FRENCH 380
COURSE PACKET

The Human Condition:
French Literature Through
the Ages

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2000 YEARS OF HISTORY

58 BC - 481 AD
: Roman conquest of Celtic Gaul. Gallo-Roman civilization.

481 - 987
: Merovingian and Carolingian dynasties. Sweeping invasions from the east. Hugh Capet, elected King of France, founds the Capetian dynasty.

11th - 13th centuries
: Development of agriculture and trade. Emergence of towns. Royal power gains ground over feudal lords. Economic and cultural role of the great monastic orders. Crusades.

14th - 15th centuries
: Epidemics (Black Death, 1397), famine and civil wars. Rivalry between France and England: Hundred Years' War, epic of Joan of Arc (1425-1431). Territorial alliances and reconstitution of the kingdom. Development of agriculture, the population and trade. First Italian wars and start of the Renaissance in France.

16th century

1610 - 1715
: Reigns of Louis XIII and Louis XIV. Royal power at its peak; France dominates Europe, French culture spreads. Start of large-scale sea trade.

18th century

1789 - 1799

1799 - 1815
: Rise of Napoleon Bonaparte, First Consul, then Emperor of the French (1804). Establishment of modern administrative institutions, codification of the law. European wars lead to abdication of the Emperor.

1815 - 1848

1848 - 1852
: Revolution. Second Republic. First laws on labour, the press and education.

1852 - 1870

1870 - 1875
: Franco-Prussian war resulting in the loss of Alsace and Lorraine and the fall of Napoleon III. Paris Commune (1871). Third Republic.

1875 - 1914

1914 - 1918


7 May 1995: Jacques Chirac is elected President of the Republic.

Summary
Area, relief... - Institutions - French Society - Culture and Leisure - The economy 2000 years of history - France's foreign policy - The French in the World

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HISTORY

1. Origins

21,500 BC
Prehistoric populations, cave art and stone monuments.

1200 BC
Settlement by the Gauls (related to the Celts).

59-52 BC
Conquest of Gaul by Julius Caesar and the beginning of Gallo-Roman civilization.

500 AD
Barbarian invasions and the end of Pax Romana following the fall of Rome.

600 AD
Settlement by the Franks, the barbarian tribe from which France derives its name.

2. Establishment of a State and Nation

768 AD
Charlemagne, named Emperor of the Western world, attempts to recreate the Roman Empire.

987 AD
Hughes Capet founds the Capetian dynasty, which will last until 1328. The monarchy asserts its new power over feudal lords.

11th-13th centuries
Middle Ages: flourishing of Romanesque and Gothic art. Crusades.

14th-15th centuries
French-English rivalry culminates in the Hundred Years War triggering a new wave of nationalism. France is also plagued by the Black Death and famines.

3. Absolute Monarchy and the Enlightenment

15th-16th centuries
The Renaissance.

1539
French replaces Latin as the official language.

1562-1589
Religious wars between Catholics and Protestants.

1598
Edit of Nantes grants freedom of conscience and worship.

1610-1715
Reign of Louis XIII followed by the Absolute Monarchy of Louis XIV resulting in royal authority and hegemony; increased spread of French culture.

18th century

1789
French Revolution; Declaration of the Rights of Man and the Citizen. End of the monarchy.

4. Political Experiments

1804-1815
Napoleon is named Emperor; he reorganizes the French administration and legal system, establishing the Napoleonic Code.
1815
Restoration of the Monarchy.

1830-1848

1848

1852-1870
Second Empire under Napoleon III. Prosperity and growth. Colonial conquests.

1870-1871
Loss of Alsace-Lorraine to Germany.

1875
Third Republic.

5. Republican France

1880-1910
Secular education, freedom to assemble, separation of church and state (1905). Colonial expansion.

1894-1906
France is split over the Affaire Dreyfus: A Jewish army captain is wrongly accused of treason, but found innocent a few years later.

1914-1918

1936-1938
Rise of the Popular Front. Social developments include agreements on work conditions and paid vacations.

1939-1945

1944-1945
Normandy and Provence landings. Liberation of France.

1946-1958
Fourth Republic is marked by economic reconstruction and end of colonization. Political instability. Beginning of the European construction. Sharp demographic increase.


6. Fifth Republic

1958
De Gaulle returns to power and founds the Fifth Republic, adopted by referendum.

1962
End of Algerian War, begun in 1954.

1969-1974
Georges Pompidou elected President of the Republic. European construction strengthened.

1974-1981
Valéry Giscard d'Estaing, President of the Republic. Oil crisis followed by recession.

1981
Socialist candidate François Mitterrand is elected President of the Republic with a left-wing majority in the National Assembly; Abolition of the death penalty. Decentralization laws. Nationalization of large corporations.

1986
Legislative elections; the Left loses out to conservative parties. Jacques Chirac, a conservative, is appointed Prime Minister. First cohabitation. Re-privatization.

1988
François Mitterrand is re-elected President of the Republic. The Left wins a majority in legislative elections.

1992
The French ratify the Maastricht Treaty on European Union by referendum.

1993

1995
May 7, Jacques Chirac of the neo-Gaullist RPR party is elected President of the Republic. Alain Juppé is appointed Prime Minister.

1997
June 3, Lionel Jospin is named Prime Minister after Jacques Chirac has dissolved the National Assembly. October 1997: Signing of the Amsterdam Treaty.
GENERAL DESCRIPTION

Official Name
République Française (Republic of France)

National Anthem
La Marseillaise, since 1795

National Motto
Liberté, Égalité, Fraternité
(Liberty, Equality, Brotherhood)

Flag
In 1789, La Fayette added the color white, symbolizing royalty, to the red and blue cockade of the Paris National Guard. The tricolor is the official standard of the French Republic.

Public Holidays
These are the holidays observed by the French Republic

Total Area
547,026 km² (212,918 square miles), that is approximately the size of Texas. France's land surface can be roughly compared to a hexagon

Climate
France lies between latitudes 42.5 to 51 north and longitudes 5 west to 8 east. This location gives France three types of climates: oceanic (West), Mediterranean (South) and continental (Center and East)

Type of Government
Republic

Monetary Unit
The French Franc (FF)
[$1=5.50FF/June 1997]

Capital
Paris 2,152,000 inhabitants (City of Paris); 10,740,000 inhabitants (Ile-de-France or Paris region)

Main cities
12 cities with more than 350,000 inhabitants, including Lyon 1,260,000; Marseille 1,200,000; Lille 1,000,000; Bordeaux 700,000; Toulouse 650,000; Nantes 500,000; Strasbourg 400,000...

Main rivers
Loire, Rhône, Seine, Rhine, Garonne

Main mountain ranges
Alps (Mont Blanc, highest European summit 4,808 m), Pyrenees, Massif Central, Jura, Vosges

Countries bordering France
Belgium, Luxembourg, Germany, Switzerland, Italy, Spain, Monaco and Andorra and across the Channel, the United Kingdom

Bodies of water bordering France
the North Sea, the English Channel, the Atlantic Ocean and the Mediterranean Sea

Administrative organization:

La France Métropolitaine (France and Corsica) is made up of 22 regions and 96 departments.

4 Overseas Departments (DOM): Guadeloupe (West Indies), Martinique (West Indies), French Guiana (South America, bordering Brazil and Surinam), Reunion (Indian Ocean).

4 Overseas Territories (TOM): New Caledonia (South Pacific), Wallis and Futuna (South Pacific), French Polynesia (South Pacific), the French Southern and Antarctic Territories.
2 Territorial Collectivities: Saint-Pierre and Miquelon (North America), Mayotte (Indian Ocean).

Abroad:

As of 1 January 1993, the number of French people living abroad was listed at 1.6 million.

The greatest number of French expatriates live in Europe. The number of French living in the Americas is 418,000, including 240,000 in the United States.
CULTURE

French culture is an integral part of France's image, as foreign tourists are the first to acknowledge by thronging to the 1,200 museums or lining up for performances at the Bastille and the Comédie Française. The effervescence of the arts ince is sometimes credited to a characteristic French tradition of active government intervention in cultural policy.

1. Cultural Statistics

Avid movie-goers, the French had 4,600 movie theaters to choose from and more than 126 million tickets were sold in 1995. This is the highest figure per inhabitant in the European Union. Films produced in France totalled 115 in 1994, second only to the U.S. In 1991, 18% of the French went to a library to borrow 104 million books and 41,560 books were published in 1994 for a total publication of 377 million.

In the course of a year, 30% of the French visit a historic monument, 28% visit at least one of the 1,200 museums, 23% a painting or sculpture exhibition, 12% a theater, and 3% attend an opera. France has almost 38,000 registered historical monuments and sites (among which are 400 gardens, 4,000 châteaux and more than 7,000 religious buildings). Twenty sites are registered by the UNESCO as part of its "World Heritage" program.

2. Culture: a government effort

André Malraux, the first Minister of Culture, set forth, in 1959, the goal of "making known the most important works of art to the largest number of people". From this most basic goal come five additional priorities of the government cultural policy: education, creation, preservation, access, and promotion. In 1995, around $2.6 billion was dedicated to culture. As such, in 1992, 15% of the cultural budget was dedicated to theater, 21% to museums, 17% to endowments, 10.5% to archives and books, 10% to cultural development and 4.5% to audiovisual arts.

3. Culture: a worldwide influence

French embassies each have a Cultural Service that promotes cultural cooperation. The worldwide network of 1,200 Alliances Françaises promotes French culture and offer educational opportunities in the areas of language, society and history.

Painting- French artists played a decisive role in the blossoming of modern painting at the end of the 19th century when the work of the Impressionists, Cézanne and the Fauvists, inspired the Cubist movement. France has, over the years, drawn artists from many countries (Van Gogh, Miro, Modigliani, Chagall, Brancusi, Giacometti, etc.).

In the world of music, the 19th century saw the production of a stream of operas turned out by French composers like Hector Berlioz’s La Damnation de Faust, Charles Gounod’s Roméo et Juliette, and George Bizet’s Carmen. Composer Claude Debussy (1862-1918) is considered to be one of the founders of modern music in the Western world. Since the 1920's, France has traditionally been Jazz’ second homeland, as evidenced by the many annual festivals.

Literature- Authors in France today are faced with the formidable challenge of following in the footsteps of a classical tradition established by Hugo, Flaubert, Balzac, de Maupassant and more modern writers like Sade, Sartre, Camus, Céline, Malraux and Duras. Novels are the most popular form of literature in France, but French readers are also attracted to poetry by such masters as Ronsard, Verlaine, Rimbaud, Baudelaire, Char and Aragon.

Theater
Every year, some 50,000 performances put on by the national theaters, national drama centers, other subsidized playhouses and private theaters attract a total audience of 8 million. In addition to the great theaters in Paris, its suburbs, in smaller cities and at world-renowned festivals such...
as Avignon, over a thousand independent theater companies have sprung up since the beginning of the 1980's.
For more information, go to French culture.

Sports
Participation in sporting activities has grown rapidly in recent years. Some three quarters of the male population and half of all women regularly engage in sporting activity. Soccer remains one of the most popular sports in France.
France is the proud host of the Sixteenth Football World Cup, the last one in the century.
Between the opening match on June 10, 1998 in the Stade de France in Saint-Denis, near Paris, and the final on the 12th of July, 1998, those of the 172 teams who have qualified for the final stage will be taking part in the international event of the closing years of the 20th century. This is the biggest World Cup organized, with 32 countries playing 64 matches in 10 French cities.

For more information, go to France 98.
1534
French explorer Jacques Cartier sets off on voyages along the St. Lawrence river and claims territories in the name of France. The French set up fur trading posts.

1603
The first French official is sent to govern the territory of New France. Champlain becomes governor in 1633.

1608
Exploration of America's heartland (Great Lakes, Mississippi valley...) by Jean Nicolet, Father Jacques Marquette, Louis Jolliet, de La Salle...

1682
La Salle takes possession of the Mississippi valley (Louisiana) in the name of the king of France.

1685-1760
The Huguenots (French Protestants) settle in America.

1754
France loses its American territories to Britain (Canada) and Spain (Louisiana).

1755
French Acadians' exodus to Louisiana and New England.

1778-81
After the signing of the Treaty of Commerce and Friendship, France, "America's oldest ally", aids the American revolutionaries. 44,000 French troops serve during the American War of Independence. In 1781, American and French troops defeat British forces at Yorktown, Virginia.

1803
France sells the Louisiana territory (recovered from Spain in 1800) to the United States for 80 million francs.

1835-40
Alexis de Tocqueville publishes Democracy in America.

1886
France offers the Statue of Liberty, built by Frédéric Auguste Bartholdi, to the United States.

1917
The United States enters World War I. Two million American troops fight in France. By 1918, 115,000 U.S. soldiers had died on French soil.

1927
Charles Lindbergh lands in France as the first man to cross the Atlantic by plane.

6 June 1944
D-Day. American soldiers take part in Operation Overlord on Normandy beaches. More than 2 million allied soldiers land in France to put an end to W II.

1990-91
Gulf War. France and the United States together in a coalition to liberate Kuwait from Iraqi occupation.
To explain the way pilgrimages were and why they were undertaken. To reveal the way people thought about religion in the Middle Ages. To show some of the ways viewed by the pilgrims nearly as they were in the Middle Ages.

To accomplish this, we follow part of the route taken by the pilgrim to Saint James of Compostella, stopping on the way to visit: Le Puy Aubrac Conques Rocamadour

MEDIEVAL PILGRIMAGES were a vivid expression of the times—they help to illustrate the great part played by religion in the life of the people.

THE AGE OF FAITH. The Middle Ages are often known as the "Age of Faith." Learning was entirely in the hands of the Church and the clergy. People had a firm belief in God. They were much concerned with gaining God's favor and going on pilgrimages was one way of doing this.

Fear of the Last Judgment guided much of people's lives—according to how they had lived, they could either be saved or damned. This important aspect of medieval life found its expression in art. Many churches and cathedrals had sculptures of the Last Judgment to remind people of what lay ahead.

People's faith extended to belief in miracles. These were often associated with pilgrims on the pilgrimage route, especially those which possessed some important relics—either the remains of a holy person or something associated with that person.

WHY PEOPLE MADE PILGRIMAGES. People went on pilgrimages to atone for their sins, to ask for special favors, to give thanks, or simply out of pure devotion. Pilgrimages were also the tourism of the age for they were an excuse to see new lands.

People of many countries went on pilgrimages in the Middle Ages. There were pilgrimages to holy places in the region as well as to more distant places. England had an important center of pilgrimage, namely Canterbury, the subject of Chaucer's Tales in the 14th century.

IMPORTANT PLACES OF PILGRIMAGE. In the Middle Ages there were three specially important Christian pilgrimages. The first was to the Holy Land, but after the capture of the holy places by the Turks, this became impossible.

Some pilgrims went to Rome, to the tomb of the apostle Peter, but this too became difficult, for Italy was the battleground of rival princes. Compostella in northern Spain, the burial place of the apostle James, soon became the most popular place of pilgrimage. Chaucer relates that the Wife of Bath had been on a pilgrimage to Compostella.

SAINT JAMES OF COMPOSTELLA. The apostle James spent several years preaching Christianity in Spain. When he returned to the Holy Land, he was one of Herod's first victims. His body was brought back by his followers and buried in northwestern Spain.

His grave lay forgotten for many years until, a legend says, a star appeared over it, and a cathedral was built on the site.

In the 9th century, during a battle against the Moors, a knight on a white horse carrying a banner with a red cross appeared in the sky. The Christians recognized Saint James and thereafter he was their champion in the reconquest of Spain from the Arabs.

The Pilgrim on the Road. The day of his departure, the pilgrim first went to his church to pray for a good journey and ask God's blessing.

In the Middle Ages, travel was dangerous, for there were brigands roaming the country who robbed and killed the lonely traveler. For this reason, many pilgrims traveled in groups.

A guidebook, the "Guide du Pèlerin de Saint-Jacques," existed to help the pilgrim on his way to Compostella.

Hospitality for the Pilgrim. Such vast numbers of people would not have been able to make pilgrimages if the laws of hospitality had not been closely observed. Many of the common people were able to make the journey by begging along the way.

The pilgrim could always count on receiving hospitality from monasteries. Some orders were founded expressly for helping them, as, for example, the order at Aubrac.

Protection for the Pilgrim. As the numerous pilgrims crossed many different regions, each with its own local laws, an early international code developed to help them—pilgrims could circulate freely, they could buy goods at the same price as the local people, and those who robbed them were excommunicated.

Consequences of Pilgrimages. Among the consequences of pilgrimages were:

Communications were improved, for the wealthy built roads and bridges hoping to win God's favor in this way.

Trade expanded, for the pilgrims brought back souvenirs and opened contacts with merchants in other countries.

Styles and techniques in art and architecture spread from one country to another.

Perhaps one of the most important consequences was the exchange of ideas which led to the expansion of knowledge and the vital period of history that opened up.

Review and Activity Suggestions

What is a pilgrimage and why did people make them?
Which were the most important places of pilgrimage in the Middle Ages?
What was travel like the Middle Ages?
List some of the important consequences of pilgrimages.

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Commentaries in Two Languages

Two Recordings—each about 15 minutes. One on each side of Cassette or Record

The English version gives a basic presentation of the subject and provides the elements needed for its understanding. It also deals with some of the artistic and other cultural factors.

The French commentary sets forth briefly and simply a significant point about each picture. Words and forms are carefully selected to make the text useful at different levels. [Turn for full text.]
EUSKALDUNEN ITURRIA:
BASQUE ORIGINS
By: John M. Ysursa

There is no shortage of theories that seek to explain the origins of the Basques, western Europe’s mystery people. They range from the incredulous (that Basques are the survivors the lost people of Atlantis, the fabled land that sunk into the sea) the mythical (Basques are descendents of the mythical Aitor, the first Basque man) the pre-historic (Basques descended from the Stone Age, proponents pointing to Basque words for tools that all incorporate stone) the expansive (purported links with other distant languages) to the probable (Basques are descendents of the Iberians, people who once inhabited Spain).

Outside the city of Gernika, one can find the caves of Santimamine which contains the remnants of a culture 20,000 years ago. Other archeological finds suggest that the present Basque homeland contained human communities as long as 70,000 years ago. What is unknown, however, is if they were ancestors of the Basques. The debate is whether the Basque populace and culture developed—*in situ*—there in the Pyrenees or if they migrated into their present homeland. Those skeptical of the tens of thousands of years of a Basque presence place their arrival sometime between 5,000 and 3,000 B.C. Nonetheless, even these conservative estimates place the Basques in western Europe long before the migrations of the second millennium B.C. that established the ethnic composition of modern Europe. Therefore, what is certain is that the Basques are the oldest indigenous people western Europe.

SURVIVORS OR MIGRANTS?

Where are they from? Who are the Basques? Both are questions that many Basques are asked. Neither are easy to answer, but there has been no shortage of efforts. Philippe Veyrin, a French student of Basque origins, grouped explanations into three broad categories: theological, the metaphysical and scientific theories. Leading writers from the theological age—predominately in the late 18th, and early 19th centuries—put forth claims that Basque was the original language spoken prior to the linguistic fragmentation resulting from the Tower of Babel. (The biblical story in which God thwarts the human effort to build a high tower to reach the heavens. To disrupt the project, God imposed a multitude of languages on the workers so that they could not communicate with one another). One attempt to substantiate this claim was that of the Abbe Diharce de Bidassoué who based his claim on some inventive etymological work. Gipuzkoa (one of the seven provinces) represented *Gu-iz-puzk-ko-ak,* or literally those whose language was broken. Meanwhile, Manuel de Larramendi, who wrote the first Basque grammar book, was not as assertive and instead assigned Basque a place among the seventy-five languages.
that followed the collapse of the Tower of Babel. Finally, another commentator, Abbe Dominique Lahetjuzan claimed that Basque proved the story of Genesis. Apparently the originality of Basque verified the divinity of Genesis. Unfortunately, these and other explanations offered little solid evidence for their claims and instead relied on questionable etymologies and assumptions. But for a time, these claims were taken seriously. Gipuzkoan priest Erroa petitioned the Chapter of the Cathedral of Pamplona, which after months of deliberations, accepted his theory that Basque was the language spoken in the Garden of Eden.

Metaphysical explanations were initiated in the nineteenth century by the German scientist Humboldt. He asserted that Basques descended from the Iberians, the original inhabitants of the Iberian peninsula. Not everyone embraced his conclusions, and Humboldt's research triggered a rush to link the Basques with other peoples—from the Finns and Hungarians, to the ancient Egyptians and the Native Americans, with the Celts, Phoenicians among others, thrown in for good measure. Rodney Gallop, writing in 1930, preferred the theory offered by Bosch Gimpera. Gimpera places the Basques in linear succession to the Paleolithic inhabitants of the Pyrenees, basing his claim on the physical resemblance of from 25-40% of the modern Basque population. Basques were influenced by the Iberians, and most likely borrowed from their language, but they were distinct. It is a plausible hypothesis, but as Gallop concedes it is not conclusive. Gallop concluded that the Basques are the oldest people in Europe. There is little or no mention of the Basques until the 12th century, Gallop tells us, so before that time, "like an honest woman they had no history." As Roger Collins concludes, "the evidence just does not exist, be it anthropological, archaeological or linguistic, on which it would be possible to state where the Basques come from, and when and how they established themselves in the western Pyrenees."

It is no better when trying to answer the second question: what is a Basque? In former times, it was a more simple matter because it was a people and a land. The Basques defined themselves as Euskaldunak—literally those who speak Basque—and their homeland was Euskal Herria—land of the Basques or Basque speakers. As it turned out, their homeland was situated at a busy thoroughfare on the Iberian peninsula. The Romans "visited," followed by numerous other peoples and armies, including the Goths, Franks, and Moors. Their homeland was finally claimed by the emerging nation-states of Spain and France. Most Basques are aware that there are seven provinces that make up what is today considered the Basque country. They could point out that four are in Spain and three in France. This legacy dates from the Treaty of the Pyrenees in 1659. Representatives from Spain and France gathered to decide upon a mutual boundary between their two nations. The final division, which split the province of Nafarroa into two parts, was presumably based upon "natural frontiers" that divide Spain and France.
At the negotiations in Madrid in 1651, it was proclaimed that "the Pyrenees Mountains, which divided the Spanish from the Gauls [French] since antiquity, constitute the division of these two kingdoms." It is not known what the delegates considered to be antiquity.

With the integration of the Basque Country into the states of Spain and France, many aztzerratarrak or "outsiders" found their way to the land of the Basques. Therefore when Sabino de Arana-Goiri, the founder of modern Basque nationalism at the end of the 19th century set about his task, this question of definition loomed paramount. His definition included discussions of both ethnic and cultural aspects (Arana made an effort to learn the Basque language), but he stressed racial purity. In this simple definition, the number of Basque surnames loomed paramount. The definition of Basqueness has been transformed today. From the early accent on racial purity, the modern emphasis is on the Basque language and culture.

Other researchers have pointed to physical attributes to differentiate the Basques from their neighbors. There are claims of a distinctive skull structure, and defining hair and eye colors. Much as also been made of blood comparisons. Basques have a high percentage of type O blood, in particular a high incidence of Rh negative, but this alone cannot firmly establish a distinct race, and it remains problematical to define Basques in physical terms. The plot thickens, when the focus shifts to a cultural definition of Basques. Basque nationalists and others have come full circle to conclude that language remains the only satisfactory tool to address questions of Basque identity. This however is controversial, because it excludes a sizable group of people who consider themselves Basque even though they do not speak the language. There are also non-Basques who have recently learned the language and now consider themselves Basque. Thus being Basque becomes a state of mind. Do you see why it is not easy to respond to this question?

But analysis of the language has revealed some certainties. Do not be confused by the loan words from neighboring languages, because Euskara is nothing like Spanish or French because it remains the only non-Indo-European language in western Europe. It precedes these latter-day derivatives of Latin, the language of the Romans, by—at least—3,000 years. A form of Euskara or Basque, therefore, has been in western Europe longer than any other current language. That much is certain, but the question remains as to where it came from.

It should come as no surprise then, that the origin of the word "Basque" is also uncertain. Somehow the Euskaldunak assumed the names of Basque, in France, and Vascos in Spain. Roman writers made mention of a particular tribe whose neighbors did not understand their language. The first reference came a generation before the birth of Christ, and Romans referred to the people that inhabited this corner of
Europe by various names, including Vascones. Gallop posits that the Latin root "vasc" is probably a corruption of the Basque "eusk". He concludes that from this evolved the modern terms Basque, Vasco and Gascon. But it is still uncertain as to whether this was actually the Basque people. In the twelfth century, a more certain reference labeled them the Basci. We ended up with the French version of the term because English made extensive use of French vocabulary.

So you do you know anything more now after reading this article? Unfortunately, there are very few certainties when discussing the Basques. They remain Europe's mystery people because the origin of the people and their language remains lost to us. While their remains more questions than answers, what is certain is that the Basques and their language are western Europe's oldest.

Questions on Tristan and Iseut

1. What is the magic Philtre? Who prepared it? Why? Who drinks it? What does the magic Philtre symbolize?
2. How is the power of passion expressed in this romance?
3. Who is Iseut destined for in marriage?
4. Describe love in Tristan and Iseut. What are love’s physical manifestations? What is courtly love? Describe this code.
5. After their first separation, what plan does Tristan have to rejoin Iseut? (Trace this in the text.) Are there other separations that occur? Describe them.
6. Describe the reactions of Iseut of the White Hands to Tristan’s ring.
7. Describe the reactions of Iseut the Fair when she sees Tristan’s ring.
8. Describe the despair of Iseut as a result of the storm.
9. How does Iseut of the White Hands seek vengeance?
10. Describe Tristan’s death and despair. What hopes does he have before dying? Does he die of his wounds?
11. Describe Iseut’s death. Describe her reaction when she learns of Tristan’s death. Does she have a lot of confidence or trust in the power of love?
12. What really causes the deaths of Tristan and Iseut?
13. How does this courtly romance end?
14. How does the author (or how do the authors) present the psychology of the characters?
15. What does love symbolize in Tristan and Iseut?

Principal characters:
Iseut the Fair, Tristan, Brangien, King Mark, Iseut of the White Hands
The Princesse de Cleves
Madame de Lafayette (1634-1693)

- 17th Century psychological novel, also a novel of character "replacing the former interminable French romances with proportion and simplicity."
- Leader of an intellectual and literary salon.
- "always be civil to the girls you never know whom they may marry"
- Madame de Lafayette was a childhood friend of Madame (Henriette of England), wife of Monsieur (Duke of Orléans), Louis XIII's brother.
- an historical novel about the Court of Henry II (Francis I's son)
- in Saxon "the novel was read and criticized and discussed, at every stage of its creation"
- its author has...recaptured the chivalrous and romantic attitude to love which prevailed in the sixteenth century
- typical device of historical novel "the long list of characters on the first pages of the book"
- this novel is "the ancestor of the modern French novel" and it is a classic because it deals with "the universal, with the eternal truths of human nature" with its deep insights into the realities of human character, the distinction between sexual passion, (transitory) and love based upon respect and understanding which alone can give enduring trust and happiness."
- The Princesse de Cleves-like a play divided into four equal parts "each part being a distinct stage of the psychological development leading logically to the denouement"

Historical Background:

Court of Henri II
His queen: Catherine de Medicis
His Mistresses: Diane de Poitiers, Duchesse de Valentinois, (powerful mistress)
His brothers: The Cardinal of Lorraine (represents the King)
Chevalier de Guise (Prince de Condé)
His sister: Madame arranges first meeting of M. de Cleves and Mlle de Chartres
Duc de Nevers-creates obstacles for his son
His son: Prince de Cleves, future husband of Mlle de Chartres (pg. 39 & 40) he is in love with her
- Vidame de Chartres - Mlle de Chartres' uncle
- Duc de Nemours (pg. 31)
- Duc de Guise (uncle of Mary Queen of Scots, rival of Court)
- Connetable de Montmorency-favorite companions of Henri II Marechal de Saint Andre
- Elizabeth I - Queen of England (Duc de Nemours possible marriage partner)
- Madame de Chartres, mother of Mlle de Chartres
- Mademoiselle de Chartres - (pg. 36) great heiress - at age 16 she was taken to court by her mother - future Princess of Cleves
- Madame de Dampierre - Madame de Chartres' friend
Part I

Education of Mlle de Chartres by her mother (pg. 41)
Her mother is her trusted friend, marriage proposal accepted (pg. 48)
Duc de Nemours in Belgium
Court ball at the Louvre (pg. 50-54)
Love at first sight-Duc de Nemours
Mother's lessons (pg. 66) Her death (pg. 70)

Part II

Continuing education of Princesse de Cleves by her husband
Subplot - Madame de Tournon's story
Sancerre's story told by Prince de Cleves
lesson - illusion verses reality
This story calmed the Princesse of Cleves
Stolen portraits (by the Duc de Nemours)

Part III

Vidame de Chartres' story about the letter, Princesse de Cleves confides in her husband
(unusual)
Her confession (pg. 131) story of confession circulates (pg. 141)
King dies (pg. 157)

Part IV

Prince de Cleves knows all- Duc de Nemours loves Princesse de Cleves
Prince de Cleves suffering, becomes deathly ill (jealousy aided his death p. 179)

She is free (pg. 183) She confesses to D. de N.
She retreating to a convent
Duc de Nemours - his passion dies away
The Scarlet and the Black
By Stendhal

The action of the novel begins in Verrières, fictitious city in the Jura, under the Restoration. Julien Sorel, the son of a poor carpenter, is recognized for his intelligence by the priest of Verrières, Abbé Chélan, who helps him become educated, and later recommends him to Monsieur de Renal the mayor of the city who is looking for a preceptor for his children. Julien, who admires Napoleon, hides himself carefully, because the restoration of the previous older (Ancien Régime) religious and monarchical is rigorous. A few years earlier, he would have enlisted in the Army. Now if one is ambitious, it is necessary to choose the ecclesiastical career, because the clergy has become all-powerful. The title of the novel is without a doubt an allusion to these two paths of ambition. Julien decides to become engaged in the second one by obliging himself to the level of necessary hypocrisy. For him, all is a matter of the exercise of his will. Because he is as intimidated by as he is attracted by (to) Madame Renal, the mother of his pupils, he imposes it on himself (challenges himself) to seduce her. This young woman who is bored is not insensitively to his charm and his boldness and she gives into him. Julien, denounced to Monsieur de Renal, must leave before the scandal becomes widely known.

Then, he enters the seminary of Besancon where he tries to manage his future among intrigues that put members of the Congregation against those among them who are suspected of jansenism like Abbe Pirard: Julien suffocates in this atmosphere and is thrilled to be offered a job as a secretary in Paris, at the home of the Marquis de la Mole. In the salon of the Marquise, he meets aimless and vain young aristocrats such as Count Norbert de la Mole, the Marquis' son. Norbert’s sister, Mathilde, who scorns her milieu and admires nostalgically the customs of the Renaissance, enjoys testing Julien’s pride. Julien himself tries to conquer her. He succeeds and Monsieur de la Mole will even resign himself to let his daughter marry this commoner for whom he has procured a rank of lieutenant in the Army when suddenly a letter dictated to Madame de Renal by her confessor arrives and denounces Julien as an ambitious seducer. Deeply offended, Julien departs for Verrieric and
shoots Madame de Renal twice while she is attending mass at church. In prison, after having given up all his ambition, Julien abandons himself to the happiness of loving Madame de Renal who, scorning all propriety, comes to the prison to declare her fidelity to her lover and visits him everyday. Neither Madame de Renal nor Mathilde de la Mole who ran to defend Julien can save him from the guillotine. Imitating a gesture quoted in a chronicle of the 16th century, Mathilde carries the head of her lover to bury herself. Madame de Renal dies three days after Julien while embrace her children.

One may read *The Scarlet and the Black* as the imaginary story of a quest for happiness where passion and typically stendhalian temptations are expressed: ambition, taste for energy, search for love, the dream of the free reign of one's sensitivity-, while the satire of society has denounced all that unfortunately renders happiness impossible.

Themes:

youth, apprenticeship, egotism, society, the provinces versus Paris, ambition, energy, the influence of Napoleon, the clergy, the nobility, worldly life, cynicism, hypocrisy, love, women, sensitivity and happiness.
French 380
Dr. Joanne Schmidt

Charles Baudelaire- FLOWERS OF EVIL (Selections)

Required reading:

pp. xi-xvii, "Preface"

pp. 3-4, "To the Reader"

pp. 4-17, "The Blessing", "Beacons", "A Former Life"

    "The Dancing Serpent", "De Profundis Clamavi"

    "The Confession", "The Flask", "The Cat", "Invitation to the
    Voyage", "Conversation", "The Sadness of the Moon"

pp. 63-67, "Spleen", "Obsession"

    "The Swan", "The Seven Old Men", "The Little Old Women"

pp. 97-123, "Comes the Charming Evening", "The Gaming Table",
    "Parisian Dream", "Morning Twilight", "The Martyr",
    "Lesbians", "An Allegory"

pp. 127-147, "Litany to Satan", "The Voyage"

pp. 147-149, "The Abyss", "The Moon Offended"

p. 155, "Meditation"

p. 161, "What a Pair of Eyes Can Promise"
CORRESPONDENCES

NATURE is a temple where living pillars
Let sometimes emerge confused words;
Man crosses it through forests of symbols
Which watch him with intimate eyes.

Like those deep echoes that meet from afar
In a dark and profound harmony,
As vast as night and clarity,
So perfumes, colours, tones answer each other.

There are perfumes fresh as children's flesh,
Soft as oboes, green as meadows,
And others, corrupted, rich, triumphant,
Possessing the diffusion of infinite things,
Like amber, musk, incense and aromatic resin,
Chanting the ecstasies of spirit and senses.

THE ALBATROSE—

OFTEN, to amuse themselves, the men of the crew
Catch those great birds of the seas, the albatrosses,
Lazy companions of the voyage, who follow
The ship that slipping through bitter guls.

Hardly have they put them on the deck,
Than these kings of the skies, awkward and ashamed,
Piteously let their great white wings
Draggle like ears beside them.

This winged traveller, how weak he becomes and slack!
He who of late was so beautiful, how comical and ugly!
Someone teases his beak with a branding iron,
Another mimics, limping, the crippled flyer!

The Poet is like the prince of the clouds,
Haunting the tempest and laughing at the archer;
Exiled on earth amongst the shouting people,
His giant's wings hinder him from walking.
The Plague
(1947)
by Albert Camus

The Plague is a mythical story or account where all the facts or events are clothed in symbolism and converge to represent the confrontation between man and the absurd. In order to symbolize all that has come to signify to man the fragility of his human condition, Camus imagined an epidemic of the plague hitting the city of Oran in 194... A medical doctor, Dr. Rieux, keeps a chronicle "in order to give testimony in favor of the plague victims" and in order to move that "there are more things that can be admired in man than scorned". Dr. Rieux is the character who serves as spokesman for Camus in the novel.

At first, the plague, which manifests itself by an invasion of rats that are dying everywhere, the plague disconcerts the people of Oran. Nothing prepared them to confront this disaster whose name they refuse to pronounce, and this ordeal is revealing of the weakness of human institutions as well as of individuals. If Dr. Rieux Fights rationally, from the first day, the journalist, Rambert only dreams of leaving the city to rejoin his wife; Grand, the employee from Town Hall continues to works on the first sentence of a novel; Jean Tarrou takes notes on the human comedy and searches for inner peace; Pere Paneloux preaches according to Christian principles and demonstrates to the people of Oran that God has sent them the plague to punish them for their sins: "My brothers, you are in a state of misfortune and, my brothers, you have earned it". For Dr. Rieux, on the other hand, "Maybe it is worth more for God that man not believe in him and that man fight with all his might against death, without raising his eyes toward the heavens where God is silent".

Nevertheless, the plague is going to transform the majority of people by transforming them and having them discover solidarity. Tarrou proposes to Dr. Rieux that he create teams of volunteers to fight against the epidemic. Grand without abandoning his novel, helps Tarrou. While waiting to be able to flee the city, which is declared closed, Rambert works on these teams, then he
decides to remain, because, he confesses that "there might be a sense of shame that one will feel by being happy by oneself". Paneloux also joins the efforts, and the spectacle of suffering and, in particular, the agony of one child, jolts his convictions. He renounces, in a second sermon, to justify severely all forms of evil through the enlightened action of Providence; however, having reached the brink of heresy, he submits himself to divine will. He himself is destined to die of the plague.

Through Tarrou and Dr. Rieux, the problem of evil is posed outside of all religion (theology) in a purely human perspective. Tarrou lived since his youth on the brink of despair because he became aware of the ease with which men accept evil: "each person carries the plague in him or herself". Obsessed by purity, revolted against a society that inflicts the death penalty and scorns man in the name of the accomplishment or realization of the necessities of history, he wants to be a saint without God. Dr. Rieux opposes more humble ends: "I do not have a taste for heroism or sainthood. I believe. All that interests me is to be a man". Even among the most modest people, there are hidden resources: Only Corrard, a suspect character who fears the police, would like to see the plague last because it favors his illegal trading; threatened by being arrested at the end of the epidemic, he begins shooting into the crowd.

Soon the city will progressively resume a normal life, that is to say that people begin to forget the plague and all those who died. But Dr. Rieux thinks about the future and of the need to gather together "all men who are not able to be saints and who refuse to accept disasters and who strive, nevertheless to be medical doctors".

Camus himself underlined the humanist significance of his book: "Compared to The Stranger, The Plague marks the passage from an attitude of solidarity revolt to the acknowledgement of a community that has to share struggles. If there is an evolution from The Stranger to The Plague, it occurs in the sense of solidarity and of participation in the human condition (= action)".

Themes

Destiny, the Absurd, Evil, God, Providence, Death, Death Penalty, Society, History, Sainthood, Heroism, Solidarity, Responsibility, Action
French 380
Oral Presentation and Final Paper Topics

1. History versus legend in the three main divisions of *The Song of Roland*.
2. The significance of Charlemagne’s dreams in *The Song of Roland* and their psychological interpretation.
3. The birth of a nation as evidenced in the progression of the “Fair France” allusion.
4. The strengthening of and identification with Christendom in *The Song of Roland*.
5. The tracing of and examination of references to Charlemagne’s name(s) in *The Song of Roland*.
6. The use of hyperbole in *The Song of Roland*.
7. The code of chivalry and the art of warfare in *The Song of Roland*.
8. The world view and human condition present in *The Song of Roland*.
9. The world view and human condition present in *Tristan and Iseut*.
10. The code of courtly love as evidenced in the text of *Tristan and Iseut*.
11. The role of the supernatural in *Tristan and Iseut*.
12. The physical and mental force or power of love as evidenced in the text of *Tristan and Iseut*.
13. A change and new development in the meaning of chivalry from *The Song of Roland* to *Tristan and Iseut*.
14. The psychological description, characterization and progression of the main characters in *Tristan and Iseut*.
15. The binding of love and death and their descriptions in *Tristan and Iseut*.
16. The descriptions of nature and human nature in *Tristan and Iseut*.
17. The image of women in *The Song of Roland* and *Tristan and Iseut*.
18. Passion versus duty and honor in *The Princess of Cleves*.
19. *The Princess of Cleves*’ desire for peace and rest in her retreat from love.
20. Honesty and truth versus deception and subterfuge in *The Princess of Cleves*.
21. Retreat from the world versus courtly life in *The Princess of Cleves*.
22. The stages in the sentimental education of *The Princess of Cleves*.
23. The challenge of being different in *The Princess of Cleves*. 
24. The self as microcosm of all humanity in Montaigne’s Essays.
25. The relativism of custom from one society to the next in Montaigne’s Essays.
27. Thought-dominance in the stylistic organizations of Montaigne’s discourse with the self.
28. The model in Candide of a society based on reason.
30. Satire and parody in Voltaire’s, Candide.
31. Early education as a theme in Montaigne’s Essays.
32. The importance of money and social status in The Scarlet and The Black by Stendhal.
33. The psychology of love in The Scarlet and The Black.
34. The power of the example of Napoleon’s life in The Scarlet and The Black.
35. The theory of correspondence in Baudelaire’s, The Flowers of Evil.
36. Romanticism in its evolved state in Baudelaire’s The Flowers of Evil.
38. Literature between the two World Wars and its relationship to Camus’, The Plague.
39. The theme of love and death in Voltaire’s, Candide.
Explication of Texts

General Remarks

Explication of texts, in all languages, is considered to be one of the most apt ways in which to test the delicacy, the sensitivity, the judgment, and the personal reactions of a student. You are asked for your reactions to a text, not a summary of your knowledge or learning; therefore, explication of a text requires that you apply yourself to a word for word analysis of a text.

Here is a series of questions that the student can ask him or herself to help explicate a given text:

- Does the text belong to a particular genre? For example, it is an excerpt from a short story, a play, & novel, a poem, or an epic poem?
- Who is the author of the text? Is it about a particular historic event? Or is it strictly a fictional text? If, for example, it is a poem, who is the author? In what century was he or she writing? What is the theme of the poem? Is it original in theme, or is it trite? What is the structure of the poem? For example, is it a ballad, a sonnet, a prose-poem, or a poem written in free verse? What verification is used in the poem? Is it a lyric poem, an epic poem, a symbolic poem, etc.

Here are two additional suggestion that may be used as guiding principles for an explication of a test:

1. You must apply your analysis to the text and nothing but the text.
2. You must apply to this text an intelligent reading of it, to which you must apply all of your personal knowledge and all of our general knowledge.

*What is meant by an intelligent reading, is a careful, close reading of the text to be explicated.

Procedure to Follow:

I. Placement of the Text: The first step is an explication of text consists in placing or situating the excerpt, which means that the excerpt of the text must be localized in the work from which it comes. (For example, is it excerpted from the third chapter of a novel.) How does this excerpt fit into the third chapter of the novel? etc.) The placement or situation of a text is an elucidatory of a text, and this elucidation will allow you to see both the details and the entirety of the text. The placement or situation of the text is not a summary of what happened before or after this excerpt. Two of the essential qualities of this type of work are clarity and brevity., All placement or situation of a text should be able to be done in three of four sentences at the most.

II. Reading of the Text: A good, careful, close reading of the text indicates that
you have understood the text. It will be necessary, therefore, to read it slowly, by articulating the text correctly and, most of all, by conveying the general movement of the text. Attempt to perceive the tone of the text: gay, serious, sad, ironic, sober, provocative, accusatory, etc. Does the tone of the excerpt influence the rhythm of the text: slow, fast, rushed, staccato or choppy, which indicates the punctuation, the number and the breadth of style of the sentences or portions of the sentences. Underline all the words that are key words, that were chosen as a result of a careful choice on the part of the author. Read the excerpt out loud in order to become aware of key words.

III. Main Theme: This is the decisive aspect and also the most critical or important part of the explication. What is important here is that you go beyond the details of the text in order to try to perceive the essential or main theme (s) of the text. What you are being asked to do is to attempt to explain the unity of the test. One or two sentences are usually sufficient to explain the theme of the test.

IV. Structure of the Text: This work consists in dividing the excerpt into a certain number of parts (not necessarily those that the author proposes such as: chapters, etc.) each part corresponding to an idea or a theme. Once you have divided the excerpt into parts, your work is not done. What you have to do is to justify your divisions for example, by giving a title to each part: are the equal, unequal? Why?

IV. Analytic Study. Now, you must proceed to the study of the details of the text, element by element, sentence by sentence, by starting off from the central point of view, which is that of the author.

A. Descriptive Text. On what does it rely?

1. Arrangement of a painting, for example: The whole painting, the detail, the foreground, the background, the lighting in the painting, the distances, forms, movements, etc. Colors: bold, raw, half-tint, their relation to each other or their opposition to each other.

2. Choice of all these elements: To paint (or write) is to choose that which is significant form the life, reality, human beings, country side, etc., represented in the painting.

3. But the painting is made with a final effect in mind.

B. Ideas in the Text: First, you must clearly bring out these ideas from the text; judge them for themselves according the the circumstances. these ideas could be of amoral, literary, historic or philosophic matter. You must also ask yourself why the author thought that way and if reference to his or her life, milieu or environment, education, temperament, knowledge of the world or the period in which he or she lived will help explain these ideas. Is there a paradox stated in these ideas? etc. What are general attitudes (i.e. those expressed buy critic towards these ideas?

C. Theatre: Clearly mark the places in the text that bring about a particular situation be it comical or dramatic.
D. Study of Style:

1. The study of vocabulary: familiar or colloquial, classical, slang, technical, varied, expressive, poetic, philosophical, etc.; which evoke suffering, pathos, simplicity, a decor, etc.; which create a comic atmosphere, etc. Nouns (abstract, in which tense, form and person); adjectives (forms, colors, vague, precise, bold colors, etc.) language expression or expressed: galant, affected, wordy, clumsy, gay, sonorous (expressing sound).

2. The study of the sentence: long, short, choppy, incisive, sinuous, balanced, subordinate, heavy with relative clauses, symmetrical or asymmetrical, rhythmic, fluid, etc.

3. The study of methods of style: enumeration, accumulation, opposition, similes, images, metaphors, apostrophe, apposition, ellipsis, etc.

4. If the explication of text is of a poem, the study of the poem's verification: counting of feet, rhyme, cadence, caesura, form (based on century in which it was written, i.e., free verse for twentieth century), is necessary.

VI Conclusion

Finally, a short conclusion will help synthesize all the parts of the previous explication of a text; therefore, both the form and the fundamental parts of the text will be united. This conclusion will give importance to the essential character of the text by recalling briefly how this character was obtained or achieved.

You can also attempt to establish a relationship between the excerpt and the work and the author if the test lends itself to that type of conclusion.
Guide to the Analysis of an Essay

Reading

Read the entire text carefully before beginning your analysis.

Placement or Situation

First, you must place or situate the text. Who wrote it? When? For whom? In what form did it appear? Is it the chapter of a book? A speech? An article in a journal or newspaper? This information is important, but it should be given as succinctly as possible.

Subject

An essay has a subject: an author presents and develops ideas in an essay. Moreover, the nature of the ideas presented, just as the manner in which these ideas are developed, are closely tied to an historical moment or situation of which you must be aware or take into account.

What is the main theme? Is this theme evident in the title of the essay? Is it obvious from the beginning of the essay or does it appear progressively as the essay develops? Take into account the way in which the essay is divided into parts. Do the ideas developed in the essay follow a logical order? Are there digressions? Anecdotes? Are there a series of images that present and illustrate the main theme? Is there a progression in the text? Compare the beginning and the end of the essay: what “road” does the author make us “travel” in the essay? Is he/she answering a question that he/she asked at the beginning of the essay? Does he/she ask a new question suggested by the development of his/her ideas in the essay?

Is this essay referring to an historical event? Is the author writing about certain events that occurred during his/her lifetime? Do you find references in the text to a certain state of a society? Are there any allusion to political life? Religious life? Economics? Social classes? Problems present at the time the author was writing? What is the role played by this historical context in the structure of the essay?

Author

In an essay, an author, who is more or less present in the text, addresses himself in an obvious manner to a certain public. It is easy to sense the presence of the author? Does he/she defend or refute certain ideas? Does he/she give the impression of wanting to hide behind a character who serves as a spokesperson for him/her? What words or what images seem to reveal the attitude of the author? Are you sensitive to the tone suggested by the rhythm of the words? By exclamatory or interrogative sentences? Can you know with certitude what the author is thinking?
Does the author have a certain type of reader in mind? According to what signs in the text can you discern the type of reader to which the author is addressing himself/herself? Does this author seem to have any prejudice or preconceptions that would make the task of the essayist more difficult? In what way does the author seem to try to reach his/her reader? Can you recognize certain methods used by the author to achieve this? Does the author address his/her reader abruptly? Does he/she dialogue with his/her reader? Does he/she wish to convince the reader to his/her point of view through logic? Or persuade the reader through sympathy? Or humor? Or does he/she wish to make an impression on the reader through violence?
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**J. Schmidt**
INSTRUCTOR

French 380
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INSTRUCTOR  

French 380  
COURSE NUMBER

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### Reserve Request Form (Page 2)

**J. Schmidt**  
**French 380**

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<td>PQ2122.M3</td>
<td>Mason</td>
<td>Voltaire</td>
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History of France

- Origins
  - 40,000 BC: Prehistoric populations, cave art and stone monuments
  - 1200 BC: Settlement by the Gauls (related to the Celts)
  - 58-52 BC: Conquest of Gaul by Julius Caesar and the beginning of Roman colonization
  - 500 AD: Barbarian invasions and the end of Pax Romana following the fall of Rome
  - 600 AD: Settlement by the Franks, the barbarian tribe from which France derives its name

- Establishment of a State and Nation
  - 800 AD: Charlemagne named Emperor of the Western world attempts to recreate the Roman Empire
  - 987 AD: Hughes Capet founds the Capetian dynasty. The monarchy asserts its new power over feudal lords
  - 11th-13th centuries: Middle Ages. Flourishing of Roman and Gothic art
  - 14th-15th centuries: French-English rivalry culminates in the Hundred Year War triggering a new wave of nationalism. France is also plagued by the Black Death and famines at this time

- Absolute Monarchy and the Enlightenment
  - 15th-16th centuries: Revivals in agriculture and trade. Flourishing of the Renaissance in France
  - 1539: French replaces Latin as the official language
  - 1562-1589: Religious wars between Catholics and Protestants
  - 1661-1715: The Absolute Monarchy of Louis XIV resulting in royal authority and hegemony increased spread of French culture
  - 18th century: Economic and demographic growth
  - Age of Enlightenment: Absolutism questioned
  - 1789: The French Revolution; Declaration of the Rights of Man and the Citizen

- Political Experiments
  - 1804-1815: Napoléon I is named Emperor. He reorganizes the French administration and legal system, establishing the Napoleonic Code
  - 1815: Restoration of the Monarchy
  - 1848: Revolution. Second Republic
  - 1852-1870: Second Empire under Napoleon III. Prosperity and growth
  - 1870-1871: Loss of Alsace-Lorraine to Germany
  - 1875: Third Republic

- Republican France
  - 1880-1910: Secular education, freedom to assemble, separation of church and state, colonial conquests
  - 1894-1906: France is split up by the Affaire Dreyfus. A Jewish army captain is wrongly
accused of treason, but found innocent a few years later
- **1914-1918**: World War I (1,350,000 killed). Alsace-Lorraine restored to France
- **1936-1938**: Rise of the Popular Front. Social developments. Agreements on work conditions
- **1939-1945**: World War II (700,000 killed)
- **1940-1944**: Germany occupies France. Collaboration of the Vichy regime. Général de Gaulle in London calls on the French to resist
- **1944-1945**: Normandy and Provence landings. Liberation of France
- **1946-1958**: Fourth Republic marked by economic reconstruction and colonial wars. Political instability. Beginning of the European construction

- **Fifth Republic**
  - **1958**: De Gaulle returns to power and founds the Fifth Republic
  - **1962**: End of Algerian War begun in 1954
  - **1969-1974**: Georges Pompidou elected President of the Republic
  - **1974-1981**: Valéry Giscard d'Estaing, President of the Republic. Oil crisis followed by recession
  - **1981**: Socialist candidate François Mitterrand is elected President of the Republic with a left-wing majority in the National Assembly
  - **1986**: Legislative elections. The Left loses out to conservative parties. Jacques Chirac, a conservative, is appointed Prime Minister. First cohabitation. Re-privatization of some of the corporations nationalized in 1981
  - **1988**: François Mitterrand is re-elected President of the Republic. The Left wins majority in legislative elections and Michel Rocard is named Prime Minister
  - **1991**: Edith Cresson is appointed first woman Prime Minister of France, on May 15
  - **1993**: March 29, victory of the Right in legislative elections. Edouard Balladur is appointed Prime Minister in this second cohabitation government. Privatization program resumes
  - **1995**: May 7, Jacques Chirac of the RPR party is elected President of the Republic. Alain Juppé is nominated Prime Minister
Franco-American Friendship

- 1534: French explorer Jacques Cartier set off for voyages along the St. Lawrence river and claims territories in the name of France. The French set up trading posts for furs.

- 1603: The first French official is sent to govern the territory of New France. Champlain becomes governor in 1633.

- 1600s: Exploration of America's heartland (Great Lakes, Mississippi valley, ...) by Jean Nicolet, Father Jacques Marquette, Louis Jolliet, de La Salle, ...

- 1682: La Salle takes possession of the Mississippi valley (Louisiana) in the name of the king of France.

- 1685-1760: The Huguenots (French protestants) settle in America.

- 1754: France loses its American territories to Britain (Canada) and Spain (Louisiana).


- 1803: France sells the Louisiana territory (recovered from Spain in 1800) to the United States for 80 million francs.


- 1886: France offers the Statue of Liberty, built by Frédéric Auguste Bartholdi, to the United States.

- 1917: The United States enters World War I. Two million American troops fight in France. By 1918, 50,000 U.S. soldiers had died on French soil.

- 1927: Charles Lindbergh lands in France as the first man to cross the Atlantic by plane.

- 6 June 1944 D-Day: American soldiers take part in Operation Overlord on Normandy beaches. In three months, more than 2 million allied soldiers land in France to put an end to World War II.

- 1990-91: Gulf War. France and the United States together in a coalition to liberate Kuwait from Iraqi occupation.
French 380
Selected Bibliography for Research Papers

Dr. Joanne Schmidt
Foreign Languages & Literatures Department

*Middle Ages

Barrow, Sarah F. *The Medieval Society Romances* New York: Columbia University Press, 1924


Jones, George F. *The Ethos of the Song of Roland* Baltimore: Johns Hopkins Press, 1963


*Renaissance - XVI Century


*XVII Century - French Classicism


*XVIII Century - Age of Enlightenment*


*XIX Century - Romanticism, Realism, Symbolism*


Hemmings, F.W.J. **Baudelaire the Damned** London: Hamish Hamilton, 1982

Hyslop, Lois B. **Baudelaire - Man of His Time** New Haven: Yale University Press, 1980


Tillett, Margaret **Stendhal: The Background to the Novels** London: Oxford University Press, 1971

*XX Century - Modernism, Existentialism*


Brée, Germaine. **Camus** New Brunswick: Rutgers University Press, 1961


Lazere, Donald. **The Unique Creation of Albert Camus** New Haven: Yale University Press, 1973

Masters, Brian. **Camus: a study** London: Heinemann, 1974

**General Histories of French Literature (All Centuries)**


BIBLIOGRAPHY


Gross, N. *From Gesture to Idea: Esthetics and Ethics in Moliere's Comedy.*


Huizinga, J. *The Waning of the Middle Ages.* Edward Arnold Publishers Ltd. 1924.


Montaigne's ESSAYS

Read "Introduction" pp.9-22
"To the Reader"
Read the following pages for ESSAYS:
pp.23-33
pp.36-48
pp.49-86
pp.105-123
pp.137-158
pp.190-225
pp.311-343
Madame de Sablé and Her Salon

Since their first authorized publication in 1665, the Maximes of the Duc de la Rochefoucauld have remained in print and widely read. Most readers of La Rochefoucauld are aware that his maxims were composed in the salon of Madame de Sablé. But few are aware that the Marquise de Sablé composed 81 maxims of her own, and that hers may have preceded those of La Rochefoucauld. Madame de Sablé and the Duc de la Rochefoucauld were close friends, and agreed on many propositions concerning human nature. But they held distinct attitudes about the nature of human relationships, and their differences emerge clearly in their respective collections of maxims. One cannot imagine the Duc publicly supporting the sentiments of Madame de Sablé's #43, for example.

Madeleine de Souvré, Marquise de Sablé (1599-1678) was the middle daughter of Gilles de Souvré, marquis de Courtenvaux. The Marquis rose as a successful courtier under Henri III, Henri IV, and Louis XIII. He provided all seven of his children with an excellent education; and his own career seemed to assure them good prospects in life.

Madeleine de Souvré was well-educated, the daughter of a rising star in court, and a beauty. Philippe Emmanuel de Laval, Marquis de Sablé, undoubtedly took all these factors into account when he married her in 1614. The marquise bore him several children, one of whom rose to the rank of bishop in the Church. Another son seemed headed for a brilliant military
career, but died in the Battle of Dunkirk. Little is known of Madame de Sablé’s and her husband’s private life together. We only know that she often wrote to her friends about her inadequate income; and her husband’s death in 1640 left the Marquise in some financial difficulty (the barony and town of Sablé in western France left her control and came into possession of Colbert de Torcy).

With her friend the Comtesse de St. Maur she took rooms in the Porte Royal in Paris. Once established there, Mme de Sablé joined the luminaries who made the salon of Madame de Rambouillet. It was here that she learned how a woman of strength and finesse could manage to keep a roomful of competitive men and women discussing ideas with grace and polish. The disruptions of the Fronde revolution, coupled with Madame de Rambouillet’s increasing infirmities, brought an end to that famous salon. Then, in 1655, Madame de Sablé took rooms, with the comtesse de St. Maur, at the Convent of Port Royale des Champs.

What first drew Madame de Sable to Port-Royal in Paris was its position as the center of the Jansenist sect. Here, she lived a life that must appear puzzling to the modern reader — a life divided between the dazzling social and intellectual world of Madame de Sevigné, Madame de Lafayette, and the Duc de la Rochefoucauld, and the pious life of the spirit encouraged by Jansenist belief and practice.

But it would be a mistake to see Madame de Sablé’s life, and the atmosphere of her salon, as a kind of schizophrenia, or ironic contradiction to her more spiritual interests. When the men and women gathered at her salon, they specifically avoided those topics which give rise to so much human passion — religion and politics — though privately, all of them were very much involved in following the cabals and intrigues of the court. But when the Duc d’Enghien, the Princesse de Guémené, the Duc de la Rochefoucauld, Arnaud d’Andilly, and the Duchesse de Nemours gathered in Madame de Sablé’s rooms, they gathered for serious discussions about human nature and the human situation in general.

It was the Duc de la Rochefoucauld’s special care to take the many (but not all) of the ideas discussed in the salons, return to his own chambers, and polish them into compact essays called sentences (or reflections) and maxims. From time to time he would submit them to Madame de Sablé herself; and he commented in a letter to her: “You know well that my sentences are not complete until you have approved them.”

It is worth mentioning that the Marquise was renowned as an excellent gourmet chef. Rochefoucauld would often ask (facetiously, perhaps) that he be “paid” for his maxims with one of her meals. Her specialty consisted of preparing dishes that did not distort the face of the diner while the food was being chewed. Clearly, she was a woman always concerned with appearances.

In the course of her frequent correspondence with la Rochefoucauld and others of her circle, Madame de Sablé herself undertook the formulation of well-crafted notions about the operations of the human mind and spirit. The nature of her maxims reveals a more forgiving heart than that of la Rochefoucauld’s; but still we see far more areas of agreement and difference between the two: human beings are motivated by self-love; relations between
people are filled with treachery and snares; we often mistake the difference between appearances and realities; human nature is fundamentally corrupt.

A number of her own epigrams closely parallel those of la Rochefoucauld; and it is impossible at this time to determine whose maxims came first. Indeed, it might be fairer to say that both sets of maxims were coauthored, not only by each other, but by all the members in the salon. The final formulations, of course, belong to the individual authors; but it is fair to say that without the polite friction of discussion within the salon, the maxims of Madame de Sablé and of la Rochefoucauld would never have been written.

When the Jansenist convent was temporarily closed (the result of a long-standing theological controversy) in 1661, she moved to Auteuil. In 1669 she returned to the Port Royal convent in Paris, where she died on January 16, 1678.

"It would be difficult to overestimate the benefits conferred by the salons upon French literature, language, and even thought during the first half of the seventeenth century, whilst some of the greatest writers of the second half had been brought up in them. In the linguistic field the constant influence of such ladies as Mme de Rambouillet and Mme de Sablé upon most of the great writers of the day gradually transformed the picturesque and over-rich legacy of the sixteenth century into the clearest and most elegant medium for conveying abstract thought known to the modern world."

-- L.W. Tancock, introduction to La Rochefoucauld, Maxims (Baltimore, 1959), page 10

Madame de Sablé Bibliography

Adam, Antoine. L’Age Classique, I (Paris: Arthaud, 1968). The chapter “Vie Sociale et Vie Littéraire” has a brief discussion of Madame de Sablé’s influence, along with some interesting assessments of her force of character.

Ivanoff, N. La Marquise de Sablé et Son Salon (Paris: Les Presses Modernes, 1929). The most complete work on Madame de Sablé’s life and work.


Lafond, Jean. La Rochefoucauld: Augustinisme et Littérature (Paris: Editions
Klincksieck, 1977). A substantial discussion of the religious and moral dimensions of La Rochefoucauld’s maxims, with numerous references to Madame de Sablé.


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Back to the **maxims** of Madame de Sablé

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Since September 4, 1995

251

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Richard Elman On Fiction

A lie is fiction. But is fiction a lie?

"I'm playing with the idea that it is,..."

"Fiction is fiction. It's a way of specifying hypotheses of human behavior. I wouldn't want to confuse it with confession or autobiography, which it isn't. Autobiography is a different kind of fiction."

Robert Scholes from *Elements of Poetry*

"Poetry applies words to our situations, to the conditions of being in which we find ourselves. By doing so, it gives us pleasure because it helps us articulate our states of mind. The poets we value are important because they speak for us and help us learn to speak for ourselves.” p. 3

"...Robert Frost likened free verse to playing tennis with the net down.” p. 9
<table>
<thead>
<tr>
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<tr>
<td>58 BC – 481 AD</td>
<td>Roman conquest of Celtic Gaul. Gallo-Roman civilization</td>
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<tr>
<td>481 – 987</td>
<td>Merovingian and Carolingian dynasties. Sweeping invasions from the east. Hugh Capet, elected King of France, founds the Capetian dynasty.</td>
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<tr>
<td>11\textsuperscript{th} – 13\textsuperscript{th} Centuries</td>
<td>Development of agriculture and trade. Emergence of towns. Royal power gains ground over feudal lords. Economic and cultural role of the great monastic orders. Crusades.</td>
</tr>
<tr>
<td>14\textsuperscript{th} – 15 Centuries</td>
<td>Epidemics (Black Death, 1397), famine and civil wars. Rivalry between France and England: Hundred Years' War, epic of Joan of Arc (1425-1431). Territorial alliances and reconstitution of the kingdom. Development of agriculture, the population and trade. First Italian wars and start of the Renaissance in France</td>
</tr>
<tr>
<td>1610 – 1715</td>
<td>Reigns of Louis XIII and Louis XIV. Royal power at its peak; France dominates Europe, French culture spreads. Start of large-scale sea trade.</td>
</tr>
<tr>
<td>18\textsuperscript{th} Century</td>
<td>Reigns of Louis XV and Louis XVI. Economic and demographic growth. Age of Enlightenment. Absolute monarchy challenged.</td>
</tr>
<tr>
<td>1799 – 1815</td>
<td>Rise of Napoleon Bonaparte, First Consul, then Emperor of the French (1804). Establishment of modern administrative institutions, codification of the law. European wars lead to abdication of the Emperor.</td>
</tr>
<tr>
<td>1848 – 1852</td>
<td>Revolution. Second Republic. First laws on labor, the press and education.</td>
</tr>
<tr>
<td>1870 – 1875</td>
<td>Franco-Prussian war resulting in the loss of Alsace and Lorraine and the fall of Napoleon III. Paris Commune (1871). Third Republic.</td>
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<td>Year Range</td>
<td>Event/Description</td>
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<tr>
<td>1986 – 1988</td>
<td>First cohabitation: The 1986 general election resulted in a parliamentary majority for the two main right-wing parties, RPR and UDF. Jacques Chirac is appointed Prime Minister by President François Mitterrand. This first cohabitation ended with François Mitterrand’s reelection in 1988.</td>
</tr>
<tr>
<td>1993 – 1995</td>
<td>Second cohabitation: Edouard Balladur is appointed Prime Minister by François Mitterrand after the 1993 General Election. This cohabitation ended with Jacques Chirac’s election as President of the Republic in 1995.</td>
</tr>
<tr>
<td>May 7, 1995</td>
<td>Jacques Chirac is elected President of the Republic. Alain Juppé is appointed Prime Minister.</td>
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<tr>
<td>Date</td>
<td>Event Description</td>
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<tr>
<td>May - June 1997</td>
<td>Dissolution of the National Assembly and General Elections resulting in a left-wing majority and thus the third cohabitation. Lionel Jospin is appointed Prime Minister.</td>
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<tr>
<td>October 2, 1997</td>
<td>Signing of the Amsterdam Treaty.</td>
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<tr>
<td>January 1, 1999</td>
<td>Beginning of the introduction of the euro. The exchange rates for 11 European currencies are permanently fixed relative to each other and relative to the euro.</td>
</tr>
<tr>
<td>September 24, 2000</td>
<td>In a referendum, 73 percent of the French people voted in favor of shortening the presidential term form 7 to 5 years. The 5-year term will be effective after the presidential elections of 2002.</td>
</tr>
<tr>
<td>January 2, 2002</td>
<td>Euro bills and coins are introduced. The euro now is used for all transactions in the 12 participating European Union countries (France, Belgium, Germany, Spain, Ireland, Italy, Luxemburg, the Netherlands, Austria, Portugal and Finland).</td>
</tr>
<tr>
<td>February 17, 2002</td>
<td>French francs are no longer legal tender in France.</td>
</tr>
<tr>
<td>May 5, 2002</td>
<td>Jacques Chirac is re-elected President of the Republic and appoints Jean-Pierre Raffarin as Prime Minister. It is the end of the third cohabitation.</td>
</tr>
</tbody>
</table>