

## **Le Sentiment de l'honneur dans *Le Cid* de Pierre Corneille**

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[Communication présentée par M. Ben Jukpor, de l'Université Brandon, au Manitoba.]

### **I. Introduction**

Jouée en 1637, *Le Cid* est la pièce de Pierre Corneille qui a beaucoup contribué, malgré les controverses qu'elle a provoquées, à établir le dramaturge comme un des plus grands du siècle. On y voit déjà les thèmes chers au dramaturge, qui seront repris de diverses manières dans ses pièces ultérieures: honneur, gloire, devoir, générosité. Etant donné que le dramaturge ne cesse pas d'exploiter ces termes, le problème important que doit résoudre quiconque s'intéresse à l'oeuvre de Pierre Corneille est celui de bien saisir le lexique du dramaturge.

Cela n'est guère un problème facile à résoudre d'autant plus que Corneille passe librement de l'un à l'autre, employant l'un tantôt comme synonyme de l'autre--la gloire et l'honneur, par exemple, tantôt comme jouissant par association du même champ sémantique--l'honneur et le devoir, ou l'honneur et la générosité. On comprend donc l'imprécision qu'on rencontre chez les critiques qui ont étudié les champs sémantiques des termes chers à Corneille. Ainsi après avoir déclaré que l'honneur «sert de doublet» à la gloire, André Stegmann observe que

le sens de la gloire varie selon la nature de l'acte généreux: chez Rodrigue, il est lié aux exigences de l'honneur de la race; Horace y cherche le droit à la reconnaissance publique pour un sacrifice inhumain [...] selon qu'elle est liée à un désir plus ou moins légitime du pouvoir, la gloire qui l'accompagne prend un éclat différent. (Stegmann II:448,483)

Charles Dédéyan affirme que «la gloire, c'est l'honneur, l'estime de soi et des autres, dans une réputation sans tache» (Dédéyan:63). Antoine Adam parle du généreux comme «celui qui ne met aucune modération

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## **Table of Contents Net Force Dans Lombre De Lhonneur**

1. Understanding the eBook Net Force Dans Lombre De Lhonneur
  - The Rise of Digital Reading Net Force Dans Lombre De Lhonneur
  - Advantages of eBooks Over Traditional Books
2. Identifying Net Force Dans Lombre De Lhonneur
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Net Force Dans Lombre De Lhonneur
  - User-Friendly Interface
4. Exploring eBook Recommendations from Net Force Dans Lombre De Lhonneur
  - Personalized Recommendations
  - Net Force Dans Lombre De Lhonneur User Reviews and Ratings
  - Net Force Dans Lombre De Lhonneur and Bestseller Lists
5. Accessing Net Force Dans Lombre De Lhonneur Free and Paid eBooks
  - Net Force Dans Lombre De Lhonneur Public Domain eBooks
  - Net Force Dans Lombre De Lhonneur eBook Subscription Services
  - Net Force Dans Lombre De Lhonneur Budget-Friendly Options
6. Navigating Net Force Dans Lombre De Lhonneur eBook Formats

- ePub, PDF, MOBI, and More
- Net Force Dans Lombre De Lhonneur Compatibility with Devices
- Net Force Dans Lombre De Lhonneur Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Net Force Dans Lombre De Lhonneur
  - Highlighting and Note-Taking Net Force Dans Lombre De Lhonneur
  - Interactive Elements Net Force Dans Lombre De Lhonneur
- 8. Staying Engaged with Net Force Dans Lombre De Lhonneur
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Net Force Dans Lombre De Lhonneur
- 9. Balancing eBooks and Physical Books Net Force Dans Lombre De Lhonneur
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Net Force Dans Lombre De Lhonneur
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Net Force Dans Lombre De Lhonneur
  - Setting Reading Goals Net Force Dans Lombre De Lhonneur
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Net Force Dans Lombre De Lhonneur
  - Fact-Checking eBook Content of Net Force Dans Lombre De Lhonneur
  - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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