

**English Literature Admissions Test****4501/11****Wednesday 3 November 2010****Morning****1 hour 30 minutes****Instructions to Candidates**

**Please read this page carefully, but do not open the question paper until told to do so.**

A separate 8 page answer booklet is provided. Please check you have one.

Write your name, date of birth and centre number in the spaces provided on the answer booklet. Please write very clearly.

You should allow at least 30 minutes for reading this question paper, making notes and preparing your answer.

At the end of the examination, you must hand in both your answer booklet and this question paper. Any rough notes or plans that you make should only be written in your answer booklet.

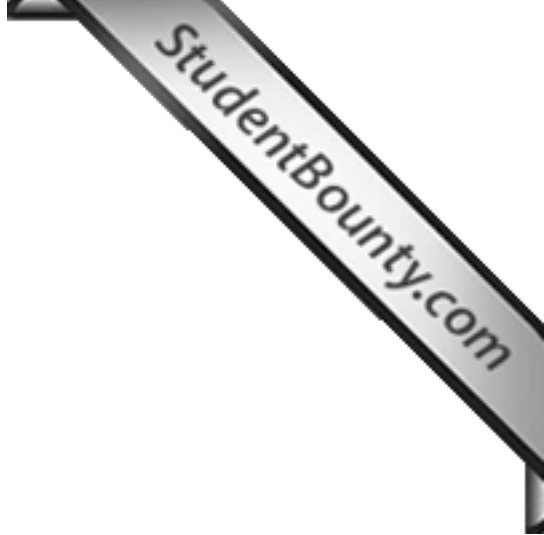
No texts, dictionaries or sources of reference may be brought into the examination.



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*This paper consists of 8 printed pages and 4 blank pages.*



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Time allowed: 1 hour 30 minutes.

You should spend at least 30 minutes reading and annotating the passages and in preparing your answer.

The following poems and extracts from longer texts offer different perspectives on language and the way people speak. They are arranged in reverse chronological order by date of composition or publication. Read all the material carefully, and then complete the task below.

- |     |   |        |
|-----|---|--------|
| (a) | From <i>Moon Tiger</i> , a novel by Penelope Lively 1987              | page 4 |
| (b) | From <i>Fred and Madge</i> , a play by Joe Orton 1959                 | page 5 |
| (c) | 'Their Lonely Betters', a poem by W.H. Auden 1950                     | page 6 |
| (d) | From <i>Adam Bede</i> , a novel by George Eliot 1858                  | page 7 |
| (e) | From 'Resolution and Independence', a poem by William Wordsworth 1802 | page 8 |
| (f) | From <i>Oroonoko</i> , a novel by Aphra Behn 1688                     | page 9 |

**Task:**

Select two or three of the passages (a) to (f) and compare and contrast them in any ways that seem interesting to you, paying particular attention to distinctive features of structure, language and style. In your introduction, indicate *briefly* what you intend to explore or illustrate through close reading of your chosen passages.

*This task is designed to assess your responsiveness to unfamiliar literary material and your skills in close reading. Marks are not awarded for references to other texts or authors you have studied.*

- (a) From *Moon Tiger*, a novel by Penelope Lively 1987

Taken from: *Moon Tiger* London: Penguin 1987, pp.41-42

Starting: " Today language abandoned me. I could not find the word for a simple object - a commonplace familiar furnishing."

Finishing: "'Gone. Clever girl.' And Lisa took a step towards maturity."

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- (b) From *Fred and Madge*, a play by Joe Orton 1959

Taken from: *Two Plays: Fred and Madge and The Visitors* London: Nick Hern Books 1998

Starting: " WEBBER: There's a pretty kettle of fish outside on the porch. It's been waiting for two hours."

Finishing: " WEBBER: Wait and see.  
OLDBOURNE: A long felt want."

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- (c) 'Their Lonely Betters', a poem by W.H. Auden 1950

Taken from: *Collected Poems 2nd Edition* W.H Auden London: Faber and Faber 1991  
pp.583

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(d) **From *Adam Bede*, a novel by George Eliot 1858**

Hitherto the traveller had been chained to the spot against his will by the charm of Dinah's mellow treble tones, which had a variety of modulation like that of a fine instrument touched with the unconscious skill of musical instinct. The simple things she said seemed like novelties, as a melody strikes us with a new feeling when we hear it sung by the pure voice of a boyish chorister; the quiet depth of conviction with which she spoke seemed in itself an evidence for the truth of her message. He saw that she had thoroughly arrested her hearers. The villagers had pressed nearer to her, and there was no longer anything but grave attention on all faces. She spoke slowly, though quite fluently, often pausing after a question, or before any transition of ideas. There was no change of attitude, no gesture; the effect of her speech was produced entirely by the inflections of her voice, and when she came to the question, "Will God take care of us when we die?" she uttered it in such a tone of plaintive appeal that the tears came into some of the hardest eyes. The stranger had ceased to doubt, as he had done at the first glance, that she could fix the attention of her rougher hearers, but still he wondered whether she could have that power of rousing their more violent emotions, which must surely be a necessary seal of her vocation as a Methodist preacher, until she came to the words, "Lost! - Sinners!" when there was a great change in her voice and manner. She had made a long pause before the exclamation, and the pause seemed to be filled by agitating thoughts that showed themselves in her features. Her pale face became paler; the circles under her eyes deepened, as they do when tears half gather without falling; and the mild loving eyes took an expression of appalled pity, as if she had suddenly discerned a destroying angel hovering over the heads of the people. Her voice became deep and muffled, but there was still no gesture. Nothing could be less like the ordinary type of the Ranter than Dinah. She was not preaching as she heard others preach, but speaking directly from her own emotions, and under the inspiration of her own simple faith.

But now she had entered into a new current of feeling. Her manner became less calm, her utterance more rapid and agitated, as she tried to bring home to the people their guilt, their wilful darkness, their state of disobedience to God - as she dwelt on the hatefulness of sin, the Divine holiness, and the sufferings of the Saviour, by which a way had been opened for their salvation.

(e) **From 'Resolution and Independence', a poem by William Wordsworth 1802**

Himself he propped, limbs, body, and pale face,  
Upon a long grey staff of shaven wood:  
And, still as I drew near with gentle pace,  
Upon the margin of that moorish flood  
5 Motionless as a cloud the old Man stood,  
That heareth not the loud winds when they call;  
And moveth all together, if it move at all.

At length, himself unsettling, he the pond  
Stirred with his staff, and fixedly did look  
10 Upon the muddy water, which he conned,  
As if he had been reading in a book:  
And now a stranger's privilege I took;  
And drawing to his side, to him did say,  
"This morning gives us promise of a glorious day."

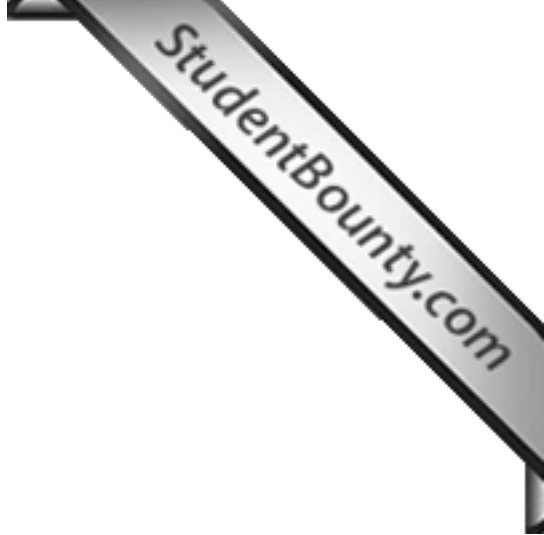
15 A gentle answer did the old Man make,  
In courteous speech which forth he slowly drew:  
And him with further words I thus bespake,  
"What occupation do you there pursue?  
This is a lonesome place for one like you."  
20 Ere he replied, a flash of mild surprise  
Broke from the sable orbs of his yet-vivid eyes.

His words came feebly, from a feeble chest,  
But each in solemn order followed each,  
With something of a lofty utterance drest -  
25 Choice word and measured phrase, above the reach  
Of ordinary men; a stately speech;  
Such as grave Livers do in Scotland use,  
Religious men, who give to God and man their dues.



(f) **From *Oroonoko*, a novel by Aphra Behn 1688**

They are extreme modest and bashful, very shy, and nice of being touched. And though they are all thus naked, if one lives forever among 'em, there is not to be seen an indecent action, or glance, and being continually used to see one another unadorned, so like our first parents before the Fall, it seems as if they had no wishes, there being nothing to heighten curiosity, but all you can see, you see at once, and every moment see; and where there is no novelty, there can be no curiosity. Not but I have seen a handsome young Indian dying for love of a very beautiful young Indian maid; but all his courtship was to fold his arms, pursue her with his eyes, and sighs were all his language, while she, as if no such lover were present, or rather, as if she desired none such, carefully guarded her eyes from beholding him, and never approached him, but she looked down with all the blushing modesty I have seen in the most severe and cautious of our world. And these people represented to me an absolute idea of the first state of innocence before Man knew how to sin, and 'tis most evident and plain that simple Nature is the most harmless, inoffensive, and virtuous mistress. 'Tis she alone, if she were permitted, that better instructs the world than all the inventions of Man. Religion would here but destroy that tranquillity they possess by ignorance, and laws would but teach 'em to know offence, of which now they have no notion. They once made mourning and fasting for the death of the English governor, who had given his hand to come on such a day to 'em, and neither came, nor sent; believing, when once a man's word was passed, nothing but death could or should prevent his keeping it, and when they saw he was not dead, they asked him what name they had for a man who promised a thing he did not do. The governor told them such a man was a liar, which was a word of infamy to a gentleman. Then one of 'em replied, 'Governor, you are a liar and guilty of that infamy.' They have a native justice which knows no fraud, and they understand no vice, or cunning, but when they are taught by the white men.



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