



**GCE A LEVEL**

1700U30-1



Z22-1700U30-1

**WEDNESDAY, 25 MAY 2022 – MORNING**

**ENGLISH LANGUAGE – A2 unit 3**

**Language Over Time**

1 hour 30 minutes

1700U301  
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### **ADDITIONAL MATERIALS**

A WJEC pink 16-page answer booklet.

### **INSTRUCTIONS TO CANDIDATES**

Answer **all** questions.

Write your answers in the separate answer booklet provided.

### **INFORMATION FOR CANDIDATES**

The number of marks is given in brackets at the end of each question or part-question. You should divide your time accordingly.

You are reminded of the need for good English and orderly, clear presentation in your answers.

Assessment will take into account the quality of written communication used in your answers.

You are reminded that this paper is synoptic and so will test your understanding of the connections between the different elements of the subject.

### Language Over Time

Answer Question 1 **and** Question 2.

Question 1 is divided into four parts: (a), (b), (c) and (d). Answer **all** parts.

The three texts which follow on pages 4-6 are examples of advisory texts (conduct literature). They give advice to young women about how they should spend their time. Read Texts **A**, **B** and **C**, then answer **all** parts of the following questions.

**Text A** is an extract from *A Serious Proposal to the Ladies for the Advancement of their True and Greatest Interest* by Mary Astell written in 1694. Astell was unusual in her time because she argued that women should have the same educational opportunities as men.

**Text B** is an extract from a book called *A Letter of Genteel and Moral Advice to a Young Lady* by Reverend Wetenhall Wilkes written in 1751. The book is subtitled *A system of Rules and Informations: digested into a new and familiar Method to qualify the Fair Sex to be useful, and happy in every Scene of Life*.

**Text C** is an extract from an article titled 'Cycling for Girls' by Beatrice Lewis. It was published in *The Girls' Empire: An Annual for English speaking Girls all over the World* in 1909.

1. (a) **Identify the word class and archaic spelling patterns of the following words using appropriate terminology.** [6]

*Synce* (Text A, line 2)      *crampst* (Text A, line 5)      *vse* (Text A, line 6)

- (b) **What do the examples below tell us about language change? Make two points and refer to the examples using appropriate terminology.** [4]

*wee / we* (Text A, lines 3 / 6)

*Gaming* (Text B, line 6)

- (c) **Describe the form and the archaic grammatical features of the following examples using appropriate terminology.** [4]

*hath* (Text A, line 1)      *afford not* (Text A, line 22)

- (d) **Analyse features of the grammatical structure and punctuation that are typical of Early Modern English in the extract from Text A below. Make three points and select a relevant example to support each point. You must use appropriate terminology to describe your examples.** [6]

*Learning ys therefore necessary to render them more agreeable and vsefull in company, and to furnish them with becoming entertainments when alone, that they be not driuen to those miserable shifts, which too many make vse of to put off their Time. And since our Happiness in the next world depends soe farre on those dispositions which we carry along with vs out of this, can Ignorance be a fit preparatiue for Heaven? Is't likely that she whose Vnderstandyng has been busied about nothing but froth and trifles, shou'd be capable of delighting her self in noble and sublime Truths? Let suche therefore as denie vs the improuement of our Intellectuals, take vp his Paradox, who said that Women haue no Soules; which at this time, when they are allow'd to Brutes, wou'd be as unphilosophical as it is unmannerly; or els let them permit vs to Cultiuat and Improue them. There is a sort of Learning howeuer which ys worse than the greatest Ignorance: A woman may study Plays and Romances all her days, and be a great deal more knowing, but neuer a jot the wiser.* (Text A, lines 8-20)

2. In your response to the question that follows you must:

- explore connections across the texts
- consider relevant contextual factors and language features associated with the construction of meaning
- demonstrate understanding of relevant language concepts and issues.

**Analyse and evaluate Texts A, B and C to show how conduct literature written for young women changes over time.** [60]

**TEXT A:** extract from *A Serious Proposal to the Ladies for the Advancement of their True and Greatest Interest* by Mary Astell (1694)

Since GOD hath giuen Women as well as Men intelligent Souls, why should they bee forbidden to improve them? Synce he hath not denied vs the faculty of Thynking, why should wee not (at least in gratitude to him) employ our Thoughts on himselfe, their noblest Object, and not vnworthily bestow them on Trifles and Gayties and secular<sup>1</sup> Affairs? And as Exercise enlarges and exalts any Faculty, so thro' want of vsing it becometh cramped and lessened; if therefore we vse not of our Vnderstandings, we shortlie shall have none to vse. What is it but the want of an ingenious Educatyon that renders the generality of Feminine Conuersations so insipid and foolish, and their solitude so insupportable? Learning ys therefore necessary to render them more agreeable and vsefull in company, and to furnish them with becoming entertainments when alone, that they be not driuen to those miserable shifts,<sup>2</sup> which too many make vse of to put off their Time. And since our Happiness in the next world depends soe farre on those dispositions<sup>3</sup> which we carry along with vs out of this, can Ignorance be a fit preparatiue for Heaven? Is't likely that she whose Vnderstandyng has been busied about nothing but froth and trifles, shou'd be capable of delighting her self in noble and sublime Truths? Let suche therefore as denie vs the improvement of our Intellectuals,<sup>4</sup> take vp *his* Paradox, who said that *Women haue no Soules*; which at this time, when they are allow'd to Brutes, wou'd be as unphilosophical as it is unmannerly; or els let them permit vs to Cultiuat and Improve them. There is a sort of Learning howeuer which ys worse than the greatest Ignorance: A woman may study Plays and Romances<sup>5</sup> all her days, and be a great deal more knowing, but neuer a jot the wiser. Such knowledge as this serues only to instruct and put her forward in the practice of the greatest Follies; yet how can they justlie blame her who forbid, or at leaste afford not the opportunitie of better? A rational mind *will* be employ'd, it will neuer be satisfy'd in doing nothing.

<sup>1</sup> secular: connected with the everyday world rather than with religion

<sup>2</sup> shifts: time-wasting, meaningless activities (archaic)

<sup>3</sup> dispositions: skills (obsolete)

<sup>4</sup> Intellectuals: mental powers (archaic)

<sup>5</sup> Romances: stories with sensational or exciting settings and events

**TEXT B:** extract from *A Letter of Genteel and Moral Advice to a Young Lady* by Reverend Wetenhall Wilkes (1751)

Various are the innocent Diversions of Life, by which you may lengthen Time in general, and prevent any Part of it to be useless, or tedious.

5 Needle-work, Pastry, Cookery, Limning Drawing,<sup>1</sup> Music, Singing, gardening, learning of *French, Italian, or Latin* (as you may have a particular Taste and Genius for these Arts) are all Accomplishments, worthy of your Care, but not of all your Time.

10 Though Gaming<sup>2</sup> is an Amusement which, in general Terms, ought to be avoided; yet, since Custom has introduced it into Fashion, I am far from dissuading young persons to accommodate themselves to these innocent Gaities and Diversions; but rather advise them, to be complaisant<sup>3</sup> on all Occasions, and to comply with the Amusements of their Company, while they have no Tendency to Mischief, or Disgrace. When playing at Cards, is sparingly practised, to entertain Company, and to divert yourself, it may be innocent; but sitting up late, impairs the Health, and perverts the natural Succession of Day and Night, and softens the Understanding. Nor do bad Hours often fail to introduce ill-mix'd Company. All Pleasures are abus'd, if not regulated, with Moderation and Prudence; and ill-time'd Diversions are always  
15 surfeit.<sup>4</sup>

20 Tho' I grant that Gaming may sometimes be an innocent Amusement; yet I beg leave to advance a few Arguments against it. First, it seems generally to give more Vexation, than Delight, to most People, even while they are engag'd in it. Secondly, it leaves no Satisfaction behind it. Thirdly, it does not any way profit, either Body or Mind. And fourthly, it neither unbends the Thought, nor confirms the Health. To pursue the Inconveniencies of Gaming farther; if a Lady plays high, in hopes of winning, she makes a Trade of it, not a Recreation; and, if she fills her Purse by it, she does it, too often, at the Price of her Reputation. The Love of Gaming, frequently, corrupts good principles; and many, who are just in every thing else, scruple not to cheat at Play; and from that fall into many other criminal Practices.

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<sup>1</sup> Limning Drawing: watercolour painting

<sup>2</sup> Gaming: the practice of playing card or dice games for money

<sup>3</sup> complaisant: obliging and agreeable

<sup>4</sup> surfeit: excessive; self-indulgent (obsolete)

**TEXT C:** extract from *The Girls' Empire: An Annual for English speaking Girls all over the World* (1909)

I suppose we all want to have tall, straight figures, and to hold ourselves well, and to look our best on our bicycles. Now, to make a point of this is no matter to be ashamed of, though I should like to think that the idea goes deeper than just care for appearances. I wonder how many of us look upon cycling, or any of our other favourite sports and pastimes in the light  
 5 of an aid to health and sturdy growth as well as a pleasure? If we did we should hear less of delicate girls overdoing themselves and being forbidden to cycle, and should certainly see less of bent backs and stooping shoulders amongst growing maidens.

There is no more beneficial exercise than cycling for girls of all ages, and in many cases delicacy and actual ill-health have been completely cured by means of cycling exercise. But  
 10 we must use our own common sense with regard to moderation, and avoid all temptation to excess. If your limbs ache, and you feel too limp and fatigued to enjoy a good meal, or even to sleep peacefully, you may be sure there is something wrong.

To be at home on your machine, to feel yourself so entirely mistress of the situation as not to mind what happens, or what other people and the rest of the traffic do, that is the desirable  
 15 attitude. Riders and drivers do not always keep their own place on the road or behave as they should in every way, so it's no use to expect it of them. And though drivers hedge you in, though pedestrians block your path, though horses breathe down the back of your neck, and dogs dash right under your front wheel, know that it's your business and your pride to avoid them all and to come out smiling on top. Remember that in all cases of accident it is  
 20 invariably the cyclist who gets blamed, whether in fault or no, so make up your mind to provide absolutely no loophole.

But now let me again utter a word of warning against "showing off." There is a temptation, no doubt, when you can do clever things to exhibit your prowess, but it is very bad form, and should be sternly resisted, unless you are really riding for show in a gymkhana.<sup>1</sup> Then by all  
 25 means enter into the amusement thoroughly, and you will find the event hugely beneficial to your ordinary riding.

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<sup>1</sup> gymkhana: a competition to test driving skills (in PDE, a meeting where horses and riders take part in games and competitions)

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