

394/01

**ENGLISH LANGUAGE**

**ELang4: Demonstrating Expertise in Writing**

A.M. WEDNESDAY, 24 January 2007

(2 Hours)

**ADDITIONAL MATERIALS**

In addition to this examination paper, you will need a 12 page answer book.

**INSTRUCTIONS TO CANDIDATES**

Answer **one** question, completing all three tasks: **(a)**, **(b)** and **(c)**.

**INFORMATION FOR CANDIDATES**

Both questions carry equal marks.

In this unit you will be assessed on your ability to:

- communicate clearly the knowledge, understanding and insight appropriate to the study of language, using appropriate terminology and accurate and coherent written expression;
- demonstrate expertise and accuracy in writing for a variety of specific purposes and audiences, drawing on knowledge of linguistic features to explain and comment on choices made;
- apply and explore frameworks for the systematic study of language at different levels commenting on the usefulness of the approaches taken.

Remember that marking will take into account the quality of written communication used in your answers.

*Answer one question only.*

**Either,**

**1. Answer tasks (a), (b) and (c).**

*Note that (a) and (b) each counts for a quarter of the marks, and (c) counts for half: you should divide your time accordingly.*

*Read Texts X and Y on pages 4 and 5, and then complete the **three** tasks which follow.*

**Texts X and Y** provide information about Mary Jones, a poor Welsh girl who inspired the founding of the British and Foreign Bible Society. In 1800, at the age of 15, she walked to Bala, a distance of 25 miles, to buy a Bible in Welsh, for which she had been saving for several years. (There are slight discrepancies in different versions of the story.)

**Tasks**

- (a) You have been commissioned to write a more detailed version of the story of Mary Jones for primary school children aged 8 or 9. **Write an extract from this story**, covering Mary's journey to Bala (25 miles involving following many paths, crossing streams and valleys, and skirting hills), and her meeting with the Reverend Thomas Charles.
- You should use appropriate details selected from Texts X and/or Y, but you will need to use your imagination and expand and elaborate on some of the details, especially of the journey itself. You may invent and add extra details if you wish.
  - Begin with Mary setting off from home, and end with her receiving the Bible, after initially being told that there was not one available.
  - Include some direct speech, or dialogue.
  - Include some focus on feelings, thoughts, emotions, reactions, as appropriate.
  - Use language appropriate for a story for children aged 8 or 9, and use your own words as far as possible.

**Write the extract from the story in at least 200 words.**

**(25%)**

- (b) A national newspaper is running a series of imaginary written interviews with famous figures from the past, for its weekend magazine section. The intention is to give readers information and insights about these historical figures.

**Write an extract from the interview with Mary Jones for this series.**

- Imagine that you have interviewed Mary Jones later in her life, many years after her 'long walk'. You must then produce a written version of this interview.
- You should select appropriate information and details from Texts X and Y, but you may make some additions of your own if you wish.
- Write in modern English.
- This is an extract, rather than the complete interview. You may include the opening or the ending, or neither, as you wish, but you should try to cover a reasonable range of aspects of Mary Jones's life. You must include a focus on the long walk and the buying of the Bible, but also some reference to aspects of her earlier life, and possibly to her later life.
- Use an appropriate style and tenor (register), and use your own words as far as possible.

**Write the extract from the interview in at least 200 words.**

(25%)

- (c) **Analyse and comment on the main features of language and style** in the texts you have produced. You should use appropriate terminology and draw on your knowledge of linguistic features and frameworks to explain and comment on your language choices and features of appropriate written style. Comment very briefly on any features of language in Texts X and/or Y that may have influenced you in any way.

**Write at least 400 words.**

(50%)

**TEXT X**

Mary Jones was a ten-year old girl living in a small village in Wales in 1794. Every morning following chores, Mary would walk two miles to school where she learned to read. It wasn't long before the teacher asked Mary to read to the class from the big Welsh Bible.

So meaningful was her experience of reading the Bible to her classmates that Mary immediately decided she would do everything she could to purchase a Bible of her own. A nearby farmer's wife, Mrs. Evans, invited her to her house on Saturdays to read the holy book. Every Saturday afternoon, after helping her mother at home, a very happy Mary ran to Mrs. Evans's farm to read from her neighbour's Bible.

For several years Mary worked diligently to earn money toward a Bible for herself. She knit socks, grew vegetables to sell and even kept bees and sold their honey. Mrs. Evans helped her by giving her some chickens so Mary could sell eggs. When harvest time came, Mary helped the farmers with their crops to earn additional income.

Mary saved her money for six years before the day she counted her coins and realized that, at last, she had enough to buy a Bible. The minister from her local church said that a Mr. Charles in Bala, could sell her one. There was only one problem, however. Bala was twenty-five miles away and the only way Mary had of getting there was to walk.

Mary spent an entire day walking to Bala. Arriving late in the day, she had to stay overnight with a friend\* before she could see Mr. Charles.

[\*Note: other versions of the story have her staying with a former maidservant of Mr. Charles, or with a Methodist church minister.]

Very early the next morning, Mary knocked on Mr. Charles's door. She excitedly told him about her hard work to save enough money to buy a Bible. Sadly, Mr. Charles had to tell Mary he couldn't help her – he'd sold all his Welsh Bibles except for one and that one he had promised to a friend.

So disappointed was Mary that she began to cry. Seeing her sorrow, Mr. Charles remembered he had an English Bible and that his friend could read English as well as Welsh. Charles gladly sold the Welsh Bible to Mary who raced the twenty-five miles home to read it to her parents.

Mr. Charles never forgot Mary. Her dedication to securing a Bible of her own helped him decide he would do everything possible to help the people of Wales obtain Bibles of their own.

Four years later, in 1804, Charles visited a group in London called the Religious Tract Society that eventually became known as the British and Foreign Bible Society. The first Bible they printed was the Gospel of John in the language of North America's Mohawk Indians.

*'CHRISTIAN TODAY – [www.christiantoday.com](http://www.christiantoday.com)'*

**TEXT Y**

Mary Jones was born December 16, 1784 in the Welsh village of Llanfihangel-y-Pennant, at the foot of Wales's famous Cader Idris. Her father had been a weaver, but he died when Mary was four. Mary and her mother were poor, but they got on as best they could.

**Long Walk to School**

When Mary was about 8, a school was established about an hour's walk from Llanfihangel. Mary took the two hour round-trip walk each day and progressed well in reading. She wished she had a Bible to read, but her mother told her it was too expensive.

A neighbour did have a Bible though, and every Saturday afternoon Mary went to read Mrs. Evans's Bible for several hours. Mrs. Evans was not poor like the Joneses, and she lived in a house filled with beautiful things. Mary, however, was not distracted by the comfort and riches around her. She read through book after book of the Bible.

**First, Chickens and Eggs**

One day as Mary was doing her chores, washing her family's clothes in the river, she got the idea that she could earn some money by washing for other people to save enough money for a Bible of her own. When Mrs. Evans heard of Mary's plan, she gave Mary some chickens to raise. When the chicks became hens, Mary could earn money by selling the eggs. Mary soon found other ways for earning money too – looking after children, weeding gardens, knitting socks.

After six years of careful saving, Mary finally had enough money to buy a Bible. But there was none to be bought in her village. Reverend Thomas Charles sold them in Bala, though. But that was over twenty-five miles away! In the summer of 1800, when not yet sixteen, Mary set out alone with the money she had earned on the long walk to Bala. She even took off her shoes and carried them so they wouldn't wear out. Although a long and difficult walk, it really didn't hurt that much as Mary was so full of anticipation.

**Too Late, Mary**

When she finally arrived and found Rev. Charles, he told her he only had one Bible left and it had already been promised to someone else. Mary could not hold back the tears. After working and saving for six years, then walking over twenty-five miles, Mary could not help but be extremely disappointed. All her work seemed wasted! But when Rev. Charles heard Mary had worked six years to buy a Bible, he made her take his last one. The other person could wait a little longer.

**Mary Sparks a Vision**

Rev. Charles was tremendously moved by Mary's efforts to obtain a Bible. In December 1802, Rev. Charles was in London and laid before a committee of the Religious Tract Society the desperate need for Bibles in the Welsh language. Rev. Charles told the committee about Mary Jones and all she had to do in order to get a Bible of her own. Rev. Joseph Hughes suggested that "a society might be formed for the purpose – and if for Wales, why not for the Kingdom; why not for the whole world?" Fifteen months later, on March 7, 1804, the British and Foreign Bible Society was formed "for the wider distribution of the Scriptures, without note or comment."

Mary died at the age of 82. In the town of Llanfihangel, a monument has been erected with the following inscription in English and Welsh: *To the remembrance of Mary Jones, who in 1800 at the age of 15, walked from here to Bala, in order to buy a Bible from Rev. Charles in the Welsh language. This event was the cause of the foundation of the British and Foreign Bible Society.*

What happened to the Bible? It's now in the Cambridge University Library in England.

**Or,**

**2. Answer tasks (a), (b) and (c).**

*Note that (a) and (b) each counts for a quarter of the marks, and (c) counts for half: you should divide your time accordingly.*

*Read Texts X and Y on pages 8 and 9, and then complete the **three** tasks which follow.*

**Texts X and Y** both provide information about Mary Seacole (1805-1881), who, born in Kingston, Jamaica, was a pioneering nurse. Like Florence Nightingale, she became famous during the Crimean War\*, when she nursed wounded soldiers.

[\*The Crimean War (1854-56) began when Russia invaded Turkey. Britain and France went to the aid of Turkey, as they were concerned about the growing power of Russia.]

**Text X** gives an account of Mary Seacole's life.

**Text Y** gives some further details, and some extracts from contemporary writings.

### **Tasks**

- (a) You have been commissioned to write a version of the story of Mary Seacole for secondary school pupils aged 11-14. **Write an extract from this story** about her work in the Crimean War. You may refer briefly to aspects of her earlier life and to events immediately following the war, if you wish.
- You should use appropriate information and details selected from Texts X and Y. You must not alter any known facts, but you may use your imagination and add some extra details if you wish.
  - Remember that this is an extract: do not try to use all the information provided.
  - Use lexis and syntax appropriate for a story for secondary school pupils aged 11-14.
  - Use your own words as far as possible.

**Write the extract from the story of Mary Seacole in at least 200 words.** (25%)

- (b) A national newspaper is running a series of imaginary written interviews with famous figures from the past, for its weekend magazine section. The intention is to give readers information and insights about these historical figures.

**Write an extract from the interview with Mary Seacole for this series.**

- Imagine that you have interviewed Mary Seacole later in her life, many years after the Crimean War. You must then produce a written version of this interview.
- You should select appropriate information and details from Texts X and Y, that you think will interest your readers, but you may make some additions of your own if you wish.
- Write in modern English.
- This is an extract, rather than the complete interview. You may include the opening or the ending, or neither, as you wish, but you should try to cover a reasonable range of aspects of Mary Seacole's life. You must include a focus on the Crimean War, but also some reference to aspects of her earlier life, or to her later life, or both.
- Include some focus on Mary's attitudes and opinions.
- Use an appropriate style and tenor (register), and use your own words as far as possible.

**Write the extract from the interview in at least 200 words.**

(25%)

- (c) **Analyse and comment on the main features of language and style** in the texts you have produced. You should use appropriate terminology and draw on your knowledge of linguistic features and frameworks to explain and comment on your language choices and stylistic features. Comment very briefly on any language features in Texts X and/or Y that may have influenced you in any way.

**Write at least 400 words.**

(50%)

## TEXT X

**Mary Seacole** is not a name which many now remember although at the time of the Crimean War (1854-56) few British households would not have been talking about her. A grand military festival was held at the Royal Surrey Gardens to raise money for her benefit over 4 nights in 1857, attracting thousands of people and supported by titled persons, military commanders and almost a thousand artistes. Yet despite such fame in her lifetime, she failed to capture a place in the history books such as that held by her contemporary Florence Nightingale, despite the overlapping of their work in the same arena of war.

Mary Seacole was born in 1805, in Kingston, Jamaica, at that time a slave society. Her father was a white Scottish army officer, and her mother a free black woman. Although technically 'free', being of mixed race, Mary's family had few civil rights – they could not vote, hold public office or enter the professions. Of course, many of these restrictions were long to haunt women of all races in the West for years to come. However, the ban on women in the medical profession did not prevent many from practising their traditional skills outside of the mainstream, as did Mary's mother, a great believer in herbal medicines. She was well known in her home town as a healer and she taught this Creole medicine to her daughter – covering the treatment of wounds, diseases and minor ailments. Mary Seacole was married for eight years to Edwin Seacole, until he died in 1844.

Fired by a passion for travel, Mary journeyed extensively, visiting Cuba, Haiti and the Bahamas, as well as mainland America and England. On these travels she expanded her knowledge to include European medical ideas, which she added to her traditional repertoire. She recounted her exploits in a book – *The Wonderful Adventures of Mrs Seacole in Many Lands*, published in 1857.

Mary Seacole left her healing touch on many areas affected by epidemics such as cholera (there was a cholera epidemic in Kingston in 1850) and yellow fever which few medical professionals could even attempt to cure. She was able through her common sense approach and gentle herbal remedies to recover more people than the scientifically trained medical men. Hygiene, sanitation, warmth and isolation as well as nourishing food were at the basis of her treatments together with herbs, poultices and mustard plasters.

The Crimean War offered a fertile ground for her talents but Mary Seacole faced racism in her attempt to join the official group of nurses under the supervision of Florence Nightingale. Fed up with the barriers being put in her way, Mary decided to fund the 3,000 mile journey herself, and made her own way to the Crimea where she set up a 'British Hotel' to provide clean, nourishing food for both soldiers and officers, to raise the money to enable her to continue her medical work. In contrast to Florence Nightingale's outstanding administrative and statistical achievements, Mary Seacole's contribution was very much at the forefront of hands-on healing out on the field of combat and at the docks among the wounded and sick. The war correspondent, William Russell, was among many who commented on her efforts to save the lives of the wounded there:

*Her hut was surrounded every morning by the rough navvies and Land Transport men, who had a faith in her proficiency in the healing art, which she justified by many cures and by removing obstinate cases of diarrhoea, dysentery and similar camp maladies.*

In commemoration of her work with the soldiers of all nationalities, Mary Seacole was awarded medals by Britain, Turkey and France.

After the Crimean war, Mary Seacole lived on, dividing her time between Jamaica and England, and reached the good age of 76 years by the time of her death. Sadly, after her death, her name was all too quickly forgotten by the establishment – reflecting an all too deeply held racism and sexism in its choice of individuals felt worthy of a place in history.



**TEXT Y**

Even though Mary Seacole had considerable expertise in dealing with cholera, her application to join Florence Nightingale's team was rejected. Mary travelled to the Crimea at her own expense. She visited Florence Nightingale at her hospital at Scutari but once again Mary's offer of help was refused.

Florence Nightingale and her nurses were based in a hospital several miles from the front, but Mary Seacole treated her patients on the battlefield itself. On several occasions she was found treating wounded soldiers from both sides under fire, while the battle was still going on.

In March 1856, when the war ended suddenly, Mary Seacole was unable to sell her stores and provisions, in which all her money was invested, and she returned to England destitute. She tried to set up her business again, selling her wares to soldiers, but by November this attempt had failed and she was in the London Bankruptcy Court. *The Times* newspaper published letters from people who wanted to set up a fund to repay her for the money she had spent in the Crimea. The great 4-day festival raised only £228, but her finances were rescued by the success of her autobiography.

In 1867 another committee was set up to help her, supported by Queen Victoria, who thanked Mary Seacole for her work in the Crimea.

Mary Seacole lived quite comfortably in the later years of her life and left an estate of £2,500, which was a very reasonable sum in 1881.

Disease was a greater threat to soldiers than was the enemy: of the 21,000 soldiers who died in the Crimean War, only 3,000 died from injuries received in battle.

**Extracts from contemporary accounts:**

She (Mary Seacole) not only, from the knowledge she had acquired in the West Indies, was enabled to administer appropriate remedies for their ailments, but, what was of as much importance, she charitably furnished them with proper nourishment, which they had no means of obtaining except in hospital, and most of that class had an objection to go into hospital.

(from a letter written by Sir John Hall, Inspector-General of Hospitals (30 June, 1856)

In the hour of their illness, these men have found a kind and successful physician, a Mrs Seacole. She is from Kingston (Jamaica) and she doctors and cures all manner of men with extraordinary success. She is always in attendance near the battlefield to aid the wounded, and has earned many a poor fellow's blessing.

(by William H. Russell, in *The Times*, 27 September, 1855)

Among the visitors was Mrs Seacole, whose appearance awakened the most rapturous enthusiasm. The soldiers not only cheered her, but chaired her around the gardens, and she might have suffered from the oppressive attentions of her admirers, were it not that two sergeants of extraordinary stature gallantly undertook to protect her from the pressure of the crowd. However, the excellent lady did not appear in the least alarmed, but, on the contrary, smiled most graciously and seemed highly gratified.

(from a report in *The Times* on the Regimental Dinner of the Royal Guards, 26 August, 1856)