

다음 어법상 혹은 문맥상 적절한 단어를 고르시오.

18. 댄스 동아리의 운동장 사용 허락을 요청

To the Principal of Gullard High School,

My name is Nancy Watson, and I am the captain of the student dance club at Gullard High School. We are one of the biggest [face / faces]¹⁾ of the school, [won / winning]²⁾ a lot of awards and trophies. However, the school isn't allowing our club [practicing / to practice]³⁾ on the school field because a lot of teachers worry that we are going to mess up the field. This is causing us [to lose / losing]⁴⁾ practice time and ultimately results in creating a bad high school experience for us. We promise to use the space respectfully. Therefore, I'm asking you to allow us to use the school field for our dance practice. I would be grateful if you reconsider your decision. Thank you very much.

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Ryan, an eleven-year-old boy, ran home as [fastly / fast]⁵⁾ as he could. Finally, summer break [has / had]⁶⁾ started! When he entered the house, his mom was standing in front of the refrigerator, [waited / waiting]⁷⁾ for him. She told him [packing / to pack]⁸⁾ his bags. Ryan's heart soared like a balloon. Pack for what? Are we going to Disneyland? He couldn't remember the last time his parents had taken him on a vacation. His eyes beamed. "You're spending the summer with uncle Tim and aunt Gina." Ryan groaned. "The whole summer?" "Yes, the whole summer." The anticipation he had felt disappeared in a flash. For three whole miserable weeks, he would be on his aunt and uncle's farm. He sighed.

20. 설득하고자 할 때 상대방이 스스로 관점을 돌아보게 하는 질문을 하라.

When **[try / trying]**⁹⁾ to convince someone **[changin / to change]**¹⁰⁾ their mind, most people try to lay out a logical argument, or make a passionate plea as to why their view is right and the other person's opinion is wrong. But when you think about it, you'll realize that this doesn't often work. As soon as someone figures out that you are on a mission to change their mind, the metaphorical shutters go down. You'll have better luck if you ask well-chosen, open-ended questions that let someone **[challenge / to challenge]**¹¹⁾ their own assumptions. We tend to approve of an idea if we thought of it first ; or at least, if we think we thought of it first. **[For instance / Therefore,]**¹²⁾ **[encouraging / encourage]**¹³⁾ someone **[question / to question]**¹⁴⁾ their own worldview will often yield better results than trying to force them into **[denying / accepting]**¹⁵⁾ your opinion as fact. **[Ask / Asking]**¹⁶⁾ someone well-chosen questions to look at their own views from another angle, and this might trigger fresh insights.

21. 과학자들이 실패와 도전의 과정은 무시하고 그들의 성공만을 가르치는 교육

In school, there's one curriculum, one right way to study science, and one right formula **[whrer / that]**¹⁷⁾ spits out the correct answer on a standardized test. Textbooks with grand titles like The Principles of Physics magically **[reveals / reveal]**¹⁸⁾ "the principles" in three hundred pages. An authority figure then steps up to the lectern to feed us "the truth." As theoretical physicist David Gross explained in his Nobel lecture, textbooks often ignore the many alternate paths **[that / what]**¹⁹⁾ people wandered down, the many false clues they followed, the many misconceptions they had. We learn about Newton's "laws" ; as if they arrived by a grand divine visitation or a stroke of genius ; but not the years **[when / that]**²⁰⁾ he spent exploring, revising, and changing them. The laws **[what / that]**²¹⁾ Newton failed to establish - most notably his experiments in alchemy, **[it / which]**²²⁾ attempted, and spectacularly failed, **[to turn / turning]**²³⁾ lead into gold - **[dosen't / don't]**²⁴⁾ make the cut as part of the one-dimensional story **[telling / told]**²⁵⁾ in physics classrooms. Instead, our education system turns the life stories of these scientists from lead to gold. *lectern: 강의대 **alchemy: 연금술

22. 사람들과 잘 어울려 일하는 능력이 성공을 가능하게 한다.

The vast majority of companies, schools, and organizations measure and reward “high performance” in terms of individual metrics such as sales numbers, resume accolades, and test scores. The problem with this approach is that it is based on a belief [which / that]²⁶⁾ we thought science had fully confirmed: that we live in a world of “survival of the fittest.” It teaches us that those with the best grades, or the most impressive resume, or the highest point score, will be the ONLY [one / ones]²⁷⁾ to succeed. The formula is simple: be better and smarter and more creative than everyone else, [or / and]²⁸⁾ you will be successful. But this formula is inaccurate. Thanks to new research, we now know that achieving our highest potential is not about survival of the fittest [and / but]²⁹⁾ survival of the best fit. [In contrast / In other words]³⁰⁾, success is not just about how creative or smart or [driving / driven]³¹⁾ you are, but how well you are able to connect with, contribute to, and benefit from the ecosystem of people around you. *accolade: 수상, 표창

23. 사람 직선으로 걷지 못하고 원을 그리며 걷는 이유들

I was brought up [believing / to believe]³²⁾ that if I get lost in a large forest, I will sooner or later end up [there / where]³³⁾ I started. Without knowing it, people who are lost will always walk in a [mirrcable / circle.]³⁴⁾ In the book Finding Your Way Without Map or Compass, author Harold Gatty confirms that this is true. We tend to walk in circles for several reasons. The most important is that virtually no human has two legs of the exact same length. One leg is always slightly longer than [anothr / the other,]³⁵⁾ and this causes us to turn without even noticing it. [In addition / otherwise,]³⁶⁾ if you are hiking with a backpack on, the weight of that backpack will inevitably throw [you off / off you]³⁷⁾ balance. Our dominant hand factors into the mix too. If you are right-handed, you will have a tendency to turn toward the right. And when you [will meet / meet]³⁸⁾ an obstacle, you will subconsciously decide to [pass on it / pass it on]³⁹⁾ the right side.

24. 경제활동에서 표현된 언어는 정확하고 모호하지 않아야 한다.

In government, in law, in culture, and in routine everyday interaction beyond family and immediate neighbours, a widely [understood / understanding]⁴⁰⁾ and clearly formulated language is a great aid to mutual confidence. When [dealt / dealing]⁴¹⁾ with property, with contracts, or even just with the routine exchange of goods and services, concepts and descriptions need to be as [precisely / precise]⁴²⁾ and unambiguous as possible, [likewise / otherwise]⁴³⁾ misunderstandings will [arise / rise].⁴⁴⁾ If full communication with a potential counterparty in a deal is not possible, then uncertainty and probably a measure of distrust will remain. As economic life became more complex in the later Middle Ages, the need for fuller and more precise communication was accentuated. A shared language facilitated clarification and possibly settlement of any disputes. In international trade also the use of a precise and well-formulated language [to aid / aided]⁴⁵⁾ the process of translation. The Silk Road could only function at all because [translators / transportation]⁴⁶⁾ were always available at interchange points. *accentuate: 강조하다

29. 우리의 몸과 완전히 다른 구조를 가지는 곤충의 몸

One of the [key / keys]⁴⁷⁾ to insects' successful survival in the open air [lies / lie]⁴⁸⁾ in their outer covering - a hard waxy layer that helps prevent their tiny bodies [from / for]⁴⁹⁾ dehydrating. To take oxygen from the air, they use narrow breathing holes in the body-segments, [that / which]⁵⁰⁾ [takes / take]⁵¹⁾ in air passively and can be opened and closed as needed. Instead of blood [contained / containing]⁵²⁾ in vessels, they have free-flowing hemolymph, [what / which]⁵³⁾ helps keep their bodies rigid, [aids / aid]⁵⁴⁾ movement, and [assit / assists]⁵⁵⁾ the transportation of nutrients and waste materials to the appropriate parts of the body. The nervous system is modular - in a sense, each of the body segments [have / has]⁵⁶⁾ its own individual and autonomous brain - and some other body systems show a similar modularization. These are just a few of the many ways [which / in which]⁵⁷⁾ insect bodies are structured and function completely [differently / different]⁵⁸⁾ from our own. *hemolymph: 혈림프 **modular: 모듈식의 (여러 개의 개별 단위로 되어 있는)

30. 모든 건축 환경에서 디자인의 중요성

On projects in the built environment, people consider safety and functionality nonnegotiable. But the aesthetics of a new project - how it is designed - **[are / is]**⁵⁹⁾ too often considered **[irrelevantly / irrelevant.]**⁶⁰⁾ The question of how its design **[affects / affecting]**⁶¹⁾ human beings **[is / are]**⁶²⁾ rarely asked. People think that design makes something highfalutin, called architecture, and **[which / that]**⁶³⁾ architecture differs from building, just as surely as the Washington National Cathedral differs from the local community church. This distinction between architecture and building - or more generally, between design and utility - **[could be / couldn't]**⁶⁴⁾ be more wrong. More and more we are learning that the design of all our built environments **[matter / matters]**⁶⁵⁾ so **[profoundly / profound]**⁶⁶⁾ **[what / that]**⁶⁷⁾ safety and functionality must not be our only urgent priorities. All kinds of design elements influence people's experiences, not only of the environment but also of **[them / themselves.]**⁶⁸⁾ They shape our cognitions, emotions, and actions, and even our well-being. They actually help constitute our very sense of identity.

*highfalutin: 허세를 부리는

31. 산소가 풍부한 오늘날의 대기는 초기 원시생물체에서부터 시작된 생명체들의 결과이다.

Over 4.5 billion years ago, the Earth's primordial atmosphere was probably largely water vapour, carbon dioxide, sulfur dioxide and nitrogen. The appearance and subsequent evolution of exceedingly primitive living organisms (bacteria-like microbes and simple single-celled plants) began to change the atmosphere, **[liberated / liberating]**⁶⁹⁾ oxygen and breaking down carbon dioxide and sulfur dioxide. This made it **[possible / possibly]**⁷⁰⁾ **[for / to]**⁷¹⁾ higher organisms to develop. When the earliest **[knowing / known]**⁷²⁾ plant cells with nuclei evolved about 2 billion years ago, the atmosphere seems **[to have / to have had]**⁷³⁾ only about 1 percent of its present content of oxygen. With the emergence of the first land plants, about 500 million years ago, oxygen reached about one-third of its present concentration. It had **[arisen / risen]**⁷⁴⁾ to almost its present level by about 370 million years ago, when animals first spread on to land. Today's atmosphere is thus not just a requirement to sustain life as we know it - it is also a consequence of life. *primordial: 원시의 **sulfur dioxide: 이산화황

32. 음악은 감정과 연관된 기억들과의 상호작용으로 내면세계에서 중요성을 가진다.

One of the primary [way / ways]⁷⁵⁾ [which / by which]⁷⁶⁾ music is able to take on significance in our inner world [are / is]⁷⁷⁾ by the way it interacts with memory. Memories [associating / associated]⁷⁸⁾ with important emotions tend to be more deeply embedded in our memory than other events. Emotional memories are more likely to be vividly remembered and are more likely to [be recalled / recall]⁷⁹⁾ with the passing of time than neutral memories. Since music can be extremely emotionally evocative, key life events can be emotionally heightened by the presence of music, [ensuring / ensure]⁸⁰⁾ that memories of the event become deeply encoded. Retrieval of those memories [is / are]⁸¹⁾ then enhanced by contextual effects, [in which / that]⁸²⁾ a recreation of a similar context to that [where / which]⁸³⁾ the memories were encoded can [be facilitated / facilitate]⁸⁴⁾ their retrieval. Thus, re-hearing the same music associated with the event can activate intensely vivid memories of the event. *evocative: 불러일으키는

**retrieval: 회복

33. 자신의 목적에 맞게 환경을 변화시킨 인류

We are now [imposing / imposed]⁸⁵⁾ ourselves on nature, instead of the other way around. Perhaps the clearest way to see this is to look at changes in the biomass - the total worldwide weight - of mammals. A long time ago, all of us humans together probably weighed only about two-thirds as much as all the bison in North America, and less than one-eighth as much as all the elephants in Africa. But in the Industrial Era our population [explored / exploded]⁸⁶⁾ and we killed bison and elephants at industrial scale and in terrible numbers. The balance shifted greatly as a result. At present, we humans weigh more than 350 times as much as all bison and elephants put together. We weigh over ten times more than all the earth's wild mammals [combining / combined.]⁸⁷⁾ And if we add in all the mammals we've domesticated - cattle, sheep, pigs, horses, and so on - the comparison becomes truly ridiculous: we and our tamed animals now represent 97 percent of the earth's mammalian biomass. This comparison illustrates a fundamental point: instead of [being limited / limiting]⁸⁸⁾ by the environment, we learned to shape it to our own ends. *bison: 들소

34. 미지의 것에 대한 탐험보다는 현재의 상태 안에서 안전하고 쉬운 길을 추구하려는 인간

In the modern world, we look for certainty in uncertain places. We search for order in chaos, the right answer in ambiguity, and conviction in complexity. “We spend **[very / far]**⁸⁹⁾ more time and effort on trying **[to control / controlling]**⁹⁰⁾ the world,” best-selling writer Yuval Noah Harari says, “than on trying to understand it.” We look for the easy-to-follow formula. Over time, we lose our ability to interact with **[the known/ unknown.]**⁹¹⁾ Our approach reminds me **[to / of]**⁹²⁾ the classic story of the drunk man **[searches / searching]**⁹³⁾ for his keys under a street lamp at night. He knows he lost his keys somewhere on the dark side of the street but **[looks / looked]**⁹⁴⁾ for them underneath the lamp, because that’s **[what / where]**⁹⁵⁾ the light is. Our yearning for certainty leads us to pursue seemingly safe solutions - by looking for our keys under street lamps. Instead of taking the risky walk into the dark, we stay within our current state, **[therefore / however]**⁹⁶⁾ inferior it may be.

35. 아프리카에서 영적인 중요성을 가졌던 머리카락

As far back as the seventeenth century, hair had a special spiritual significance in Africa. Many African cultures saw the head as the center of control, communication, and identity in the body. Hair was regarded as a source of power **[what / that]**⁹⁷⁾ personified the individual and could be used for spiritual purposes or even to cast a spell. Since it rests on the highest point on the body, hair itself was a means to communicate with divine spirits and it was treated in ways **[how / that]**⁹⁸⁾ **[were thought / thought]**⁹⁹⁾ to bring good luck or protect against evil. According to authors Ayana Byrd and Lori Tharps, “communication from the gods and spirits **[was / were]**¹⁰⁰⁾ thought **[passing / to pass]**¹⁰¹⁾ through the hair to get to the soul.” In Cameroon, for example, medicine men attached hair to containers **[that / what]**¹⁰²⁾ held their healing potions in order to protect the potions and **[enhanced / enhance]**¹⁰³⁾ their effectiveness.

*pot ion: (마법의) 물약

36. 강한 유대관계보다 약한 유대관계로부터 오는 정보가 더 많고 새롭다

Mark Granovetter examined the extent to [where / which]¹⁰⁴⁾ information about jobs flowed through weak versus strong ties among a group of people. He found that only a sixth of jobs that came via the network [were / was]¹⁰⁵⁾ from strong ties, [by / with]¹⁰⁶⁾ the rest [coming / to come]¹⁰⁷⁾ via medium or weak ties; and [with / to]¹⁰⁸⁾ more than a quarter coming via weak ties. Strong ties can be more homophilistic. Our closest friends are often those who are most [like / unlike]¹⁰⁹⁾ us. This means that they might have information that is most relevant to us, but it also means that it is information [that / to which]¹¹⁰⁾ we may already be exposed. [Likewise / In contrast,]¹¹¹⁾ our weaker relationships are often with people who are more distant both geographically and demographically. Their information is more [familiar / novel.]¹¹²⁾ Even though we talk to these people less frequently, we have [too / so]¹¹³⁾ many weak ties [that / which]¹¹⁴⁾ they end up [being / to be]¹¹⁵⁾ a sizable source of information, especially of information [which / to which]¹¹⁶⁾ we don't otherwise have access. *demographically: 인구통계학적으로
**homophilistic: 동족친화적인

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When we think of culture, we first think of human cultures, of our culture. We think of computers, airplanes, fashions, teams, and pop stars. For most of human cultural history, none of those things [were existed / existed.]¹¹⁷⁾ For hundreds of thousands of years, no human culture had a tool with moving parts. Well into the twentieth century, various human foraging cultures retained tools of stone, wood, and bone. We might pity human hunter-gatherers for their stuck simplicity, but we would be making a mistake. They held extensive knowledge, knew deep secrets of their lands and creatures. And they experienced rich and rewarding lives; we know so because when their ways were threatened, they fought to hold on to [themselves / them,]¹¹⁸⁾ to the death. Sadly, this remains [true / truly]¹¹⁹⁾ as the final tribal peoples get [overwhelming / overwhelmed]¹²⁰⁾ by those who value money above humanity. We are living in their end times and, to [vary / varying]¹²¹⁾ extents, we're all contributing to those endings. Ultimately our values may even prove self-defeating. *forage: 수렵 채집하다

38. 물의 압축되지 않고 흐르는 성질의 영향

Liquids are destructive. Foams feel [**softly / soft**]¹²²⁾ because they are easily compressed; if you [**jump / will jump**]¹²³⁾ on to a foam mattress, you'll feel it [**given / give**]¹²⁴⁾ beneath you. Liquids don't do this; instead they flow. You see this in a river, or when you turn on a tap, or if you use a spoon to stir your coffee. When you jump off a diving board and hit a body of water, the water has to flow away from you. But the flowing takes time, and if your speed of impact is too great, the water won't be able to flow away fast enough, and so it pushes back at you. [**It / That**]¹²⁵⁾ is that force [**which / that**]¹²⁶⁾ stings your skin as you belly-flop into a pool, and [**makes / make**]¹²⁷⁾ falling into water from a great height like landing on [**concrete / sofa**].¹²⁸⁾ The incompressibility of water is also [**because / why**]¹²⁹⁾ waves can have such [**deadly / dead**]¹³⁰⁾ power, and in the case of tsunamis, why they can destroy buildings and cities, [**toss / tossing**]¹³¹⁾ cars around easily. * compress: 압축하다 **give: (힘을 받아) 휘다

39. 생각이나 행동의 전파는 다른 정보전달 보다 더 강한 결속을 요구한다.

In the late twentieth century, researchers sought to measure how fast and how far news, rumours or innovations [**moving / moved**].¹³²⁾ More recent research has shown that ideas – even emotional states and conditions – can be transmitted through a social network. The evidence of this kind of [**conversion / contagion**]¹³³⁾ is clear: 'Students with studious roommates become more studious. Diners [**sat / sitting**]¹³⁴⁾ next to heavy eaters eat more food.' [**For instance / However**].¹³⁵⁾ according to Christakis and Fowler, we cannot transmit ideas and behaviours much beyond our friends' friends' friends (in other words, across just three degrees of separation). This is [**why / because**]¹³⁶⁾ the transmission and reception of an idea or behaviour requires a stronger connection than the [**delaying / relaying**]¹³⁷⁾ of a letter or the communication [**that / which**]¹³⁸⁾ a certain employment opportunity exists. Merely knowing people is not the same as being able to influence them to study more or over-eat. [**Imitation / differentiation**]¹³⁹⁾ is indeed the sincerest form of flattery, even when it is unconscious. *flattery: 아첨

40. 기억은 내부요인(거짓정보 자체)에는 안정적이지만, 외부 요인(다른 참가자의 거짓응답)에는 왜곡 되었다 (조작이 가능하다)

In 2011, Micah Edelson and his colleagues conducted an **[interesting / interested]**¹⁴⁰⁾ experiment about **[external / internal]**¹⁴¹⁾ factors of memory manipulation. In their experiment, participants were shown a two minute documentary film and then **[asking / asked]**¹⁴²⁾ a series of questions about the video. Directly after viewing the videos, participants made **[few / little]**¹⁴³⁾ errors in their responses and were correctly able to recall the details. Four days later, they could still remember the details and didn't allow their memories **[being / to be]**¹⁴⁴⁾ swayed when they were presented with any false information about the film. This changed, however, when participants were shown **[true / fake]**¹⁴⁵⁾ responses about the film made by other participants. **[Upon / With]**¹⁴⁶⁾ seeing the incorrect answers of others, participants were also drawn toward the wrong answers themselves. Even after they found out that the other answers **[had / has]**¹⁴⁷⁾ been fabricated and didn't have anything to do with the documentary, it was too late. The participants were no longer able to distinguish between truth and fiction. They had already **[been modified / modified]**¹⁴⁸⁾ their memories to fit the group.

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Evolutionary biologists believe sociability drove the evolution of our complex brains. Fossil evidence shows that as far back as 130,000 years ago, [that / it]¹⁴⁹⁾ was not unusual [for / with]¹⁵⁰⁾ Homo sapiens to travel more than a hundred and fifty miles to trade, share food and, no doubt, gossip. Unlike the Neanderthals, their social groups extended far beyond their own families. [Remembered / Remembering]¹⁵¹⁾ all those connections, who was related to whom, and where they lived [to require / required]¹⁵²⁾ considerable processing power.

It also required wayfinding savvy. Imagine trying [to maintain / maintaining]¹⁵³⁾ a social network across tens or hundreds of square miles of Palaeolithic wilderness. You couldn't send a text message to your friends to find out where [were they / they were]¹⁵⁴⁾ — you had to go out and visit them, remember where you last saw them or imagine where they might have gone. To do this, you needed navigation skills, spatial awareness, a sense of direction, the ability to store maps of the landscape in your mind and the motivation to travel around. Canadian anthropologist Ariane Burke believes that our ancestors developed all these attributes while [trying / tried]¹⁵⁵⁾ [to keep / keeping]¹⁵⁶⁾ in touch with their neighbours. Eventually, our brains became primed for wayfinding. Meanwhile the Neanderthals, who didn't travel as far, never fostered a spatial skill set; [though / despite]¹⁵⁷⁾ being sophisticated hunters, well [adapted / adapting]¹⁵⁸⁾ to the cold and able to see in the dark, they went extinct. In the prehistoric badlands, nothing was more useful than a circle of [friends / strangers].¹⁵⁹⁾ *savvy: 요령, 지식

**Palaeolithic: 구석기 시대의

-
- 1) faces
 - 2) winning
 - 3) **to practice**
 - 4) to lose
 - 5) fast
 - 6) had
 - 7) waiting
 - 8) **to pack**
 - 9) trying
 - 10) **to change**
 - 11) challenge /
 - 12) **Therefore,**
 - 13) **encouraging**
 - 14) **to question**
 - 15) accepting
 - 16) **Ask**
 - 17) that
 - 18) reveal
 - 19) **that**
 - 20) that : 원문은 spent의 목적격 관대 생략

 - 21) that
 - 22) which
 - 23) to turn
 - 24) don't
 - 25) told
 - 26) that : 원문은 생략
 - 27) ones
 - 28) and
 - 29) but
 - 30) In other words
 - 31) driven
 - 32) **to believe**
 - 33) where
 - 34) circle.
 - 35) **the other,**
 - 36) In addition
 - 37) you off
 - 38) **meet**
 - 39) pass it on
 - 40) **understood**
 - 41) dealing
 - 42) precise
 - 43) otherwise
 - 44) **arise**
 - 45)
 - 46) **translators**
 - 47) keys
 - 48) **lies**
 - 49) **from**
 - 50) which
 - 51) take
 - 52) **contained**
 - 53) which
 - 54) **aids**
 - 55) assists
 - 56) has
 - 57) **in which**
 - 58) **differently**
 - 59) is
 - 60) irrelevant.
 - 61) **affects**
 - 62) **is**
 - 63) that
 - 64) **couldn't**
 - 65) matters
 - 66) **profoundly**

- 67) that
- 68) themselves.
- 69) liberating
- 70) **possible**
- 71) **for**
- 72) known
- 73) to have had
- 74) risen
- 75) ways
- 76) **by which**
- 77) is
- 78) associated
- 79) be recalled
- 80) **ensuring**
- 81) **is**
- 82) in which
- 83) where 원문은 in which
- 84) **facilitate**
- 85) **imposing**
- 86) exploded
- 87) combined.
- 88) being limited
- 89) far
- 90) to control
- 91) unknown.
- 92) of
- 93) searching
- 94) **looks**
- 95) where
- 96) however
- 97) that
- 98) that
- 99) were thought
- 100) **was**
- 101) **to pass**
- 102) **that**
- 103) enhance
- 104) which
- 105) **were**
- 106) with
- 107) coming /
- 108) **with**
- 109) **like**
- 110) **to which**
- 111) **in contrast,**
- 112) novel.
- 113) so
- 114) **that**
- 115) being /
- 116) **to which**
- 117) **existed.**
- 118) them,
- 119) **true**
- 120) overwhelmed
- 121) varying
- 122) soft
- 123) jump /
- 124) give
- 125) **It**
- 126) that
- 127) **makes**
- 128) **concrete**
- 129) why
- 130) **deadly**
- 131) tossing
- 132) moved.
- 133) contagion
- 134) sitting
- 135) **However,**
- 136) because

- 137) relaying
- 138) **that**
- 139) imitation
- 140) interesting
- 141) external
- 142) asked
- 143) **few**
- 144) to be
- 145) fake
- 146) **Upon**
- 147) had
- 148) modified
- 149) it
- 150) **for**
- 151) Remembering
- 152) required
- 153) to maintain
- 154) they were
- 155) **trying**
- 156) to keep
- 157) despite
- 158) adapted
- 159) friends