



Proficiency

Reading and Use of English

Test 1

Time

1 hour 30 minutes

INSTRUCTIONS TO CANDIDATES

Read the instructions for each part of the paper carefully.

Answer all the questions.

Read the instructions on the answer sheets.

Write your answers on the answer sheets. Use a pencil.

You **must** complete the answer sheets within the time limit.

There are 53 questions in this paper.

Questions **1 – 24** carry one mark.

Questions **25 – 30** carry up to two marks.

Questions **31 – 43** carry two marks.

Questions **44 – 53** carry one mark.



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Part 1

For questions 1-8, read the text below and decide which answer (A, B, C or D) best fits each gap.

There is an example at the beginning (0).

0 A eternal B interminable C enduring D constant

0	A	B	C	D
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

A CHILD OF THE EIGHTIES

In these times of (0) communication, younger generations could be forgiven for looking to their elders with a certain (1) of envy. Those of us who remember simpler times - when communication was sporadic, slow and usually solicited – will forever be seen as a generation that (2) two worlds: the world of landlines, cable TV and letter-writing, and that of social media, smartphones and streaming.

But there is more to those pre-Internet days than snail mail and payphones. Just like the generations before us, as young people we saw the world in our own (3) way. Cast your eyes back to the culture of the 1980s, for example, and you will find yourself (4) in a world of bright lights, brawn and bad taste.

Take cinema, for example. The 1980s was famous for many things, not least the (5) rise of Arnold Schwarzenegger, whose iconic role in Terminator spawned a whole new genre of science fiction. With growing nervousness surrounding artificial intelligence, it should (6) as no surprise that Arnie's relentless death machine has become a popular reference of late. But back then, such things were sources of awe rather than discomfort. The eighties were the (7) of an earlier innocence, the decade when society gave way to big hair and big money.

But more than the movies, it is perhaps in the iconic arcade games of that decade where wholesome heroes battled underworld baddies, a (8) to the darkening of our world and the more nihilistic times that were to come.

- | | | | | |
|---|-------------|-----------------|--------------|------------|
| 1 | A grade | B degree | C percentage | D feeling |
| 2 | A straddles | B splits | C carries | D rides |
| 3 | A strange | B bizarre | C peculiar | D odd |
| 4 | A immersed | B buried | C hooked | D burrowed |
| 5 | A galactic | B stratospheric | C universal | D dizzy |

6	A come	B be	C seem	D offer
7	A hymn	B chorus	C swansong	D birdsong
8	A smile	B wave	C greeting	D nod

Part 2

For questions 9 – 16, read the text below and think of the word which best fits each space. Use only **one** word in each space. There is an example at the beginning (0). Write your answers **IN CAPITAL LETTERS** on the separate answer sheet.

Example: 0 U P O N

CHANGING TIDES

Once (0) a time, the British seaside was a place of wonder, a place where working class families could escape for a week and enjoy a spell in the sun – assuming the traditional English rain held (9), of course. In their heyday, British seaside towns enjoyed booming economies and played (10) to thousands of holidaymakers every summer. They were lively places, buzzing with fairground attractions, food stands, restaurants and souvenir shops, where one could purchase a stick of rock or a risqué postcard.

But the dawn of affordable air travel would be the death (11) of the British seaside holiday. No sooner (12) Spanish sun become available to the masses than candy floss and fish and chips lost their shine. In (13) time at all, what had once been glittering hubs of fun became grey, empty shadows of their former selves.

Nowadays, such places have become synonymous with urban decay, home to (14) at heel high streets and deserted, rubbish-strewn beaches.

But there may (15) be hope. Recent attempts to reinvigorate these formerly proud towns have enjoyed a certain level of success. Eastbourne, Hastings and Southend, to name (16) three, are examples of what has come to be known as 'The Great Seaside Comeback'. Who knows? In years to come, perhaps the British seaside will once again attract legions of happy holidaymakers, just as it did all those years ago.

Part 3

For questions 17 – 24, read the text below. Use the word given in capitals at the end of some of the lines to form a word that fits in the space in the same line. There is an example at the beginning (0). Write your answers **IN CAPITAL LETTERS** on the separate answer sheet.

Example: 0 I N D I F F E R E N C E

BODY ART

The allure of tattoos has waxed and waned over the years. In the past, tattoos were widely disapproved of, at least here in the western world, while nowadays reactions range from admiration to supreme (0), but in other places around the world today, tattoos may not be quite so (17)

DIFFERENT
CONSEQUENCE

In Polynesia, tattoos known as "tatau" carry deep cultural and spiritual importance. These intricate designs, often depicting animals, plants, or geometric patterns, symbolize identity, family (18), and social status. They serve as markers of strength, resilience, and connection to ancestors, (19)a rich heritage passed down through generations.

LINE
BODY

Among the Maori people of New Zealand, intricate (20) tattoos known as *moko* denote social status and tribal affiliations, serving as a visible testament to one's identity and heritage.

FACE

Japanese tattoos have a rich tradition (21)in both artistry and spirituality. *Irezumi*, or traditional Japanese tattoos, are meticulously crafted masterpieces that often depict (22)creatures, symbolic motifs, or scenes from nature.

ROOT
MYTH

Tattoos often transcend language barriers, serving as visual languages that connect people across cultures. They foster a sense of (23) and solidarity within communities, whether through shared symbols, cultural motifs, or common experiences.

BELONG

The meaning of tattoos varies widely from culture to culture and even from person to person. What may hold profound significance in one context may carry (24).....different connotations elsewhere. Understanding the cultural, historical, and personal significance of tattoos is crucial in appreciating their diverse meanings around the world.

ENTIRE

Part 4

For questions **25 – 30**, complete the second sentence so that it has a similar meaning to the first sentence, using the word given. **Do not change the word given.** You must use between **three** and **eight** words, including the word given. Here is an example (0).

Example:

0 Do you mind if I watch you while you paint?

objection

Do you you while you paint?

0	have any objection to my watching
---	-----------------------------------

Write **only** the missing words **on the separate answer sheet.**

25 I have no idea how she got to London so quickly.

LOSS

I amin London so quickly.

26 She seemed to have understood everything clearly.

GAVE

She..... understood everything clearly.

27 If I had known the whole truth, I would have acted.

POSSESSION

Had.....the facts, I would have acted.

28 I was forced to investigate the issue myself.

LOOK

They made..... issue myself.

29 I regret getting so impatient with them about the meeting.

TEMPER

If only..... with them about the meeting.

30 It came as a complete surprise that Camilla had decided to resign.

HAND

Camilla's decision to..... of the blue.

Part 5

You are going to read an extract from a novel. For questions 31 – 36, choose the answer (A, B, C or D) which you think fits best according to the text. Mark your answers on the separate answer sheet.

The Distant Bell

I must have been about eight or nine when I realised that believing in ghosts just wouldn't do. I'd been getting to that stage where Santa Claus and the Tooth Fairy were fast becoming the lies I had quietly suspected them to be and if I wanted ever to join the world of grown-ups, I would have to start doing away with such fantastical notions.

Whether it was a secretly held desire to hold on to the purity of childhood or a sincere belief in the magical which refused entirely to go away, I can't say, but I couldn't help but cling onto notions of the otherworldly, the fantastical and the supernatural. While I understood that there was no way Father Christmas could possibly deliver presents to all the good children of the world in one single night, I couldn't help wondering why his fame had lived on for so long if the whole thing had been made up. I had a similar attitude when it came to ghosts.

The family cat died when I was six. Her death was perhaps my first truly traumatic experience. I had loved Freda immensely and when she expired unexpectedly on the Easter weekend, I was bereft. So upset was I, that it is probably no exaggeration to say looking back I still wonder if her passing affected me mentally in some way, for my memory tells me clearly that some time after the eggs had been eaten and the summer term had started in earnest, I caught a glimpse of Freda sunning herself on the garden shed, as healthy and as happy as I had ever seen her before. Indeed, I remember how I felt: relieved that she was in such fine fettle and not in the least bit unsettled. On the contrary, it felt that a wrong had been righted, somehow, and that her unceremonious exit was no longer the final memory I would have of her.

So, many years later, when confronted with a phenomenon somewhat similar, my reaction was somewhat ambiguous. I went through a kaleidoscope of emotions, from deepest bewilderment through to curiosity, imperceptible unease and finally an almost catatonic fascination. Under all of this was the gnawing doubt in my mind about my own reliability. Could it be that I was hallucinating? Was my cheering experience at revisiting the family cat just a figment of my imagination and did this apparition before me simply mean I had a tendency to experience such things? Perhaps it was this question that I found the most chilling of all, for it is one thing to experience shocking external phenomena, it is quite another to be the source of such shocks oneself.

We were staying at the house of a family friend. Alex had been known to me since I was a baby and I regarded her as extended family. An eccentric character, she had made a home in a remote school house, which still carried the imprint of its previous role as a centre for education. Beyond the main house itself were toilets, a classroom block and what I took to once have been a sports field, which lay incongruously, flung far from the house itself and encroaching into the road. As if Alex's home was not eerie enough with its echoes of childhoods long past, the real terror was across the road. This came in the form of a derelict church which had long ago been abandoned and which I felt sure would never have received a single visitor, despite its ability to rouse curiosity, due to its foreboding and terrifying aspect. The very fact that it had been left to rot in such a way, leaving it silently guarding the ragged cemetery and the ancient tombstones therein, was enough to send chills up the spine. Why would a church be vacated forever? Did not people go to church regularly - especially around here in rural Yorkshire where people tended towards tradition and religious observance? What could have caused the congregation to melt away and leave their church to rot?

One evening, as the blood-red sun was slowly sinking beyond the skyline, I looked out of my bedroom window and noticed a hunched figure milling about in the graveyard under the looming shadow of the church. I thought to approach him, assuming him to be some sort of caretaker or custodian who may be able to shed some light on the story of the place. I quickly changed my mind when he glared up at my window as if suddenly aware of my presence – which I would normally have thought impossible taking into account the distance between us. He did not look friendly at all. His face was set in a constant scowl and general demeanour was one of meanness and disdain. What unsettled me most of all, however, was his bizarre attire, which seemed to be of a time I recognised only from history books.

31 As an eight-year-old, how did the writer feel about Father Christmas and the Tooth Fairy?

- A** He felt that belief in such things would be an impediment to growing up.
- B** He had never entertained beliefs in the supernatural.
- C** He secretly believed such things to be real.
- D** He was reluctant to abandon such beliefs.

32 Why did the writer persist in his belief in the supernatural?

- A** Deep down he still felt he was a child.
- B** He had a vivid imagination.
- C** He believed that legends constituted proof.
- D** A belief in magic was the only explanation for certain phenomena.

33 What is the writer's explanation for seeing the family pet alive after it had died?

- A** The pet had not in reality died.
- B** He had hallucinated as a result of the traumatic loss.
- C** He had seen a ghost.
- D** The experience was a false memory.

34 What scared the writer the most upon witnessing a phenomenon later in life?

- A** That such phenomena were evidentially real.
- B** That he was an unreliable witness.
- C** His physical reaction to the experience.
- D** The possibility that he was imagining such things.

35 What was so terrifying about the church?

- A** The mystery of its abandonment.
- B** Its physical appearance.
- C** Its proximity to the old school.
- D** Its condition of disrepair.

36 What did he notice most about the man in the churchyard?

- A** His clothing
- B** His expression
- C** His physical build
- D** The way he was walking

Part 6

You are going to read an extract from an autobiography. Seven paragraphs have been removed from the extract. Choose from the paragraphs A – H the one which fits each gap (37 – 43). There is one extra paragraph which you do not need to use. Mark your answers on the separate answer sheet.

The Tower

The move out of the big city was more of a culture shock than I had been given to believe. No matter how much you may feel yourself to be on the peripheries of life in the metropolis, you are still part in part of the world that finds itself on the front line of the here-and-now. Move to a smaller town or – heaven forfend – the countryside and you find yourself not only in a different part of the country but in what feels like a different country altogether; you might even say a different time.

37

Nothing made this clearer than our journey from London to a small village outside of Canterbury. Though a trip of little more than an hour by car, my dilapidated Nissan might as well have been a time machine. The reality of what would constitute my new environment took more than a while to sink in.

38

I suspect the answer lies in the similarities rather than the differences. It was in comparing nationwide staples such as Tesco supermarkets or BP garages that the differences manifested more starkly than anywhere else. In London, for example, it is very common to see entire families helping with the weekly shop, along with young couples and even the odd single individual. In rural Kent, however, many more solitary housewives were in evidence. That on its own pointed to a way of life that most would consider far more traditional than might be found in the modern big cities.

39

As time went by, the air became not just familiar to me, but precious.

I spent time in the rain, in rolling fields, by the fireplace. It made me wonder if the years in London had cost me more than mere time; had it cut me off from what it means to be human? Maybe it sounds melodramatic, but one day, when I was walking down the hill from my job at St Bernadette's Castle, I had an experience that changed me forever.

40

It fascinated me, and as I peered into it I realised that it had been here for time almost immeasurable before my birth and would no doubt endure for many years after I am gone. I stood inside it for quite a while, staring about me at the ancient brickwork, trying to imagine the hands that had built it and what the world in which they toiled was really like.

41

It took me a long time to pull myself away. I felt that I had made a friend somehow and that this new friend had taught me something important. I realised that I had been trying to identify what was important in my life, what my priorities should be, what counted and what didn't.

42

I moved away from the town barely two years later. Work and opportunities demanded that I uproot myself yet again, this time abroad, but I have kept the lessons of that strange quiet day with me.

43

However difficult life may get, however urgent and desperate things may be, I think back to that crumbling tower, enduring the years quietly, and remember that most things never really matter for long.

A

But if such dry observations are not enough to convince and you are one of the many whose tastes lean towards the more esoteric, I would encourage you to visit one of these out-of-the-way places and simply spend a few minutes on a street corner, with your eyes closed, taking in the rhythm and the colour of the place. Strange though it may sound, this is exactly what I did.

B

There is something heartening in realising that you as an individual are part of a whole, in this case a historic whole, and that your life will hold meaning for people not just now but many years in the future.

C

Bernadette's sits atop a steep escarpment and has looked down on the town for many hundreds of years. One afternoon I decided to go a different way into town and once at the foot of the hill, found myself in a lonely little alley. Hidden away in the alley was an ancient guard tower. A grate had clearly been put in centuries ago to deter trespassers but now hung limply and uselessly, allowing free entry into the tiny space within.

D

For the UK exists in a sort of duality, with its forward-thinking modern way of life set cheek-by-jowl with one that is more old-fashioned. This incongruous partnership of English-speaking worlds has no doubt existed for some decades now and I expect it to endure for some time after I shuffle off this mortal coil.

E

It is hard to put my finger on why this initial foray into the other England was such an unsettling experience. I had never really considered that the overarching worldviews in the capital that I had come to accept as my own were a far cry from the way people saw the world barely a couple of hours' drive from Trafalgar Square.

F

It made me think about my own. What would future generations remember about my generation? How would they benefit from our time here? This crippled tower may have long ceased to serve a practical purpose but here I was, a young man in the early twenty-first century, stopping to reflect on my place in the world thanks to an obscure ruin.

G

I'll never forget looking out over the town and wondering about all the lives that were going on quietly without me. Despite the relative quiet of the place, even this small rural town had its own energy.

H

Perhaps it seems absurd that an obscure pile of bricks could make me reflect so but twenty years have passed since I was there and I still think about that day often. I really hope I get the chance to revisit the place. I know it will be there, of course, and that fact alone brings me a sense of comfort in this ever-changing, up-to-the-minute world we now find ourselves in.

Part 7

You are going to read an extract from a history book. For questions **44-53**, choose from the sections **(A-E)**. The sections may be chosen more than once.

Egglestone Abbey

A

The abbey of St Mary and St John the Baptist was founded at Egglestone between 1195 and 1198 for Premonstratensian canons, known locally as the White Canons due to their adoption of white habits. The White Canons followed a strict code of austerity similar to that of Cistercian monks. In contrast to monks of other orders, they were exempt from the strict Episcopal discipline, which promotes accountability and obedience. The oldest document about the abbey dated to 1198 refers to a fine by the local lord Ralph Lenham to Ralph Multon in regard to alienated land, which has been accepted as evidence for the abbey's founding by the Multon family.

B

The original building was enlarged and partly rebuilt approximately a century after its original founding and it is largely the remains of this work that can be seen today. In 1540 the abbey was dissolved by King Henry VIII and the building passed to Robert Strelley, a prominent local military man who would later become courtier to Queen Mary I. Strelley converted the abbey and the surrounding land into a great country house. In 1770 it was sold to John Rokeby, who demolished part of the building in order to procure stone for his stable house at nearby Rokeby Park. It eventually passed into the care of the state in 1925 and achieved the status of a Grade 1 listed building in 1987.

C

During its time as an abbey, it was famous for its extreme penury. So dire was the financial situation that in 1496 the abbey was made exempt from taxes. Due to such dire financial straits, the abbey often had trouble maintaining the requisite 12 canons – a regulation number in reference to the 12 disciples of Christ. Throughout this time, the monks dedicated their work to the distribution of alms about the local area and the relief of the poor. Further misfortune was to beset the abbey in 1346 when it suffered significant looting and destruction at the hands of the English army on the eve of the Battle of Neville's Cross.

D

The location of the abbey is thought to have been chosen both for its proximity to the River Tees and its isolated bearing. The present day sees the ruins of the abbey set away from a minor road and the permanent quiet is touched by little more than birdsong and the rush of the water below. The lush green farmland that surrounds the site stretches as far as the eye can see in all directions. It is a beautiful place, largely untroubled by human interference so common to the world we know.

E

Spending time among these ancient ruins is to experience the timelessness of our nation's history and the beauty of the English countryside. Amidst the tumbling ruins of buildings laid down long

ago, there can be found an idyllic peace, where the eternal meets the historic and where the ghosts of years past endure silently, passing down their stories through the wordless beauty of their architecture. Such an ambience speaks to our place in time. It has stood witness to the great span of our history and will continue to look upon our world as later generations make their mark on the world, long after we are gone.

In which section are the following mentioned?

A religiously ordained attire?	44.....
The cannibalisation of resources?	45.....
The opportunity for a person to reflect on their own value?	46.....
The sacking of the abbey?	47.....
An edict from a higher authority?	48.....
An experience uncommon to the modern world?	49....
A verdant landscape?	50.....
A protected status?	51.....
Fiscal disadvantage?	52.....
Architectural development?	53.....