

SECOND PUBLIC EXAMINATION

HONOUR SCHOOL OF ENGLISH LANGUAGE AND LITERATURE 2002

COURSE II

Paper A5 The Development of Standard Literary English to c. 1750

Thursday 16 May 2002, 9.30 a.m.

Time allowed – Three hours

Answer question 1 and *two* others. You may use the same text in more than one answer, but you should not repeat material. In the course of your three answers you must show knowledge of all three periods (Old English, Middle English to c. 1500, early Modern English c. 1500-1750). You should pay careful attention in your answers to the precise terms of the question.

Do *not* turn over until told that you may do so

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1. **Either (a)** Choose **two** of the passages (i) to (iv), and comment on the changes of language (inflexion, syntax, vocabulary, word order, semantics, orthography and phonology) between them:

Or (b) Choose **two** of the passages (v) to (viii), and comment on the language (inflexions, syntax, vocabulary, word order, semantics, orthography and phonology) of each, making such comparisons between the two passages as seem useful:

(i)

On þam þridan dæge wæron gyfta gewordene on chanaa galileę. and þæs hælendes modor wæs þær; Soplice se hælend and his leorningcnihtas wæron gelaðode to þam gyfton. and þa þæt win geteorude. þa cwæð þæs hælendes modor to him hi nabbað win; þa cwæþ se hælend to hyre la wif. hwæt is me and þe: gyt min tima ne com; Ða cwæð þæs hælendes modor to þam þenum: doð swa hwæt swa he eow secge; þær wæron soðlice aset six stænene wæterfatu æfter iudea geclænsunge. æl[c] wæs on twegra sestra gemete oððe on þreora. Ða beað se hælend þæt hig þa fatu mid wætere gefylðon: and hig gefylðon þa oþ þone brerd. Ða cwæþ se hælend hladað nu and berað þære drihte ealdre and hi namon; Ða se drihte ealdor þæs wines onbyrigde þe of þam wætere geworden wæs. he nyste hwanon hyt com: þa þenas soðlice wiston þe þæt wæter hlodon; Se drihte ealdor clypode þone brydguman and cwæð to him: ælc man sylþ ærest god | win: and þonne hig druncene beoð þæt þe wyrse byð; Ðu geheolde þæt gode win oð þis.

(Late West Saxon Gospels)

(ii)

And the thridde dai weddyngis weren maad in the Cane of Galilee; and the modir of Jhesu was there. And Jhesus was clepid, and hise disciplis, to the weddyngis. And whanne wijn failide, the modir of Jhesu seide to hym, Thei han not wijn. And Jhesu seith to hir, What to me and to thee, womman? myn our cam not sit. His modir seith to the mynystis, What euere thing he seie to 3ou, do 3e. And there weren set sixe stonun cannes, aftir the clensyng of the Jewis, holdyng eche twayne ether thre metretis. And Jhesus seith to hem, Fille 3e the pottis with watir. And thei filliden hem, vp to the mouth. And Jhesus seide to hem, Drawe 3e now, and bere 3e to the architriclyn. And thei baren. And whanne the architriclyn hadde tastid the watir maad wiyn, and wiste not wherof it was, but the mynystis wisten that drowen the watir, the architriclyn clepith the spouse, and seith to hym, Eche man settith first good wiyn, and whanne men ben fulfillid, thanne that that is worse; but thou hast kept the good wiyn in to this tyme.

(Wycliffite Bible, Later Version)

(iii)

And the thryde daye, was there a mariage in Cana a citie of Galile. And Jesus mother was there. Jesus was called also and his disciples unto the mariage. And when the wyne fayled, Jesus mother sayde unto hym: they have no wyne. Jesus sayde unto her: woman, what have I to do with the? myne houre is not yett come. His mother sayde
5 unto the ministers: whatsoever he sayeth unto you, do itt. There were stondynge sixe water pottes of stone after the maner of the purifyinge of the iewes, contaynyng two or thre fyrkyns apece.

Jesus sayde unto them: Fyll the water pottes with water, and they fylled them up to the harde brym. And he sayde unto them: Drawe outt nowe, and beare unto the governer
10 of the feaste And they bare itt. When the ruler off the feast had tasted the water that was turned unto wyne, nother knewe whence it was (Butt the mynisters which drue the water knew) He called the brydegrome, and sayde unto hym: All men att the begynnyng, sett forth goode wyne, And when men be dronke, then thatt which is worsse: Butt thou hast kept backe the goode wyne hetherto.

(Tyndale)

(iv)

And the third day there was a mariage in Cana of Galilee, and the mother of Iesus was there. And both Iesus was called, and his disciples, to the mariage. And when they wanted wine, the mother of Iesus saith vnto him, They haue no wine. Iesus saith vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother
5 saith vnto the seruants, Whatsoeuer he saith vnto you, doe it. And there were set there sixe water pots of stone, after the maner of the purifying of the Iewes, conteining two or three firkins apeece. Iesus saith vnto them, Fill the water pots with water. And they filled them vp to the brimme. And hee saith vnto them, Drawe out now, and beare vnto the gouernor of the feast. And they bare it. When the ruler of the feast had tasted
10 the water that was made wine, and knew not whence it was, (but the seruants which drew the water knew) the gouernor of the feast called the bridegrome, And saith vnto him, Euery man at the beginning doth set foorth good wine, and when men haue well drunke, then that which is worse: but thou hast kept the good wine vntill now.

(King James Version)

TURN OVER

(b)

(v)

- We habbað nu gesæd, swa we sceortlicost mihton,
on þam ærran cwyde, hu se ælmihtiga God
his agen folc ahredde fram Faraoes þeowte,
and hu hi siðodon ofer ða Readan Sæ,
5 and hu he hi afedde feowertig geara
mid heofonlicum mete, and þær nan man næs
on eallum þam fyrste furðon geuntrumod,
ne heora reaf næs tobrocen binnon þam fyrste.
Nu wylle we git secgan sum ðing be ðam folce.
10 Syx hund þusend manna, swa swa Moyses awrat,
wæron on þære fyrde, wigendra manna,
buton þam ceorlfolce, and cildum and wifum,
and God hi ealle afedde swyðe eaðelice,
swa þæt him ælce dæg com edniwe mete to
15 mid þam upplicum deawe æt heora geteldum,
swa hwær swa hi wicodon, and se wæs on swæcce
ælces cynnes werednysse þæs þe þam menn gelyste.

(Ælfric)

(vi)

- Millesimo cxxxii.* Ðis gear com Henri king to þis land. þa com Henri abbot 7 uureide
þe muneces of Burch to þe king forþi ðat he uuolde underþeden ðat mynstre to
Clunie, sua ðat te king was welneh bepaht 7 sende efter þe muneces. 7 þurh Godes
milce 7 þurh þe *biscop* of Seresbyri 7 te *biscop* of Lincol 7 te opre rice men þe þer
5 wæron, þa wiste þe king ðat he feorde mid suicdom. þa he nammor ne mihte, þa
uuolde he ðat his nefe sculde ben abbot in Burch: oc Crist it ne uuolde. Was it noht
suiþe lang þerefter þat te king sende efter him 7 dide him gyuen up ðat abbotrice of
Burch 7 faren ut of lande. 7 Te king iaf ðat abbotrice an *prior* of *Sancte Neod*, Martin
was gehaten; he com on *Sancte Petres* messedei mid micel wurscipe into the minstre.
10 *Millesimo cxxxv.* On þis gære for se king Henri ouer sæ æt te *Lammasse*. 7 Ðat oper
dei þa he lai an slep in scip, þa þestrede þe dæi ouer al landes 7 uuard þe sunne suilc
als it uuare thre niht ald mone, an sterres abuten him at middæi.

(Peterborough Chronicle)

(vii)

- And whan that he was slayn in this manere,
His lighte goost ful blisfully is went
Up to the holughnesse of the eighthe spere,
In conuers letyng euerich element;
5 And ther he saugh with ful auysement
The erratik sterres, herkenyng armonye
With sownes ful of heuenyssh melodie
- And down from thennes faste he gan auyse
This litel spot of erthe that with the se
10 Embraced is, and fully gan despise
This wrecched world, and held al vanite
To respect of the pleyn felicite
That is in heuene aboue, and at the laste,
Ther he was slayn his loking down he caste.
- 15 And in hym self he lough right at the wo
Of hem that wepten for his deth so faste,
And dampned al oure werk that foloweth so
The blynde lust, the which that may nat laste,
And sholden al oure herte on heuen caste;
20 And forth he wente, shortly forto telle,
Ther as Mercurye sorted hym to dwelle.

(Chaucer)

(viii)

- It is the fate of those who toil at the lower employments of life, to be rather
driven by the fear of evil, than attracted by the prospect of good; to be exposed
to censure, without hope of praise; to be disgraced by miscarriage, or punished
for neglect, where success would have been without applause, and diligence
5 without reward.
- Among these unhappy mortals is the writer of dictionaries; whom mankind
have considered, not as the pupil, but the slave of science, the pioneer of
literature, doomed only to remove rubbish and clear obstructions from the
paths of Learning and Genius, who press forward to conquest and glory,
10 without bestowing a smile on the humble drudge that facilitates their progress.
Every other authour may aspire to praise; the lexicographer can only hope to
escape reproach, and even this negative recompence has been yet granted to
very few.
- 15 I have, notwithstanding this discouragement, attempted a dictionary of the
English language, which, while it was employed in the cultivation of every
species of literature, has itself been hitherto neglected, suffered to spread,
under the direction of chance, into wild exuberance, resigned to the tyranny of
time and fashion, and exposed to the corruptions of ignorance, and caprices of
innovation.

(Johnson)

TURN OVER

2. Assess **either** the orthographic **or** the lexical evidence for standardisation in the late Old English period.
3. 'The ravages made in the inflexional system of English often involve a new form of sentence, a new construction, a new Syntax' (Wyld). Discuss.
4. 'Traditionally, the start of Middle English is dated in 1066 with the Norman Conquest and its finish in 1485 with the accession of Henry VII...Both dates are political and historical' (Blake). Attempt a *linguistic* periodisation of Middle English.
5. 'The London language as we find it towards the end of the fourteenth century was a class dialect, the language spoken by the upper stratum of the London population' (Ekwall). Argue for **or** against Ekwall's conclusion.
6. 'We may see the modern written standard emerging from conventions established by the clerks in Chancery between 1420 and about 1440, and spread by professional scribes throughout England by 1460' (Fisher). Discuss.
7. Whilst the early printers made little or no impact on the developing standard of English, the technology of printing played a crucial role. Do you agree?
8. Comment on the contribution made to Modern English orthography by the spelling reformers of the sixteenth and seventeenth centuries. You should refer to **at least two** of these writers.
9. **Either (a)** 'I thought it in vain to publish to the world a *Dictionary* of hard Terms, if I did not withall lead men the way to the right use of it' (Phillips, *The New World of Words*, 3rd ed., 1671). Examine the relation of theory to practice in early English lexicography up to and including Johnson's *Dictionary*.
Or (b) Analyse the influence of continental lexicography on Johnson's *Dictionary*.
10. **Either (a)** Explore the connections between loan words and the structure of the English lexicon in any **one** of the three periods covered by this paper.
Or (b) What links can be drawn between lexical acquisition and lexical loss in the history of English to c.1750? You may, if you wish, confine your answer to **one** semantic field.
11. Discuss the language of at least **two** English translations of the Bible with reference to any **one** of the following terms: archaism, Latinism, colloquialism, decorum, register.
12. Chart some particular linguistic features characteristic of the literary language of any **one** of the three periods covered by this paper.

13. 'Dialect: a linguistic system that...does not have a written or standardised form, i.e. does not have officially standardised orthographic and grammatical rules' (Bussmann). Attempt to defend or refute this definition with reference to the history of English.

14. How reliable a guide to the history of English sounds is the history of English spellings?

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