

28. Les garçons sont \_\_\_\_\_.  
a. jeune      b. jeunes      c. jeunes      d. jeunesse

29. La femme est \_\_\_\_\_.  
a. jeune      b. jeunes      c. belle      d. belles

30. Les garçons sont \_\_\_\_\_.  
a. jeune      b. jeunes      c. jeunesse      d. jeunesse

31. Les garçons sont \_\_\_\_\_.  
a. intelligent      b. intelligents      c. intelligences      d. intelligences

Choose the correct placement of the following adjectives.

32. C'est une fille jeune. (jeune)  
a. C'est une fille jeune jeune.      b. C'est une fille jeune jeune.

33. C'est une fille intelligente. (intelligent)  
a. C'est une intelligente fille.      b. C'est une fille intelligente.

34. C'est une ville nouvelle. (nouvelle)  
a. C'est une nouvelle ville.      b. C'est une ville nouvelle nouvelle.

35. C'est une fille jeune. (jeune)  
a. C'est une fille jeune jeune.      b. C'est une fille jeune jeune.

Give the feminine version of the following adjectives :

36. jeune      a. jeune      b. jeune      c. jeune      d. jeune

37. jeunesse      a. jeunesse      b. jeunesse      c. jeunesse      d. jeunesse

38. jeune      a. jeune      b. jeune      c. jeune      d. jeune

39. jeune      a. jeune      b. jeune      c. jeune      d. jeune

40. jeune      a. jeune      b. jeune      c. jeune      d. jeune

41. Jeunesse et adjectifs

Put in the blanks with the correct possessive adjective.

42. C'est \_\_\_\_\_ femme. (elle)  
a. son      b. sa      c. ses

43. C'est \_\_\_\_\_ amie. (elle)  
a. son      b. sa      c. ses

44. Nous sommes \_\_\_\_\_ parents. (nous)  
a. nos      b. sa      c. ses

45. Nous sommes \_\_\_\_\_ frères. (nous)  
a. nos      b. sa      c. ses

46. C'est \_\_\_\_\_ père. (elle)  
a. son      b. sa      c. ses

47. C'est \_\_\_\_\_ mère. (elle)  
a. son      b. sa      c. ses

48. C'est \_\_\_\_\_ frère. (elle)  
a. son      b. sa      c. ses

# Exam For Bien Dit Chapters 3

**L Towne**



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*Resources in Education*, 1976 *The Jesuit "Relations"* Micah True, 2025-08-10 The Jesuit Relations a series of annual reports produced between 1632 and 1673 detailing the experiences of Society of Jesus missionaries in what is now Eastern Canada have long been an influential source on the history of New France and encounters between European settlers and Indigenous Peoples The question of what exactly the Relations are and who had a hand in composing the versions that circulated has been given far less attention The Jesuit Relations challenges conventional descriptions of these annual reports as narratives crafted solely by Jesuit missionaries Micah True demonstrates that they were in fact shaped by a diverse array of contributors including Indigenous people lay settlers nuns editors in Paris and readers in France The Relations were also the product of contextual factors he explains such as the longstanding Jesuit epistolary tradition the annual rhythms of the shipping schedule and the Parisian book trade and he details the connections between the published Relations and other texts written at the time Tracing the history of readers encounters with the Relations True analyzes the three major editions that have appeared since the mid nineteenth century showing how each of them presents the reports differently and how these differences have influenced scholars understanding of the texts Shining a new light on the Jesuit Relations True reveals a richer and more complex picture of a primary source that has played a major role in public understanding of the colonial history of North America *Reports* Great Britain. Royal Commission on Historical Manuscripts, 1883 *Medieval Sex Lives* Elizabeth Eva Leach, 2023-12-15 Medieval Sex Lives examines courtly song as a complex cultural product and social force in the early fourteenth century exploring how it illuminates the relationship between artistic production and the everyday lives of the elites for whom this music and poetry was composed and performed In a focused analysis of the Oxford Bodleian Library s Douce 308 manuscript a fourteenth century compilation that includes over five hundred Old French lyrics composed over two centuries alongside a narrative account of elaborate courtly festivities centered on a week long tournament Elizabeth Eva Leach explores two distinct but related lines of inquiry first why the lyric tradition of courtly love had such a long and successful history in Western European culture and second why the songs in the Bodleian manuscript would have been so important to the book s compilers owners and readers The manuscript s lack of musical notation and authorial attributions make it unusual among Old French songbooks its arrangement of the lyrics by genre invites inquiry

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