

13. In the 5th century, St. Valentine’s Day and the pagan tradition were combined as

- A) the Church wanted to fill the ancient feast with new meaning.
- B) the old pagan festival had already grown out of popularity.
- C) the two martyrs honoured on that day were deeply respected by all.
- D) people already made no difference between the two feasts.

14. “Vinegar valentines” were used in the Victorian era

- A) to show people their mistakes.
- B) by anonymous lovers.
- C) to offend their recipients.
- D) by amateur poets.

15. Victorian “vinegar valentines”

- A) expressed popular opinions.
- B) resemble hater practices on modern social platforms.
- C) are still admired by broken-hearted lovers.
- D) offered messages of unrequited love.

Task Four

You will hear a text twice. Before you listen to it for the first time, you have 4 minutes to read the tasks to the text. While listening for the first time you are not allowed to mark your chosen answers. After you listen to it for the first time, you have 4 minutes to mark your chosen answers on your answer sheet. While listening to the text for a second time, you can mark your chosen answers. After you listen to the text for the second time, you have 1 more minute to check or correct your answers.

16. “The First Ghosts” by Dr Irving Finkel

- A) discusses his discovery of Ancient Mesopotamian scripts.
- B) presents new evidence for early life in Mesopotamia.
- C) reveals some aspects of Ancient Mesopotamian beliefs.
- D) describes the wonders of Ancient Mesopotamia.

17. According to Dr Finkel,

- A) most people today still openly demonstrate their belief in ghosts.
- B) all people started believing in ghosts after Christ’s resurrection.
- C) the concept of ghosts has existed worldwide since time immemorial.
- D) the invention of writing turned ghosts into a business.

18. Dr Finkel explains that in Ancient Mesopotamia

- A) ghosts were an inseparable part of everyday people’s life.
- B) some people had doubts about the existence of ghosts.
- C) people could only show their respect to ghosts by saying prayers.
- D) parents used ghost stories to scare their children.

19. In Mesopotamians families the oldest son

- A) had to bring food and drinks to his relatives' graves.
- B) was responsible for the daily chores in the household.
- C) had to make offerings to show that he repented for his sins.
- D) was expected to talk with the ghosts of the dead relatives.

20. Unlike ghosts, demons were believed to be creatures who

- A) had come from another planet.
- B) were friendlier than ghosts.
- C) could live forever.
- D) looked quite miserable.

Task Five

You will hear a text twice. Before you listen to it for the first time, you have 4 minutes to read the tasks to the text. While listening for the first time you are not allowed to mark your chosen answers. After you listen to it for the first time, you have 4 minutes to mark your chosen answers on your answer sheet. While listening to the text for a second time, you can mark your chosen answers. After you listen to the text for the second time, you have 1 more minute to check or correct your answers.

21. The Belogradchick rocks are

- A) mainly yellow in colour.
- B) formed from sandstone.
- C) regularly shaped.
- D) over 200 m high.

22. The Magura Cave

- A) contains impressive prehistoric paintings.
- B) is the only cave in the Belogradchik region.
- C) has now become home to the cave bear.
- D) is nearly six hundred years old.

23. The rock formations

- A) are named after famous people.
- B) are associated with different stories.
- C) date back to the 10th century BC.
- D) are likened to human beings only.

24. According to legend, the Madonna was

- A) a beautiful nun.
- B) Vitinya's sister.
- C) a virtuous woman.
- D) Antonio's mother.

25. What is NOT mentioned in the legend about the schoolgirl?

- A) A Turk was attracted to a beautiful Bulgarian girl.
- B) The Turkish dervish was turned into a stone.
- C) The Turkish dervish tricked the girl into meeting him.
- D) The schoolgirl would rather have been eaten by the bear.

МИНИСТЕРСТВО НА ОБРАЗОВАНИЕТО И НАУКАТА

ДЪРЖАВЕН ЗРЕЛОСТЕН ИЗПИТ ПО

АНГЛИЙСКИ ЕЗИК – 20 май 2022 г.

ПРОФИЛИРАНА ПОДГОТОВКА

НИВО В2

ВАРИАНТ 1

ЧАСТ 2 (време за работа 180 минути)

Write your answers on the separate answer sheet.

PART TWO: READING COMPREHENSION

Task One

Read the text below. Then read the questions that follow it and choose the best answer to each question, marking your answers on your answer sheet.

The ritualized drinking of tea in Japan, called “chado”, or “the way of tea”, is a uniquely Japanese art form that has thrived for 500 years. While the heart of the ceremony involves brewing, serving, and drinking tea in a specialized tea room, it also comprises elements of architecture, landscape gardening, ceramics, painting, calligraphy, flower arranging, and cooking. Tea masters say it takes 10 years of study to master the ceremony in its entirety.

Still widely practised in Japan, the tea ceremony is an elegant, codified ritual, rooted in symbolism and designed to achieve a total immersion in the moment, as well as shared intimacy with fellow participants. “Today people in Japan participate in the tea ceremony for social and spiritual reasons,” said Jennifer L. Anderson, a lecturer in anthropology at San Jose State University. “Most enjoy the company of tea friends and the aesthetics of tea – a flower arrangement, a scroll with calligraphy, and the utensils, all of which vary with the season. The ritual as a whole, however, has not changed in hundreds of years.”

The tea ceremony has its origins in Chinese Buddhist monasteries, where it was used for medicinal purposes and as a stimulant to ward off drowsiness during meditation. By the time of China’s Tang dynasty (618–907 AD), tea was widely appreciated as a social drink.

At the height of Japan’s first cultural contact with Tang China, Kukai, a Japanese monk, who studied Buddhism in China, brought a brick of green tea to the Japanese court in 806. Tea drinking began to be popular among Japan’s court aristocracy and in its ceremonies.

Miss Watson, your runaway slave Jim is down here two miles below Pikesville.

HUCK FINN.

I felt good and clean of sin for the first time in my life. But I sat there thinking over our trip down the river: I see Jim before me all the time, we talk and sing and laugh. Somehow I couldn't strike anything to harden me against him, but only the other kind. I'd see him standing my watch on top of his, instead of calling me, so I could go on sleeping; and see him how glad he was when I come back and such-like times; and would always call me honey, and do everything he could think of for me, and how good he always was; and how he said I was the best friend he ever had in the world; and then I happened to look around and see that paper.

I took it up. I was trembling, because I had to decide between two things, and I knew it. I thought a minute and says to myself: "All right, then, I'll go to hell," and tore it up.

31. Huck and Jim lived in ...

- A) a society based on racial discrimination.
- B) a society, not abiding by religious laws.
- C) an enlightened society.
- D) a fairly tolerant society.

32. Huck thought that at the Sunday school they would have taught him how to ...

- A) be a grateful friend.
- B) sing prayers.
- C) be a good person.
- D) write letters.

33. In the context of the second paragraph 'Him' and 'He' stand for ...

- A) Jim.
- B) God.
- C) Huck's father.
- D) Tom Sawyer.

34. Huck couldn't pray because ...

- A) he didn't know the right words.
- B) he was not actually religious.
- C) he was not being sincere.
- D) he felt deeply disgraced.

35. Huck didn't tell on Jim because ...

- A) he wanted him to stay with his family.
- B) he didn't think much of Miss Watson.
- C) he couldn't betray a friend.
- D) he was not expected to do so.

36. Huck's dilemma was between ...

- A) remaining loyal to Tom and betraying a slave.
- B) his naturally good heart and the morals of his time.
- C) his desire to do the right thing and his inherent wickedness.
- D) his mischievous character and his fear of everlasting hell.

Task Three

Read the text below. Then read the questions that follow it and answer each question with a sentence of your own. Write your answers on your answer sheet. Sentences copied word for word from the text will get 0 points.

In England everything is the other way round. On Sundays on the Continent even the poorest person puts on his best suit and tries to look respectable; in England even the richest aristocrat dresses in some peculiar rags and does not shave. On the Continent there is one topic which should be avoided – the weather; in England, if you do not repeat the phrase “Lovely day, isn’t it?” at least two hundred times a day, you are considered dull. On the Continent Sunday papers appear on Monday; in England – a country of exotic oddities – they appear on Sunday. On the Continent people use a fork as though a fork were a shovel; in England they turn it upside down and push everything – including peas – on top of it.

On the Continent people have good food; in England people have good table manners. On the Continent learned persons love to quote Aristotle or Horace and show off their knowledge; in England only uneducated people show off their knowledge, nobody quotes Latin and Greek authors for they have never read them.

On the Continent almost every nation has openly declared at one time or another that it is superior to all other nations; the English fight these dangerous ideas without ever mentioning which is really the most superior race in the world. Continental people are sensitive and touchy; the English take everything with an exquisite sense of humour – they are only offended if you tell them that they have no sense of humour. On the Continent the population consists of a small percentage of criminals, a small percentage of honest people and the rest are a vague transition between the two; in England you find a small percentage of criminals and the rest are honest people.

37. What are the two differences between a Sunday on the Continent and a Sunday in England that are mentioned in the text?

38. What is the most common topic of conversation in England?

39. What does the narrator obviously think about English cuisine?

40. What is the greatest offence to an Englishman?

41. According to the narrator in the last paragraph, what do the majority of Englishmen think of themselves?

42. What stylistic device is used to draw the contrast between the people of the Continent and the people in England?

43. What is the tone of the text?

PART THREE: WRITING

You are required to do **BOTH** tasks.

Внимание: В случай на непристоен език, плагиатство или текст, идентичен с този на друг ученик, на съответния текст се присъждат 0 точки.

44. *Read the task and write a formal letter (120 – 130 words), answering the suggested questions / including the suggested prompts.*

Write a formal letter to the Parliamentary Media Committee about an advertisement that you do not approve of, which is offered by either TV channels or online platforms. In your letter you should include the following information:

- what the advertisement is about;
- how the product/ service is advertised;
- why you do not approve of it and how it could be improved.

Sign your letter with **Bill Marshal/ Jill Marshal**.

Писмен текст с обем под 65 думи или текст изцяло несъответстващ на темата се оценява с 0 (нула) точки.

45. *Read the task and write an essay (200 – 220 words), expressing your opinion on the set topic.*

Do we need classic arts (literature, painting, theatre, etc.) in the 21st century and why?
Give specific reasons and examples to support your opinion.

Писмен текст с обем под 110 думи или текст изцяло несъответстващ на темата се оценява с 0 (нула) точки.

МИНИСТЕРСТВО НА ОБРАЗОВАНИЕТО И НАУКАТА

ДЪРЖАВЕН ЗРЕЛОСТЕН ИЗПИТ ПО

АНГЛИЙСКИ ЕЗИК – 20 май 2022 г.

ПРОФИЛИРАНА ПОДГОТОВКА

НИВО В2

ВАРИАНТ 1

Ключ с верните отговори

Въпрос №	Верен отговор	Брой точки
1.	B	1
2.	A	1
3.	A	1
4.	B	1
5.	A	1
6.	B	1
7.	A	1
8.	A	1
9.	B	1
10.	B	1
11.	D	1
12.	D	1
13.	A	1
14.	C	1
15.	B	1
16.	C	1
17.	C	1
18.	A	1

Въпрос №	Верен отговор	Брой точки
19.	A	1
20.	C	1
21.	B	1
22.	A	1
23.	B	1
24.	A	1
25.	D	1
26.	A	1
27.	A	1
28.	B	1
29.	B	1
30.	B	1
31.	A	1
32.	C	1
33.	B	1
34.	C	1
35.	C	1
36.	B	1

Задачите с кратък свободен отговор (от № 37 до № 43) се оценяват с 0 точки, 1 точка или 2 точки в зависимост от пълнотата на отговора. При проверка на задачите с кратък свободен отговор не се вземат предвид правописни и граматически грешки. В отговора се оценява съответствието между информацията в него с тази в текста.

Sample Answers:

37. The two differences are **the way people dress** on that day (1 p.), **the time when Sunday newspapers appear**. (1 p.)

38. The most common topic of conversation in England is **the weather**. (2 p.)

39. The narrator thinks that **English food is not tasty / good** at all. / He doesn't think much of English food. (2 p.)

40. The greatest offence to an Englishman is **to be told that he has no sense of humour**/ to be accused of not having any sense of humour. (2 p.)
41. They think that they are honest people. (2 p.)
42. (The text relies on the) repetition of one and the same sentence structure./ The stylistic device used is **repetition of sentence structure / repetition of the same phrases / parallel sentence structure**. (2 p.)
43. The tone of the text is **humorous / ironic**. (2 p.)

Критерии за оценяване на създадения текст

44. Първи текст - официално писмо

- 0-5:** Съдържателно съответствие с темата, смислова свързаност и логическа последователност (вкл. и спазване на регистъра);
- 0-3:** Структура на текста (вкл. и спазване на зададения обем и формат);
- 0-5:** Правилна и адекватна употреба на лексиката, лексикално богатство;
- 0-5:** Граматическа правилност (морфологична и синтактична правилност);
- 0-2:** Правопис.

45. Втора задача – аргументативно есе за изразяване на мнение по даден въпрос

- 0-8:** Съдържателно съответствие с темата, смислова свързаност и логическа последователност (умение за представяне на факти, за формулиране на позиция);
- 0-2:** Структура на текста (вкл. и спазване на зададения обем и формат);
- 0-9:** Правилна и адекватна употреба на лексиката, лексикално богатство;
- 0-9:** Граматическа правилност (морфологична и синтактична правилност);
- 0-2:** Правопис.

МИНИСТЕРСТВО НА ОБРАЗОВАНИЕТО И НАУКАТА

ДЪРЖАВЕН ЗРЕЛОСТЕН ИЗПИТ ПО

АНГЛИЙСКИ ЕЗИК – 20 май 2022 г.

ПРОФИЛИРАНА ПОДГОТОВКА

НИВО В2

ВАРИАНТ 1

ДА СЕ ИЗПОЛЗВА ЕДИНСТВЕНО ОТ УЧИТЕЛЯ-КОНСУЛТАНТ ПРИ НЕОБХОДИМОСТ!

Учителят-консултант изчита на глас и инструкцията, и съответния текст, според указанията в инструкцията!

Listening Comprehension

Task One

You will hear a text twice. Before you listen to it for the first time, you have 30 seconds to read the tasks to the text. While listening for the first time you are not allowed to mark your chosen answers. After you listen to it for the first time, you have 1 minute to mark your chosen answers on your answer sheet. While listening to the text for a second time, you can mark your chosen answers. After you listen to the text for the second time, you have 1 more minute to check or correct your answers.

Queen Elizabeth II remains the most popular among the royalties of modern times, with a 75% approval rating amongst the British public. Fans of Queen Elizabeth will have noted that the royal often uses the pronoun “we” to refer to herself.

Linguistically speaking, the royal “we” is known as the majestic plural, used exclusively by society’s ruling elite. According to some researchers, the peculiar form of address dates back roughly to the late 12th century when King Henry II and his successor King Richard I used the majestic plural to refer not just to themselves, but also to God.

The first part of the Queen’s title refers to her as “Elizabeth the Second, by the Grace of God”, meaning she is God’s representative. Other kings and queens operated on the same supposition, and when Kings Henry and Richard used the royal “we” in the meaning “God and I” they invoked the “divine right of kings”.

However, as democracy blossomed and the Royal Family started to share governance with Parliament, the royal “we” shifted meaning. Now, it is understood to include the Queen and the state, although Queen Victoria’s irreverent “we are not amused” took a different meaning. Historians believe she referred to herself and the rest of the ladies in the room with her when a royal courtier told an indecent story at a gathering.

Victoria’s unique usage of the majestic plural may mean Queen Elizabeth II uses the majestic plural with a range of possible meanings. She could be referring to herself and the country, her family, or anyone else she chooses.

Task Two

You will hear a text twice. Before you listen to it for the first time, you have 30 seconds to read the tasks to the text. While listening for the first time you are not allowed to mark your chosen answers. After you listen to it for the first time, you have 1 minute to mark your chosen answers on your answer sheet. While listening to the text for a second time, you can mark your chosen answers. After you listen to the text for the second time, you have 1 more minute to check or correct your answers.

In the middle of April, a sudden social excitement started in the city of Washington. The Grand-Duke and Duchess of Saxe-Baden-Hombourg arrived in America on a tour of pleasure. The newspapers hastened to inform their readers that the Grand-Duchess was a royal princess of England, and in the want of any other social event, everyone was in a hurry to show this distinguished couple the respect which all who have a large income from business feel for English royalty. The city filled again. The streets swarmed with fashionable young men and women from the provinces of New York, Philadelphia, and Boston.

The British Embassy gave a ball, at which the most insignificant person present was worth at least a million dollars while the Princess appeared in an ill-fitting black silk dress with artificial lace and too glossy ornaments. The ball was, as the newspapers declared, a brilliant success. Much ground outside had been roofed over to make a ball room as large as an opera house and two big platforms were erected. Each platform had a canopy of red velvet, one bearing the Lion and the Unicorn, the other the American Eagle. The Royal Standard flag was displayed above the Unicorn; the Stars-and-Stripes waved above the Eagle.

Task Three

You will hear a text twice. Before you listen to it for the first time, you have 4 minutes to read the tasks to the text. While listening for the first time you are not allowed to mark your chosen answers. After you listen to it for the first time, you have 4 minutes to mark your chosen answers on your answer sheet. While listening to the text for a second time, you can mark your chosen answers. After you listen to the text for the second time, you have 1 more minute to check or correct your answers.

Today Valentine’s Day comes with roses, chocolates, and beautiful heart-shaped cards. However, it started as a pagan fertility festival, celebrated from February 13th to February 15th.

The feast was in honour of Lupercus – an ancient god who protected people from wolves. At the beginning of the celebration, the men would sacrifice a goat and a dog. The young women would get in line and wait for the men to hit them with the skins of those animals because they believed it would make them fertile.

It's hard to go from whipping women to canonizing saints, but Valentine's Day did it. Legend has it that Valentine was a priest who served during the third century in Rome. When Emperor Claudius II decided that single men made better soldiers than those with wives and families, he outlawed marriage for young men. Valentine, realizing the injustice of the decree, continued to perform marriages for young lovers in secret. When his actions were discovered, Claudius ordered his death, on February 14th. Later the Catholic Church honoured Valentine as martyr and named February 14th "St. Valentine's Day".

Then in the fifth century, in an effort to get rid of the heathen tradition, Pope Gelasius I decided to combine St. Valentine's Day with the popular pagan festival by turning the feast into a Christian celebration of fertility and love.

During the Victorian era, February 14th was also a day on which unlucky victims could receive "vinegar valentines" from secret haters. These cards featured an illustration and a short line or poem that, instead of offering messages of love and affection, insulted the recipient. They were used as an anonymous medium for saying nasty things that its senders would not dare say to someone's face. And many of them were written as though these negative thoughts were popular opinion.

This concept may sound familiar today and some even call them an early form of "trolling". We see on Twitter and on other social media platforms what happens when people are allowed to say what they like without fear of retribution. Anonymous forms of communication do facilitate this kind of behaviour. They don't create it, but they offer opportunities.

Task Four

You will hear a text twice. Before you listen to it for the first time, you have 4 minutes to read the tasks to the text. While listening for the first time you are not allowed to mark your chosen answers. After you listen to it for the first time, you have 4 minutes to mark your chosen answers on your answer sheet. While listening to the text for a second time, you can mark your chosen answers. After you listen to the text for the second time, you have 1 more minute to check or correct your answers.

Ellie Cawthorne / E.C./ & Irving Finkel /I.F./

E. C.: Hello, I'm Ellie Cawthorne and today I'm speaking to the curator of Ancient Mesopotamian script at the British Museum, Dr Irving Finkel. His new book "The First Ghosts" transports us to Ancient Mesopotamia to uncover the earliest written evidence of a belief in ghosts. Dr Finkel, in your book "The First Ghosts" you argue that "all human beings everywhere truly believe in ghosts". Why do you think humans are inclined to believe that the dead might return to exist among us?

I. F.: In the modern world, ghosts have a funny status. Most people don't wear their ghosts on their sleeves, because there's a good chance they'd be branded idiots for believing in such things.

But when you look into the matter historically, we have plenty of testimonies concerning ghosts, coming from all over the world and covering a huge span of time. They date right back to the very first written material that we have, developed before 3000 BC. Arguably, you can trace this ghost business back even further than the beginning of writing. I would say that the concept of something hanging around after death goes back to the very dawn of mankind.

E. C.: You state that ghosts were “not symbols or metaphors, but literal realities” in Mesopotamia. How so?

I. F.: From the king on the throne to the beggar in the street, the whole population didn’t just believe in ghosts – they took them for granted as a fact of life. Ghosts were just part of the everyday scenario, alongside all the other things you had to worry about, like children, housing, warfare and disease. And since ghosts were an everyday reality, they also called for the undertaking of everyday chores. A household’s oldest son was responsible for making offerings of food and drink to his dead family, who were often buried under the courtyard of the family home. People had a responsibility to look after the ghosts of their relatives in the sense of reciting prayers in their honour, remembering them, talking about them.

E. C.: As well as ghosts, the Mesopotamians also believed in demons. What can you tell us about them?

I. F.: The big difference between a demon and a ghost was that, whereas a ghost was a dead human being, a demon had an alien component. Demons were immortal: you could not kill one. If you were lucky, a ghost was not generally malevolent and wicked, more likely just miserable. I don’t think you’d find a miserable demon. Demons had no heart – they were just horribly evil.

Task Five

You will hear a text twice. Before you listen to it for the first time, you have 4 minutes to read the tasks to the text. While listening for the first time you are not allowed to mark your chosen answers. After you listen to it for the first time, you have 4 minutes to mark your chosen answers on your answer sheet. While listening to the text for a second time, you can mark your chosen answers. After you listen to the text for the second time, you have 1 more minute to check or correct your answers.

The Belogradchik Rocks are a group of strangely shaped sandstone and conglomerate rock formations located on the western slopes of the Balkan Mountains near the town of Belogradchik. The rocks vary in colour from primarily red to yellow and some of them reach up to 200 m in height. The rocks also hold hundreds of caves, including the Magura Cave where the bones of prehistoric species like cave bear or cave hyena have been discovered as well as magnificent cave paintings dating from 10,000 BC - 600 BC.

The rocks are astonishing, not only for their age of over 230 million years, but also for the dozens of legends about the bizarre natural forms. Each rock formation bears a name: Adam and Eve, The Schoolgirl, The Bear, The Madonna and so on, and each one comes with a story.

Among the most popular legends surrounding the rocks are those of the Madonna and the Schoolgirl. The first legend has it that once there was a convent in the area of the rocks. Sister Vitinya served there, but she was so lovely that rumours of her unparalleled beauty spread far and wide. Antonio the Roman heard of this and decided to seek her out. A burning passion flared up between them and Vitinya got pregnant. Because of that shame, she was banished from the convent, but while they persecuted her, Antonio appeared on white horse to save his beloved. The providence intervened – the earth shook, the convent collapsed to the ground and Vitinya, Antonio and the child were turned into stone.

The Schoolgirl's legend is remarkably similar. A Turkish dervish developed an unholy passion for a beautiful Bulgarian girl and lured her into a meeting. The terrified girl somehow managed to wrestle out of his hands and started running to the rocks, but the dervish mercilessly pursued her. Suddenly a bear came in front of the schoolgirl and when the bear was just about to devour her, they were all petrified.