



Sujet de littérature

Première partie :

Comment on the following text.

He paused, looking on me with wonder; and, again turning towards the lifeless form of his creator, he seemed to forget my presence, and every feature and gesture seemed instigated by the wildest rage of some uncontrollable passion.

5 "That is also my victim!" he exclaimed: "in his murder my crimes are consummated; the miserable series of my being is wound to its close! Oh, Frankenstein! generous and self-devoted being! what does it avail that I now ask thee to pardon me? I, who irretrievably destroyed thee by destroying all thou lovedst. Alas! he is cold, he cannot answer me."

10 His voice seemed suffocated; and my first impulses, which had suggested to me the duty of obeying the dying request of my friend, in destroying his enemy, were now suspended by a mixture of curiosity and compassion. I approached this tremendous being; I dared not again raise my eyes to his face, there was something so scaring and unearthly in his ugliness. I attempted to speak, but the words died away on my lips. The monster continued to utter wild and incoherent self-reproaches. At length I gathered resolution to address him in a pause of the tempest of his passion: "Your repentance," I said, "is now superfluous. If you had listened

15 to the voice of conscience, and heeded the stings of remorse, before you had urged your diabolical vengeance to this extremity, Frankenstein would yet have lived."

"And do you dream?" said the daemon; "do you think that I was then dead to agony and the deed – oh! not the ten-thousandth portion of the anguish that was mine during the lingering detail of its execution. A frightful selfishness hurried me on, while my heart was

20 poisoned with remorse. Think you that the groans of Clerval were music to my ears? My heart was fashioned to be susceptible of love and sympathy; and when wrenched by misery to vice and hatred it did not endure the violence of the change without torture such as you cannot even imagine.

"After the murder of Clerval I returned to Switzerland heartbroken and overcome. I pitied

25 Frankenstein; my pity amounted to horror: I abhorred myself. But when I discovered that he, the author at once of my existence and of its unspeakable torments, dared to hope for happiness; that while he accumulated wretchedness and despair upon me he sought his own enjoyment in feelings and passions from the indulgence of which I was forever barred, then impotent envy and bitter indignation filled me with an insatiable thirst for vengeance. I recollected my threat and resolved that it should be accomplished. I knew that I was preparing

30 for myself a deadly torture; but I was the slave, not the master, of an impulse which I detested, yet could not disobey. Yet when she died! – nay, then I was not miserable. I had cast off all feeling, subdued all anguish, to riot in the excess of my despair. Evil thenceforth became my good. Urged thus far, I had no choice but to adapt my nature to an element which

35 I had willingly chosen. The completion of my daemoniacal design became an insatiable passion. And now it is ended; there is my last victim!"

I was at first touched by the expressions of his misery; yet, when I called to mind what Frankenstein had said of his powers of eloquence and persuasion, and when I again cast my eyes on the lifeless form of my friend, indignation was rekindled within me. “Wretch!” I said, “it is well that you come here to whine over the desolation that you have made. You throw a torch into a pile of buildings; and when they are consumed you sit among the ruins and lament the fall. Hypocritical fiend! if he whom you mourn still lived, still would he be the object, again would he become the prey, of your accursed vengeance. It is not pity that you feel; you lament only because the victim of your malignity is withdrawn from your power.”

“Oh, it is not thus – not thus,” interrupted the being; “yet such must be the impression conveyed to you by what appears to be the purport of my actions. Yet I seek not a fellow-feeling in my misery. No sympathy may I ever find. When I first sought it, it was the love of virtue, the feelings of happiness and affection with which my whole being overflowed, that I wished to be participated. But now that virtue has become to me a shadow and that happiness and affection are turned into bitter and loathing despair, in what should I seek for sympathy? I am content to suffer alone while my sufferings shall endure: when I die, I am well satisfied that abhorrence and opprobrium should load my memory. Once my fancy was soothed with dreams of virtue, of fame, and of enjoyment. Once I falsely hoped to meet with beings who, pardoning my outward form, would love me for the excellent qualities which I was capable of unfolding. I was nourished with high thoughts of honour and devotion. But now crime has degraded me beneath the meanest animal. No guilt, no mischief, no malignity, no misery, can be found comparable to mine. When I run over the frightful catalogue of my sins, I cannot believe that I am the same creature whose thoughts were once filled with sublime and transcendent visions of the beauty and the majesty of goodness. But it is even so; the fallen angel becomes a malignant devil. Yet even that enemy of God and man had friends and associates in his desolation; I am alone.

(...)

“Fear not that I shall be the instrument of future mischief. My work is nearly complete. Neither yours nor any man's death is needed to consummate the series of my being, and accomplish that which must be done; but it requires my own. Do not think that I shall be slow to perform this sacrifice. I shall quit your vessel on the ice-raft which brought me thither, and shall seek the most northern extremity of the globe; I shall collect my funeral pile and consume to ashes this miserable frame, that its remains may afford no light to any curious and unhallowed wretch who would create such another as I have been. I shall die. I shall no longer feel the agonies which now consume me, or be the prey of feelings unsatisfied, yet unquenched. He is dead who called me into being; and when I shall be no more the very remembrance of us both will speedily vanish. I shall no longer see the sun or stars, or feel the winds play on my cheeks. Light, feeling, and sense will pass away; and in this condition must I find my happiness. Some years ago, when the images which this world affords first opened upon me, when I felt the cheering warmth of summer, and heard the rustling of the leaves and the warbling of the birds, and these were all to me, I should have wept to die; now it is my only consolation. Polluted by crimes, and torn by the bitterest remorse, where can I find rest but in death?

“Farewell! I leave you, and in you the last of human kind whom these eyes will ever behold. Farewell, Frankenstein! If thou wert yet alive, and yet cherished a desire of revenge

85 against me, it would be better satiated in my life than in my destruction. But it was not so; thou didst seek my extinction that I might not cause greater wretchedness; and if yet, in some mode unknown to me, thou hast not ceased to think and feel, thou wouldst not desire against me a vengeance greater than that which I feel. Blasted as thou wert, my agony was still superior to thine; for the bitter sting of remorse will not cease to rankle in my wounds until death shall close them for ever.

90 “But soon,” he cried, with sad and solemn enthusiasm, “I shall die, and what I now feel be no longer felt. Soon these burning miseries will be extinct. I shall ascend my funeral pile triumphantly, and exult in the agony of the torturing flames. The light of that conflagration will fade away; my ashes will be swept into the sea by the winds. My spirit will sleep in peace; or if it thinks, it will not surely think thus. Farewell.”

He sprung from the cabin-window, as he said this, upon the ice-raft which lay close to the vessel. He was soon borne away by the waves and lost in darkness and distance.

Mary Shelley, *Frankenstein, or the Modern Prometheus* (1818),
Wordsworth Classics, 1999, p. 167-70.

Annexe 1

While Abernethy was consulted by Coleridge in 1812, Lawrence found a much younger but equally demanding literary figure in his consulting rooms in July 1815. This was the twenty-two-year-old Percy Bysshe Shelley, suffering from a cocktail of nervous diseases including abdominal spasms, nephritic pains, suspected tuberculosis and a writing-block. Lawrence – literate, radically minded and well-travelled – quickly gained the poet’s confidence. (...) It was (...) Lawrence, with his unusual knowledge of French and German experimental medicine, who helped turn the Shelleys’ joint scientific speculations along a more controversial path. The natural tendency of most English doctors and surgeons was to avoid too much theory and speculation. This evidently did not apply to Lawrence, or to his intellectual masters on the Continent. The great French naturalist Georges Cuvier approached all animal life as part of a continuous ‘successive’ development. The celebrated Parisian doctor Professor Xavier Bichat developed a fully materialist theory of the human body and mind in his lectures *Physiological Researches on Life and Death*, translated into English in 1816. Bichat defined life bleakly as ‘the sum of the functions by which death is resisted’. Even more radical were the ‘Machine-Man’ theories of the French physiologist Julien de la Mettrie. He argued that the theologian, with his ‘obscure studies’, could say nothing intelligible about the soul, and that only physicians and surgeons were in a position to study the evidence. ‘They alone, calmly contemplating our soul, have caught it a thousand times unawares, in its misery and its grandeur, without either despising it in one state or admiring it in the other.’ William Lawrence was only waiting for the opportunity to bring such radical ideas to bear.

Richard Holmes, *The Age of Wonder: The Romantic Generation and the Discovery of the Beauty and Terror of Science* (2008), Chapter 7: “Doctor Frankenstein and the Soul”



Concours externe spécial de l'agrégation du second degré

Section langues vivantes étrangères : anglais

Exemples de sujets

Annexe 2

(...) no one in *Frankenstein* is evil – the universe is emptied of God and of theistic assumptions of “good” and “evil”. Hence, its modernity.

Joyce Carol Oates, ‘Frankenstein's Fallen Angel’,
Critical Inquiry, 10 (1984), p. 543-54, p. 550.

Annexe 3

Mary Shelley grounded her fiction of the scientist who creates a monster he can't control upon an extensive understanding of the most recent scientific developments of her day. More important, she used this knowledge both to analyze and to criticize the more dangerous implications of both the scientific method and its practical results. Implicitly, she contrasted what she considered “good” science – the detailed and reverent description of the workings of nature – to “bad” science, the hubristic manipulation of the forces of nature to serve man's private ends. In *Frankenstein, or the Modern Prometheus*, she illustrated the potential evils of scientific hubris and at the same time challenged any conception of science and the scientific method that rested on a gendered definition of nature as female.

Anne K. Mellor, ‘*Frankenstein: A Feminist Critique of Science*’ (1987), in *One Culture: Essays in Science and Literature*, ed. George Levine and Alan Rauch (Madison: Univ. of Wisconsin Press, 1987), pp. 287-312, p. 287.

Deuxième partie :

[*Énoncé pour une deuxième partie consistant en une traduction :*]

Traduire depuis “*Oh, it is not thus*” (l. 45) jusqu’à “*I am alone*” (l. 61).

[*Énoncé pour une deuxième partie consistant en une réflexion linguistique :*]

A partir d'exemples choisis dans le passage compris entre “*I was at first touched*” (l. 37) et “*where can I find rest but in death?*” (l. 78), vous proposerez un traitement structuré de la question suivante : **le passif**. Vous établirez une classification cohérente des formes choisies pour illustrer votre propos et vous interrogerez quant à leur fonctionnement. Vous déterminerez leurs différents types d'emplois ainsi que les caractéristiques communes à tous ces emplois. Vous décrierez également les effets de sens des formes en question, en fournissant des micro-analyses en contexte et en procédant à toutes les manipulations et comparaisons que vous jugerez utiles.



Concours externe spécial de l'agrégation du second degré

Section langues vivantes étrangères : anglais

Exemples de sujets

Sujet de civilisation

Première partie :

Comment on the following text.

Jan. 18th, 1803.

Gentlemen of the Senate, and of the House of Representatives:

5 As the continuance of the act for establishing trading houses with the Indian tribes will be under the consideration of the Legislature at its present session, I think it my duty to communicate the views which have guided me in the execution of that act, in order that you may decide on the policy of continuing it, in the present or any other form, or discontinue it altogether, if that shall, on the whole, seem most for the public good.

10 The Indian tribes residing within the limits of the United States, have, for a considerable time, been growing more and more uneasy at the constant diminution of the territory they occupy, although effected by their own voluntary sales: and the policy has long been gaining strength with them, of refusing absolutely all further sale, on any conditions; insomuch that, at this time, it hazards their friendship, and excites dangerous jealousies and perturbations in their minds to make any overture for the purchase of the smallest portions of their land. A very few tribes only are not yet obstinately in these dispositions. In order peaceably to counteract this policy of theirs, and to provide an extension of territory which the rapid increase of our numbers will call for, two measures are deemed expedient. First: to encourage them to abandon hunting, to apply to the raising stock, to agriculture and domestic manufacture, and thereby prove to themselves that less land and labor will maintain them in this, better than in their former mode of living. The extensive forests necessary in the hunting life, will then become useless, and they will see advantage in exchanging them for the means of improving their farms, and of increasing their domestic comforts. Secondly: to multiply trading houses among them, and place within their reach those things which will contribute more to their domestic comfort, than the possession of extensive, but uncultivated wilds. Experience and reflection will develop to them the wisdom of exchanging what they can spare and we want, for what we can spare and they want. In leading them to agriculture, to manufactures, and civilization; in bringing together their and our settlements, and in preparing them ultimately to participate in the benefits of our governments, I trust and believe we are acting for their greatest good. At these trading houses we have pursued the principles of the act of Congress, which directs that the commerce shall be carried on liberally, and requires only that the capital stock shall not be diminished. We consequently undersell private traders, foreign and domestic, drive them from the competition; and thus, with the good will of the Indians, rid ourselves of a description of men who are constantly endeavoring to excite in the Indian mind suspicions, fears, and irritations towards us. A letter now enclosed, shows the effect of our competition on the operations of the traders, while the Indians, perceiving the

35 advantage of purchasing from us, are soliciting generally, our establishment of trading houses
among them. In one quarter this is particularly interesting. The Legislature, reflecting on the
late occurrences on the Mississippi, must be sensible how desirable it is to possess a
respectable breadth of country on that river, from our Southern limit to the Illinois at least; so
40 that we may present as firm a front on that as on our Eastern border. We possess what is
below the Yazoo, and can probably acquire a certain breadth from the Illinois and Wabash to
the Ohio; but between the Ohio and Yazoo, the country all belongs to the Chickasaws, the
most friendly tribe within our limits, but the most decided against the alienation of lands. The
portion of their country most important for us is exactly that which they do not inhabit. Their
settlements are not on the Mississippi, but in the interior country. They have lately shown a
45 desire to become agricultural; and this leads to the desire of buying implements and comforts.
In the strengthening and gratifying of these wants, I see the only prospect of planting on the
Mississippi itself, the means of its own safety. Duty has required me to submit these views to
the judgment of the Legislature; but as their disclosure might embarrass and defeat their
effect, they are committed to the special confidence of the two Houses.

50 While the extension of the public commerce among the Indian tribes, may deprive of that
source of profit such of our citizens as are engaged in it, it might be worthy the attention of
Congress, in their care of individual as well as of the general interest, to point, in another
direction, the enterprise of these citizens, as profitably for themselves, and more usefully for
the public. The river Missouri, and the Indians inhabiting it, are not as well known as is
55 rendered desirable by their connexion with the Mississippi, and consequently with us. It is,
however, understood, that the country on that river is inhabited by numerous tribes, who
furnish great supplies of furs and peltry to the trade of another nation, carried on in a high
latitude, through an infinite number of portages and lakes, shut up by ice through a long
season. The commerce on that line could bear no competition with that of the Missouri,
60 traversing a moderate climate, offering according to the best accounts, a continued navigation
from its source, and possibly with a single portage, from the Western Ocean, and finding to
the Atlantic a choice of channels through the Illinois or Wabash, the lakes and Hudson,
through the Ohio and Susquehanna, or Potomac or James rivers, and through the Tennessee
and Savannah, rivers. An intelligent officer, with ten or twelve chosen men, fit for the
65 enterprise, and willing to undertake it, taken from our posts, where they may be spared
without inconvenience, might explore the whole line, even to the Western Ocean, have
conferences with the natives on the subject of commercial intercourse, get admission among
them for our traders, as others are admitted, agree on convenient deposits for an interchange
of articles, and return with the information acquired, in the course of two summers. Their
70 arms and accoutrements, some instruments of observation, and light and cheap presents for
the Indians, would be all the apparatus they could carry, and with an expectation of a soldier's
portion of land on their return, would constitute the whole expense. Their pay would be going
on, whether here or there. While other civilized nations have encountered great expense to
enlarge the boundaries of knowledge by undertaking voyages of discovery, and for other
75 literary purposes, in various parts and directions, our nation seems to owe to the same object,
as well as to its own interests, to explore this, the only line of easy communication across the
continent, and so directly traversing our own part of it. The interests of commerce place the
principal object within the constitutional powers and care of Congress, and that it should

80 incidentally advance the geographical knowledge of our own continent, cannot be but an additional gratification. The nation claiming the territory, regarding this as a literary pursuit, which is in the habit of permitting within its dominions, would not be disposed to view it with jealousy, even if the expiring state of its interests there did not render it a matter of indifference. The appropriation of two thousand five hundred dollars, "for the purpose of extending the external commerce of the United States," while understood and considered by
85 the Executive as giving the legislative sanction, would cover the undertaking from notice, and prevent the obstructions which interested individuals might otherwise previously prepare in its way.

President Thomas Jefferson's confidential message to Congress concerning relations with the Indians (18 January 1803) (<https://www.loc.gov/exhibits/lewisandclark/transcript56.html>)

Annexe 1

When Jefferson spoke in terms of the “civilization” of the Native Americans, he was borrowing from Enlightenment philosophy. The ‘Enlightenment’ is the term used by both historians and contemporaries to describe the sweeping intellectual changes of the late seventeenth and eighteenth centuries. The great scientific revolution of the seventeenth century led to the belief that the same principles of scientific inquiry could be used to understand human behavior, both in the individual and in entire populations. A theory that grew from this was that of “environmentalism,” which held that a human's environment – climate and geography, especially – shaped human appearance, culture, and political organization.

European naturalists used the theory of “environmentalism” to argue that plants, animals, and the native peoples of America were inferior to that of Europe due to climate and geography. Jefferson refuted these notions in his only book, *Notes on the State of Virginia*, and defended American Indian culture. He appended to the *Notes*, the speech of the Mingo chief Logan, who mourned the loss of his family in an attack by a white settler. Jefferson held up “Logan's Lament” as an example of great and powerful oratory, the equal of any European orator, classical or modern.

“I believe the Indian then to be in body and mind equal to the whiteman,” Jefferson wrote to the Marquis de Chastellux. Only their environment needed to be changed to make them fully American in Jefferson's mind. Even though many American Indians lived in villages and many engaged in agriculture, hunting was often still necessary for subsistence. It was this semi-nomadic way of life that led Jefferson and others to consider Indians as “savages.” Jefferson believed that if American Indians were made to adopt European-style agriculture and live in European-style towns and villages, then they would quickly “progress” from “savagery” to “civilization” and eventually be equal, in his mind, to white men. As President, Jefferson would try to make these changes a reality.

The Thomas Jefferson Foundation, <https://www.monticello.org/site/jefferson/thomas-jeffersons-enlightenment-and-american-indians>



Concours externe spécial de l'agrégation du second degré

Section langues vivantes étrangères : anglais

Exemples de sujets

Annexe 2

When they withdraw themselves to the culture of a small piece of land, [the Indians] will perceive how useless to them are their extensive forests, and will be willing to pare them off from time to time in exchange for necessaries for their farms and families. To promote this disposition to exchange lands, which they have to spare and we want, for necessaries, which we have to spare and they want, we shall push our trading houses, and be glad to see the good and influential individuals among them run in debt, because we observe that when these debts get beyond what the individuals can pay, they become willing to lop them off by a cession of lands. At our trading houses, too, we mean to sell so low as merely to repay us cost and charges, so as neither to lessen or enlarge our capital. This is what private traders cannot do, for they must gain; they will consequently retire from the competition, and we shall thus get clear of this pest without giving offence or umbrage to the Indians. In this way our settlements will gradually circumscribe and approach the Indians, and they will in time either incorporate with us a citizens or the United States, or remove beyond the Mississippi. The former is certainly the termination of their history most happy for themselves; but, in the whole course of this, it is essential to cultivate their love. As to their fear, we presume that our strength and their weakness is now so visible that they must see we have only to shut our hand to crush them, and that all our liberalities to them proceed from motives of pure humanity only. Should any tribe be foolhardy enough to take up the hatchet at any time, the seizing the whole country of that tribe, and driving them across the Mississippi, as the only condition of peace, would be an example to others, and a furtherance of our final consolidation.

President Jefferson's Private Letter to William Henry Harrison,
Governor of the Indiana Territory, February 27, 1803

Annexe 3

In 1803 President Thomas Jefferson guided a splendid piece of foreign diplomacy through the U.S. Senate: the purchase of Louisiana territory from France. After the Louisiana Purchase Treaty was made, Jefferson initiated an exploration of the newly purchased land and the territory beyond the "great rock mountains" in the West.

Jefferson chose his personal secretary, Meriwether Lewis, an intelligent and literate man who also possessed skills as a frontiersman. Lewis in turn solicited the help of William Clark, whose abilities as draftsman and frontiersman were even stronger. Lewis so respected Clark that he made him a co-commanding captain of the Expedition, even though Clark was never recognized as such by the government. Together they collected a diverse military Corps of Discovery that would be able to undertake a two-year journey to the great ocean.

Jefferson hoped that Lewis and Clark would find a water route linking the Columbia and Missouri rivers. This water link would connect the Pacific Ocean with the Mississippi River system, thus giving the new western land access to port markets out of the Gulf of Mexico and to eastern cities along the Ohio River and its minor tributaries. (...)



Concours externe spécial de l'agrégation du second degré

Section langues vivantes étrangères : anglais

Exemples de sujets

[Between 1804 and 1806 the] Expedition of the Corps of Discovery shaped a crude route to the waters of the Pacific and marked an initial pathway for the new nation to spread westward from ocean to ocean, fulfilling what would become to many Americans an obvious destiny.

<https://www.archives.gov/education/lessons/lewis-clark>

Deuxième partie :

[*Énoncé pour une deuxième partie consistant en une traduction :*]

Traduire depuis “*The Indian tribes*” (l. 8) jusqu’à “*their greatest good*” (l. 28).

[*Énoncé pour une deuxième partie consistant en une réflexion linguistique :*]

A partir d'exemples choisis dans le passage compris entre “*As the continuance of the act*” (l. 3) et “*as firm a front on that as on our Eastern border.*” (l. 39), vous proposerez un traitement structuré de la question suivante : **l'expression de la quantité**. Vous établirez une classification cohérente des formes choisies pour illustrer votre propos et vous interrogerez quant à leur fonctionnement. Vous déterminerez leurs différents types d'emplois ainsi que les caractéristiques communes à tous ces emplois. Vous décrierez également les effets de sens des formes en question, en fournissant des micro-analyses en contexte et en procédant à toutes les manipulations et comparaisons que vous jugerez utiles.