

**UNIVERSITE DU SUD TOULON-VAR
UFR DES LETTRES ET SCIENCES HUMAINES**

Session / semestre ----- : 2/1

Département----- Anglais

Code U.E. / année----- troisième année

Matière-----grammaire

Durée de l'Epreuve----- deux heures

Salle----- Y 002

Date-----mercredi 3 juin de 09H30 à 11H30

Surveillants----- Mme O'Kelly

Documents autorisés----- dictionnaire pour étudiants non-francophones

Les réponses peuvent être rédigées soit en anglais soit en français (pas de copies "bilingues")

3 Bradley Headstone and Charlie Hexam duly got to the Surrey side of Westminster Bridge, and
crossed **the bridge** and made along the Middlesex shore towards Millbank. In **this region** are a certain
6 little street, called Church Street, and a certain little blind square, called Smith Square [...]. **They**
found a tree near by in a corner, and a blacksmith's forge, and a timber yard, and a dealer's in old iron.
[...]

9 After making the round of **this place**, and noting that there was a deadly kind of repose on it [...],
they stopped at the point where the street and the square joined, and where there were some quiet houses
in a row. To **these** Charley Hexam finally led the way, and at one of **these** he stopped.

12 'This must be where my sister lives, sir. **This** is where she came for a temporary lodging, soon
after father's death. [...]

15 **The boy** knocked at a door, and **the door** promptly opened with a spring and a click. A parlour
door within a small entry stood open, and disclosed a child — a dwarf — a girl — a something —
sitting on a little low old-fashioned arm-chair, which had a kind of little working bench on it.

18 'I can't get up' said **the child**, 'because my back's bad, and my legs are queer. But I'm **the**
person of the house.'

21 'Who else is at home?' asked Charlie Hexam staring.

24 'Nobody is at home at present,' returned **the child**, with a glib assertion of her dignity, 'except
the person of the house. What did you want, young man?'

27 'I wanted to see my sister.'

30 'Many young men have sisters,' returned **the child**. 'Give me your name young man.'

33 **The queer little figure, and the queer but not ugly little face**, with its bright grey eyes, were
so sharp, that the sharpness of the manner seemed unavoidable. [...]

36 'Hexam is my name;'

39 'Ah indeed?' said **the person of the house**. 'I thought it might be. Your sister will be in in a
quarter of an hour. I am very fond of your sister. She's my particular friend. Take a seat. And **this**
gentleman's name?'

42 'Mr Headstone, my schoolmaster.'

45 'Take a seat. And would you please to shut the street door first? I can't do it myself, because my
back's so bad, and my legs are so queer.' (Charles Dickens, *Our Mutual Friend*, 1864, Book the
Second, Chapter I)

33 QUESTIONS

A. REMINDER

Deictic words (words that *point, locate* and *show*) can function both with respect to the immediate situation (*deixis ad oculos* (Karl Bühler, 1933) and within a text (*anaphoric deixis*). In the passage above, the immediate situation and the characters are of course fictional.

With this in mind,

- (i) identify the deictic forms that refer directly to the fictional situation and those (traditionally known as "anaphoric") that function within the text (all forms are indicated in bold print) .
- (ii) establish the referents for the anaphoric forms and show how from the first mention (usually introduced by the indefinite article- a cohesive chain is deployed through the text.
- (iii) identify the deictic words that function as pronouns (suppletive forms) and those that function as determiners (completive forms).

B. REMINDER

The system of modal auxiliaries, concerned mainly with the notions of *possibility, probability, necessity* etc, functions in tandem a lexical verb (infinitive form) that designates the event . Unlike the auxiliaries of the other compound tenses, they represent the direct intervention of the speaker (personne d'énonciation) with respect to the status of the event expressed by the main verb [You *may* come : I the speaker grant you, the hearer and subject of the clause, *my permission* to accomplish the event designated by the verb COME]. For this reason the preterite form does not always refer to a past event, but functions as a secondary modality, increasing the degree of virtuality when it comes to the actualisation of the event. The verbal groups containing modal auxiliaries in this passage are underlined.

- (i) establish the exact meaning of each form chosen (possibility, probability, necessity, capacity etc.)
- (ii) identify its temporal reference (past, present , or future with respect to the moment of speech)
- (iii) compare the present and preterite forms (can't vs. couldn't , lines 15 & 29 , might vs. may, line 23, would vs. will, line 29), explain why in some cases it is grammatically possible to exchange one form for another and in other cases not.

LLCEA
ANGLAIS LICENCE
EXAMEN DE LINGUISTIQUE ,
SEMESTRE 5, JANVIER 2009

EPREUVE DE 2 HEURES, AUCUN DOCUMENT AUTORISE

3 Three well-known writers, Professor Max Muller, Professor Mivart, and Mr. Alfred Russel Wallace
4 have lately maintained that though the theory of descent with modification accounts for the
5 development of all vegetable life, and of all animals lower than man, yet that man cannot—not at
6 least in respect of the whole of his nature—be held to have descended from any animal lower than
7 himself, inasmuch as none lower than man possesses even the germs of language. Reason, it is
8 contended—more especially by Professor Max Muller in his "Science of Thought," to which I
9 propose confining our attention this evening—is so inseparably connected with language, that the
10 two are in point of fact identical; hence it is argued that, as the lower animals have no germs of
11 language, they can have no germs of reason, and the inference is drawn that man cannot be
12 conceived as having derived his own reasoning powers and command of language through
13 descent from beings in which no germ of either can be found. The relations therefore between
14 thought and language, interesting in themselves, acquire additional importance from the fact of
15 their having become the battle-ground between those who say that the theory of descent breaks
16 down with man, and those who maintain that we are descended from some ape-like ancestor long
17 since extinct.

18 The contention of those who refuse to admit man unreservedly into the scheme of evolution is
19 comparatively recent. The great propounders of evolution, Buffon, Erasmus Darwin and
20 Lamarck—not to mention a score of others who wrote at the close of the last and early part of this
21 present century—had no qualms about admitting man into their system. They have been followed
22 in this respect by the late Mr. Charles Darwin, and by the greatly more influential part of our
23 modern biologists, who hold that whatever loss of dignity we may incur through being proved to
24 be of humble origin, is compensated by the credit we may claim for having advanced ourselves to
25 such a high pitch of civilisation; this bids us expect still further progress, and glorifies our
26 descendants more than it abases our ancestors. But to whichever view we may incline on
27 sentimental grounds the fact remains that, while Charles Darwin declared language to form no
impassable barrier between man and the lower animals, Professor Max Muller calls it the Rubicon
which no brute dare cross, and deduces hence the conclusion that man cannot have descended
from an unknown but certainly speechless ape (413 words).

1. Sum up the extract from Samuel Butler's lecture on 'Thought and Language', reducing it to roughly one third (- / + 140).
2. Make a list of all the expressions used in the passage that are used by the author to present the arguments of others in indirect speech (ex. "have lately maintained that...", line 2).
3. Resume the topic of these two paragraphs into one sentence and set out the arguments *for* and *against* in two columns, identifying in your heading the ideology behind both points of view.

UNIVERSITE DU SUD TOULON-VAR
UFR DES LETTRES ET SCIENCES HUMAINES

Session / semestre ----- : 2/1

Département----- Anglais

Code U.E. / année----- troisième année

Matière----- linguistique

Durée de l'Epreuve----- deux heures

Salle----- Y' 008

Date : ----- vendredi 5 j juin de 08H30 à 10H30

Surveillants----- Mme O'Kelly / Mme Schurdevin

Documents autorisés----- dictionnaire pour étudiants non-francophones

Les réponses peuvent être rédigées soit en anglais soit en français (pas de copies "bilingues")

- 3 Aristocratic and democratic tendencies in a nation often show themselves in its speech; [...] It is
often said on the Continent, at least, that the typical Englishman's self-assertion is shown by the
6 fact that his is the only language in which the pronoun of the first person singular is written with
a capital letter, while in some other languages it is the second person that is honoured with that
distinction, especially the pronoun of courtesy (German, *Sie*, often also *Du*, Danish *De* and in
former times *Du*, Italian *Ella*, *Lei*, Spanish *V*, or *Vd.*, Finnish *Te*). *Weise* goes so far as to say that
9 the 'Englishman, who as the ruler of the seas looks down in contempt on the rest of Europe,
writes nothing but the beloved *I* with a big letter'. But this is little short of calumny. If self-
assertion had been the real cause, why should not *me* also be written *Me*? The reason for writing *I*
is a much more innocent one, namely, the orthographic habit in the middle ages of using a 'long i'
12 (that is, *j* or *I*) whenever the letter was isolated or formed the last letter of a group; the numeral
'one' was written *j* or *I* (and three *ijj*, etc.), just as much as a pronoun. Thus no sociological
inference can be drawn from his peculiarity.
- 15 On the other hand, the habit of addressing a single person by means of a plural pronoun was
decidedly in its origin an outcome of an aristocratic tendency towards class-distinction. The habit
originated with the Roman Emperors, who desired to be addressed as beings worth more than a
18 single ordinary man; and French courtesy in the middle ages propagated it throughout Europe;
In England as elsewhere this plural pronoun (*you*, *ye*) was long confined to respectful address;
superior persons or strangers were addressed as *you*; *thou* thus becoming the mark either of
21 inferiority of the person spoke to, or of familiarity or even intimacy or affection between two
interlocutors. English is the only language that has got rid of this useless distinction. The
Quakers (the Society of Friends) objected to the habit as obscuring the equality of all human
24 beings; they therefore *thou'd* (or rather *thee'd*) everybody. But the same democratic levelling that
they wanted to effect in this way was achieved a century and a half later in society at large,
though in a roundabout manner, when the pronoun *you* was gradually extended to the lower
27 classes and thus lost more and more of its previous character of deference. *Thou*, then for some
time was reserved for religious and literary use as well as for foul abuse, until finally the latter use
was discontinued also and *you* became the only form in ordinary conversation.
- 30 Apart from the not very significant survival of *thou*, English has thus attained the
only manner of address worthy of a nation that respects the elementary rights of
each individual. People who express regret at not having a pronoun of
33 endearment and who insist how pretty it is in other languages when, for instance,
two lovers pass from *vous* to the more familiar *tu*, should consider that no foreign
language has really a pronoun exclusively for the most intimate relations. Where
36 the two forms of address do survive, *thou* is very often, most often perhaps, used
without real affection, nay very frequently in contempt or frank abuse. Besides it
is often painful to have to choose between the two forms, as people may be

offended, sometimes by the too familiar, and sometimes by the too distant mode. [...] In some languages the pronoun of respect often is the cause of ambiguity, in German and Danish by the identity in form of *Sie (De)* with the plural of the third person, in Italian and Portuguese by the identity with the singular (feminine) of the third person. When all the artificialities of the modes of address in different nations are taken into account — the *Lei, Ella, voi* and *tu* of the Italian, the *vossa mercê* ('your grace' to shopkeepers) and *você* (shortened form of same, to people of lower grade) of the Portuguese (who in addressing equals or superiors use the third person singular of the verb without any pronoun or noun), the *gij, jij, je* and *U* of the Dutch, not to mention the eternal use of titles as pronouns in German and, still more in Swedish ('What does Mr. Doctor want?' 'The gracious Miss is probably aware,' etc.) — the English may be justly proud of having avoided all such mannerisms and ridiculous extravagances, though the simple Old English way of using *thou* in addressing one person and *ye* in addressing more than one would have been still better. (O. Jespersen (1985), *The Growth and Structure of the English Language*, pages 222 -224). (722 words).

- 1.Reduce this extract from Jespersen's *Growth and Structure of the English Language* to roughly one third ($\frac{1}{3}$).
- 2.Set out Jespersen's arguments in favour of the superiority of the English system.
3. Do you agree that the best system would be a single pronoun for one special person to address one person and another to address several ? Justify your answer.

UNIVERSITÉ DE TOULON ET DU VAR
FACULTÉ DES LETTRES ET SCIENCES HUMAINES

SESSION / SEMESTRE	: 1 sem 5
DÉPARTEMENT	: LLCE ANGLAIS
CODE U.E. / ANNÉE	: 51
MATIÈRE	: THEME
DURÉE de l'ÉPREUVE	: 2 heures
SALLE	: Y 002
DATE	: 15/01/09
HEURE	: 14.30
ENSEIGNANT	: M. Heinrich
DOCUMENTS AUTORISÉS	: aucun

Il a horreur du sport, de toute façon. Il traiterait presque avec mépris ses frères et ses copains qui emploient leurs loisirs à taper naïvement dans un ballon. Quand ils l'obligent parfois à jouer, il participe à son corps défendant, ne sait pas s'y prendre, n'entend rien aux règles. Tout en feignant de s'intéresser, il regarde ailleurs en tâchant discrètement d'éviter le ballon dont il ne comprend jamais la trajectoire. Et si celui-ci lui arrive par malheur dans les jambes, Émile donne un grand coup de pied dedans pour s'en débarrasser, dans n'importe quelle direction, trop souvent celle des buts de sa propre équipe.

Donc, le Parcours de Zlin¹, Émile n'y trouve nul intérêt, n'y prend part que contraint et forcé, tente de sécher tant qu'il peut cette corvée mais en vain. Il a beau feindre chaque fois de boitiller une heure avant le départ, arguant d'une cruelle blessure à la cheville ou au genou pour obtenir une dispense, il a beau grimacer et geindre énormément, les médecins ne sont jamais dupes. Il faut y aller. Bon, il y va. Le sport, Émile aime d'autant moins que son père lui a transmis sa propre antipathie pour l'exercice physique, lequel n'est à ses yeux qu'une pure perte de temps et surtout d'argent. La course à pied, par exemple, c'est vraiment ce qu'on fait de mieux dans le genre : non seulement ça ne sert strictement à rien, fait observer le père d'Émile, mais ça entraîne en plus des ressemelages surnuméraires qui ne font qu'obérer le budget de la famille.

Ce budget - père ouvrier en menuiserie, mère au foyer, sept enfants, pas un rond -, Émile sait bien ce que c'est. Il est d'accord sur la question du sport avec son père qui d'autre part, plutôt qu'il entre à l'usine, l'aurait mieux vu instituteur. Émile voulait bien passer l'examen mais traditionnellement en Tchécoslovaquie, depuis le XVIII^{ème} siècle, l'instituteur est un cantor² avant tout chargé de faire chanter les enfants, de leur faire écouter et connaître la musique. Or Émile chante, hélas, comme une seringue. Recalé d'office. Bata³, donc.

Jean Echenoz, *Courir*, Les Editions de Minuit, 2008

¹ Ville de Tchécoslovaquie

² ne pas traduire

³ usine de chaussure, ne pas traduire

LLCE3 Anglais - Examen Final de Version - janvier 2009

Aucun dictionnaire ni document autre autorisé (2h)

Traduire le texte ci-dessous en français (sur 20 pts)

'I'm afraid,' said Mrs Owens, doing her pleasant-but-firm smile and playing her punchline to the crowd, 'removing Christian festivals from the face of the earth is a little beyond my jurisdiction. Otherwise I would remove Christmas Eve and save myself a lot of work in stocking-stuffing.'

Samad ignored the general giggle this prompted and pressed on. 'But this is my whole point. This Harvest Festival is *not* a Christian festival. Where in the bible does it say, *For thou must steal foodstuffs from thy parents' cupboards and bring them into school assembly, and thou shalt force thy mother to bake a loaf of bread in the shape of a fish?* These are pagan ideals! Tell me where does it say, *Thou shalt take a box of frozen fishfingers to an aged crone who lives in Wembley?*'

Mrs Owens frowned, unaccustomed to sarcasm unless it was of the teacher variety, i.e., *Do we live in a barn? And I suppose you treat your own house like that!*

'Surely, Mr Iqbal, it is precisely the *charity* aspect of the Harvest Festival that makes it worth retaining? Taking food to the elderly seems to me a laudable idea, whether it has scriptural support or not. Certainly, nothing in the bible suggests we should sit down to a turkey meal on Christmas Day, but few people would condemn it on those grounds. To be honest, Mr Iqbal, we like to think of these things as more about *community* than *religion* as such.'

'A man's god is his community!' said Samad, raising his voice.

'Yes, umm . . . well, shall we vote on the motion?'

Mrs Owens looked nervously around the room for hands. 'Will anyone second it?'

Samad pressed Alsana's hand. She kicked him in the ankle. He stamped on her toe. She pinched his flank. He bent back her little finger and she grudgingly raised her right arm while deftly elbowing him in the crotch with her left.

UNIVERSITÉ DE TOULON ET DU VAR
FACULTÉ DES LETTRES ET SCIENCES HUMAINES

SESSION / SEMESTRE	: 1 sem 5
DÉPARTEMENT	: LLCE ANGLAIS
CODE U.E. / ANNÉE	: 52
MATIÈRE	: LITTÉRATURE
DURÉE de l'ÉPREUVE	: 3 heures
SALLE	: Y 002
DATE	: 8/01/09
HEURE	: 13 HEURES
ENSEIGNANT	: M. Heinrich
DOCUMENTS AUTORISÉS	: aucun

Write a sensible essay on one of the following subjects :

-Nation and Hibridity in the short story, *Half of a Yellow Sun*.

- The narrative voice in Adicie's short stories: *Half of a Yellow Sun*, and *The Headstrong Historian*.

Université du Sud Toulon-Var

LLCE Anglais Semestre 5

Postcolonial Literature (Mme Sibley)

1^{ère} session – Janvier 2009

Documents autorisés : aucun

Durée : 3 heures

A noter : Les brouillons ne seront pas corrigés

Please write a clearly organised essay on the following topic:

Hybridity and Othering in Bisham Sahni's *We Have Arrived in Amritsar*
and/or Salman Rushdie's *Chekov and Zulu*.

Université du Sud Toulon-Var

LLCE Anglais Semestre 5

Postcolonial Literature (Mme Sibley)

2^{ème} session – septembre 2009

Documents autorisés : aucun

Durée : 3 heures

A noter : Les brouillons ne seront pas corrigés

Please write a clearly organised essay on the following topic:

Changing Identities in Bhisham Sahni's *We Have Arrived in Amritsar*
and/or Salman Rushdie's *Chekov and Zulu*.

Final Exam, First Semester 2008-2009 (January 2009)

L.L.C.E. Anglais sem. 5, Littérature, M. Engle

Adventures of Huckleberry Finn

Read this carefully before beginning :

--Please write your essay neatly on the sheets provided.

--It is important to remain silent and to stop work immediately upon the announcement of the end of this exam period.

--No documents authorized.

Reminder : those students writing on the topic below will do their oral *commentaire* with Mme Gorgievski.

Dissertation

Please write an clear, elegant, and well-organized essay treating the topic below. The quality of your written English will naturally be taken into consideration in your grade:

Appearance and reality in *Adventures of Huckleberry Finn*

UNIVERSITÉ DE TOULON ET DU VAR
FACULTÉ DES LETTRES ET SCIENCES HUMAINES

SESSION / SEMESTRE	: Semestre 1 / 1ère Session
DÉPARTEMENT	: ANGLAIS
CODE U.E. / ANNÉE	: UE 53ab
MATIÈRE	: CIVILISATION BRITANNIQUE
DURÉE de l'ÉPREUVE	: 3h
SALLE	: Y 002
DATE	: 13 JANVIER 2009
ENSEIGNANT	: K. Tournier-Sol
DOCUMENTS AUTORISÉS	: Aucun

But did they buy their own furniture?

Class is no longer a reliable guide to anything in Britain. But it still matters

WHEN George Orwell wrote in 1941 that England was "the most class-ridden country under the sun", he was only partly right. Societies have always had their hierarchies, with some group perched at the top. But in another way Orwell was right, and continues to be. As a new YouGov poll for *The Economist* shows, Britons are surprisingly alert to class—both their own and that of others. And they still think class is sticky. According to the poll, 48% of people aged 30 or over say they expect to end up better off than their parents. But only 28% expect to end up in a different class. More than two-thirds think neither they nor their children will leave the class they were born into.

What does this thing that people cannot escape consist of these days? And what do people look at when decoding which class someone belongs to? The most useful identifying markers, according to the poll, are occupation, address, accent and income, in that order. The fact that income comes fourth is revealing: though some of the habits and attitudes that class used to define are more widely spread than they were, class still indicates something less blunt than mere wealth. Being the sort of person who "buys his own furniture", a remark that Alan Clark, a former minister once reported as directed at Michael Heseltine, a self-made Conservative colleague, is still worthy of note in circles where most inherit it.

Occupation is the most trusted guide to class, but changes in the labour market have made that harder to read than when Orwell was writing. Manual workers have shrunk along with farming and heavy industry as a proportion of the workforce, while the number of people in white-collar jobs has surged. Despite this striking change, when they are asked to place themselves in a class, Brits in 2006 choose much the same categories as they did when they were asked in 1949. There has been a slight fall in the number who reckon they are at either the very top or the very bottom of the pile, consistent with the move to working behind desks and in air-conditioned places. But jobs, which were once a fairly reliable guide to class, have become misleading.

A survey conducted earlier this year by Experian for Liverpool Victoria, a financial-services firm, shows how this convergence on similar types of work has blurred class boundaries. Experian asked people in a number of different jobs to place themselves in the working class or the middle class. Secretaries, waiters and journalists were

