



普通高等教育“十一五”国家级规划教材

x p e r i e n c i n g

新世纪网络课程建设工程项目

大学体验英语®

(第二版)

Experiencing English

4

Practice File 一周一练

总主编 芮燕萍
主 编 刘陈艳



高等教育出版社



普通高等教育“十一五”国家级规划教材

x p e r i e n c i n g

新世纪网络课程建设工程项目

大学体验英语

江苏工业学院图书馆
藏书章

Experiencing English

Practice File 一周一练

总主编 芮燕萍
主 编 刘陈艳
副主编 段 莉 姜 浩
编 委 (按单元编写为序)
段 莉 姜 浩 刘陈艳
母燕芳 薛志红



高等教育出版社

图书在版编目 (CIP) 数据

大学体验英语一周练. 4 / 芮燕萍主编; 刘陈艳分册
主编. —北京: 高等教育出版社, 2008. 1

ISBN 978 - 7 - 04 - 023382 - 7

I. 大… II. ①芮…②刘… III. 英语 - 高等学校 - 习题
IV. H319.6

中国版本图书馆 CIP 数据核字 (2007) 第 203134 号

策划编辑 贾巍巍 责任编辑 陈丽 封面设计 周末 版式设计 刘春荣
责任校对 陈丽 责任印制 宋克学

出版发行 高等教育出版社
社 址 北京市西城区德外大街 4 号
邮政编码 100011
总 机 010 - 58581000

经 销 蓝色畅想图书发行有限公司
印 刷 高等教育出版社印刷厂

开 本 889 × 1194 1/16
印 张 10.5
字 数 320 000

购书热线 010 - 58581118
免费咨询 800 - 810 - 0598
网 址 <http://www.hep.edu.cn>
<http://www.hep.com.cn>
网上订购 <http://www.landraco.com>
<http://www.landraco.com.cn>
畅想教育 <http://www.widedu.com>

版 次 2008 年 1 月第 1 版
印 次 2008 年 1 月第 1 次印刷
定 价 16.00 元(含光盘)

本书如有缺页、倒页、脱页等质量问题, 请到所购图书销售部门联系调换。

版权所有 侵权必究

物料号 23382 - 00

前言

近年来,随着我国社会和经济的迅猛发展、国际交往的日益频繁,国家和社会迫切地对大学生的英语综合应用能力尤其是听说技能提出了更高的要求。大学英语教学又面临着新的挑战,这使得大学英语教学必须进一步深化。另一方面,我国的大学英语教学环境正在逐步改善,多媒体、网络等现代教育手段的发展使大英语教学多样化、个性化有了可能。许多教师已经开始利用多媒体和网络技术进行英语教学改革,以弥补传统教学的不足,并取得了一定的成绩。基于计算机/网络+课堂教学的教学模式日渐普遍。

教育部2007年颁布的《大学英语课程教学要求》贯彻了分类指导、大力推广应用信息技术、共享优质教育资源的原则和方针。提出加强听说,同时也更重视培养阅读理解能力、翻译技巧和基本写作能力等英语综合应用能力的要求;注重以学生为主体、促进个性化学习和自主学习。因此,大学英语教学课时数在一定程度上进行了缩减,包括听力课课时。而全国四、六级英语考试听力部分分值和题型都在这一改革的背景下进行了很大程度的调整,增加了考查学生应用能力的题型,听力分值也由原来的20%提高到了35%。新的要求给大学英语教学带来了压力和挑战。

因此,我们必须致力于探索在学时减少、对听说能力要求提高的情况下,如何加强对学生学习策略能力的训练,培养学生自主学习的新模式。

《大学体验英语一周一练》为大学体验英语课外练习系列,共分四册,供普通院校非英语专业一、二年级学生及有相当水平的学习者使用。

实践性是外语教学的特征。如何使练习题具有较强的实践性,题型设计至关重要。本书提供了大学英语一至四级的试题练习,每册十个单元,分别供一至四学期使用。考虑到使用一册的学生听力相对较弱,因此练习题针对学生水平,遵照循序渐进的原则进行设计。二至四册则严格按照大学英语四级考试标准题型编写,经过反复审查、修改、提炼、测试最终得以完成。练习题还具有较强的实用性和一定的趣味性。教师可以根据教学进度和学生学习情况选择试题进行测试,或者指导学生进行自主学习。

本书全部听力内容由资深外籍专家朗读,并随书附MP3光盘以方便学生使用。

由于本书编写时间较为仓促,编写人员水平有限,书中不完善之处在所难免,恳请使用本书的广大师生提出宝贵意见和建议,以便我们今后的修订、提高和完善。

编者

2007年9月

CONTENTS

言 前

Model Test 1	1
Model Test 2	17
Model Test 3	33
Model Test 4	49
Model Test 5	65
Model Test 6	81
Model Test 7	98
Model Test 8	115
Model Test 9	131
Model Test 10	147

管 编

目 录 2005

Model Test

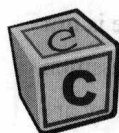
1



Part I. Writing (30 minutes)

Directions: For this part, you are allowed 30 minutes to write a letter to a friend who has inquired about applying for admission to your college or university. You should write at least 150 words according to the outline given below in Chinese:

1. 简单介绍学校的专业设置情况，并给出报考专业的建议及理由；
2. 该专业招生的基本条件；
3. 如何做好考前准备。



Part II. Reading Comprehension (Skimming and Scanning) (15 minutes)

Directions: In this part, you will have 15 minutes to go over the passage quickly and answer the questions on the Answer Sheet 2.

For questions 1-7, mark

- Y (for YES) if the statement agrees with the information given in the passage;
N (for NO) if the statement contradicts the information given in the passage;
NG (for NOT GIVEN) if the information is not given in the passage.

For questions 8-10, complete the sentences with the information given in the passage.

Doing Business in Asia

Many Westerners wanting to do business in Asian nations seek information and advice about things they need to know in order to be successful. By westerners who have already

been working in Asian nations, they are told to remember as priorities the five “Fs”: family, face, fate, favors and friends. Although they do have some subtle differences in meanings and connotations in different parts of Asia, nevertheless, Western businessmen need to be sensitive to these issues if they wish to be successful. The five “Fs” are explained in the following way.

Family: This means that business is often closely connected to family and that there is a family network that branches out regionally and internationally, providing efficient political, financial and emotional support, as well as distribution knowledge. This networking is particularly obvious among Chinese who control huge business segments in Asia and are by far the most successful business group in the region. Their large presence also helps — Singapore is 77 percent Chinese; Malaysia, 45 percent. Indonesia and the Philippines also have sizable and prosperous Chinese communities. It is explained that importance of family goes back to Confucius, who taught that family represents relationships that one can trust. Although families in the West may be connected, they’re almost never as closely connected as in Confucian Asia. This family dependence is also true in Korea. The largest corporation in Korea is Hyundai, a multibillion-dollar company. Headed by the eldest brother, the company’s five major divisions are either managed by one of the five brothers, a brother-in-law or a son-in-law.

Face: Two interpretations are given for the meaning of “face”. One is literal — Asians like to do business face-to-face. They want to put a face together with a business, to recognize an individual and to associate an individual with a given company. Many foreign companies have made the mistake of sending a series of different executives to Asia during lengthy contract negotiations. They are advised not to do this; that if negotiations are started by one individual they should be completed by that same person if at all possible. However, if a change must be made, then the first person should take the new one and formally present him as his successor so that the two faces are identified. The second interpretation of “face” is that in a way it means “respect”. The businessman is told that he must show the “proper respect” according to the age and position of the person he is dealing with and also take into account the size of the person’s company in comparison with his own. In Western countries, age is not necessarily given respect, but in Confucian Asia, age is given great respect. Thus businessmen are told to always pay attention to any elderly persons attending a business meeting. They are also warned that it is very difficult for Japanese to speak directly and say no. This too has everything to do with “face”. They will do almost anything to avoid saying no, even to the point of not giving an answer at all. By giving no answer or saying something like “I’ll think about it”, or “I’ll consider it”, they are “saving face”, and really mean “no”. This is the opposite of the Western “yes or no” mentality. Thus a Western businessman is warned never to put a Japanese businessman in the position of having to say “yes” or “no”.

Businessmen are also given advice about how to show “face” to someone of higher rank. Richard Tallboy, CEO of the World Coal Organization, who has had extensive experience in Asia, tells foreigners not to forget the “Chairman’s 1/2 percent for the chairman’s own pocket”. He says that this means they should always start negotiating at a higher price with Asians. In the first round of negotiations foreigners should allow themselves to come down in price 10 percent. In the second round of negotiations they should at last come down another five percent. Then finally when everyone is ready to sign the contract, the Westerner should allow

the chairman to negotiate another 1/2 percent off. This way the chairman can say he was able to achieve more than his staff was able to. Thus he gains great “face”. Tallboy concludes that this way everyone is happy and the Westerner is assured that his product will be well taken care of.

Fate: Westerners are told that many Asians strongly believe that fate influences life, that certain events are destined, and that people have lived many lives and will live many more after death. Because of this philosophy, Asians are more willing than most Westerners to accept things they cannot change. Many Westerners may call these beliefs superstitious. However, they are warned to keep these thoughts to themselves and are told to learn about local customs and beliefs in Asia and to respect them.

Favors: Westerners are told that “always repay a favor” is a common saying among Asians. A favor or debt should never be forgotten. If a Western businessman gets a favor from an Asian, he should expect to repay this favor, no matter how much time passes. Asians are thus serious about the saying, “If you’ll scratch my back, I’ll scratch yours.” In other words, Asian societies are reciprocal societies. The former deputy mayor of New York City, Kenneth Lipper, tells the following story. When he was in Japan for six months in the early 1960s, he suggested the name of a Japanese acquaintance for a possible scholarship. One day, 27 years later in New York City, he received a call from this man who was making his first trip to the United States with his family. Now a top executive in a major Japanese company, he and his family wanted to pay their respects to the man who had done him a favor so long ago.

Friends: If Westerners have no relatives in Asia, they are told that the next best thing to have when doing business in Asia is to have gone to school with someone from here. Asians want to deal with people that they know well, or with people to whom they have been introduced by people they know well. One successful American business executive working in Asia tells people that he spent most of his time developing and maintaining GUANXI, which he explains as a Chinese word meaning ties, relationships, or connections. The Japanese equivalent is KONE. How can Western businessmen make the right connections in Asian countries? Hiring a consultant is one way, but the best way is to make friends and keep them. How can a Westerner do this? The answer for those people working in Korea, Thailand and Japan is “golf”. Successful businessmen agree that it’s the best way to get to know important people in society, the way to meet royalty, top government officials, and corporate leaders. A lifetime golf membership in Tokyo can cost an incredible one million dollars, but some Western businessmen or their corporations have been willing to pay this because of the connections it will bring.

So, these are the five “Fs”: family, face, fate, favors, and friends. Those are the priorities for Westerners when they are doing business in Asia.

Questions:

1. Westerners need to remember the five “Fs” as priorities if they want to do business in Asia successfully.
2. In Asia business is often closely connected to family because Asian people are taught that family relationships are trustworthy.
3. It is difficult for Japanese to speak directly and say no, so if a Japanese businessman says “I’ll

Model Test 1

consider it", he really means "yes".

4. One way to give the higher rank person great "face" is to allow him to negotiate another 1/2 percent off.

5. It is superstitious for many Asians to believe that certain events are destined, so they should accept the things they cannot change in a more scientific way.

6. If an Asian does a favor to a Westerner, the westerner needn't repay this favor.

7. Asians like to do business with the people they know well.

8. The two interpretations for the meaning of "face" are _____.

9. "Always repay a favor" is a common saying among Asians. It means _____.

10. The best way for Western businessmen to make the right connections in Asian countries is _____.



Part III. Listening Comprehension (35 minutes)

Section A Understanding Conversations

Directions: In this section, you will hear 8 short conversations and 2 long conversations. At the end of each conversation, one or more questions will be asked about what was said. Both the conversations and the questions will be spoken only once. After each question there will be a pause. During the pause, you must read the four choices marked A, B, C and D, and decide which is the best answer. Then write the corresponding letter on the Answer Sheet 2.

11. A. In a department store.

B. At a bank.

C. In a library.

D. At a club.

12. A. Jake might be playing tennis now.

B. Jake is a messy person.

C. Jake is probably nearby.

D. Jake broke his promise.

13. A. A teacher and his student.

B. A student and his classmate.

C. A student and his mother.

D. A physics teacher and his colleague.

14. A. Not to take the raincoat.

B. Get his raincoat later.

C. Listen to the weatherman.

D. Wait until noon.

15. A. Theft.

B. Murder.

C. Burglary.

D. An armed robbery.

16. A. Asking for help. B. Talking with his friend.
C. Having an interview. D. Filling out a form.
17. A. It's so easy that many people take it.
B. It's as easy as the woman supposes.
C. It's not as easy as the woman supposes.
D. It's the most difficult course he has ever had.
18. A. They are both tired of the song.
B. The song is one of their favorites.
C. The woman had heard the song a thousand times.
D. The man doesn't agree with the woman.

Questions 19 to 22 are based on the conversation you have just heard.

19. A. All students pay the same amount of money per year.
B. Students choose how many meals a week they will pay for.
C. Students get money back for meals they don't like.
D. Some students don't need to pay for meals.
20. A. At the beginning of the week.
B. When they have the meals.
C. At the end of the whole school year.
D. At the beginning of the whole school year.
21. A. They receive cards that allow them to be served first.
B. They can invite guests to meals at a lower price.
C. They pay less per meal than those who have meals in school cafeteria only part of the time.
D. They can decide what will be served on the menu.
22. A. By paying for single meals.
B. By borrowing other students' meal cards.
C. By buying a weekend meal card.
D. By ordering their meals ahead of time.

Questions 23 to 25 are based on the conversation you have just heard.

23. A. Be a star basketball player.
B. Play basketball with his friends from work.
C. Join the basketball club.
D. Try out for the company basketball team.

24. A. She is afraid her husband will become a star player.
B. She is afraid her husband will stay home much longer than before.
C. She is worried about her husband's health.
D. She is worried her husband will spend too much time on basketball.
25. A. He should cut back on the fatty foods.
B. He should take up weight training to strengthen his muscles.
C. He should go to bed early instead of staying up half the night.
D. He should join the basketball team as soon as possible.

Section B Understanding Passages

Directions: *In this section, you will hear 3 short passages. At the end of each passage, you will hear some questions. Both the passages and the questions will be spoken only once. After you hear a question, you must choose the best answer from the four choices marked A, B, C and D. Then write the corresponding letter on the Answer Sheet 2.*

Passage One

Questions 26 to 28 are based on the passage you have just heard.

26. A. They asked a friend to look after the dog.
B. They left the dog to their housekeeper.
C. They took it to an old man who looked after dogs very well.
D. They found Blackie a good place where dogs were taken good care of.
27. A. Their plane was late.
B. That place might not still be open at the late hour.
C. It was too late.
D. They were too tired.
28. A. Because he knew he was with his owner again.
B. Because he didn't know him.
C. Because he had something to tell his old owner.
D. Because he had not enjoyed his stay at that place.

Passage Two

Questions 29 to 31 are based on the passage you have just heard.

29. A. A machine. B. A platform worker.

C. A passenger.

D. A computer.

30. A. To offer the service to the passengers on the train.

B. To drive the train after it is started automatically.

C. To start the train and to drive it when necessary.

D. To stop the train when there is an emergency.

31. A. The train will stop automatically.

B. The train will move on at the same speed.

C. The train will keep a safe distance from other trains.

D. The worker will drive and stop the train.

Passage Three

Questions 32 to 35 are based on the passage you have just heard.

32. A. Chinese Hawaiians, Asians ancestors, and Japanese Hawaiians.

B. Americans, Asians, and Chinese Hawaiians.

C. Japanese, Chinese, and Polynesians.

D. Chinese, Philippians, and Japanese.

33. A. To have a family reunion.

B. To honor the memory of their ancestors and their native land.

C. To enjoy the full moon in August.

D. To gather in the light of the moon, drinking and eating.

34. A. Good wishes to family members.

B. An event in Chinese history.

C. An important food in Moon Festival.

D. Different eating habits between northern and southern people.

35. A. The cakes in northern China usually have meat in them.

B. The cakes in southern China usually have sweet fillings.

C. Chinese people used round cakes to send secret messages a long time ago.

D. Ancient Chinese people threw moon cakes to their evil rulers.

Section C Compound Dictation

Directions: *In this section, you will hear a passage three times. When the passage is read for the first time, you should listen carefully for its general idea. When the passage is read for the second time, you are required to fill in the blanks numbered from 36 to 43 with the exact words you have just heard. For blanks numbered from 44 to 46 you are required to fill in the missing information. For these blanks, you can either use the exact words you have just heard or write down the main points in your own words. Finally, when the passage is read for the third time, you should check what you have written.*

For most women, the language of 36 is primarily a language of rapport: a way of 37 connections and negotiating relationships. 38 is placed on displaying similarities and matching experiences. From childhood, girls 39 their friends who try to stand out or appear better than others. People feel their 40 connections at home, or in places where they feel at home — with one or a few people they feel close to and comfortable with — in other words, during private speaking. But even the most public situations can be 41 like private speaking.

For most men, talk is primarily a means to preserve 42 and negotiate and maintain status in a hierarchical 43 order. 44. From childhood, men learn to use talking as a way to get and keep attention. Therefore, 45. In the broadest sense, this is “public speaking”. But even 46, more like giving a report than establishing rapport.



Part IV. Reading Comprehension (Reading in Depth) (25 minutes)

Section A

Directions: *In this section, there is a passage with 10 blanks. You are required to select one word for each blank from a list of choices given in a word bank following the passage. Read the passage through carefully before making your choices. Each choice in the bank is identified by a letter. Please write the corresponding letter for each item on the Answer Sheet 2. You may not use any of the words in the bank more than once.*

Questions 47 to 56 are based on the following passage.

Not only politeness but an attitude of reverence is demanded in church. If one is not familiar with the service, he may 47 a respectful silence, standing when others stand, sitting when they sit, and bowing during prayer. On entering a church an usher will probably

show you to a seat and it is polite to take the one 48 by him, though it is quite proper to whisper a suggestion that one does not want to sit too far to the front, or that one is a little 49 and would like to sit more forward.

It is usual for anyone attending church to take some money along for the 50, as it is a regular part of every church service and is used for the church. Good clothes, but never evening clothes, are worn to a church service. In some churches it is 51 for a lady not to wear a hat. It is impolite and disrespectful to talk or whisper, to eat or chew anything, or to enter or 52 during the service. One must come on time and stay till the service is over. When the service is over, one passes quietly out of the church with the other 53. In many churches it is considered 54 to talk before one has reached the entrance hall.

Sometimes the "Lord's Supper" or "Communion" is 55 at the end of the service. This is a special service for the fellowship of Christians, and one is not supposed to 56 unless he is a Christian. He may sit quietly and observe the service if he wishes.

- | | |
|----------------|----------------|
| A. stay | B. participate |
| C. improper | D. irreverent |
| E. appropriate | F. deaf |
| G. worshippers | H. pray |
| I. maintain | J. leave |
| K. offered | L. offering |
| M. indicated | N. observed |
| O. prayers | |

Section B

Directions: There are 2 passages in this section. Each passage is followed by some questions or unfinished statements. For each of them there are four choices marked A, B, C and D. You should decide on the best choice and write the corresponding letter on the Answer Sheet 2.

Passage One

Questions 57 to 61 are based on the following passage.

For some time past it has been widely accepted that babies — and other creatures — learn to do things because certain acts lead to "rewards"; and there is a reason to doubt that this is true. But it used also to be widely believed that effective rewards, at least in the early stages, had to be directly related to such basic physiological (生理的) "drives" as thirst or hunger. In other words, a baby would learn if he got food or drink or some sort of physical comfort, not otherwise.

It is now clear that this is not so. Babies will learn to behave in ways that produce results in the world with no reward except the successful outcome.

Papousek began his studies by using milk in the normal way to "reward" the babies and so teach them to carry out some simple movements, such as turning the head to one side or the other. Then he noticed that a baby who had had enough to drink would refuse the milk but would still go on making the learned response with clear signs of pleasure. So he began to study the children's responses in situations where no milk was provided. He quickly found that children as young as four months would learn to turn their heads to right or left if the movement "switched on" a display of lights — and indeed that they were capable of learning quite complex turns to bring about this result, for instance, two left or two right, or even to make as many as three turns to one side.

Papousek's light display was placed directly in front of the babies and he made the interesting observation that sometimes they would not turn back to watch the lights closely although they would "smile and bubble" when the display came on. Papousek concluded that it was not primarily the sight of the lights which pleased them, it was the success they were achieving in solving the problem, in mastering the skill, and that there exists a fundamental human urge to make sense of the world and bring it under intentional control.

57. According to the passage, babies will learn to do something if it _____.

- A. is related to their physiological "drive"
- B. satisfies their physical needs
- C. is directly related to pleasure
- D. brings them a feeling of success

58. Papousek began his studies by using milk in order to _____.

- A. make babies happy
- B. teach babies to learn some simple movements
- C. give babies reward
- D. meet babies' physical needs

59. Papousek found in his studies that a baby _____.

- A. would make learned responses when it was given the milk
- B. would turn its head to one side or the other when it had enough to drink
- C. would go on with the simple movements without being given milk
- D. would make learned responses when it had enough to drink

60. The babies would "smile and bubble" when the lights were switched on because _____.

- A. they succeeded in "turning on" the lights
- B. the lights made them happy
- C. the sight of the lights was amazing
- D. they were afraid that they couldn't open their eyes

61. Papousek came to the conclusion that the pleasure babies got in achieving success when solving a problem showed that _____.
 A. human beings desire to get physical comfort
 B. human beings strongly desire to solve simple problems
 C. human beings basically desire to display their skills
 D. human beings fundamentally desire to understand and control the world

Passage Two

Questions 62 to 66 are based on the following passage.

Man is endlessly inventive. But his greatest invention is non-invention, the skill of transmitting intact (完美无损的) and unchanged from one generation to the next the fundamental ways of doing things which he learned from the generation which preceded him. Children are conceived and reared, houses built, fish caught, and enemies killed in much the same way by most of the members of any society; and these patterns are maintained for relatively long periods of time. From the perspective of those in each new generation, and for the society as an enduring, historical entity (统一体), this process of cultural transmission yields enormous economy. Thanks to it, each generation need not rediscover at great cost in time and subject to great risk of failure, what has already been learned. Not only is knowledge thus conserved, but the basis for communal life, resting on common information and understanding is thus established. Since all those in each generation receive more or less the same cultural heritage from the preceding generation, they can more easily relate to one another and more effectively coordinate their actions.

The grand total of all the ideas, knowledge, ways of doing things, habits, values, and attitudes which each generation in a society passes on to the next is what the anthropologist often refers to as the culture of a group. The transmission of culture is man's substitute for the instincts (本能) whereby most other living creatures are equipped with the means for coping with their environment and relating to one another. Yet it is more flexible than instinct and can grow; that is, it can store new information, infinitely more rapidly than the process of mutation and biological evolution can enrich the instinctual storehouse of any other species.

62. What is the passage mainly about?
 A. The transmission of human culture.
 B. The relation between invention and noninvention.
 C. The difference between culture and biological instincts.
 D. The biological evolution of mankind.
63. According to the passage, all of the following are included in the meaning of culture except _____.
 A. knowledge of various disciplines
 B. construction technology
 C. biological instincts
 D. ways of doing things, life habits and values

64. The word "mutation" in the last sentence of the passage can be best replaced by "_____".
 A. exchange B. change C. communication D. existence
65. According to the passage, which of the following statements is NOT true?
 A. Man is always inventive.
 B. Cultural transmission can help mankind save time and energy.
 C. Non-invention is the skill of learning from the preceding generation.
 D. Non-invention is absolutely contrary to invention.
66. We can infer from the last sentence of the passage that _____.
 A. human culture can develop and grow while the instincts of living creatures can not
 B. the instinct of living creatures can grow at a much slower pace than human culture
 C. human culture can store new information more rapidly than instinct in the certain historical periods
 D. the mutation of living creatures has nothing to do with biological evolution



Part V. Cloze (15 minutes)

Directions: There are 20 blanks in the following passage. For each blank there are four choices marked A, B, C and D. You should choose the ONE that best fits into the passage. Then write the corresponding letter on the Answer Sheet 2.

How many different kinds of emotions do you feel? You may be 67 to find that it is very hard to specify all of them. Not only 68 hard to describe in words, but they are difficult to 69. As a result, two people 70 agree on all of them. However, there are a number of 71 emotions that most people experience.

When we receive something that we want, or something happens 72 we like, we usually feel joy or happiness. 73 is a positive and powerful emotion, one for which we all strive. It is natural to

67. A. shocked B. excited
 C. surprised D. puzzled
68. A. emotional feelings are
 B. are emotional feelings
 C. emotional the feeling is
 D. is the emotional feeling
69. A. list B. explain
 C. use D. realize
70. A. scarcely B. rarely
 C. both D. all
71. A. necessary B. vital
 C. important D. basic
72. A. but B. and
 C. that D. when
73. A. Joy B. Excitement