

# UNIVERSITY COLLEGE LONDON

*University of London*

## EXAMINATION FOR INTERNAL STUDENTS

*For the following qualifications :-*

B.A.

### **French F3200: French Texts II**

COURSE CODE : **FREN3200**

UNIT VALUE : **0.50**

DATE : **13-MAY-02**

TIME : **10.00**

TIME ALLOWED : **3 hours**

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**TURN OVER**

**FROM THE RENAISSANCE TO THE SEVENTEENTH CENTURY I:  
INNER SELF AND OUTER WORLD IN THE AGE OF LOUIS XIV**

*Answer TWO questions, ONE from EACH section. Use a separate answer book for each question.*

*You may answer in English or in French, but no special credit will be given for writing in French rather than in English.*

*Please note that AT LEAST ONE option paper MUST be written in English.*

**DO NOT BASE BOTH ANSWERS IN THIS PAPER, OR AN ANSWER IN THIS PAPER AND ONE IN ANOTHER OPTION PAPER, ON THE SAME TEXT OR ON SUBSTANTIALLY THE SAME MATERIAL.**

**SECTION A**

**PLEASE USE A SEPARATE ANSWER BOOK FOR EACH QUESTION.**

1. 'La Rochefoucauld's apparent obsession with vice in the *Maximes* is a perpetual homage to virtue.' Discuss.
2. 'In his recurring praise of retreat in the *Fables*, La Fontaine is not so much urging his readers to renounce the world as inviting them to learn to live at ease with themselves.' Discuss.
3. 'Il vit le col du chien pelé.' Discuss themes of freedom and enslavement in the *Fables* in the light of this narrative moment in 'Le Loup et le Chien'.
4. 'It is as dangerous to close one's ears to the harsh truth as it is to open them to plausible sophistry, however well-intentioned.' Discuss attempts at persuasion and self-persuasion in Racine's *Phèdre* in the light of this remark.
5. 'For Mme de Clèves, conscientious self-scrutiny yields only misery: paradoxically, a better strategy might have been the wilful moral blindness adopted by the rest of the court.' Discuss Mme de La Fayette's *La Princesse de Clèves* in the light of this suggestion.
6. 'Il n'y a point de passion où l'amour de soi-même règne si puissamment que dans l'amour, et on est toujours plus disposé à sacrifier le repos de ce qu'on aime qu'à perdre le sien' (La Rochefoucauld). Discuss with reference to ONE of the following: *Les Maximes*; *Phèdre*; *La Princesse de Clèves*.

**CONTINUED**

## SECTION B

PLEASE USE A SEPARATE ANSWER BOOK FOR EACH QUESTION.

7. 'Le plus grand effort de l'amitié n'est pas de montrer nos défauts à un ami, c'est de lui faire voir les siens' (La Rochefoucauld). In the light of this maxim, compare and contrast the *Maximes* AND the *Fables* as exercises of friendship.
8. 'Un esprit sain puise à la cour le goût de la solitude et de la retraite' (La Bruyère, 'De la cour'). Discuss the applicability of La Bruyère's *remarque* to AT LEAST TWO of the following: *Les Fables*; *Phèdre*; *La Princesse de Clèves*.
9. '*Phèdre* and *La Princesse de Clèves* are truly tragic in that the consequences of the protagonist's *crime* are in each case utterly disproportionate to the *crime* itself.' Discuss.
10. La Bruyère wrote of the court: 'Il y a un pays où les joies sont visibles, mais fausses, et les chagrins cachés, mais réels'. In the light of this *remarque*, discuss depictions of dissimulation in TWO or MORE of the following: *Les Maximes*; *Les Fables*; *La Princesse de Clèves*.
11. 'Ce qui nous empêche d'ordinaire de faire voir le fond de notre cœur à nos amis, n'est pas tant la défiance que nous avons d'eux, que celle que nous avons de nous-même' (La Rochefoucauld). Discuss this maxim with reference to the *Maximes* AND *Phèdre*.
12. The texts on this course give a very bleak picture of the capacity of human beings for disinterested love or affection. Insofar as such love or affection is ever depicted, to what extent, in your view, is the bleakness actually relieved? Discuss with reference to TWO or MORE texts.

**END OF PAPER**