

EAE 0422 A	
Code Sujet	EHP 6
Sujet Jury	
Sujet Candidat	
Page	1 / 7

AGREGATION EXTERNE D'ANGLAIS

ÉPREUVE HORS PROGRAMME

Première partie (*en anglais, durée maximale : 40 minutes*)

Vous procéderez à l'étude et à la mise en relation argumentée des trois documents du dossier proposé (A, B, C non hiérarchisés). Votre présentation ne dépassera pas 20 minutes et sera suivie d'un entretien de 20 minutes maximum.

Deuxième partie (*en français, durée maximale : 5 minutes*)

À l'issue de l'entretien de première partie, et à l'invitation du jury, vous vous appuierez sur l'un des trois documents du dossier pour proposer un projet d'exploitation pédagogique dans une situation d'enseignement que vous aurez préalablement définie. Cette partie ne donnera lieu à aucun échange avec le jury.

Code Sujet	EHP
Page	2 / 7

DOCUMENT A

William Shakespeare. *The Tragedy of Macbeth* [c. 1606], Act I, Scene 3, in Stephen Greenblatt (ed.), *The Norton Shakespeare*, New York: Norton, 1997, pp. 2566-68.

Thunder. Enter the three Witches

FIRST WITCH: Where hast thou been, sister?

SECOND WITCH: Killing swine.

THIRD WITCH: Sister, where thou?

5 FIRST WITCH: A sailor's wife had chestnuts in her lap,
And munch'd, and munch'd, and munch'd. "Give me," quoth I.
"Aroint thee, witch," the rump-fed runnion cries.
Her husband's to Aleppo gone, master o' th' Tiger.
But in a sieve I'll thither sail,
10 And like a rat without a tail,
I'll do, I'll do, and I'll do.

SECOND WITCH: I'll give thee a wind.

FIRST WITCH: Thou'rt kind.

THIRD WITCH: And I another.

15 FIRST WITCH: I myself have all the other,
And the very ports they blow,
All the quarters that they know
I'th' shipman's card.
I'll drain him dry as hay.
20 Sleep shall neither night nor day
Hang upon his penthouse lid.
He shall live a man forbid.
Weary sennights nine times nine
Shall he dwindle, peak, and pine.
25 Though his barque cannot be lost,
Yet it shall be tempest-tossed.
Look what I have.

SECOND WITCH: Show me, show me.

FIRST WITCH: Here I have a pilot's thumb,
30 Wrecked as homeward he did come.

Drum within

Code Sujet	EHP
Page	3 / 7

THIRD WITCH: A drum, a drum—
Macbeth doth come.

35 ALL [*dancing in a ring*]: The weird sisters hand in hand,
Posters of the sea and land,
Thus do go about, about,
Thrice to thine, and thrice to mine,
And thrice again to make up nine.
Peace! The charm's wound up.

40 *Enter Macbeth and Banquo*

MACBETH: So foul and fair a day I have not seen.

BANQUO: How far is't called to Forres?—What are these,
So withered, and so wild in their attire,
That look not like th'inhabitants o'th' earth
45 And yet are on't?—Live you, or are you aught
That man may question? You seem to understand me
By each at once her choppy finger laying
Upon her skinny lips. You should be women,
And yet your beards forbid me to interpret
50 That you are so.

MACBETH [*to the WITCHES*]: Speak, if you can. What are you?

FIRST WITCH: All hail, Macbeth! Hail to thee, Thane of Glamis.

SECOND WITCH: All hail, Macbeth! Hail to thee, Thane of Cawdor.

THIRD WITCH: All hail, Macbeth, that shalt be king hereafter!

55 BANQUO: Good sir, why do you start and seem to fear
Things that do sound so fair? [*To the Witches*] I'th' name of truth,
Are ye fantastical or that indeed
Which outwardly ye show? My noble partner
You greet with present grace and great prediction
60 Of noble having and of royal hope,
That he seems rapt withal. To me you speak not.
If you can look into the seeds of time
And say which grain will grow and which will not,
Speak then to me, who neither beg nor fear
65 Your favours nor your hate.

FIRST WITCH: Hail!

SECOND WITCH: Hail!

THIRD WITCH: Hail!

Code Sujet	EHP
Page	4 / 7

FIRST WITCH: Lesser than Macbeth, and greater.

70 SECOND WITCH: Not so happy, yet much happier.

THIRD WITCH: Thou shalt get kings, though thou be none.
So all hail, Macbeth and Banquo!

FIRST WITCH: Banquo and Macbeth, all hail!

MACBETH: Stay, you imperfect speakers, tell me more.
75 By Finel's death I know I am Thane of Glamis,
But how of Cawdor? The Thane of Cawdor lives,
A prosperous gentleman, and to be king
Stands not within the prospect of belief,
No more than to be Cawdor. Say from whence
80 You owe this strange intelligence, or why
Upon this blasted heath you stop our way
With such prophetic greeting. Speak, I charge you.

WITCHES *vanish*.

BANQUO: The earth hath bubbles, as the water has,
85 And these are of them. Whither are they vanished?

MACBETH: Into the air, and what seemed corporal
Melted as breath into the wind. Would they had stayed.

BANQUO: Were such things here as we do speak about,
Or have we eaten on the insane root
90 That takes the reason prisoner?

MACBETH: Your children shall be kings.

BANQUO: You shall be king.

MACBETH: And Thane of Cawdor too. Went it not so?

BANQUO: To th'self-same tune and words.

Code Sujet	EHP
Page	5 / 7

DOCUMENT B

John Knox. *The First Blast of the Trumpet Against the Monstrous Regiment of Women* [1558], in William McGavin (ed.), *The History of the Reformation of Religion in Scotland, by John Knox, to which are appended several other pieces of his writings*, Glasgow: Blackie, Fullarton & Co., 1831, pp. 443-445.

[I] speak of women as nature and experience do this day declare them. Nature, I say, does paint them forth to be weak, frail, impatient, feeble, and foolish; and experience has declared them to be inconstant, variable, cruel, lacking the spirit of counsel and regiment. And these notable faults have men in all ages espied in that kind, for the which not only they have removed women from rule and authority, but also some have thought that men subject to the counsel or empire of their wives were unworthy of public office. For thus writes Aristotle, in the second of his *Politics*. What difference shall we put, says he, whether that women bear authority, or the husbands that obey the empire of their wives, be appointed to be magistrates? For what ensues the one, must needs follow the other: to wit, injustice, confusion, and disorder. The same author further reasons, that the policy or regiment of the Lacedemonians (who other ways amongst the Greeks were most excellent) was not worthy to be reputed nor accounted amongst the number of commonwealths that were well governed, because the magistrates and rulers of the same were too much given to please and obey their wives. What would this writer (I pray you) have said to that realm or nation, where a woman sits crowned in Parliament amongst the midst of men?

“Oh fearful and terrible are thy judgements, O Lord, which thus hast abased man for his iniquity!”

I am assuredly persuaded that if any of those men, which, illuminated only by the light of nature, did see and pronounce the causes sufficient why women ought not to bear rule nor authority, should this day live and see a woman sitting in judgement, or riding from Parliament in the midst of men, having the royal crown upon her head, the sword and the sceptre borne before her, in sign that the administration of justice was in her power: I am assuredly persuaded, I say, that such a sight should so astonish them, that they should judge the whole world to be transformed into the Amazons, and that such a metamorphosis and change was made of all the men of that country, as poets do feign was made of the companions of Ulysses; or at least, that albeit the outward form of men remained, yet should they judge their hearts were changed from the wisdom, understanding, and courage of men, to the foolish fondness and cowardice of women. Yea, they further should pronounce, that where women reign or be in authority, that there must needs vanity be preferred to virtue, ambition and pride to temperance and modesty; and finally, that avarice, the mother of all mischief, must needs devour equity and justice.

But lest that we shall seem to be of this opinion alone, let us hear what others have seen and decreed in this matter. In the Rules of the Law thus is it written: “Women are removed from all civil and public office, so that they neither may be judges, neither may they occupy the place of the magistrate, neither yet may they be speakers for others.” The same is repeated in the third and the

Code Sujet	EHP
Page	6 / 7

sixteenth books of the Digests, where certain persons are forbidden, *Ne pro aliis postulent*, that is, that they be no speakers nor advocates for others. And among the rest, women are forbidden, and this cause is added, that they do not against shamefacedness intermeddle themselves with the causes of others; neither yet
45 that women presume to use the offices due to men. The Law in the same place does further declare that a natural shamefacedness ought to be in womankind, which most certainly she loses whensoever she takes upon her the office and estate of man. As in Calphurnia was evidently declared, who having licence to speak before the senate, at length she became so impudent and importunate, that
50 by her babbling she troubled the whole assembly; and so gave occasion that this law was established.

In the first book of the Digests, it is pronounced that the condition of the woman, in many cases, is worse than of the man: as in jurisdiction (says the Law), in receiving of cure and tuition, in adoption, in public accusation, in delation, in all
55 popular action, and in motherly power which she has not upon her own sons. The Law further will not permit that the woman give anything to her husband, because it is against the nature of her kind, being the inferior member, to presume to give anything to her head. The Law does moreover pronounce womankind to be most avaricious (which is a vice intolerable in those that should rule or minister justice).
60 And Aristotle, as before is touched, does plainly affirm, that wheresoever women bear dominion, there the people must needs be disordered, living and abounding in all intemperance, given to pride, excess, and vanity; and finally, in the end, they must needs come to confusion and ruin.

Would to God the examples were not so manifest to the further declaration
65 of the imperfections of women, of their natural weakness and inordinate appetites! I might adduce histories, proving some women to have died for sudden joy; some for impatience to have murdered themselves; some to have burned with such inordinate lust, that for the quenching of the same, they have betrayed to strangers their country and city; and some to have been so desirous of dominion,
70 that for the obtaining of the same, they have murdered the children of their own sons, yea, and some have killed with cruelty their own husbands and children. But to me it is sufficient (because this part of nature is not my most sure foundation) to have proved, that men illuminated only by the light of nature have seen and have determined that it is a thing most repugnant to nature, that women rule and
75 govern over men. For those that will not permit a woman to have power over her own sons, will not permit her (I am assured) to have rule over a realm; and those that will not suffer her to speak in defence of those that be accused (neither that will admit her accusation intended against man) will not approve her that she shall sit in judgment, crowned with the royal crown, usurping authority in the midst of
80 men.

Code Sujet	EHP
Page	7 / 7

DOCUMENT C

John William Waterhouse. *Circe Offering the Cup to Ulysses*, 1891. Oil on canvas, 175 cm × 92 cm. Gallery Oldham, Greater Manchester.

