UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS
International General Certificate of Secondary Education

FIRST LANGUAGE ENGLISH **0500/22**

Paper 2 Reading Passages (Extended) **May/June 2011**

2 hours

Additional Materials: Answer Booklet/Paper

1817298672

READ THESE INSTRUCTIONS FIRST

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.
Write your Centre number, candidate number and name on all the work you hand in.
Write in dark blue or black pen.
Do **not** use staples, paper clips, highlighters, glue or correction fluid.

Answer **all** questions.
Dictionaries are **not** permitted.

At the end of the examination, fasten all your work securely together.
The number of marks is given in brackets [ ] at the end of each question or part question.

This document consists of **5** printed pages and **3** blank pages.

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Part 1

Read **Passage A** carefully, and then answer **Questions 1** and **2**.

Passage A

The Beast of Bodmin Moor

I was lost. It was easy to lose one's way on the moor, especially on a November afternoon when the light was thickening and the landscape stretched the same unvariegated grey in all directions. I drove along a narrow, empty road, looking for a road sign or any building which might contain an inhabitant to give me directions. A fleeting, shadowy movement by the roadside reminded me of the tales of the Beast of Bodmin Moor which had fascinated me as a local child.

It was allegedly a vicious predator which carried out sheep killings on a grand scale. An investigation by the Ministry of Agriculture in 1995 had found 'no verifiable evidence' of foreign big cats in the area (although admitting that this did not prove that they were not present), and had concluded that the sheep could have been attacked by native wild animals. About four years later, an attempt to locate the beast from the air, using night vision goggles, had also failed. The Bodmin Natural History Museum determined that a skull found in the area was of a leopard, but it turned out to belong to an animal which had died outside Britain, and was probably part of a leopard-skin rug which had been dropped into the river as a hoax.

However, the sightings and attacks had continued, and the local farmers were still convinced that the injuries to their livestock proved it was a type of cat, and that its appearance was not consistent with it being a pony, wild boar or large dog. In 1997, officials from a nearby zoo identified pawprints left in mud on the moor as the tracks of a puma. A year later, a 20-second video was released which seemed to show big cats roaming nearby.

As I rounded the next bend, I saw a startlingly large, black feline cross the road with an unhurried, sinuous, fluid movement. Its thick, sinewy shoulders suggested massive strength and speed, like that of engine pistons. As it passed, it turned to stare at me and its great, yellow, black-slitted orbs were caught in the headlights. I noticed its pricked, tufted ears and its short, coarse, raven-black coat before it turned, raising and waving its curved snake of a tail as if making a victory salute. The spectral vision dissolved into the bushes, leaving me with a thumping heart and the feeling that I had witnessed a supernatural manifestation.

A little further along I took a turning with a handwritten sign pointing to 'Gables Farm'. I had to leave the car and cross a rickety, rotting footbridge over a rushing stream. Another battered sign, nailed to a tree, bore the ominous words, ambiguously addressed: 'Wild Big Cats – Keep Out'. A shiny, weather-beaten man with tremendous whiskers and a crusty hat the colour of an over-cooked pie appeared at the farm gate, carrying a rifle. When I explained I was lost and had just had an unnerving experience, he took me into his kitchen and sat me down at a stained oak table while he made me tea and talked about the beast.

'You always know when it's about. Rabbits and foxes disappear and birds stop singing. If the ministry people knew anything about country life they'd know it couldn't be a dog. If it's a dog there's noise, and wool and mess everywhere. But a cat goes in to the kill quickly, eats its fill, and slinks off.' He told me that the beast owed him a thousand pounds for dead livestock, and that other farmers had sold their flocks after losing so many sheep. His neighbour had captured the beast on video, along with the tell-tale signs of four long scratch marks on the mauled sheep. She had also found hairs which she'd sent off for analysis, but had received no result.

He continued: 'The only reason to suppress the result would be to avoid panic. Another neighbour got hold of a recording of a puma mating call, and we recognised the scream we hear at night. Everyone round here believes in the beast, even though we're sceptical about most things and haven't got time to waste concocting fantasies. We don't want the beast shot, but we do want it acknowledged and kept under control so it doesn't continue to destroy our livelihoods.'

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1 Imagine you work for the Ministry of Agriculture. You have been sent to conduct a second investigation as to whether there is large foreign cat activity on Bodmin Moor.

Write a formal report on your findings.

In your report, you should comment on:

- what local people believe about the presence of a beast;
- the lack of conclusive proof and the alternative theories;
- your recommendations with reasons.

Base your answer on what you have read in Passage A and be careful to use your own words.

Begin the report as follows: Since the inconclusive investigation by the Ministry of Agriculture in 1995, reported sightings of 'big cats' have continued.

Write between 1½ and 2 sides, allowing for the size of your handwriting.

Up to fifteen marks are available for the content of your answer, and up to five marks for the quality of your writing.

[Total: 20]

2 Re-read the descriptions of:

(a) the appearance of the beast in paragraph 4;

(b) the appearance of the farmer and his farm in paragraph 5.

Select words and phrases from these descriptions, and explain how the writer has created effects by using this language.

[Total: 10]

[Turn over for Part 2]

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Part 2

Read **Passage B** carefully and re-read **Passage A**.
Then answer **Question 3**, which is based on both passages.

Passage B

Unicorns and Yetis

This passage describes the history of two creatures generally believed to be mythical.

The historical existence of the unicorn is an idea which is easy to accept. Its resemblance to actual animals, such as horses and antelopes, gives its reality an almost common-sense appeal, and the creature still exerts a powerful attraction in numerous popular cultures. The first written reports of the unicorn were found in works of ancient Greek history from 2,400 years ago, while eastern cultures record details of one-horned animals during the era of Genghis Khan.

Thorough research into contemporary wildlife reveals the possibility of genuine sightings of creatures with the characteristics of a unicorn. To the present day, sightings of unicorns are being reported from Mount Kilimanjaro in Kenya. In 1987, Robert Vavra took an expedition there to find the mythical beast and he published his diary, complete with photographs, claiming that with the help of Masai warriors he had tracked it down.

The other mythical creature which has exercised the imagination for many years is the yeti. For fifty years the snowy wastes of the Himalayas have beckoned intrepid explorers in search of the mysterious animal also known as 'the abominable snowman'. Occasional sightings of large hairy creatures walking on two legs across the snows or in the forested valleys of Nepal and Tibet have kept the legend alive. Photographic evidence of the creature's existence has proved elusive, however. The most famous picture is that taken by Sir Edmund Hillary in 1951 of a large, wide footprint said by some to be that of a yeti.

Since that time a number of yeti 'relics' have turned up. In 1960, western visitors to a Nepalese monastery were astonished to find monks using a 'yeti scalp' in some of their rituals. Analysis of the red hairs, however, showed that they had originated from a mountain goat. A different monastery presented a severed hand, obviously from a primate, as evidence that some kind of ape man was still wandering the mountain fortresses of the Himalayas. The hand could, of course, have come from anywhere – and it vanished in 1991. Finally, there have been rumours, started by travellers, of huge mummified bodies of yeti preserved in even more remote monasteries. These turned out to be fakes, or were no longer where they were supposed to be. However, belief in the existence of the 'wild man of the snows' is still real enough among the locals. What could account for this?

A popular theory among zoologists is that the idea of the yeti is based upon handed-down memories of apes, possibly orang-utans, which may have lived in the mountain forests of this region in the distant past. Some argue that a few of these apes still survive in small numbers, just occasionally spotted crossing a snowfield from one valley to another. Reinhold Messner, one of the world's foremost mountaineers, believes that the legend is based upon a real but little-known animal that inhabited the forests of eastern Tibet. This was the area the Sherpas once lived in before migrating to present-day Nepal, so they may have taken with them their traditional stories.

Messner decided to investigate the yeti for himself, so in 1986 he retraced the Sherpas' migratory route in eastern Tibet. In his book he describes a terrifying night hiking through the forest, haunted by the strange whistling cries of a creature he was later to see. Several times a tall biped with long arms ran across his path. Eventually the creature stood in front of him, raising itself to full height before running off on all fours at incredible speed into the woods. When Messner reached a settlement, he was told by the villagers that he had seen a 'chemo', a Tibetan name for a yeti. This encounter took place in the heart of the area from which the Sherpas had brought their yeti stories, so the large, hairy, ape-like man may just be a Tibetan bear, transformed by Sherpa legend into something more.

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3 Summarise:

(a) the reasons for **not** believing in the existence of unicorns and yetis, according to **Passage B**;

(b) the actual evidence for the existence of the beast of Bodmin Moor, according to **Passage A**.

Use your own words as far as possible.

You should write about 1 side in total, allowing for the size of your handwriting.

Up to fifteen marks are available for the content of your answer, and up to five marks for the quality of your writing.

[Total: 20]

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