*ÉTAT PRÉSENT*

PIERRE CORNEILLE

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*Introduction*

Serge Doubrovsky’s classic 1963 study, *Corneille et la dialectique du héros*, starts with a question that has remained all too familiar for Corneille scholars of different generations: ‘Bien des livres et des articles ont été consacrés à Corneille: que dire de lui de neuf et de vrai?’.[[1]](#footnote-1) And yet it is a question that Corneille’s critics and commentators have managed to answer, negotiate, or elude in a range of different and often creative ways. This *état présent* aims to provide a selective overview of Corneille criticism roughly from 1984 (the tercentenary of his death) to the present day.[[2]](#footnote-2)

Fortunately for those seeking, like Doubrovsky, to find something both ‘new’ and ‘true’ to say, Corneille’s corpus is dogged by so many stereotypes — stereotypes often extrapolated from a small handful of plays and reinforced by the vagaries of academic publishing and the often reductive nature of university teaching — that there is a lot to react against. Indeed, far from being just a tragedian with a taste for the heroic, Corneille was an extraordinarily inventive and innovative playwright who tried his hand at a range of genres, from tragicomedies to machine-plays, from tragedy-ballets to *comédies héroïques*. In addition to being a playwright, Corneille was also a dramatic theorist, a poet, and a gifted translator, although these elements of his work are even now only gradually being recognized in their own right. Indeed, perhaps one of the reasons why so many of Corneille’s plays have traditionally been overlooked has been Corneille’s resistance to generic expectations. Whereas his contemporaries Racine and Molière can be ‘cherry-picked’, albeit sometimes quite brutally, and made to fit into schemas of ‘classical’ tragedy or comedy that have been developed in large part from their own practice, Corneille’s works remain stubbornly resistant to easy categorization.

Corneille scholarship has traditionally been dominated by the so-called ‘tetralogy’ of *Le Cid*, *Horace*, *Cinna*,and *Polyeucte*, a quartet sometimes accompanied by *Rodogune* and *Nicomède*,thus making up Harold Bloom’s sextet of Corneille’s canonical works,[[3]](#footnote-3) or by one or both of his most famous comedies, *L’Illusion comique* and *Le Menteur*. Unsurprisingly, the ‘big four’ plays, and this small handful of others, are routinely republished, and student guides to them are common.[[4]](#footnote-4) Yet even book-length critical studies of Corneille — and indeed some of the very best ones — also gravitate heavily around these particular plays, sometimes to the total or near-total exclusion of others. Whereas few commentators are as bold as Han Verhoeff in explicitly focusing on a corpus of supposedly ‘great’ plays from the vast mass of Corneille’s writings,[[5]](#footnote-5) several explicitly limit their corpus to a particular time period that, more often than not, overlaps largely with the famous works, from the mid-1630s until the death of Louis XIII.[[6]](#footnote-6)

Yet this focus on the early tragic plays (and in the case of *Le Cid* originally tragicomic, although this point is often overlooked) can not only distract attention from Corneille’s other works but also give a skewed impression of what we expect to find across his corpus as a whole. Some critics have insisted on perceiving an underlying unity beneath Corneille’s apparently very different works; in 1977, for instance, Marie-Odile Sweetser insisted that ‘l’unité de l’œuvre [cornélienne] est organique, diffuse à travers tout le théâtre, par-delà les différences de genres’.[[7]](#footnote-7) The primary risk of such approaches, as Mary Jo Muratore has suggested, is that they perpetuate clichés rather than challenging them: ‘yearning for esthetic coherence,’ she claims, ‘readers anxious to locate […] familiar Cornelian qualities are willing to mold the text around the periphery of received opinion’.[[8]](#footnote-8)

Over the last few decades, however, there have been some very fruitful attempts to move beyond the Corneille of cliché; several scholars have explicitly taken up the challenge of Corneille’s overlooked and less critically successful plays. Even here, however, the gravitational pull of the tetralogy is so strong that writers are often tempted implicitly to dismiss these other plays as either (for the comedies) mere anticipations of the ‘great’ works, or (for the later dramas) weak reflections of their creator’s past glory.[[9]](#footnote-9) Perhaps inevitably, many of the most interesting engagements with these works have taken the form of individual articles, many of which have addressed Corneille’s sporadic forays into other genres (tragicomedy, *comédie héroïque*, *tragédie-ballet*, machine play) from various perspectives.[[10]](#footnote-10) Nevertheless, several conferences and collections have specifically focused on lesser-known works, whether explicitly in combination with more canonical works (often with the *agrégation* syllabus in mind[[11]](#footnote-11)) or in occasional works devoted to specific stages in Corneille’s career.[[12]](#footnote-12) Although exploring the intertextual interrelations between different texts has the potential to be very productive and enlightening, in practice such volumes — much like the wealth of conference proceedings that emerged after the 1984 tercentenary — tend to be quite fragmented and piecemeal in approach.[[13]](#footnote-13) Only very rarely indeed have Corneille’s lesser-known works had full-length studies devoted specifically to them, either individually or as a group. One notable exception is Susan Read Baker’s *Dissonant Harmonies*,[[14]](#footnote-14) which explicitly addresses five of Corneille’s least successful plays, from *Clitandre* to *Othon*. Baker’s study does not merely fill critical gaps in Corneille studies, and neither does it attempt to rehabilitate these works as neglected masterpieces; rather, it actively reflects on the nature of dramatic failure, considering what aesthetic and ideological compromises made these plays so unsuccessful and problematic.

Unlike the generic experimentations of his late period, Corneille’s comedies are at least largely concentrated within one particular stage of his career (1629–45), at least if one overlooks (as most commentators do) the later *comédies héroïques*, namely *Don Sanche d’Aragon*, *Tite et Bérénice*,and *Pulchérie*. In the 1980s (the heyday for studies of Corneille’s comedy), commentators helpfully re-evaluated the subtleties of Corneille’s comic approach rather than merely dismissing his works as clumsy steps on the way to Molière.[[15]](#footnote-15) A similar appreciation has also been shown by works that read Corneille’s comic production alongside that of other playwrights.[[16]](#footnote-16) Perhaps surprisingly, critical interest in his comedies qua comedies appears to have waned of late; it is to be hoped that the new Garnier edition of Corneille’s complete theatre currently appearing under the direction of Lilian Picciola will help to rehabilitate Corneille’s comedies further over the coming years.[[17]](#footnote-17)

# *Form and development*

Recently, the idea that Corneille’s plays reveal some ‘underlying unity’ seems to have given way to a related, but subtly different, sense of Corneille’s theatre as undergoing a continuous development. Michel Prigent, for example, argues that Corneille’s works ‘se déduisent les unes des autres, se complètent, se balancent’ in such a revealing way that it is best to explore them in chronological order.[[18]](#footnote-18) The vast majority of Corneille’s commentators would seem, in practice, to agree. With a few notable exceptions, almost all monographs on Corneille treat his works chronologically, following the twists, turns, and occasional leaps or hiatuses of a career that is characterized by experimentation and change. Almost inevitably, this chronological approach is the standard one for Corneille’s biographers, who for the most part manage to offer contextually informed readings of Corneille’s writings without resorting to naïvely reductive biographical explanations; indeed, as Marc Fumaroli points out, even Corneille’s first biographer, his nephew Fontenelle, insisted on the vast gulf that separated ‘“l’homme”, fort terne et banal’ from ‘l’œuvre, riche de tant de chefs-d’œuvre’.[[19]](#footnote-19) André Le Gall’s weighty but readable biography in particular manages to interweave a general account of Corneille’s life with moments of very precise and illuminating textual analysis.[[20]](#footnote-20)

Interestingly, however, the same chronological approach is the default even in less explicitly biographical works. While this approach certainly has its merits, however, it risks rehearsing the same stock narratives about Corneille’s career and its periodization. Indeed, some of the most compelling and original works on Corneille have abandoned a chronological approach. Nina Ekstein’s *Corneille’s Irony*,[[21]](#footnote-21) for example, approaches Corneille’s whole corpus (both dramatic and theoretical) through a succession of lenses, but without implicitly reifying it as a fixed and unchanging monolith. Georges Forestier’s rich and meticulously well-informed *Essai de génétique théâtrale: Corneille à l’œuvre* (like his later *Corneille: le sens d’une dramaturgie*) recognizes in Corneille’s work ‘une quête constante de renouvellement’,[[22]](#footnote-22) but largely shuns chronology in an attempt to reconstruct the creative act itself. Despite focusing primarily (and explicitly) on Corneille’s tragedies, Forestier deftly interweaves reflection on Corneille’s comedies and dramatic theory, as well as writings by his contemporaries. Drawing attention to the heavy stylization of seventeenth-century tragedy and the intractable demands it places on its subject matter, Forestier positions himself forcefully against what he regards as the dominant approach of treating Corneille’s themes — particularly politics — as primary to the detriment of the dramatic form. Rejecting those who emphasize the political aspects of Corneille, Forestier reminds us that Corneille himself dismissed ‘la rhétorique’, ‘la morale’ and ‘la politique’ as mere ‘broderie’[[23]](#footnote-23) compared to the true (that is, formal and structural) questions of theatre.

Forestier was by no means the first person to emphasize form over content in Corneille’s play-writing. Even after the pioneering work of H. T. Barnwell into Corneille’s dramaturgy,[[24]](#footnote-24) Muratore could lament in 1990 that Corneille’s tragedy was still widely regarded as ‘a complex of moral themes rather than a dramatic entity’;[[25]](#footnote-25) Judd Hubert, too, claims that some critics’ stress on the political background reduces ‘plots and characters to manifestations of ideology as though the dramatist had intended to provide material for future historians and political scientists rather than entertain an audience’.[[26]](#footnote-26) Arguing that ‘Corneille’s theater is primarily form, not statement; and that form is more stage-conscious than mimetic’,[[27]](#footnote-27) Hubert advocates what he calls a ‘poietic’ [*sic*] approach, one which treats ‘the genesis or, better still, the auto-genesis of the work of art’.[[28]](#footnote-28)

Anticipating both Forestier and Hubert, in 1990 François Lasserre also sought to reconstruct the genesis of Corneille’s texts, taking as his focus Corneille’s developing strategies to the ‘traumatisme’ of the *querelle du* *Cid* in a period dominated by the imposing figure of Richelieu.[[29]](#footnote-29) To some extent, all of these ‘genetic’ approaches involve guesswork, but Lasserre and Forestier in particular make meticulous use of other textual sources to construct plausible narratives. At their best, they can bring Corneille to life, not as a biographical individual or thinker whose political ideas can be ‘lifted’ wholesale out of his tragedies, but as a creative constructor of plots and characters, who is responding to a network of internal and external pressures.

The relationship between print and performance has also been of interest – not least in the special issue of the *Revue d’histoire littéraire de la France* on ‘Un Corneille hors texte’,[[30]](#footnote-30) which explores Corneille’s extra-textual relationship to his works — his relationship with his actors, printed texts, and publishers. Whereas most formalist studies of Corneille focus on general issues of plot or character construction, there have been works devoted to more intricate formal matters of style, verse, and rhetoric,[[31]](#footnote-31) and of specific dramatic devices and concerns such as monologues, props, movement on- and off-stage, and the dramatic illusion.[[32]](#footnote-32) In different ways, these works all shed light on the technical aspects of Corneille’s poetry and stagecraft, often with an eye to their practical consequences for the spectator or listener.

 Although Corneille’s own dramatic theory has also been the topic of growing exploration, Corneille’s theoretical writings are still too often dismissed — whether explicitly or implicitly — as justifications for his own practice. Relatively little has changed since Forestier, in 1996, dismissed the critical ‘leitmotiv’ that ‘Corneille, l’auteur français qui s’est le plus longuement exprimé sur son art […] ne doit surtout pas être pris au sérieux en tant que critique et que théoricien’.[[33]](#footnote-33) Although those who have explored Corneille’s dramatic theories have tended to do so in tandem with — and as an explanatory adjunct to — Corneille’s dramatic practice,[[34]](#footnote-34) some commentators have gradually been addressing his dramatic theory as an independent entity.[[35]](#footnote-35) Interest has also slowly been growing in Corneille’s theoretical penumbra; over the last couple of decades, various editors have published editions of seventeenth-century critical texts that engage with Corneille.[[36]](#footnote-36)

 Whereas many critics, on occasion, draw on Corneille’s theoretical pronouncements as explanatory tools for his actual plays, others have cleverly reversed the polarity by reading Corneille’s plays as themselves displaced or dramatized engagements with theoretical issues.[[37]](#footnote-37) As Alice Rathé puts it, ‘Corneille incorpore dans la trame même de plusieurs de ses pièces des considérations de principe concernant leur composition’.[[38]](#footnote-38) This metatheatrical dimension is, of course, most explicit in *L’Illusion comique*, and indeed has (understandably) dominated discussions of this play in particular. Yet it also appears in *Le Menteur* and (even more so) *La Suite du Menteur*, and indeed in configurations throughout Corneille’s tragic corpus too. Another interesting vein has been to explore Corneille’s engagement with emotion as something both represented within and produced by his plays.[[39]](#footnote-39) Echoing, building on, and yet in many ways transcending this approach is John D. Lyons’s groundbreaking and subtle *The Tragedy of Origins*,[[40]](#footnote-40) which explores a handful of Corneille’s plays as dramatizing a particular confrontation with history and time. Lyons’s study follows a doubly chronological progression, tracing the history of Rome through close readings of five plays which also, very neatly, follow each other chronologically in Corneille’s career, from Rome’s triumph over Alba in *Horace* (1640) to Rome’s collapse and the anticipated rise of France in *Attila* (1667). Corneille had a great understanding of history, not just in the straightforward sense of his copious knowledge of historical sources; as Lyons demonstrates, Corneille shows an acute understanding of the complexity of historical movements and the intractable problems that hindsight — his own, but also that of his characters — can bring.

# *Thematic studies*

Although, as Forestier reminds us, Corneille described politics as mere ‘embroidery’ adorning the dramatic plot, Corneille’s engagement with the political has been an abiding and very fruitful concern for many of his commentators.[[41]](#footnote-41) Furthermore, very few of any of these studies treat politics as something entirely separate from dramaturgy. Indeed, commentators have been increasingly attentive to the potential tensions between political and aesthetic concerns. While Baker’s study specifically explores ‘works where the major elements of Cornelian dramaturgy do not coalesce smoothly’,[[42]](#footnote-42) others trace the complex imbrication of the political and the dramatic in even the more successful works.[[43]](#footnote-43) In fact, even those studies which bring examples from Corneille into more general explorations of political themes keep a helpfully sharp eye on the conventions and constraints of seventeenth-century dramaturgy.[[44]](#footnote-44) Indirectly, and in different ways, such works demonstrate the subtlety and skill with which Corneille works his political ‘embroidery’.

After politics (although deeply intertwined with it), the next richest vein for thematic studies of Corneille has surely been gender.[[45]](#footnote-45) Perhaps unsurprisingly, feminist approaches to Corneille have focused largely on the portrayal of his female characters, often divided into sub-categories (heroines, queens, villains, captives…).[[46]](#footnote-46)Although masculinity, in contrast, has been explored far less often, at least as an explicit and distinct theme, Mitchell Greenberg and Richard E. Goodkin have addressed the struggles and tensions between Corneille’s male characters and others, both women and rivals.[[47]](#footnote-47)  Once quite a staple for Corneille scholars, the theme of love also promises to shed light on gender dynamics, although, disappointingly, this has not been the subject of sustained study for some time.[[48]](#footnote-48)

In another sense, of course, Corneille’s preoccupation with masculinity is so profound that it will underlie almost any study of Corneille, particularly any that address heroes and heroism. Even in the 1960s, surely the heyday of reifying ‘Cornelian heroism’, Doubrovsky and others conceived of the hero not as a monolithic being but as someone in some form of dynamic or dialectical relationship to his (or occasionally her) environment.[[49]](#footnote-49) Yet clichés about ‘the Cornelian hero’ remain tenacious. As Myriam Dufour-Maître puts it in her recent collection interrogating the myth, there has long been a tendency to regard Corneille’s plays as depicting ‘une même qualité héroïque’ being ‘progressivement éprouvée, mûrie, soumise à des variations quasi musicales de pièce en pièce’.[[50]](#footnote-50) Other studies have focused more on heroic qualities and virtues rather than heroic characters, thus sometimes helping to revalorize the roles of secondary characters.[[51]](#footnote-51) Such virtues have also been explored from religious angles: although, predictably, Corneille’s own complex relationship to religion has been explored most fully in relation to his two martyr tragedies *Polyeucte* and *Théodore*, some scholars have traced religious impulses in his secular works as well.[[52]](#footnote-52) Corneille’s own religious poetry and translations have also been the subject of interesting study; Richard Parish in particular has revisited the old Corneille–Racine opposition from the perspective of their translations of religious material.[[53]](#footnote-53)

# *Corneille’s contexts*

Although we have been looking so far at studies devoted primarily to Corneille himself, we should not neglect Corneille’s key role in a range of general, comparative, or historical studies. Of course, Corneille’s name and key works will feature, inevitably, in any introduction to early modern or seventeenth-century French literature; here I shall focus only on those works where he plays an explicit or key role. For a writer who famously boasted ‘Je ne dois qu’à moi seul toute ma Renommée’,[[54]](#footnote-54) Corneille actually engaged with a striking range of ancient and modern sources, and recent scholars have traced Spanish and Italian influences, some (like Tasso) even unacknowledged by Corneille himself.[[55]](#footnote-55) Corneille’s importance is recognized in a range of general or comparative studies. Although many of these, unsurprisingly, focus on theatre — whether specifically French[[56]](#footnote-56) or more broadly European[[57]](#footnote-57) — Corneille also surfaces in a number of comparative or transnational studies whose focus far exceeds the stage. The prototype of these studies is perhaps Jean Starobinski’s *L’Œil vivant*[[58]](#footnote-58) — and indeed many have similarly been French in focus — but recent scholars have read him alongside such varied international literary figures as Ovid, Georg Büchner, and Salman Rushdie.[[59]](#footnote-59)

Of course, in literary history Corneille’s name is most insistently accompanied by those of the younger two members of the classical triumvirate: Racine and Molière. That said, the great age of sententious ‘Corneille versus Racine’ comparisons (a staple of French publishing since La Bruyère’s *Les Caractères*) seems finally to be over, at least since H. T. Barnwell’s pointedly subtitled *The Tragic Drama of Corneille and Racine: An Old Parallel Revisited*.[[60]](#footnote-60) A few brave souls still dare to pit the two against each other, albeit often on a very specific point of comparison.[[61]](#footnote-61) Increasingly, though, Racine and Corneille tend to appear together nowadays not as twin figureheads but as just two authors among others, often alongside Philippe Quinault or Corneille’s rather overshadowed younger brother Thomas.[[62]](#footnote-62) Readings of Corneille alongside Molière, in contrast, seem to be dominated by the curious and controversial theory first put forward by Pierre Louÿs in 1919 that Corneille was actually the author of Molière’s plays. Various books have appeared arguing the case, adopting a range of approaches, biographical, statistical, and lexicographical.[[63]](#footnote-63) Dominique Labbé’s mathematical calculations have allowed him to attribute almost twenty plays signed by Molière to Corneille. Perhaps because of the poor marketability of a hypothetical book supporting the status quo — or perhaps, some would claim, because of the statistical evidence in favour of the Labbé hypothesis — refutations of this theory have largely been consigned to websites rather than monographs.[[64]](#footnote-64)

Although Corneille’s direct influence on later writers has typically been more taken for granted than explicitly addressed,[[65]](#footnote-65) his critical afterlife, and the fluctuating fortunes of his own works over time and geographical space, have also interested scholars. A few collected volumes have been specifically devoted to charting Corneille’s evolving reputation across history.[[66]](#footnote-66) Ralph Albanese, Jr, has picked up the narrative from 1800 onwards,[[67]](#footnote-67) while other scholars have explored the more recent history of Corneille in performance.[[68]](#footnote-68)

# *Conclusion*

It would be foolish to insist on a ‘grand narrative’ charting the movements of Corneille criticism over the last three decades. As Corneille was well aware from adapting his own historical sources, the more compelling and *vraisemblable* such a narrative would be, the more it would implicitly involve omitting some examples, overvaluing others, and establishing origins and turning-points that are ultimately artificial or indefensible. That said, if anything emerges from an overview of recent Corneille scholarship, it is the impression of a corpus in constant evolution. This is, of course, only appropriate for a writer whose career spanned almost a half-century of great political, personal, and aesthetic change. But it is striking how often this flux is reflected in the very form and structure of so many Corneille monographs, and indeed many of the very best ones. After all, recognizing the constant innovations, the trials and errors, that underlie Corneille’s dramatic career should not in itself compel Corneille scholars to adopt a chronological approach, as the vast majority still do. In very different ways, some recent studies have demonstrated that addressing Corneille’s corpus — or a substantial part of it — as a whole does not necessarily mean treating Corneille as some sort of monolith, as though there were no essential difference between *Mélite* (1629) and *Suréna* (1674). Whatever the case, and whatever one’s methodological preferences, the image of a corpus in constant evolution can be applied to Corneille criticism just as well as to his own works; in different ways, Corneille scholarship has adapted to changes in the publishing intellectual environment and found new and often compelling ways of responding to Doubrovsky’s seemingly resigned and fatalistic opening question.

1. Serge Doubrovsky, *Corneille et la dialectique du héros* (Paris: Gallimard, 1963), p. 9. [↑](#footnote-ref-1)
2. The tercentenary of Corneille’s death seems to have caught the academic imagination more than the quatercentenary of his birth (in 2006). Amongst the various proceedings from Corneille conferences and other events in 1984, the most notable are: *Pierre Corneille (1606-1684): seize études*, ed. by Marie-Odile Sweetser (Seattle: PFSCL, 1984); *Pierre Corneille: actes du colloque…*, ed. by Alain Niderst (Paris: Presses universitaires de France, 1985); *Actes du Colloque Corneille à Tunis*, ed. by Alya Baccar(Paris: Biblio 17, 1986); *Convegno di studi su Pierre Corneille nel 3o centenario della morte*, ed. by Mario Richter (Vicenza: Accademia Olimpica, 1988). The year before Corneille’s quatercentenary, Charles Mazouer devoted an issue of *Œuvres et Critiques* to Corneille: *Présences de Corneille* *1975-2005. 30 ans de réception critique* (= *Œuvres et Critiques*, 30:2 (2005)).
*1975-2005. 30 ans de réception critique*.
Coordonné par Charles Mazouer. [↑](#footnote-ref-2)
3. Harold Bloom, *The Western Canon: The Books and School of the Ages* (New York: Riverhead, 1995),p. 538. [↑](#footnote-ref-3)
4. Notable single-text studies of Corneille’s major plays in recent decades include the following: R. C. Knight, *Corneille: ‘Horace’* (London: Grant and Cutler, 1981); W. D. Howarth, *Corneille: ‘Le Cid’* (London: Grant and Cutler, 1988); Germain Poirier, *Corneille: témoin de son temps: ‘Le Cid’* (Paris: Papers on French Seventeenth Century Literature, 1990); Gabriel Mony, *La Promesse des dieux: explication et commentaire de la pièce ‘Horace’ de Pierre Corneille* (Draguignan: Mony, 1990); Georges Forestier, *‘Le Cid’: Corneille: résumé analytique, commentaire critique, documents complémentaires* (Paris: Nathan, 1991); Hubert Curial, *Corneille, ‘Cinna’ (1642).* (Paris: Hatier, 1991); Hubert Carrier, *Corneille: ‘Le Cid’, dossier du professeur* (Paris: Hachette, 1992); Jean-Benoît Hutier, *Corneille: ‘L’Illusion comique’ (1635-1636)* (Paris: Hatier, 1993); C. J. Gossip, *Corneille: ‘Cinna’* (London: Grant & Cutler, 1998); Alain Couprie, *Corneille:* *‘Le Cid’ (1637-1660)* (Paris: Hatier, 2005). The Grant and Cutler series has also offered two excellent student guides covering pairs of Corneille plays: John Trethewey, *Corneille: ‘L’Illusion comique’ and ‘Le Menteur’* (London: Grant & Cutler, 1991), and Derek A. Watts, *Corneille: ‘Rodogune’ and ‘Nicomède’* (London: Grant and Cutler, 1992). [↑](#footnote-ref-4)
5. Han Verhoeff, *Grandes tragédies de Corneille: une psycholecture* (Paris: Lettres modernes, 1982). [↑](#footnote-ref-5)
6. See, for example, Constant Venesoen, *Corneille: apprenti féministe de ‘Mélite’ au ‘Cid’* (Paris: Lettres modernes, 1986);David Clarke, *Pierre Corneille: Poetics and Political Drama under Louis XIII* (Cambridge: Cambridge University Press, 1992); Jean-Jacques Brunet, *Pierre Corneille: le héros, ses doubles et la passion de l’absolu dans ‘Le Cid’, ‘Horace’, ‘Cinna’, ‘Polyeucte’* (Paris: Editions SDE, 2005); Milorad R. Margitić, *Cornelian Power Games: Variations on a Theme in Pierre Corneille’s Theatre from ‘Mélite’ to ‘Polyeucte’* (Tübingen: Narr, 2002). [↑](#footnote-ref-6)
7. Marie-Odile Sweetser, *La Dramaturgie de Corneille* (Geneva: Droz, 1977), p. 255. [↑](#footnote-ref-7)
8. M. J. Muratore, *Cornelian Theater: The Metatheatrical Dimension* (Birmingham, Alabama: Summa, 1990), p. 2. [↑](#footnote-ref-8)
9. This latter tendency is particularly evident in R. C. Knight’s nonetheless thought-provoking *Corneille’s Tragedies*, which finds in the decade after *Polyeucte* ‘only one firm decision on Corneille’s part – to turn his back on what we tend to think are his supreme qualities’. See *Corneille’s Tragedies: The Role of the Unexpected* (Cardiff: University of Wales Press, 1991), p. 46. [↑](#footnote-ref-9)
10. Marie-France Wagner, ‘Vision métaphorique du Roi dans *La Conquête de la Toison d’or* de Pierre Corneille’, *Renaissance and Reformation / Renaissance et Réforme*, 10 (1986), 217–27, and ‘Le “Miroir sans tache” dans l’*Andromède* de Pierre Corneille’, *Perceptions of Values in French Literature* (Amsterdam; Atlanta, Ga: Rodopi, 1995), pp. 163-74; Michael Hawcroft, ‘Homosexual Love in Corneille’s *Clitandre* (1632)’, *Seventeenth-Century French Studies*, 15.1 (1993), 135–44; Adrienne E. Zuerner, ‘Disguise and the Gendering of Royal Authority in Corneille’s *Clitandre*’, *The French Review*, 71 (1998), 757–74; Wes Williams, ‘“For Your Eyes Only”: Corneille’s View of Andromeda’, *Classical Philology*, 102 (2007), 110–23; Alison Calhoun, ‘Corneille’s *Andromède* and Opera: Practice Before Theory’, *Cahiers du dix-septième* 16.1 (2015), 1–17. [↑](#footnote-ref-10)
11. *Corneille: ‘Le Cid’, ‘Othon’, ‘Suréna’: journée d’étude organisée par le Centre Méridional de Rencontres sur le XVIIe Siècle (Marseille, novembre 1988)*, ed. by Pierre Ronzeaud (Paris: Aux Amateurs de Livres, 1989); *Lectures de Corneille: ‘Cinna’, ‘Rodogune’, ‘Nicomède’*, ed. by Daniel Riou (Rennes: Presses universitaires de Rennes, 1997); *Corneille: ‘Cinna’, ‘Rodogune’, ‘Nicomède’: actes de la Journée d’étude du Centre Méridional de Rencontres sur le XVIIe Siècle le 22 novembre 1997 à Marseille*, ed. by Pierre Ronzeaud, Patrick Dandrey, and Georges Forestier (Paris: Klincksieck, 1998). [↑](#footnote-ref-11)
12. Robert Garapon, *Le Premier Corneille: de ‘Mélite’ à ‘L’Illusion comique’* (Paris: Société d’Édition d’Enseignement Supérieur, 1982); Madeleine Bertaud and Alain Niderst, *Onze études sur la vieillesse de Corneille dédiées à la mémoire de Georges Couton* (Paris: Klincksieck, 1994). [↑](#footnote-ref-12)
13. Conferences and edited volumes on Corneille have rarely tended to have a specific focus beyond (sometimes) a certain textual corpus. One welcome and rich exception is *Héros ou personnages: le personnel du théâtre de Pierre Corneille*, ed. by Myriam Dufour-Maître (Mont-Saint-Aignan: Presses universitaires de Rouen et du Havre, 2013). [↑](#footnote-ref-13)
14. Susan Read Baker, *Dissonant Harmonies: Drama and Ideology in Five Neglected Plays of Pierre Corneille* (Tübingen: Narr, 1990). [↑](#footnote-ref-14)
15. Cynthia B. Kerr, *L’Amour, l’amitié et la fourberie: une étude des premières comédies de Corneille* (Saratoga, Calif: Anma Libri, 1980); Théodore A. Litman, *Les Comédies de Corneille* (Paris: A.-G. Nizet, 1981); G. J. Mallinson, *The Comedies of Pierre Corneille: Experiments in the Comic* (University of Cambridge, 1981); *Corneille comique: Nine Studies of Pierre Corneille’s Comedy*, ed. by Milorad R. Margitić(Paris: PFSCL, 1982); Conesa, *Pierre Corneille et la naissance du genre comique (1629–1636): étude dramatique* (Paris: SEDES, 1989). See also Jonathan Mallinson, ‘Les Comédies de Corneille: problèmes familiers, perspectives nouvelles’, in Mazouer, *Présences*, 19–28. [↑](#footnote-ref-15)
16. Colette Scherer, *Comédie et société sous Louis XIII: Corneille, Rotrou et les autres* (Paris: Nizet, 1983); Anna Lia Franchetti, *Il salotto e la scena: le forme della commedia galante da Corneille a Musset* (Pisa: Pacini Editore, 1992). [↑](#footnote-ref-16)
17. Pierre Corneille, *Théâtre*, ed. by Lilian Picciola et al.(Paris: Classiques Garnier, 2014–). Like the Pléiade edition, whose comprehensive notes still make it the definitive Corneille edition, this edition also offers the first versions of each play, thus allowing a greater sense of Corneille’s development as a dramatist; see Pierre Corneille, *Œuvres complètes*, ed. by Georges Couton, 3 vols (Paris: Gallimard, 1980-87). [↑](#footnote-ref-17)
18. Michel Prigent, *Le Héros et l’État dans la tragédie de Pierre Corneille* (Paris: Presses universitaires de France, 1986), p. 24. [↑](#footnote-ref-18)
19. Marc Fumaroli, ‘Aspects d’une biographie d’écrivain’, in *Présence de Pierre Corneille* (Rouen: Bibliothèque Municipale de Rouen, 1984), pp. 11-16 (p. 11). [↑](#footnote-ref-19)
20. André Le Gall, *Corneille en son temps et en son œuvre. Enquête sur un poète de théâtre au XVIIe siècle* (Paris: Flammarion, 1997). Other recent biographies include René Guerdan, *Corneille: ou la vie méconnue du Shakespeare français* (Lausanne: Favre, 1984); Maria Vignes, *Corneille: biographie, étude de l’œuvre* (Paris: Michel, 1994). [↑](#footnote-ref-20)
21. Nina Ekstein, *Corneille’s Irony* (Charlotte: Rookwood Press, 2007). [↑](#footnote-ref-21)
22. Georges Forestier, *Essai de génétique théâtrale: Corneille à l’œuvre* (Paris: Klincksieck, 1996), p. 21; see also his *Corneille: le sens d’une dramaturgie* (Paris: SEDES, 1998). [↑](#footnote-ref-22)
23. Forestier, *Essai*, p. 22. The original reference is in a letter to the abbé de Pure of 25 Auguste 1660. See Corneille, *Œuvres complètes*, ed. Couton, III. 6. [↑](#footnote-ref-23)
24. See H. T. Barnwell, *The Tragic Drama of Corneille and Racine: An Old Parallel Revisited* (Oxford: Clarendon Press, 1982), and ‘“They Have their Exits and their Entrances”: Stage and Speech in Corneille’s Drama’, *Modern Language Review* (January 1986), pp. 51–63. [↑](#footnote-ref-24)
25. Muratore, *Cornelian Theater*, p. 2. [↑](#footnote-ref-25)
26. Judd Hubert, *Corneille’s Performative Metaphors* (Charlottesville, VA: Rookwood Press, 1997), p. 219. [↑](#footnote-ref-26)
27. Hubert, *Corneille’s Performative Metaphors*, p. 8. [↑](#footnote-ref-27)
28. Hubert, *Corneille’s Performative Metaphors*, p. 219. [↑](#footnote-ref-28)
29. François Lasserre, *Corneille de 1638 à 1642: la crise technique d’’Horace’, ‘Cinna’ et ‘Polyeucte’* (Paris: PFSCL, 1990), p. 9. More recently, Lasserre has adopted a similarly revealing approach to the comedies *La Suivante* and *La Galerie du Palais*, in *L’Inspiration de Corneille* (Paris: L’Harmattan, 2014). [↑](#footnote-ref-29)
30. *Un Corneille hors texte*, ed. by Georges Forestier (= *Revue d’histoire littéraire de la France*, 106.3 (2006)). This contains Georges Forestier, ‘Corneille hors texte’, pp. 515–18; Alan Howe, ‘Corneille et ses premiers comédiens’, 519–42; Alain Riffaud, ‘L’Impression du *Cid* (1637-1648)’, 543–70; Jan Clarke, ‘Pierre Corneille dans les répertoires des troupes de Molière et de l’Hôtel Guénégaud’, 571–99; Jean-Yves Vialleton, ‘La Vie de Corneille comme moment de la réflexion des classiques sur la littérature’, 599–628. [↑](#footnote-ref-30)
31. Sharon Harwood-Gordon, *The Poetic Style of Corneille’s Tragedies: An Aesthetic Interpretation* (Lewiston, Lampeter, Queenston: Edwin Mellen Press, 1989); Valérie Beaudouin, *Mètre et rythmes du vers classique: Corneille et Racine* (Paris: Champion, 2002). An earlier rhetorical analysis is Sharon Harwood, *Rhetoric in the Tragedies of Corneille* (Tulane University, 1977); Marc Fumaroli’s weighty *Héros et orateurs: rhétorique et dramaturgie cornéliennes* (Geneva: Droz, 1996) gathers numerous earlier essays on rhetoric and related matters. Two subtle and meticulous articles by Michael Hawcroft have also explored the intersection of print and performance in Corneille: ‘Punctuating Dramatic Dialogue: Corneille’s Suspension Points’, *The Modern Language Review*, 107 (2012), 124–42 and ‘The Death of Camille in Corneille’s *Horace*: Performance, Print, Theory’, *Papers on French Seventeenth Century Literature*, 38 (2011), 443–64. [↑](#footnote-ref-31)
32. Michael Hawcroft, ‘Corneille’s *Clitandre* and the Theatrical Illusion’, *French Studies* 47:2 (1993), 142-55; David Maskell, ‘Entrées et sorties dans la tragédie classique: Racine, Quinault et les frères Corneille’, *PFSCL*, 24 (1997), 421–44; Russell Goulbourne, ‘Visual Effects and the Theatrical Illusion in Pierre Corneille’s Early Plays’, *Papers in French Seventeenth-Century Literature*, 49 (1998), 531–44; Marc Vuillermoz, *Le Système des objets dans le théâtre français des années 1625-1650: Corneille, Mairet, Rotrou, Scudéry* (Genève: Droz, 2000); Mariette Cuénin-Lieber, *Corneille et le monologue: une interrogation sur le héros* (Tübingen: Narr, 2002); The practicalities of representing violence onstage, a key concern for Corneille, are explored in Pierre Giuliani, ‘D’un XVIIe siècle à l’autre: la question du sang sur scène. Une mise en perspective’, *Revue d’histoire littéraire de la France*, 104 (2004), 305–23, and Michael Hawcroft, ‘The *Bienséances* and their Irrelevance to the Death of Camille in Corneille’s *Horace*’, *Papers on French Seventeenth Century Literature*, 38 (2011), 465–79 and ‘Violence et bienséance dans l’Examen d’*Horace*: pour une critique de la notion de bienséances externes’, *Dix-septième siècle*, 264 (2014), 549–70. [↑](#footnote-ref-32)
33. Forestier, *Essai*, p. 23. [↑](#footnote-ref-33)
34. For example, Perry J. Gethner, ‘Poetic Justice in the Plays and Critical Writings of Pierre Corneille’, *French Forum*, 8 (1983), 109–21; Joseph Harris, ‘Dying of the Fifth Act’: Corneille’s (Un)Natural Deaths’, *French Studies* 69.2 (2015), 289–304. [↑](#footnote-ref-34)
35. Marie-Odile Sweetser’s *Les Conceptions dramatiques de Corneille d’après ses écrits théoriques* (Geneva: Droz, 1962). Corneille the dramatic theoretician is, however, a frequent reference point in John D. Lyons, *Kingdom of Disorder: The Theory of Tragedy in Classical France* (West Lafayette: Purdue University Press: 1999); Georges Forestier, *Passions tragiques et règles classiques: essai sur la tragédie française* (Paris: Presses universitaires de France, 2003); and Catherine Kintzler, *Poétique de l’opéra français, de Corneille à Rousseau* (Paris: Minerve, 2006); his theories are also the subject of a chapter, ‘Corneille: The Indulgent Spectator’, in Joseph Harris, *Inventing the Spectator: Subjectivity and the Theatrical Experience in Early Modern France* (Oxford: Oxford University Press, 2014), pp. 76–104. See also D. R. Clarke, ‘Corneille’s Differences with the Seventeenth-Century Doctrinaires over the Moral Authority of the Poet’, *Modern Language Review*, 80 (1985), 550–62; Susan Read Baker, ‘Allusions to Plays of Antiquity in Corneille’s Theoretical Works’, *The French Review*, 59 (1985), 51–57; David Maskell, ‘Corneille’s *Examens* Examined: The Case of *Horace*’, *French Studies* 51: 3 (July 1997); C. J. Gossip, ‘Corneille as Self-Critic’, *Seventeenth-Century French Studies* 23 (2001), 101–10; Joseph Harris, ‘Corneille and Audience Identification’, *Modern Language Review*, 104 (2009), 659–75. [↑](#footnote-ref-35)
36. D’Aubignac, *Dissertations contre Corneille*, ed. by Nicholas Hammond and Michael Hawcroft (Exeter: University of Exeter Press, 1995); *La Querelle du ‘Cid’ (1637–1638)*, ed. by Jean-Marie Civard (Paris: Champion, 2004); Corneille, *Trois discours sur le poème dramatique*, ed. by Bénédicte Louvat and Marc Escola (Paris: Flammarion, 1999); Bernard Bourque, *Jean Donneau de Visé et la querelle de ‘Sophonisbe’: écrits contre l’abbé d’Aubignac* (Tübingen: Narr Verlag, 2014). The collection of sequels to *Le Cid* also makes interesting reading: Daniela Dalla Valle, *Les Suites du ‘Cid’ de Corneille, 1637–1639* (Toulouse: Société de littératures classiques, 2009). [↑](#footnote-ref-36)
37. Alongside Hubert’s *Corneille’s Performative Metaphors* and Muratore’s *Cornelian Theater*, there is Alice Rathé, *Fragments de théorie dramatique dans sept pièces de Pierre Corneille* (New York: Legas, 1996). See also Cordell W. Black, *Corneille’s Denouements: Texts and Conversion* (Potomac: Studia Humanitatis, 1984). This approach has also inspired comparative studies such as Juanita Villena-Alvarez, *The Allegory of Literary Representation as Hybrid in Corneille’s ‘L’Illusion Comique’, Diderot’s ‘Le Neveu de Rameau’, and Arrabal’s ‘La Nuit Est Aussi Un Soleil’* (New York: Lang, 1997), David Gallagher, *Interpreting Great Classics of Literature as Metatheatre and Metafiction: Ovid, Beowulf, Corneille, Racine, Wieland, Stoppard, and Rushdie* (Lewiston, NY: Edwin Mellen Press, 2010). For reflections on the interface of drama and narrative, see Richard E. Goodkin, ‘Comedy Reading the Novel: Corneille’s *La Galerie du Palais* and *La Suite du Menteur*’, *French Forum*, 27 (2002), 15–29. [↑](#footnote-ref-37)
38. Rathé, *Fragments*,p. 6. [↑](#footnote-ref-38)
39. Bradley Rubidge, ‘Catharsis through Admiration: Corneille, Le Moyne, and the Social Uses of Emotion’, *Modern Philology*, 95 (1998), 316–33; Jan Miernowski, ‘Le Plaisir tragique de la haine. *Rodogune* de Corneille’, *Revue d’histoire littéraire de la France*, 103 (2003), 789–821; Joseph Harris, ‘Corneille Confronts the Ridiculous: *Mélite*’, *Nottingham French Studies*, 46.1 (2007), 17–27, and ‘*Oser pleurer*: Corneille’s *Horace* and the Power of ‘Tears’, *Seventeenth-Century French Studies*, 31: 2 (2009), 163–74; Emma Gilby, ‘“Émotions” and the Ethics of Response in Seventeenth-Century French Dramatic Theory’, *Modern Philology*, 107 (2009), 52–71. [↑](#footnote-ref-39)
40. John D. Lyons, *The Tragedy of Origins: Pierre Corneille and Historical Perspective* (Stanford, CA: Stanford University Press, 1996). [↑](#footnote-ref-40)
41. Georges Couton, *Corneille et la tragédie politique* (Paris: Presses universitaires de France, 1984); Michel Prigent, *Le Héros et l’État dans la tragédie de Pierre Corneille* (Paris: PUF, 1986); Antoine Soare, ‘*Pompée* ou la machiavélisme de l’innocence’, *French Forum*, 13 (1988), 187–203; Jean-Lois Gallardo, *Les Délices du pouvoir: Corneille, ‘Cinna’, ‘Rodogune’, ‘Nicomède’* (Orléans: Paradigme, 1997); Helen L. Harrison, ‘*Payer* or *Récompenser*: Royal Gratitude in *Le Cid*’, *The French Review*, 72 (1998), 238–49; Hélène E. Bilis, ‘Corneille’s *Œdipe* and the Politics of Seventeenth-Century Royal Succession’, *MLN*, 125 (2010), 873–94; Katherine Ibbett, ‘Italy versus France; or, how Pierre Corneille Became an Anti-Machiavel’, *Renaissance Drama*, 36/37 (2010), 379–95. [↑](#footnote-ref-41)
42. Baker, *Dissonant Harmonies*, p. 3. [↑](#footnote-ref-42)
43. David Clarke, *Pierre Corneille*; Christopher Braider, ‘*Cet hymen différé*: The Figuration of Authority in Corneille’s *Le Cid*’, *Representations* 54 (1996), 28–56; Christophe Imbert, ‘Sertorius, exemplum politique et figure littéraire au seuil de l’âge classique’, *Pallas* (2002), 133–45; Katherine Ibbett, ‘The Politics of Conservation in Corneille’s *Théodore*: Dramatic Action and Reason of State’, *Romance Studies*, 3:25 (2007), 163–73; Timothy Hampton, ‘Big States and Small States: Sovereignty, Diplomatic Recognition, and the Theater of Pierre Corneille’, in *Fictions of Embassy, Literature and Diplomacy in Early Modern Europe* (Cornell University Press, 2009), pp. 115–37; Hélène Bilis, ‘Corneille’s *Cinna*¸ Clemency, and the Implausible Decision’, *Modern Language Review*, 108 (2013), 68–89. [↑](#footnote-ref-43)
44. Katherine Ibbett, *The Style of the State in French Theater, 1630—1660: Neoclassicism and Government* (Farnham, England; Burlington, VT: Ashgate, 2009); Stéphanie Bélanger, *Guerres, sacrifices et persécutions: une relecture de Garnier, Montchrestien, Hardy, Corneille et Rotrou à la lumière des théories de la guerre juste* (Paris: Harmattan, 2009). Hall Bjørnstad and Katherine Ibbett’s *Walter Benjamin’s Hypothetical French ‘Trauerspiel’* (= *Yale French Studies*, 124 (2013)) contains various dramatico-political readings of Corneille: Hélène Merlin-Kajman, ‘The Crooked Crown: Reading *Le Cid* after *La Mariane*’, 50–63; Timothy Hampton, ‘*La Foi des traités*: Baroque History, International Law, and the Politics of Reading in Corneille’s *Rodogune*’, 135–51; Katherine Ibbett, ‘Classicism and the Creaturely: Pierre Corneille’s *Polyeucte*’, 108–20; Claude Haas and Michael E. Auer, ‘The Dramaturgy of Sovereignty and the Performance of Mourning: The Case of Corneille’s *Horace*’, 121–34. [↑](#footnote-ref-44)
45. For a primarily reader-centred (rather than thematic) feminist approach, see Claire Carlin, *Women Reading Corneille: Feminist Psychocriticisms of ‘Le Cid’* (New York; Oxford: Lang, 2000). The question of gendered subjectivity also arises in Thomas Wynn, ‘The Problem of Names and Subjectivity in Corneille’s *Rodogune*’, *Romanic Review* 101:4 (2010), 673–87. [↑](#footnote-ref-45)
46. Mary Jo Muratore, *The Evolution of the Cornelian Heroine* (Potomac: Studia Humanitatis, 1982); Constant Venesoen, *Corneille: apprenti féministe de ‘Mélite’ au ‘Cid’* (Paris: Lettres modernes, 1986); Claire Carlin, ‘The Woman as Heavy: Female Villains in the Theater of Pierre Corneille’, *The French Review*, 59 (1986), 389–98; Josephine A. Schmidt, *If there are no more Heroes, there are Heroines: A Feminist Critique of Corneille’s Heroines: 1637–1643* (Lanham, New York, London: University Press of America, 1987); Alice Rathé, *La Reine se marie: variations sur un thème dans l’œuvre de Corneille* (Genève: Droz, 1990); Derval Conroy, *Ruling Women*, vol. 2: *Configuring the Female Prince in Seventeenth-Century French Drama* (London: Palgrave Macmillan, 2016). [↑](#footnote-ref-46)
47. Mitchell Greenberg, *Corneille, Classicism and the Ruses of Symmetry* (Cambridge: Cambridge University Press, 1986); Richard E. Goodkin, *Birth Marks: The Tragedy of Primogeniture in Pierre Corneille, Thomas Corneille, and Jean Racine* (Philadelphia: University of Pennsylvania Press, 2000). Further psychoanalytically inflected theoretical explorations of struggle can be found in Claire Carlin, *Pierre Corneille Revisited* (New York, London: Twayne, 1998). [↑](#footnote-ref-47)
48. The first major study was Octave Nadal, *Le Sentiment de l’amour dans l’œuvre de Corneille* (Paris: Bibliothèque des idées, 1948). This has been followed by Joseph Marthan, *Le Vieillard amoureux dans l’œuvre cornélienne* (Paris: Nizet, 1979); Evelyne Méron, *Tendre et cruel Corneille: le sentiment de l’amour dans ‘Le Cid’, ‘Horace’, ‘Cinna’, et ‘Polyeucte’* (Paris: Nizet, 1984); Jean Claude Joye, *Amour, pouvoir et transcendance chez Pierre Corneille: dix essais* (Bern, New York: Lang, 1986); Rathé, *La Reine*. For more on desire and sexuality, see Paul Scott, ‘Manipulating Martyrdom: Corneille’s (Hetero)sexualization of *Polyeucte*’, *The Modern Language Review*, 99 (2004), 328–38, and Hawcroft, ‘Homosexual Love’. [↑](#footnote-ref-48)
49. André Stegmann, *L’Heroïsme cornélien, genèse et signification* (Paris: Colin, 1968), Doubrovsky, *Corneille*. For more recent engagements with the ‘Cornelian hero’, see Jean-Jacques Brunet, *Pierre* *Corneille: le héros, ses doubles et la passion de l’absolu dans ‘Le Cid’, ‘Horace’, ‘Cinna’, ‘Polyeucte’* (Paris: SDE, 2005); John D. Lyons, ‘Le Mythe du héros cornélien’, *Revue d’histoire littéraire de la France*, 107 (2007), 433–48; see also *Héros ou personnages*, ed. Dufour-Maître, and Prigent (see above). [↑](#footnote-ref-49)
50. *Héros ou personnages*, ed. Dufour-Maître,p. 8. [↑](#footnote-ref-50)
51. Germain Poirier, *Corneille et la vertu de prudence* (Geneve: Droz, 1984). Louis Auchincloss’s *La Gloire: The Roman Empire of Corneille and Racine* (Columbia, S.C: University of South Carolina Press, 1996), in contrast, uses *gloire* less as a topic of study than as a guiding theme for his loose and essayistic reflections on Corneille and Racine’s Roman plays. See also David M. Posner, ‘“Le Dernier des justes”: *Suréna* and the End of Nobility’, *Renaissance Drama*, 24 (1993), 83–99. [↑](#footnote-ref-51)
52. Raymond Triboulet, ‘Corneille et l’aspiration au martyre’, *Revue d’histoire littéraire de la France*, 85 (1985), 771–84; Gervais E. Reed, ‘Visual Imagery and Christian Humanism in *Rodogune*’, *The French Review*, 63 (1990), 464–74; André Georges, ‘L’appel de Polyeucte et de Néarque au martyre’, *Revue d’histoire littéraire de la France*, 96 (1996), 192–211; Claire Cerasi, *Pierre Corneille à l’image et semblance de François de Sales: la générosité, fille de la foi* (Paris: Beauchesne, 2000); Gérard Defaux, ‘*Cinna*, tragédie chrétienne? essai de mise au point’, *MLN*, 119 (2004), 718–65; Nina Ekstein, ‘The Conversion of Polyeucte’s Félix: The Problem of Religion and Theater’, *French Forum*, 34 (2009), 1–17; Myriam Dufour-Maître, *La Clémence et la grâce: étude de ‘Cinna’ et de ‘Polyeucte’ de Pierre Corneille* (Mont-Saint-Aignan: Presses universitaires de Rouen et du Havre, 2014). [↑](#footnote-ref-52)
53. Richard Parish, ‘*Chantons l’Auteur de la lumière, Jusqu’au jour où son ordre a marqué notre fin*. Corneille and Racine: *The Hymnes traduites du bréviaire romain*’, in *Evocations of Eloquence: Rhetoric, Literature and Religion in Early Modern France*, ed. by Nicholas Hammond and Michael Moriarty (Berlin: Lang, 2012), pp. 69–86; Corneille is also a key figure in Parish’s ‘Imitations of Christ in 17th-Century France: Some Attendant Difficulties’, *Journal of the British Academy*, 1 (2013)**,** 213–51. [↑](#footnote-ref-53)
54. Pierre Corneille, *Œuvres complètes*, ed. Couton, I, 780 (‘Excuse à Ariste’, pp. 779–81, l. 50)). [↑](#footnote-ref-54)
55. A. Donald Sellstrom, *Corneille, Tasso, and Modern Poetics* (Columbus: Ohio State University Press, 1986); Liliane Picciola, *Corneille et la dramaturgie espagnole* (Tübingen: Narr, 2002) ; Jean-Yves Vialleton, ‘La Vie de Corneille comme moment de la réflexion des classiques sur la littérature’, *Revue d’histoire littéraire de la France*, 106 (2006), 599–628. [↑](#footnote-ref-55)
56. Anna Lia Franchetti, *Salotto;* David Maskell, ‘Entrées et sorties’; Bénédicte Louvat, *L’Enfance de la tragédie (1610–1642): pratiques tragiques françaises de Hardy à Corneille* (Paris: Presses de l’Université Paris-Sorbonne, 2014). [↑](#footnote-ref-56)
57. Odette Aslan, *Les Voies de la création théâtrale: Goldoni, Brecht, Shakespeare, Tchekhov, Bertolazzi, Corneille, le théâtre lyrique* (Paris: Éditions du Centre National de la Recherche Scientifique, 1989); Giovanni Antonucci, *L’età d’oro del teatro* (Rome: Studium, 1999); Pina Montinaro and Antonietta Loredana Perrone, *Tre Bugiardi: Alarcón, Corneille, Goldoni* (Roma: IBN Editore, 2011);Enrica Zanin, *Fins tragiques: poétique et éthique de dénouement dans la tragédie de la première modernité (Italie, France, Espagne, Allemagne)* (Geneva: Droz, 2014). [↑](#footnote-ref-57)
58. Jean Starobinski, *L’Œil vivant: Corneille, Racine, La Bruyère, Rousseau, Stendhal* (Paris: Gallimard, 1961). [↑](#footnote-ref-58)
59. Jeanne Bem, *Le Texte traversé: Corneille, Prévost, Musset, Dumas, Nerval, Baudelaire, Hugo, Flaubert, Verlaine, Laforgue, Proust, Giraudoux, Aragon, Giono* (Paris: Champion, 1991); Catherine Fromilhague, *Ronsard, Corneille, Marivaux, Hugo, Aragon* (Paris: Presses de l’Université de Paris-Sorbonne, 2001); Ullrich Langer, *Perfect Friendship: Studies in Literature and Moral Philosophy from Boccaccio to Corneille* (Genève: Librairie Droz, 1994); John E. Jackson, *Éros et pouvoir: Büchner, Shakespeare, Corneille, Racine* (Neuchâtel: À la Baconnière, 1988). See also Gallagher and Villena-Alvarez (above). [↑](#footnote-ref-59)
60. Barnwell, *Tragic Drama*. [↑](#footnote-ref-60)
61. Alain Niderst, *Corneille et Racine: colloque organisé en collaboration avec l’U.R.L.F. de l’Université de Rennes et la Société d’étude du XVIIe siècle* *(4 et 5 décembre 1998)* (Tübingen: Narr, 2000). See also Rainer Zaiser, ‘*Alexandre le Grand* relu à la lumière de *Cinna ou la clémence d’Auguste*: la question de la magnanimité chez Racine et Corneille’, in *Changing Perspectives: Studies on Racine in Honor of John Campbell*, ed. by R. W. Tobin and A. J. Kennedy (Charlottesville, 2012), pp. 110-22 ; Beaudouin, *Mètre et rythmes.*  [↑](#footnote-ref-61)
62. David Maskell, ‘Entrées et sorties’; Goodkin, *Birth Marks*. [↑](#footnote-ref-62)
63. The key defenders of this hypothesis have been Henry Poulaille, *Corneille sous le masque de Molière* (Paris: Grasset, 1957); Hippolyte Wouters and Christine de Ville de Goyet, *Molière ou l’auteur imaginaire?* (Bruxelles: Complexe, 1990); Dominique Labbé, *Corneille dans l’ombre de Molière: histoire d’une découverte* (Paris: Impressions nouvelles, 2003); Denis Boissier, *L’Affaire Molière, la grande supercherie littéraire* (Paris: Godefroy, 2004); and Philippe Vidal, *Molière-Corneille: les mensonges d’une légende* (Neuilly-sur-Seine: Lafon, 2003). Jean-Paul Goujon and Jean-Jacques Lefrère revisit Louÿs’s original claims in *‘Ôte-moi d’un doute…’: l’énigme Corneille–Molière* (Paris: Fayard, 2006). [↑](#footnote-ref-63)
64. See Georges Forestier, ‘Le Dossier Corneille–Molière ou: d’un vrai canular à une fausse découverte scientifique’ (2003), [http://www.crht.org/ressources/dossiers/corneille-Molière/](http://www.crht.org/ressources/dossiers/corneille-Moli%C3%A8re/) (accessed 28/06/16). [↑](#footnote-ref-64)
65. One refreshing exception is Timothy Chesters, ‘Flaubert the Reader: The Case of Corneille’s *Médée*’, in *Flaubert: Shifting Perspectives* (= *Dix-Neuf: Journal of the Society of Dix-Neuxiémistes* 15:1 (2011)), pp. 83-91. [↑](#footnote-ref-65)
66. Myriam Dufour-Maître, *Corneille après Corneille 1684–1791* (= *XVIIe siècle*, 225.4 (2004)); Jean-Marie Valentin and Laure Gauthier, *Pierre Corneille et l’Allemagne: l’œuvre dramatique de Pierre Corneille dans le monde germanique, XVIIe–XIXe siècles* (Paris: Desjonquères, 2007). [↑](#footnote-ref-66)
67. Ralph Albanese, Jr, *Corneille à l’école républicaine: du mythe héroïque à l’imaginaire politique en France: 1800–1950* (Paris: l’Harmattan, 2008) and ‘Corneille as a Cultural Icon in France from the Third Republic to Today’, *Yale French Studies* (2008), 97–114. [↑](#footnote-ref-67)
68. Cynthia B. Kerr, *Corneille à l’affiche: vingt ans de créations théâtrales, 1980–2000* (Tübingen: Narr, 2000); Brigitte Prost, *Le Répertoire classique sur la scène contemporaine: les jeux de l’écart* (Rennes: Presses universitaires de Rennes, 2010). [↑](#footnote-ref-68)