

**Jeffrey Butt**

19331221

*Expressions of Sub-National Nationalism*

**Trinity College Dublin**  
**MPhil in Literary Translation**  
**2020**

Supervised by Professor Michael Cronin

## Contents

1	<i>Bref Recit et Succincte Narration de la Navigation Faite en MDXXXV et MDXXXVI par le capitaine Jacques Cartier aux Îles de Canada et Autres</i>	5
2	<i>Les Anciens Canadiens</i>	12
3	<i>The Anti-Confederation Song</i>	26
4	<i>Les Plouffe</i>	31
5	<i>Les Belles-sœurs</i>	40
6	<i>Cri de Terre: Poèmes</i>	48
7	<i>Croc</i>	55
8	<i>Attendez que je me rappelle</i>	64
9	<i>Don't Tell the Newfoundlanders</i>	75

## Introduction

As the title indicates, this portfolio comprises texts selected for their sub-national nationalist content within the Canadian context. By this, I mean texts that express a sense of peoplehood or nationhood within a province or region of Canada that is, or believes itself to be, distinct from the Canadian national identity (whatever that may be). My home province is a good example of such a region. Newfoundland and Labrador was the last to join Canada and, in fact, my parents were born Newfoundlanders, which makes me a first-generation Canadian. To this day, we Newfoundlanders ponder whether the decision to renounce our status as a colony of the British Crown and join Canada, which took effect on April Fool's Day (April 1), 1949, was a good one – some because they feel resource-rich Newfoundland and Labrador has been short-changed under Confederation, and others because they espouse a romanticized view of the past.

Different from the rest of Canada by its geography, climate, ethnic makeup, economy and unique English and French dialects, the province of Newfoundland and Labrador has long been the subject of the infamous 'Newfie' joke – no wonder many in the province, me included, consider themselves Newfoundlanders and Labradorians first and Canadians second. Consequently, for as long as I can remember, I have sympathized with the struggle of French

Canadians. There is something compelling about their efforts to keep their language and culture afloat in the sea of English-speaking North America.

I have therefore chosen to translate French-language texts, primarily from Québec but also from Acadie, and English-language texts my home province, in which expressions of sub-national nationalist sentiment are present in one form or another: *Les Anciens Canadiens* describes early French-English relations through an exalted depiction of the original inhabitants of New France; *The Anti-Confederation Song* and *Les Plouffe* are, or contain, expressions of anti-Canadian sentiment; *Les Belles-sœurs* is an early appearance of French Canadian vernacular in writing; *Cri de terre* describes the cultural and linguistic alienation felt by some Acadians; *Croc* delineates Québec identity by mocking France as the former motherland; *Attendez que je me rappelle* reflects on a failed attempt to secure Québec independence; and *Don't Tell the Newfoundlanders* questions the ability of the confederated state to be fair and responsive to the needs of its regions. These are preceded by a text by French-Breton explorer, Jacques Cartier, that helps us understand what drew Europeans to the New World in the first place – its boundless resource potential – and, thus, the regional identities that grew from this connection to land and sea.

I would like readers to know that I am not anti-Canadian and this portfolio is not to be regarded as unpatriotic. I love Canada and believe it is one of the best countries in the world. However, I do believe that, in a country as large as Canada with people of diverse backgrounds dispersed over a vast territory and in light of recent world events such as the United Kingdom's departure from the European Union, more attention must be paid by all orders of government and politicians of all stripes to matters that have the power to divide or unite. Such matters, which include fiscal arrangements that often pit provinces against each and do not fully account for regional disparities, remind us of the fragility of economic and geo-political entities and underscore the importance of an ongoing focus on fairness and unity. Moreover, in the age of

truth and reconciliation with respect to the historic and contemporary mistreatment of Indigenous peoples in this former colony that is Canada, giving thought to how we move forward – as a united or divided nation, the choice is ours – “wouldn't go astray”, as we are wont to say in Newfoundland and Labrador.

I would like to thank the following people for their guidance, support, encouragement and inspiration in translating these 9,571 words: Professors Michael Cronin and James Hadley; my classmates and co-conspirators Agnieszka, Amanda, Andrea, Conor, Marc, Nayara and Wali; and my eternal source of wisdom and strength, mijn lieve Oebele, *voor altijd in mijn hart*.

<b>Student Number</b>	19331221	<b>Text Number</b>	1
-----------------------	----------	--------------------	---

**Source Text**

**Target Text**

<b>Title</b>	<i>Bref Recit et Succincte Narration de la Navigation Faite en MDXXXV et MDXXXVI par le Capitaine Jacques Cartier aux Îles de Canada et Autres (extrait)</i>	<b>Title</b>	<i>Brief Account and Succinct Telling of the Sailing and Exploration by Captain Jacques Cartier in 1535 and 1536 of the Isles of Canada and Other Places (excerpt)</i>
<b>Year Published</b>	1545		
<b>Author</b>	Attributed to Jacques Cartier (Cook 1993: preface)		
<b>Language</b>	Late Middle French/Early Modern French	<b>Language</b>	English
<b>Word Count</b>	681	<b>Word Count</b>	670
<b>Description of Source Text</b> <ul style="list-style-type: none"> <li>• <i>understanding of source text</i></li> <li>• <i>knowledge of genre within source contexts</i></li> <li>• <i>situation of source text familiarity with the formal features of a text (language variation(s), register, dialect)</i></li> </ul> <b>(200 words max)</b>	<p>Jacques Cartier was the first to map and attempt French settlement in the St. Lawrence River area (Cook 1993: preface). <i>Bref Recit</i> recounts his second voyage to the New World, when he stopped at what is commonly believed to be Québec City (Stadacona) and Montréal (Hochelaga) (Pendergast 1998: 158).</p> <p>Written in Late Middle French/Early Modern French, the text is characterized by:</p> <ul style="list-style-type: none"> <li>• Obsolete and archaic words and forms: e.g., ‘icelle’ for ‘celle-ci/cette’ [the latter/this] (throughout; see example at line 17);</li> <li>• Words that appear to be from regional dialects of France: e.g., ‘hable’, Norman French for ‘havre’ [harbour] at line 29;</li> <li>• Words that exist in modern French, but which are considered rare or literary and for which there are more contemporary equivalents: e.g., ‘force’ [a large number of] (see example at line 41); and</li> <li>• Subject omissions: e.g., ‘avons esté’ [we have been] at line 30 and ‘trouverrez’ [you will find] at line 54.</li> </ul> <p>Further, spellings and forms are often different from modern French: e.g., ‘accoustremens’ for ‘accoutrements’ [attire] at line 46 and ‘oyseaux’ for ‘oiseaux’ [birds] at line 50. Sentences tend to be quite long, often start with conjunctions, and are punctuated with commas and colons, which sometimes clouds meaning.</p>		

<p><b>Strategy</b></p> <ul style="list-style-type: none"> <li>• <i>identification of translation problems</i></li> <li>• <i>knowledge of genre within target context and situation of target text</i></li> <li>• <i>justification of translation production of genre for target context</i></li> </ul> <p><b>(200 words max)</b></p>	<p>My audience is my portfolio evaluators. Through this depiction of Canada pre-colonization, I want them to see how European explorers saw the potential of the New World as the context for understanding the origin of the sub-national nationalism in each of my texts.</p> <p>This text offers insight into the development of the attachment of the French (and British and other European nations) to these newfound lands. It also sets a backdrop against which countless literary expressions of land-, region- and culture-based identity appeared in the following centuries, of which a few are showcased in this portfolio.</p> <p>My strategy is to translate the text into Modern English to ensure the depictions within the text are clearly understood. To do this, I will:</p> <ul style="list-style-type: none"> <li>• First translate the text into Modern French;</li> <li>• Find modern renderings for obsolete, archaic or rare terms (e.g., ‘byeures’ (a variant of ‘bièvres’ at line 44) for ‘castors’ [beavers]), as opposed to replacing them with obsolete, archaic or rare terms in English;</li> <li>• Make sentences more concise and easier to understand by shortening them and by adding or removing punctuation as necessary; and</li> <li>• Eliminate the frequent use of the adjective ‘dict’ [said] and its various forms, which describe an aforementioned noun.</li> </ul>
<p><b>Critical Reflection</b></p> <ul style="list-style-type: none"> <li>• <i>textual analysis</i></li> </ul> <p><b>(200 words max)</b></p>	<p>An unexpected challenge I encountered was translating ‘fleuve’ and ‘rivière’. Both mean ‘river’ in English, but because English does not make the same distinction French makes with the two words, using ‘river’ alone creates confusion in the geographic descriptions. As the source text employs both, I used ‘St. Lawrence (River)’ for every use of ‘fleuve’ and reserved ‘river’ for ‘rivière’.</p> <p>Unable to find ‘l’Onaist’ (line 19) in any reference book, I had to assume (based on context) that it is a rendering of ‘l’Ouaist’, which would be very close in spelling (and thus in pronunciation) to Modern French ‘l’Ouest’ [the West].</p> <p>Many New World animals were unknown to Europeans, leading to differences in the way they were ‘perceived, interpreted, imagined and assimilated’ (de Asúa and French 2017: xiii). Therefore, I took some liberty with the names of species, which also presented an unexpected translation challenge, by:</p> <ul style="list-style-type: none"> <li>• Grouping some together: e.g., ‘cerfz’ and ‘dains’ (line 43) are both ‘deer’ and ‘oltardes’ and ‘oyes sauvages’ (line 47) are both ‘geese’; and</li> <li>• Generalizing others: e.g., ‘teurtres’ at line 48 (cf., Modern French ‘tourterelles’) is simply ‘doves’, not ‘turtledoves’ and ‘chardonneaulx’ at line 49 (cf., Modern French ‘chardonneret’) is ‘finches’, not ‘goldfinches’.</li> </ul>

<p><b>Works Cited</b></p> <ul style="list-style-type: none"><li>• <i>use of sources and reference material</i></li></ul>	<p>Cook, Ramsay (ed.). 1993. 'Donnacona Discovers Europe: Rereading Jacques Cartier's <i>Voyages</i>', in <i>The Voyages of Jacques Cartier</i> (Toronto, Buffalo, London: University of Toronto Press)</p> <p>De Asúa, Miguel and Roger French. 2017. <i>A New World of Animals: Early Modern Europeans on the Creatures of Iberian America</i> (London and New York: Routledge)</p> <p>Pendergast, James F. 1998. 'The Confusing Identities Attributed to Stadacona and Hochelaga', <i>Journal of Canadian Studies/Revue d'études canadiennes</i>, 32:4 (Winter), pp. 149-167</p>
--	---

### Source Text

*De la grandeur & profondeur dudict fleuve, & des bestes, oyseaulx, poissons, & aultres choses que y avons veu, & la situation des lieux*

Ledict fleuve commence passé l'isle d'assumption le travers des haultes montaignes de Honguedo & des sept ysles. Et y a de distance en traverse environ trente cinq ou quarante lieues, & y a au parmy plus de deux cens brasses de parfond le plus seur a naviguer est du costé devers le Su & devers le Nort, scavoir es dictes sept ysles y a d'ung costé & d'aultre environ sept lieues loing desdictes ysles deux grosses rivieres qui descendent des montz de Saguenay, lesquelles font plusieurs barcqs à la mer fort dangereux. A l'entrée desdictes rivieres avons veu plusieurs ballaynes & chevaulz de mer.

[...]

Après ladicte riviere est la province de Canada, où il y a plusieurs peuples par villages non cloz. Il y a aussi es environs dudict Canada dedans le dict fleuve plusieurs ysles tant grandes que petites, & entre autres en y a une qui contient plus de dix lieues de long: laquelle est plaine de beaux arbres & haultz. Et aussi en icelle y a force vignes. Il y a

### Target Text

*On the Size and Depth of the St. Lawrence River, on the Animals, Birds, Fish and Other Things that We Have Seen There, and on the Geography*

1 The St. Lawrence river starts after Assumption Island, beyond the  
2 high mountains of Honguedo and Seven Islands<sup>1</sup>. The distance across is  
3 about thirty-five or forty leagues, and here and there it reaches depths  
4 of two hundred fathoms or more. It is safer to navigate to the south. To  
5 the north (that is, near Seven Islands), there are two large rivers on  
6 either side that flow down from the Saguenay mountains, about seven  
7 leagues from the Islands. They form several sandbars that are extremely  
8 dangerous. We saw several whales and walruses at the mouths of these  
9 rivers.

10

11 [...]

12

13 After this river lies the region of Canada, where there are several  
14 Indigenous peoples living in unprotected villages. In this area of the St.  
15 Lawrence, there are also several small and large islands, including one  
16 that is more than ten leagues long. Tall, beautiful trees and vines are  
17 found in abundance. There is a channel on both sides of this island, but

---

<sup>1</sup> Presumably, the modern-day city of Sept-Îles, Québec.

passaige des deux costez d'icelle. Le meilleur & plus seur est du costé devers le Su. Et au bort d'icelle ysle vers l'Onaist, y a ung affoug d'eaues, lequel est fort beau & delectable pour mettre navires, ou il y a ung destroict dudict fleuve fort courant & profond: mais il n'a de long que environ ung tiers de lieue: le travers duquel y a une terre double de bonne haulteur toute labourée, aussi bonne terre comme jamais homme veist & la est la ville & demourance de Donnacona, & de noz deux hommes qui avoient esté prins le premier voyage, laquelle demourance se nomme Stadacone, & auparavant que arriver audict lieu, y a quatre peuples de demourance, scavoir Araste, Starnatau, Tailla, qui est sur une montaigne, & Scitadin, puis le dict lieu de Stadacone, soubz laquelle haulte terre vers le Nort est la riviere & hable de sainte croix auquel lieu avons esté depuis le 15e jour de Septembre, jusques au 6e jour de May. 1536. Auquel lieu les navires demeurent a sec, comme cy devant est dict passé ledict lieu & la demourance & peuple de Tequenondahi, qui est sur une montaigne & la ville de Hochelay, Lequel Hochelay est ung plain pays.

Toute la terre des deux costez dudict fleuve jusques à Hochelaga & outre, est aussi belle terre & unye que jamais homme regarda. Il y a aucunes montaignes assez loing dudict fleuve que on veoit par sus

18 the better and safer one is on the south side. On the edge of this island,  
19 toward the west, there is a finely sheltered inlet that is very suitable for  
20 dropping anchor. This part of the St. Lawrence also has a very deep strait  
21 with fast-moving waters, but it is only about a third of a league long.  
22 Beyond it, the land rises to a very good height and it is cleared for  
23 agriculture. Its earth is as good as anyone has ever seen. The village  
24 there is called Stadacona and it is the home of Donnacona<sup>2</sup> and the two  
25 men we had taken on our first voyage. Before arriving at Stadacona, one  
26 finds the homes of four peoples: the Araste, the Starnatau, the  
27 mountain-dwelling Tailla, and the Scitadin. Lying below the high land to  
28 the north are the river and harbour of Sainte Croix, where we stayed  
29 from September 15 to May 6, 1536. This is also where we moor our  
30 ships and, as mentioned earlier, beyond is the mountain home of the  
31 Tequenondahi people, as well as the village of Hochelaga, which sits on  
32 a plain.

33

34

35

36 The land on both sides of the St. Lawrence, as far as Hochelaga and  
37 beyond, is as good and as level as has ever been seen. From these lands,  
38 one sees mountains a fair distance away, which are the source of several

---

<sup>2</sup> Iroquoian chief at the time of Cartier's voyages who died in France after being brought to the court of King François I and converting to Christianity (Gordon 2010: 21).

lesdictes terres, desquelles il descend plusieurs rivieres qui entrent dedans ledict fleuve. Toute ceste dicte terre est couverte & plaine de boys de plusieurs sortes & force vignes, excepté à lentour des peuples, laquelle ilz on desertée pour faire leur demourance & labour. Il y a grand nombre de cerfz, dains, hours, & aultres bestes. Il y a force liepvres, connins, martres, regnardz, loueres, byeures, escureux, ratz, Lesquelz sont gros à merveilles, & aultres sauvaigiens. Ilz s'acoustrent des peaulx des bestes, par ce qu'ilz n'ont nulz accoustremens. Il y a aussi grand nombre d'oyseaulx, scavoir grues, signes, oltardes, oyes sauvages, blanches, & grises, cannes, cannardz, merles, mauvis, teurtres, ramiers, chardonneaulx, turnis, serins, linotes, roussignolz, passes solitaires et autres oyseaulx comme en France. Aussi comme par cy devant es chapitres precedentz est faicte mention, ledict fleuve est le plus habondant de poissons & de toutes sortes qu'il soit memoire avoir jamais veu ny ouy: car depuis le commencement jusques à la fin y trouverez selon les saisons la pluspart des sortes & espesses de poissons de la mer & eaue douce, vous trouverez jusques audict Canada force ballaynes, marsouyns, chevaulx de mer, adhothuys qui est une sorte de poisson duquel jamais n'avoyons veu ny ouy parler. Ilz sont gros comme marsouyns, blancs comme neigne, & ont le corps & la teste comme

39 rivers that flow into the St. Lawrence. This land is entirely covered by  
40 several varieties of trees as well as by many vines, except near the  
41 settlements, which have been cleared for houses and agriculture. There  
42 are large numbers of deer, bears and other creatures. There are also  
43 many hares, rabbits, martens, foxes, otters, beavers, squirrels and rats,  
44 which are incredibly large, and Indigenous peoples clad in animal skins  
45 because they have no clothing. There are also a large number of birds,  
46 namely cranes, swans, geese, ducks, blackbirds, thrushes, doves,  
47 pigeons, finches, quails, canaries, linnets, nightingales, solitary sparrows  
48 and other birds, as in France. As mentioned in previous chapters, the St.  
49 Lawrence is also teeming with every variety of fish one can think of.  
50 From the source of the river to its mouth there are, according to season,  
51 most species of saltwater and freshwater fish. As far as the region of  
52 Canada, one also sees many whales, porpoises, walruses and  
53 adhothuys<sup>3</sup>, which is a sort of fish we do not know. They are as big as  
54 porpoises, as white as snow, their bodies and heads resemble those of a  
55 greyhound, and they can be seen in the brackish waters between the  
56 Saguenay River and Canada.  
57  
58  
59

---

<sup>3</sup> Likely the beluga whale, based on the description.

lepvriers, lesquels se tiennent entre la mer & l'eau douce qui  
commence entre la riviere du Saguenay & Canada.

60

61

## **Bibliography**

Gordon, Alan. 2010. *The Hero and the Historians: Historiography and the Uses of Jacques Cartier* (Vancouver and Toronto: UBC Press)

<b>Student Number</b>	19331221	<b>Text Number</b>	2
-----------------------	----------	--------------------	---

<b>Source Text</b>		<b>Target Text</b>	
<b>Title</b>	<i>Les Anciens Canadiens (Extrait du Chapitre Dix-Septième : Le foyer domestique)</i>	<b>Title</b>	<i>Canadians of Old (Excerpt from Chapter 17: The Hearth)</i>
<b>Year Published</b>	1864		
<b>Author</b>	Philippe Aubert de Gaspé		
<b>Language</b>	French	<b>Language</b>	English
<b>Word Count</b>	2,277	<b>Word Count</b>	2,209
<b>Description of Source Text</b>	<p>The novel recounts the trials and tribulations faced by the inhabitants of New France through the story of Jules d’Haberville and his adoptive and politically opposed brother, the Scottish Archibald de Locheill. At the time the novel’s plot is set, ‘Canadien’ referred to the inhabitants of New France alone (Natural Resources Canada).</p> <p>The text is written in the standard French of the time, which now sounds somewhat stilted due to its use of:</p> <ul style="list-style-type: none"> <li>Words and structures that in contemporary French are archaic or formal: e.g., ‘naguère’ [once, formerly]; ‘lieue’ [league, as a unit of distance]; ‘fourneaux’ [stove, kiln]; and ‘ne... point’ [a negation replaced by ne... pas] at lines 30, 121, 153 and 154, respectively; and</li> <li>Literary tenses such as the preterit (e.g., ‘ressentis’ at line 81) and the imperfect subjunctive (e.g., ‘empêchassent’ at line 111), even in the speech of characters.</li> </ul> <p>The text is punctuated with sarcasm and acerbic exchanges, particularly between Jules, Archibald, uncle Raoul and the priest.</p> <p>As the chapter title indicates, <i>Les Anciens Canadiens</i> presents a romanticized, nostalgic depiction of early French-Canadian life through a thematic focus on family, religion and the land.</p> <p>The novel has been translated into English at least twice.</p>		
<b>Strategy</b>	<p>My goal is to share one of the first literary manifestations of French-Canadian nationalism with university students of French-Canadian literature and Canadian civilization whose French may not be advanced enough to read the source text. I want the translation to read as though it were written in the same era, as I feel contemporary English would be incongruent with the events depicted. My translation will, by contemporary English standards, sound formal and somewhat affected through the use of:</p> <ul style="list-style-type: none"> <li>Words that in contemporary English are archaic, formal or uncommon;</li> </ul>		

<ul style="list-style-type: none"> <li>• <i>justification of translation production of genre for target context</i></li> </ul> <p><b>(200 words max)</b></p>	<ul style="list-style-type: none"> <li>• Nominalisation over verbal structures;</li> <li>• Latinate words over those of Germanic stock;</li> <li>• Passive structures instead of active structures; and</li> <li>• Lengthy sentences that mirror the source text’s use of relative clauses, colons and semi-colons.</li> </ul> <p>It is possible that not all of my readership will know about the consequences for France of the Seven Years’ War. Footnotes will be included to give necessary historical information.</p> <p>There is one Latin sentence in the source text (lines 124-125), as well as one sentence uttered by a British guard in broken French (line 211). In keeping with my goal to render this text accessible to my target audience, I will consider translating these sentences into English.</p>
<p><b>Critical Reflection</b></p> <ul style="list-style-type: none"> <li>• <i>textual analysis</i></li> </ul> <p><b>(200 words max)</b></p>	<p>I was able to use all of elements of my strategy, for example:</p> <ul style="list-style-type: none"> <li>• ‘during your evacuation’ (lines 129, 132 and 134) &gt; ‘as you evacuated (i.e., nominalisation &gt; verbal structure); and</li> <li>• ‘encounter’ (line 88) &gt; ‘meet’ (i.e., Latinate &gt; Germanic).</li> </ul> <p>However, I discovered that rigorous strategy application created too much repetition of form, resulting in a stilted and unreadable translation.</p> <p>I decided not to translate the Latin phrase because I did not want to give the English reader an advantage the French reader does not have. As for the broken French sentence, I felt it would be illogical for an Englishman to speak broken English; therefore, I instead conveyed the same information through indirect speech: i.e., ‘a more approachable and jovial soldier, who was capable of some French, answered one evening that I would hang at seven o’clock in the morning’ (lines 206-208).</p> <p>I did not translate the characters’ names; however, I did change the diminutive of Archibald (‘Arché’ in the source text), to ‘Archie’ in the target text, as the character is British.</p> <p>Though this is a 19<sup>th</sup> century text, I decided to respect present-day conventions and translate ‘sauvages hurons’ [Huron savages] simply as ‘Hurons’ (line 80).</p>
<p><b>Works Cited</b></p> <ul style="list-style-type: none"> <li>• <i>use of sources and reference material</i></li> </ul>	<p>Natural Resources Canada. n.d. ‘Origin of the Names of Canada and its Provinces and Territories ’, &lt;<a href="https://www.nrcan.gc.ca/earth-sciences/geography/origins-canadas-geographical-names/origin-names-canada-and-its-provinces-and-territories/9224">https://www.nrcan.gc.ca/earth-sciences/geography/origins-canadas-geographical-names/origin-names-canada-and-its-provinces-and-territories/9224</a>&gt; [accessed 12 April 2020]</p>

### Source Text

#### *Les Anciens Canadiens: Le foyer domestique*

Il s'était passé des événements bien funestes depuis le jour où, réunis à la table hospitalière du capitaine d'Haberville, les parents et amis de Jules lui faisaient les derniers adieux avant son départ pour la France. Le temps avait fait son œuvre ordinaire de destruction sur les vieillards ; l'ennemi avait porté le fer et le feu dans les demeures des paisibles habitants de la colonie ; la famine avait fait de nombreuses victimes ; la terre avait été abreuvée à grands flots de sang de ses vaillants défenseurs ; le vent de la mer avait englouti un grand nombre d'officiers d'extraction noble, que le sort des combats avait épargnés. Tous les éléments destructeurs s'étaient gorgés du sang des malheureux habitants de la Nouvelle-France. L'avenir était bien sombre surtout pour les gentilshommes déjà ruinés par les dégâts de l'ennemi; pour ceux qui, en déposant l'épée, leur dernière ressource, le dernier soutien de leurs familles, allaient être exposés aux privations les plus cruelles ; pour eux qui voyaient dans l'avenir leurs descendants déclassés, végéter sur la terre qu'avaient illustrée leurs vaillants aïeux.

La cité de Québec, qui semblait braver jadis, sur son rocher, les foudres de l'artillerie et de l'escalade des plus vaillantes cohortes, l'orgueilleuse cité de Québec, encore couverte de décombres, se relevait

### Target Text

#### *Canadians of Old: The Hearth*

1 A string of fateful events had ensued since the day Captain  
2 d'Haberville welcomed friends and relatives around his table for a final  
3 farewell before his departure for France. The old folk had, naturally,  
4 succumbed to the destructive toll of time. Terrorized by the enemy's  
5 wrath, the colony had seen many of her peaceful inhabitants driven to  
6 starvation, her soil drenched with the blood of her gallant defenders;  
7 many officers of noble birth, spared by battle, had perished on wind-  
8 whipped seas. The full fury of destruction had rained down on the ill-  
9 fated colonists of New France. The outlook was indeed quite dismal,  
10 especially for those noblemen already brought to ruin at the hands of  
11 the foe; for those who, having set down their sword, their last hope –  
12 their families' last hope – were to be imperilled by the harshest of  
13 deprivations; and for those whose scorned descendants would  
14 forevermore languish on the lands where their stout-hearted  
15 forefathers had so valiantly toiled.

16  
17  
18 The city of Québec, still lying in rubble, struggled to emerge from the  
19 devastation – this proud city which, from its rocky perch, once seemed  
20 to defy the threat of the most stalwart soldiers and the wrath of their

à peine de ses ruines. Le pavillon britannique flottait triomphant sur sa citadelle altièrè ; et le Canadien qui, par habitude, élevait la vue jusqu'à son sommet, croyant y trouver encore le pavillon fleurdelisé de la vieille France, les reportait aussitôt avec tristesse vers la terre, en répétant, le cœur gros de soupirs, ces paroles touchantes : « Nous reverrons pourtant nos bonnes gens ! »

Il s'était passé depuis quelques années des événements qui devaient certainement navrer le cœur des habitants de ce beau pays, appelé naguère la Nouvelle-France.

Le lecteur retrouvera, sans doute avec plaisir, après tant de désastres, ses anciennes connaissances assistant à une petite fête que donnait M. d'Haberville, brave officier ruiné par la conquête ; sa famille et quelques autres amis faisaient aussi partie de la réunion. Une petite succession, que Jules avait recueillie en France d'un de ses parents péri dans le naufrage de l'*Auguste*, en apportant plus d'aisance dans le ménage, permettait à cette famille d'exercer une hospitalité qui lui était interdite depuis longtemps.

21 artillery. The British flag flew triumphantly from the proud fortress; and  
22 the Canadian who, instinctively, looked to its summit to see the fleur-de-  
23 lys of Mother France, instantly cast his gaze back to the ground, and  
24 with a heavy heart sighed these rousing words: "Our brave people will  
25 yet return! Our brave people will yet return!"

26

27

28 The inhabitants of this great land, which not long ago bore the name  
29 of New France, had indeed endured several years of hardship.

30

31

32 After so much adversity, the reader will likely delight in finding his  
33 former acquaintances gathered at the home of Mr d'Haberville. Left  
34 penniless after the Conquest, this fine officer was now hosting a  
35 celebration for family members and a group of friends. Whilst in France,  
36 Jules had come into a small inheritance from a relative who had  
37 perished with the sinking of the *Auguste*, and it brought some comfort  
38 to the household, allowing the family to entertain in a manner that had  
39 not been possible for some time.

40

41

42

Tous les convives étaient à table, après avoir attendu inutilement Archibald de Locheill dont on ne pouvait expliquer l'absence, lui d'ordinaire si ponctuel en toute occasion.

– Eh bien ! mes chers amis, dit M. d'Haberville au dessert, que pensez-vous des présages qui m'avaient tant attristé il y a dix ans ? Votre opinion d'abord, M. le curé, sur ces avertissements mystérieux que le Ciel semblait m'envoyer ?

– Je pense, répondit le curé, que tous les peuples ont eu ou ont cru avoir leurs présages, dans les temps même les plus reculés. Mais, sans chercher bien loin, dans des temps comparativement modernes, l'histoire romaine fourmille de prodiges et de présages. Les faits les plus insignifiants étaient classés comme bons ou mauvais présages : les augures consultaient le vol des oiseaux, les entrailles des victimes, que sais-je ? Aussi, prétend-on que deux de ces véridiques et saints personnages ne pouvait se regarder sans rire.

– Et vous en concluez ? dit M. d'Haberville.

– J'en conclus, répliqua le curé, qu'il ne faut pas s'y arrêter ; qu'en supposant même qu'il plût au Ciel, dans certaines circonstances

43 Every guest was seated around the table after waiting at length for  
44 Archibald de Locheill, who was normally so punctual and whose absence  
45 thus defied explanation.

46

47 'So, dear friends!', said Mr d'Haberville over dessert. 'What do you  
48 think of those omens that caused me so much grief a decade ago?  
49 Father, let us hear from you first on these mysterious, yet seemingly  
50 Heaven-sent, warnings.'

51

52 'I think that since the dawn of time, all men have received omens, or  
53 believed to have,' was his reply. 'One need not go back very far; in  
54 relatively modern times, Roman history abounded with signs and  
55 omens. People saw harbingers of good or bad in the most trivial things:  
56 oracles saw meaning in the way birds flew, in the innards of victims, and  
57 so on. No wonder it is said that these reliable and venerable eccentrics  
58 could scarcely look at one another without laughing.'

59

60

61 'And what is your conclusion?', asked Mr d'Haberville.

62

63 'My conclusion', answered the priest, 'is that one must go a little  
64 further; that, even if we assume that in certain exceptional

exceptionnelles, de donner quelques signes visibles de l'avenir, ce serait une misère de plus à ajouter à celles déjà innombrables auxquelles la pauvre humanité est exposée. L'homme, naturellement superstitieux, serait dans un état conditionnel d'excitation fébrile insupportable, cent fois pire que le malheur qu'il redouterait sans cesse.

– Eh bien ! dit monsieur d'Haberville, qui, comme tant d'autres ne consultait autrui que pour la forme, je crois, moi, fort de mon expérience, qu'il faut y ajouter foi le plus souvent. Toujours est-il que les présages ne m'ont jamais trompé. Outre ceux dont vous avez été vous-mêmes témoins oculaires, je pourrais en citer encore un grand nombre d'autres.

Je commandais, il y a environ quinze ans, une expédition contre les Iroquois, composée de Canadiens et de sauvages hurons. Nous étions en marche, lorsque je ressentis tout à coup une douleur à la cuisse, comme si un corps dur m'eût frappé ; la douleur fut assez vive pour m'arrêter un instant. J'en fis part à mes guerriers indiens ; ils se regardèrent d'un air inquiet, consultèrent l'horizon, respirèrent l'air à pleine poitrine, en se retournant de tous côtés, comme des chiens de chasse en quête de gibier ; puis, certains qu'il n'y avait pas d'ennemis près de nous, ils se

65 circumstances it were God's will to offer a glimpse of the future, it  
66 would be one more hardship on top of the countless others that poor  
67 mankind must already endure. As a result, man, being innately  
68 superstitious, would find himself in a state of unbearable excitement  
69 and restlessness, a fate a hundred times worse than the misfortune he  
70 would be constantly dreading.'

71

72 'Well then!', said Mr d'Haberville, who, like so many, sought the  
73 opinion of others for the sake of appearances only, 'I, with all my  
74 experience, believe that it is usually a matter of faith. The fact remains  
75 that omens have never let me down. In addition to those which you  
76 have personally witnessed, I could name many others.'

77

78

79 'About fifteen years ago, I was leading an expedition of Canadians  
80 and Hurons against the Iroquois. We were marching along when,  
81 suddenly, I felt a pain in my thigh, as though I had been struck by a hard  
82 object; the pain was sharp enough to bring me to a momentary halt. I  
83 informed my Indian warriors, who cast each other a worried look,  
84 scanned the horizon, drew a deep breath and, like hunting dogs  
85 searching for game, looked all around; then, confident that no enemy  
86 was near, they continued their march. I asked the Huron chief, Petit-

remirent en marche. Je demandai au Petit-Étienne, chef des Hurons, qui paraissait inquiet, s'il craignait quelque surprise : – « Pas que je sache, fit-il, mais à notre première rencontre avec l'ennemi tu seras blessé à la même place où tu as ressenti la douleur. » Je ne fis qu'en rire ; ce qui n'empêcha pas que deux heures après, une balle iroquoise me traversa la cuisse au même endroit, sans, heureusement, fracturer l'os. Non, messieurs, les présages ne m'ont jamais trompé.

– Qu'en pensez-vous, monsieur le chevalier ? dit le curé.

– Je suis d'opinion, fit mon oncle Raoul, que voici le vin du dessert sur la table, et qu'il est urgent de l'attaquer.

– Excellente décision ! s'écria-t-on de toutes parts.

– Le vin est le plus infallible des présages, dit Jules, car il annonce la joie, la franche gaieté, le bonheur, enfin ; et, pour preuve de son infallibilité, voici notre ami de Locheill qui entre dans l'avenue ; je vais aller au-devant de lui.

– Vous voyez, mon cher Arché, dit le capitaine en l'embrassant, que nous vous avons traité sans cérémonie, comme l'enfant de la maison, en

87 Étienne, whose face betrayed his concern, if he feared a surprise of  
88 some kind. “Not that I know”, said he, “but as soon as we encounter the  
89 enemy you will be wounded in the same place you felt the pain.” All I  
90 could do was laugh, which did nothing to shield me from the Iroquois  
91 bullet that, two hours later, pierced my thigh in the same place,  
92 fortunately without breaking the bone. No, gentlemen, omens have  
93 never let me down.'

94

95 'What is your opinion, Squire?', said the priest to the noble.

96

97 'My opinion is that the dessert wine is served, and we should not  
98 keep it waiting', my uncle Raoul countered.

99

100 All enthusiastically agreed that this was indeed an excellent idea.

101

102 'Wine is the most reliable of all omens', said Jules, 'for it brings joy,  
103 merriment and happiness; and if you do not believe in its reliability, then  
104 look at our friend de Locheill coming down the lane. I shall go greet him.'

105

106

107 The captain said to his friend, embracing him, 'You see, dear Archie,  
108 we treated you most casually, like an old family friend, when we sat to

nous mettant à table après une demi-heure d'attente seulement.  
Connaissant votre exactitude militaire, nous avons craint que des affaires indispensables ne vous empêchassent de venir.

– J'aurais bien été peiné que vous m'eussiez traité autrement que comme l'enfant de la maison, reprit Arché. J'avais bien pris mes mesures pour être ici ce matin de bonne heure; mais j'avais compté sans l'agréable savane du Cap-Saint-Ignace. Mon cheval est d'abord tombé dans un pot-à-brai, d'où je ne l'ai retiré, après beaucoup d'efforts, qu'aux dépens de mon harnais, qu'il m'a fallu raccommo-der comme j'ai pu. Une des roues de ma voiture s'est ensuite brisée dans une fondrière ; et j'ai été contraint d'aller chercher du secours à l'habitation la plus proche, distance d'environ une demi-lieue, enfonçant souvent dans la vase jusqu'aux genoux, et mort de fatigue.

– Ah ! mon cher Arché, dit Jules, l'éternel railleur : *quantum mutatus ab illo* ! comme dirait mon cher oncle Raoul, s'il eût pris la parole avant moi, ou comme tu dirais toi-même. Qu'as-tu donc fait de tes grandes jambes dont tu étais jadis si fier dans cette même savane ? ont-elles perdu leur force et leur agilité depuis le 28 avril 1760 ? Tu t'en étais pourtant furieusement servi dans la retraite, comme je te l'avais prédit.

109 dine after a mere thirty-minute wait. Knowing your military precision,  
110 we feared that some critical matter had detained you.'

111

112

113 'I would have been quite upset had you treated me any other way',  
114 replied Archie. 'I had arranged to be here early this morning, but I failed  
115 to account for the charming swampland around Cap-Saint-Ignace. First,  
116 my horse fell in a tar pit; after much effort, I managed to free it with my  
117 harness, which then broke, leaving me to mend it as best I could. Then,  
118 one of the wheels on my carriage broke in a quagmire and I had no  
119 choice but to seek help at the nearest residence, about three miles  
120 away. At times, I was up to my knees in mud and dead tired.'

121

122

123

124 'Oh, dear Archie!', said Jules, ever the jester: '*quantum mutatus ab*  
125 *illo!* as my dear uncle Raoul would have said had he a quicker tongue, or  
126 as you yourself would say. How well did your long legs, once a source of  
127 great pride, serve you in that swampland? Have they grown weaker and  
128 less agile since April 28, 1760<sup>4</sup> when, as I had predicted, they served you  
129 tremendously well during your evacuation?'

---

<sup>4</sup> The Battle of Sainte-Foy, last victory by the French who, nevertheless, failed to take back Quebec City (Groulx 2001: 53).

– Il est vrai, répliqua de Locheill en riant aux éclats, qu’elles ne me firent pas défaut dans la retraite de 1760, comme tu l’appelles par égard pour ma modestie ; mais, mon cher Jules, tu dois aussi avoir eu à te louer des tiennes, toutes courtes qu’elles sont, dans la retraite de 1759. Une politesse se rend par une autre, comme tu sais ; toujours par égard pour la modestie du soldat.

– Vous n’y êtes pas, mon cher, il y a erreur dans les rôles. Une égratignure, que j’avais reçue d’une balle anglaise qui m’avait effleuré les côtes, ralentissait considérablement mon pas de retraite, lorsqu’un grenadier, qui m’avait pris en affection singulière (je ne sais pourquoi), me jeta sur son épaule sans plus de respect pour son officier que s’il eût été un havresac, et toujours courant, me déposa dans l’enceinte même des murs de Québec. Il était temps : le brutal, dans son zèle m’avait transporté la tête pendante sur ses chiens de reins, comme un veau qu’on mène à la boucherie, en sorte que j’étais suffoqué lorsqu’il se déchargea de son fardeau. Crois-tu que le coquin eut l’audace, à quelque temps de là, de me demander un pourboire pour lui et ses amis, charmés de voir leur petit grenadier encore une fois sur ses jambes, et que je fus assez sot pour le régaler lui et ses compagnons! Je n’ai jamais pu

130

131

132

133

134

135

136

137

138

139

140

141

142

143

144

145

146

147

148

149

150

‘It is true’, de Locheill retorted with a hearty laugh, ‘that my legs did not fail me during the evacuation of 1760, as you say to save me from insult; but, my dear Jules, you must have applauded your own legs, as short as they are, during the evacuation of 1759<sup>5</sup>. As you know, one polite turn deserves another, this time to save *you* from insult.’

‘Not quite, dear friend; events did not unfold as you think. After an English bullet had grazed my ribs, causing me to retreat more slowly, a grenadier, who had developed a certain fondness for me (why, I do not know), threw me over his shoulder with all the respect due a haversack and, still galloping along, set me down within the city walls. And not a minute too soon: the brute, in his haste, had carried me head down around his damned waist, like a lamb being led to slaughter, such that when he set me down, I could hardly breathe. Can you believe that, sometime later, the scoundrel was bold enough to ask me for drinking money for him and his friends, who were thrilled to see their little grenadier once again on his feet, and that I was foolish enough to acquiesce! I have never been able to harbour a grudge against anyone’, added Jules with a serious tone. ‘But your piping-hot dinner is now

<sup>5</sup> The Battle of the Plains of Abraham, prior to the Battle of Sainte-Foy, where the British seized Quebec City (Igartua 2010: 566-567).

conserver rancune à personne, ajouta Jules avec un grand sérieux. Mais voici ton dîner tout fumant, que ton amie Lisette avait gardé sur ses fourneaux ; il est vrai que pour l'anxiété que tu nous as causée (car la fête n'aurait point été complète sans toi), tu mériterais de prendre ton repas sur le billot ; mais amnistie pour le présent, et à table. Voici José qui t'apporte le coup d'appétit en usage chez toutes les nations civilisées : il est si charmé de te voir, le vieux, qu'il montre ses dents d'une oreille à l'autre. Je t'assure qu'il n'est pas manchot quand il s'agit d'offrir un coup à ses amis, et encore moins, comme son défunt père, quand il faut l'avaler lui-même.

– Notre jeune maître, répondit José en mettant sous son bras l'assiette vide, pour serrer la main que lui présentait Arché, a toujours le petit mot pour rire ; mais M. de Locheill sait bien que s'il ne me restait qu'un verre d'eau-de-vie, je le lui offrirais de grand cœur, plutôt que de le boire moi-même. Quant à mon pauvre défunt père, c'était un homme rangé : tant de coups par jour et rien de plus. Je ne parle pas des noces et des festins : il savait vivre avec le monde et faisait des petites échappées de temps en temps, le digne homme ! Tout ce que je puis dire, c'est qu'il ne recevait pas ses amis la bouteille sous la table.

151 served, prepared and kept warm by your friend, Lisette. While you  
152 deserve to eat your meal sitting on a log for all the worry you caused us  
153 (for the celebration would not have been complete without you), let us  
154 call a truce and come to the table. And here comes José to whet your  
155 appetite in a manner that is customary in all civilized nations: the old  
156 man is grinning from ear to ear such is his delight to see you. I assure  
157 you that he is very skilled when it comes to pouring a drink for his  
158 friends and, like his late father, even more so when he gets to drink  
159 himself.'

160

161

162 'Our young master', José replied as he tucked the empty plate under  
163 his arm in order to shake Archie's extended hand, 'is always good for a  
164 laugh; but Mr de Locheill knows full well that I would wholeheartedly  
165 give him my last drop of whisky rather than drink it myself. As for my  
166 poor departed father, he was a level-headed man: just a couple of snorts  
167 a day and nothing more. Now, I am not counting weddings and feasts:  
168 the good old man knew how to get on with others and let loose now and  
169 then! All I can say is that he did not hide the bottle in the cupboard  
170 when his friends paid a visit.'

171

172

Goldsmith, dans son petit chef-d'œuvre *The Vicar of Wakefield*, fait dire au bon curé : I can't say whether we had more wit amongst us as than usual ; but I am certain we had more laughing, which answered the end as well. « Je ne sais si nous eûmes plus d'esprit que de coutume ; mais nous rîmes davantage, ce qui revient au même. » On peut en dire autant des convives à cette réunion, où régna cette bonne gaieté française qui disparaît, hélas ! graduellement « dans ces jours dégénérés », comme dirait Homère.

– Mon cher voisin, dit M. d'Haberville au capitaine des Écors, si ta petite déconvenue avec le général Murray ne t'a pas coupé le sifflet pour toujours, donne le bon exemple en nous chantant une chanson.

– Mais, en effet, répliqua Arché, j'ai entendu dire que vous aviez eu beaucoup de peine à vous retirer des griffes de notre bourreau de général, mais j'en ignore les détails.

– Quand j'y pense, mon ami, dit M. des Écors, j'éprouve dans la région des bronches une certaine sensation qui m'étrangle. Je n'ai pourtant pas lieu de trop me plaindre, car le général fit les choses en conscience à mon égard : au lieu de commencer par me faire pendre, il en vint à la juste conclusion, qu'il était plus régulier de faire d'abord le

173 'Goldsmith, in his masterpiece *The Vicar of Wakefield*, has these  
174 words for the good priest: "I can't say whether we had more wit  
175 amongst us as than usual; but I am certain we had more laughing, which  
176 answered the end as well." The same can be said of the present  
177 company, where old-fashioned French cheer has prevailed, despite its  
178 regrettable and gradual disappearance "in these corrupt times", as  
179 Homer would say.'

180

181

182 'My dear neighbour', said Mr d'Haberville to Captain des Écors, 'if  
183 your little misadventure with General Murray has not left you  
184 permanently speechless, lead us into song.'

185

186 'Speaking of whom', replied Archie, 'I heard that you had had a great  
187 deal of difficulty escaping the clutches of our very strict General, the  
188 details of which I do not know.'

189

190 'When I think about it, my friend', said Mr des Écors, 'I feel as though  
191 I cannot breathe. Yet, I have no reason to complain so, as the General  
192 acted in my best interest: instead of sending me to the gallows straight  
193 away, he rightly concluded that it was fairer to let the accused first stand  
194 trial, and to put him to death only after his conviction. Trial after

procès à l'accusé, et de le mettre à mort que sur conviction. Le sort du malheureux meunier Nadeau, dont je partageais la prison, accusé du même crime d'avoir fourni des vivres à l'armée française, et dont il ne fit le procès qu'après l'avoir fait exécuter; la triste fin de cet homme respectable, dont il reconnut trop tard l'innocence, lui donna, je crois, à réfléchir qu'il serait plus régulier de commencer par me mettre en jugement que de me faire pendre au préalable : mesure dont je me suis très bien trouvé, et que je conseille à tous les gouverneurs présents et futurs d'adopter, comme règle de conduite dans les mêmes circonstances. J'ai passé de bien tristes moments pendant ma captivité : toute communication au dehors m'était interdite ; je n'avais aucun moyen de me renseigner sur le sort qui m'était réservé. Je demandais chaque jour, à la sentinelle qui se promenait sous mes fenêtres, s'il y avait quelques nouvelles ; et je n'en recevais ordinairement pour toute réponse qu'un g...m des plus francs. À la fin, un soldat plus accostable et d'humeur joviale, qui baragouinait un peu le français, me répondit un soir : « Vous pendar sept heures matingue. » Tout défectueux que fût ce langage, il m'était facile de comprendre que je devais être pendu à sept heures du matin, sans connaître, néanmoins, le jour fixé pour mon exécution. Mon avenir était bien sombre : j'avais vu pendant trois mortels jours le corps de l'infortuné Nadeau, suspendu aux vergues de

195 execution was the fate of poor Nadeau, a miller with whom I shared  
196 both a prison cell and the accusation of provisioning the French army. I  
197 believe that Nadeau's sad end led the General, who recognized his  
198 innocence but too late, to consider that it would be fairer to put me on  
199 trial than to hang me first: a measure that favoured me and which I  
200 would advise all current and future governors to adopt as a rule of  
201 procedure in the same circumstances. I spent many a sad moment  
202 during my captivity: I was denied all communication with the outside  
203 world; I had no means by which to learn about the fate that awaited me.  
204 Each day, I asked the sentry who paced under my window if there were  
205 any news; and usually the only answer I got was a very earnest  
206 *goddamn...* Eventually, a more approachable and jovial soldier, who was  
207 capable of some French, answered one evening that I would hang at  
208 seven o'clock in the morning. As flawed as his language was, I had little  
209 difficulty understanding my fate without knowing, however, the  
210 morning that had been chosen for my execution. My future was quite  
211 bleak: for three bloody days I was forced to look at poor Nadeau's body  
212 blowing in the wind as it dangled from his windmill blade; each morning  
213 I expected to replace him on those makeshift gallows.'  
214  
215  
216

son moulin à vent et le jouet de la tempête ; je m’attendais chaque matin à le remplacer sur ce gibet d’une nouvelle invention.

– Mais c’est infâme, s’écria Arché ; et cet homme était innocent !

– C’est ce qui fut démontré jusqu’à l’évidence, repartit M. des Écors, par l’enquête qui eut lieu après l’exécution. Je dois ajouter que le général Murray parut se repentir amèrement du meurtre qu’il avait commis dans un mouvement de colère : il combla la famille Nadeau de bienfaits, adopta les deux jeunes orphelins dont il avait fait mourir le père, et les emmena avec lui en Angleterre. Pauvre Nadeau !

Et toute la société répéta en soupirant :

– Pauvre Nadeau !

– Hélas ! dit le capitaine des Écors philosophiquement, s’il fallait nous apitoyer sur le sort de tous ceux qui ont perdu la vie par... Mais laissons ce pénible sujet.

[...]

217

218

219

220

221

222

223

224

225

226

227

228

229

230

231

232

233

234

235

236

‘How despicable!’, cried Archie. ‘And that man was innocent!’

Mr des Écors went on, ‘That’s the truth that came out during the inquiry that took place after his execution. I must add that General Murray appeared to regret quite bitterly the murder he had committed in a fit of rage: he spoiled the Nadeau family with goodness, adopted the two young orphans whose father he had put to death, and took them away to England. Poor Nadeau!’

And the entire company sighed in unison: ‘Poor Nadeau!’

‘Alas!’, said Captain des Écors philosophically, ‘If we had to feel sorry for all those who lost their lives from... please, let us do move on to a more pleasant subject.’

[...]

## **Bibliography**

Groulx, Patrice. 2001. 'La commémoration de la bataille de Sainte-Foy. Du discours de la loyauté à la « fusion des races »', *Revue d'histoire de l'Amérique française*, 55:1, pp. 45–83

Igartua, José. 2010. 'Review of Yves Tremblay, *Plaines d'Abraham. Essai sur l'égo-mémoire des Québécois*', *Recherches sociographiques*, 51:3, pp. 566–568

<b>Student Number</b>	19331221	<b>Text Number</b>	3
-----------------------	----------	--------------------	---

<b>Source Text</b>		<b>Target Text</b>	
<b>Title</b>	<i>The Anti-Confederation Song</i>	<b>Title</b>	<i>Chanson anticonfédération</i>
<b>Year Published</b>	Composed 1869 (first publication 1940)		
<b>Author</b>	Unknown		
<b>Language</b>	English	<b>Language</b>	French
<b>Word Count</b>	184	<b>Word Count</b>	139
<b>Description of Source Text</b>	<p>According to Fowke (2010), <i>The Anti-Confederation Song</i> appeared around the time of Newfoundland's 1869 general election, of which a key debate was whether to join Canada or remain a self-governing British colony.</p> <p>However, the song was not published until 1940 (Ibid), at a time when the Confederation debate began to rage again: in 1948, Newfoundland would, by a narrow margin, decide to join Canada the following year (Fitzgerald 1993: 118-119).</p> <p>The song captures anti-Confederation attitudes, warning the audience to resist the 'Canadian wolf' (line 9) and avoid a fate of eternal ransom. It starts by calling its audience to action ('Ye brave Newfoundlanders') and goes on to evoke the Canadian 'stranger' (line 7) through seven uses of 'they/them'. It also stirs emotions through nostalgic references (e.g., 'Britain' and 'fathers' at lines 8 and 21, respectively) and praise (e.g., 'bold' and 'native' at lines 2 and 6, respectively).</p> <p>Although written in standard English, the song does contain uncommon or archaic terms (e.g., 'strand' and 'homespun' at lines 7 and 14, respectively). Each verse has between ten and twelve syllables and the rhyme scheme is AABB.</p> <p>I was unable to find a previous French translation of this song.</p>		
<b>Strategy</b>	<p>I am writing this poem primarily for separatists among Québec's literary elite and artistic community and my goal is to demonstrate that problems with Canadian identity are not unique to that province. My secondary audience is Newfoundland's Francophone community on the Port-au-Port peninsula, as that population was primarily made up of unilingual French speakers at the time this song appeared (Barter 1986: vi).</p> <p>Preserving the overall message is my main goal; therefore, I will not attempt a word-for-word translation at the verse level, but rather a theme-based translation at the stanza level.</p> <p>I wish to maintain the song's rhyme scheme and the number of syllables per verse. However, French versification rules may be problematic as, under certain conditions, there is a requirement to pronounce the word-final schwa in the</p>		

	<p>diction of poetry (Rialland 1986: 190), thus creating additional syllables. Therefore, where necessary, I will use creative approaches, such as an exclamation point to capture the emotion of a word or phrase (e.g., ‘hurrah’ at line 6), to keep the number of syllables in check.</p> <p>I will use standard French in my translation, but uncommon, dialectal or archaic terms may be necessary to lend a mid-19<sup>th</sup> century flavour to the translation.</p>
<p><b>Critical Reflection</b></p> <ul style="list-style-type: none"> <li>• <i>textual analysis</i></li> </ul> <p><b>(200 words max)</b></p>	<p>I was able to preserve the rhyme scheme and the 10-12 syllables-per-verse range of the source text.</p> <p>As my main goal is to preserve the song’s message, I chose not to include ‘Britain’ in the translation to avoid alienating or offending some members of my audience. I used several words of a sentimental or nostalgic nature: e.g., ‘aïeux’ [ancestors], ‘île-patrie’ [island homeland] and ‘orgueil’ [pride] at lines 3, 6 and 13, respectively. However, I was unable to include as many dialectal words as I would have liked. The only one I used was ‘hardes’ (line 11), a word for ‘clothes’ that is considered regional in France (Dictionnaire Larousse) but that is still used in Newfoundland (Cormier 2014: 7) and is known in Québec (Office québécois de la langue française 2001).</p> <p>Identical rhyming is a ‘rhyme in which the syllable onsets preceding the accented vowels are identical’ (Wagner and McCurdy 2010: 166). Though it is frowned upon in English, the fact that it is ‘considered satisfactory and even artistic in French poetry’ (Ibid: 167) helped me to respect the rhyme scheme and preserve the meaning. Examples include: ‘rien’ / ‘prolétariens’ (lines 11 and 12); and ‘fardeau’ / ‘bardot’ (line 16 and 17).</p>
<p><b>Works Cited</b></p> <ul style="list-style-type: none"> <li>• <i>use of sources and reference material</i></li> </ul>	<p>Barter, Mary Geraldine. 1986. ‘A Linguistic Description of the French Spoken on the Port au Port Peninsula of Western Newfoundland’ (unpublished master’s dissertation, Memorial University of Newfoundland)</p> <p>Cormier, Marcella. 2014. ‘Petit lexique de mots franco-terre-neuviens’, <i>Le Gaboteur</i>, 28 April, p. 7</p> <p>Dictionnaire Larousse. n.d. ‘Hardes’, &lt;<a href="https://www.larousse.fr/dictionnaires/francais/hardes/39076?q=hardes#38996">https://www.larousse.fr/dictionnaires/francais/hardes/39076?q=hardes#38996</a>&gt; [accessed 6 April 2020]</p> <p>Fitzgerald, John. 1993. ‘Newfoundland Politics and Confederation Revisited’, <i>Newfoundland Studies</i>, 9:1, pp. 103-124</p> <p>Fowke, Edith. 2010. ‘The Anti-Confederation Song’, <i>The Canadian Encyclopedia</i>, &lt;<a href="https://thecanadianencyclopedia.ca/en/article/quotthe-anti-confederation-songquot-emc">https://thecanadianencyclopedia.ca/en/article/quotthe-anti-confederation-songquot-emc</a>&gt; [accessed 8 February 2020]</p>

	<p>Office québécois de la langue française. 2001. 'Hardes : fiche terminologique', &lt;<a href="http://gdt.oqlf.gouv.qc.ca/ficheOqlf.aspx?Id_Fiche=8872084%3e">http://gdt.oqlf.gouv.qc.ca/ficheOqlf.aspx?Id_Fiche=8872084%3e</a>&gt; [accessed 6 April 2020]</p> <p>Rialland, Annie. 1986. 'Schwa et syllabes en français', in <i>Studies in Compensatory Lengthening</i>, ed. by Leo Wetzels and Engin Sezer (Dordrecht and Riverton: Foris Publications) pp. 187-226</p> <p>Wagner, Michael and Katherine McCurdy. 2010. 'Poetic Rhyme Reflects Cross-Linguistic Differences in Information Structure', <i>Cognition</i>, 117:2, pp. 166-175</p>
--	--

## Source Text

### *The Anti-Confederation Song*

Ye brave Newfoundlanders who plough the salt sea,  
With hearts like the Eagle so bold and so free,  
If Confederation will carry the day.  
The time is at hand when we'll have to say.

Men, hurrah for our own native Isle, Newfoundland,  
Not a stranger shall hold one inch of its strand;  
Her face turns to Britain, her back to the Gulf,  
Come near at your peril, Canadian Wolf!

Cheap tea and molasses they say they will give,  
All taxes taken off that the poor man may live;  
Cheap nails and cheap lumber, our coffins to make,  
And homespun to mend our old clothes when they break.

If they take off all taxes, how then will they meet  
The heavy expenses on army and fleet?  
Just give them the chance to get into the scrap,  
They'll show you the trick with pen, ink and red tape.

## Target Text

### *Chanson anticonfédération*

1 Chers Terre-Neuviens, braves gens maritimes,  
2 À l'heure suprême, que nos cœurs s'expriment.  
3 Nos aïeux nous confient leur libre nation,  
4 Qui sombrera sous la Confédération.

5  
6 Elle nous appartient, notre île-patrie !  
7 Protégeons-nous de la vilaine barbarie  
8 Du loup canadien qui viendra nous narguer,  
9 Et tirer profit de nos biens escroqués !

10  
11 Hardes, mélasse, thé – on aura tout pour rien,  
12 Sauf la rançon de nos besoins prolétariens.  
13 Chers compatriotes, nourrissons notre orgueil,  
14 Car ils nous revendront le bois de nos cercueils.

15  
16 On parle d'alléger notre injuste fardeau.  
17 Pour qui nous prennent-ils – leur stupide bardot ?  
18 Argent canadien, il faut bien s'en méfier;  
19 Le prix est un peuple à jamais endeuillé.  
20

Would you barter the right that your fathers have won?

Your freedom transmitted from father to son?

For a few thousand dollars Canadian gold

Don't let it be said that our birth right was sold.

21

22

23

24

Le legs de nos ancêtres n'est pas à troquer,

Non plus nos valeurs et libertés menacées.

Vaines promesses, que vite elles s'évaporent

Quand il faudra payer santé et transport.

<b>Student Number</b>	19331221	<b>Text Number</b>	4
-----------------------	----------	--------------------	---

**Source Text**

**Target Text**

<b>Title</b>	<i>Les Plouffe (Extraits des chapitres II et III de la Deuxième Partie : Printemps 1939)</i>	<b>Title</b>	<i>The Plouffe Family (Excerpts from Chapters 2 and 3 of Part Two: Spring 1939)</i>
<b>Year Published</b>	1948		
<b>Author</b>	Roger Lemelin		
<b>Language</b>	French	<b>Language</b>	English
<b>Word Count</b>	1,120	<b>Word Count</b>	1,235

<p><b>Description of Source Text</b></p> <ul style="list-style-type: none"> <li>• <i>understanding of source text</i></li> <li>• <i>knowledge of genre within source contexts</i></li> <li>• <i>situation of source text familiarity with the formal features of a text (language variation(s), register, dialect)</i></li> </ul> <p><b>(200 words max)</b></p>	<p>The 1930s and 1940s saw the appearance of a new genre of Québec literature, the <i>roman urbain</i> [urban novel], even if the focus was initially on the bourgeoisie (Décarie 2016: 22-23). Lemelin was one of the first writers to describe the urban working class (Ibid: 28). This shift in setting signalled a departure from the ‘roman du terroir’ [regional novel] and its idealized focus on the happiness and prosperity that only rural values can ensure (Boivin 2006: 32).</p> <p><i>Les Plouffe</i> deals with themes such as Americanization, Quebec’s relationship with English Canada (as seen in the act of throwing a baseball at the King in the chosen text), changes in morality and the hegemony of the Church. It would inspire a film and two television serials in Québec (Tierney 1980: 2).</p> <p><i>Les Plouffe</i> is written in standard French but does contain subtle examples of the Québec vernacular:</p> <ul style="list-style-type: none"> <li>• Elision of the vowel in the pronoun ‘tu’ [you] before a vowel (line 88);</li> <li>• Phraseological anglicisms: e.g., ‘Laissez-le aller’ for ‘Lâchez-le’ [Let him go] (line 121);</li> <li>• Archaisms/regionalisms: e.g., addition of ‘autres’ [others] to ‘nous’ and ‘vous’ [we/us and you] (line 70).</li> </ul> <p>I was able to find one previous English translation of <i>Les Plouffe</i>.</p>
---	--

<p><b>Strategy</b></p> <ul style="list-style-type: none"> <li>• <i>identification of translation problems</i></li> <li>• <i>knowledge of genre within target context and situation of target text</i></li> </ul>	<p>My translation is for Anglophone Members of the Canadian Parliament (MPs). I wish to suggest that Canada’s status as a Constitutional Monarchy exacerbates divisions which have historically played out along English/French lines, but now tend to manifest themselves in terms of the relationship with Indigenous peoples.</p> <p>As my goal is to <i>appeal</i> to MPs, I will emphasize imagery over action. This may put me at odds with the source text: while the source text relies on lengthy image-rich sentences to describe the crowd waiting for the King and Queen, it</p>
--	--

<ul style="list-style-type: none"> <li>• <i>justification of translation production of genre for target context</i> <b>(200 words max)</b></li> </ul>	<p>uses shorter, choppy sentences to describe Guillaume throwing the baseball; by contrast, I want the reader to linger on this image and will therefore combine some of these shorter sentences in my translation. Overall, I aim to recreate and enhance the imagery of the source text by employing the same rhetorical devices and figures of speech (such as metaphors), as well as by adding my own.</p> <p>Because the use of vernacular in the selected excerpt is minimal, I will not attempt to overtly replicate it in English; instead, I will translate the text into standard English. I will use footnotes to explain references that MPs may not readily understand.</p>
<p><b>Critical Reflection</b></p> <ul style="list-style-type: none"> <li>• <i>textual analysis</i> <b>(200 words max)</b></li> </ul>	<p>I was generally able to reproduce the source text’s imagery and introduce some of my own. For example, I placed more weight on the verb to arrive at ‘bubbled up’ (line 92), which combines the adjective ‘effervescent’ with the verb ‘monta’ [rose]. I also translated ‘murmure’ as ‘buzz’ instead of the more obvious ‘murmur’ or ‘whisper’ to create onomatopoeic and alliterative effect: ‘A buzz bubbled up from the sidewalks’ (lines 91-92).</p> <p>In at least once case, French syntax posed a problem for me. In the source text, it is after Guillaume throws the baseball that the reader learns that the catcher was crouching on the other side of the street. The syntax of possession in French allows this: ‘dans la moufle du receveur accroupi de l’autre côté de la rue’ (lines 109-110). However, in English, placing the position of the catcher here would have created an unnatural structure (i.e., ‘in the mitt of the catcher who...’). I therefore moved the information about the catcher’s position to an earlier place in the text where Guillaume signals to his catcher (lines 99-100). In this case, the decision also serves my goal of focusing on the image through longer sentences.</p>
<p><b>Works Cited</b></p> <ul style="list-style-type: none"> <li>• <i>use of sources and reference material</i></li> </ul>	<p>Boivin, Aurélien. 2006. ‘Le roman du terroir’, <i>Québec français</i>, 143 (Autumn), pp. 32–37</p> <p>Décarie, David. 2016. ‘L’évolution du roman urbain (1934-1945) : Du roman bourgeois au roman du peuple’, <i>Voix et Images</i>, 41:2 (122), pp. 20-33</p> <p>Tierney, David. 1980. ‘Les Plouffe’, <i>Cinema Canada</i>, December, pp. 2-3</p>

### Source Text

#### *Les Plouffe*

Le cortège royal allait arriver dans quelques minutes. Un murmure de foule cérémonieuse qui attend de la grande visite endimanchait l'atmosphère déjà parée par la magnificence de la légende impériale. On verrait des couronnes, des sceptres, un défilé d'une envergure qui défie l'imagination. Des gerbes de tête, engorgées dans les fenêtres, se tournaient vers l'horizon. Les maisons favorisées de balcons tendaient à la parade des plats de badauds sagement réjouis. Quelques cyclistes audacieux, qui avaient faufilé des banderoles de papier crêpé bleu blanc rouge entre les rais de leurs roues, zigzaguaient sur l'asphalte de la rue devenue un interminable tapis de cérémonie aux yeux des spectateurs impatients.

Les Canadiens français ne sont pas tous comme M. Plouffe, anglophobes ou farouchement nationalistes. En temps d'élection, cependant, il leur plaît qu'on attaque les Anglais sur la tribune, parce que c'est la tradition politique et qu'en rouspétant contre les anciens conquérants, ils se sentent des fiers-à-bras qui ont la réputation de ne pas se laisser marcher sur les pieds. Mais vienne une belle parade, 1760 n'existe plus, et hurra pour la procession. Élevés dans une province où

### Target Text

#### *The Plouffe Family*

1 The royal procession would be arriving in just a few minutes. A hush  
2 fell over the crowd, which had risen to the splendor of the occasion by  
3 donning its Sunday best to greet the legendary figures of imperialism.  
4 There would be crowns, sceptres and a parade to end all parades. Heads  
5 sprouted up in windows, competing for a view of the horizon, and the  
6 balconies of those houses fortunate enough to have one resembled  
7 trays serving up quietly enthusiastic onlookers. A few brave cyclists with  
8 blue, white and red streamers woven through their spokes zigzagged  
9 through the street, which by now resembled an endless red carpet lined  
10 with impatient spectators.

11  
12  
13 French Canadians are not all anti-English and fiercely nationalist like  
14 Mr. Plouffe. Yet, when there's an election on, as a matter of political  
15 tradition they love to play the part of bully and take on any Anglo who  
16 appears in public, as if complaining about their former conquerors sent a  
17 message they were not to be pushed around. But when there's a  
18 parade, it's as though 1760<sup>6</sup> never happened. Raised in a province  
19 where small fortunes are spent on pomp and ceremony, they are easily

---

<sup>6</sup> A reference to the Battle of Sainte-Foy during the Seven Years' War, when the British prevented the French from taking back Québec City (Groulx 2001: 53).

l'on dépense des sommes folles pour la pompe et le décorum, il n'est rien qui les charme plus que les cirques et les confetti. Romains par le cœur, Normands par la tête, ils ont tout pour déconcerter les étrangers qui veulent les comprendre. Ils sont à la fois Français et Américains, ils sont simples et compliqués, ça leur fait plaisir et, l'œil ouvert, ils se laissent emporter dans les cercles vicieux avec un sourire malin.

Un jeune homme, cartable à la main, fit soudain irruption dans la rue Montmagny. C'était Denis Boucher. Élégamment vêtu, la figure préoccupée, il avait l'air du jeune reporter qui regarde distraitemment les choses et les gens comme des cobayes. À brûle-pourpoint il demanda au groupe de badauds qu'il avait percé :

– Il n'arrive donc pas, ce pantin royal ?

Il n'écoula pas la réponse. Depuis un an, Denis Boucher avait évolué. Parti, alors que son adolescence flottait à la dérive, sans carrière à espérer, d'un internationalisme dans lequel sa province jouait le rôle du pittoresque, il avait, depuis qu'il était devenu secrétaire d'une section de la Saint-Jean-Baptiste, vogué vers l'îlot même qu'il avait fui alors qu'il était encore une épave : le nationalisme étroit. Autant il avait méprisé

20 seduced by circuses and confetti. With Roman blood but Norman brains,  
21 they easily confound any foreigner who tries to understand them<sup>7</sup>. They  
22 are happy to be both French and American, simple and complicated, and  
23 with a knowing, mischievous grin they easily get caught up in vicious  
24 circles.

25

26

27 A young man suddenly appeared on Montmagny Street, briefcase in  
28 hand. He resembled the type of young reporter who looks at things with  
29 indifference but regards people as guinea pigs. Having broken through a  
30 crowd of onlookers, he asked point blank, 'Is this royal puppet show  
31 ever going to start?'

32

33

34

35 But he didn't stick around for the answer. Denis Boucher had  
36 changed over the past year. As an aimless teenager, drifting with no  
37 prospects, he accepted a brand of internationalism where Quebec  
38 played the role of quaint province. Now, since becoming secretary to a  
39 chapter of a nationalist group, he had, like the shipwreck he used to be,  
40 washed back up on the shores of the very island he had chosen to desert

---

<sup>7</sup> Lemelin is referring to the mixed Latin and Germanic ancestry of many French Canadians by virtue of their places of origin in France.

l'esprit de clocher et admiré le reste du monde, autant, maintenant qu'il avait le pied à l'étrier, il portait aux nues sa paroisse et sa ville natales et considérait le reste de l'univers comme du menu fretin. Son métier lui avait permis de rencontrer des jeunes intellectuels qui publiaient un journal patriotique à tendances fascistes : *Le Nationaliste*. Ils avaient accueilli sa fougue à bras ouverts, et Denis, flatté d'être ainsi reçu par des universitaires, s'était emparé de leur étendard. Dans leurs parolotes et dans leur journal, ces jeunes gens réglait les questions économiques, sociales et politiques en les supprimant, en arrachant la province de Québec à la Confédération et en la plantant dans le plus borné des corporatismes. Aussi Denis, fatigué du ton mielleux que le rédacteur en chef de *L'Action Chrétienne* imposait à ses reportages, collaborait-il sous un pseudonyme au *Nationaliste*, par des articles virulents.

[...]

Vous avez entendu parler des affiches de l'Armée Républicaine Irlandaise qu'on a trouvées un peu partout dans la ville ? C'est nous autres, la gang du journal. L'autorité a la frousse, et on rigole. Vous savez que sur le passage des souverains, il est défendu aux spectateurs de lancer des bouquets de fleurs ou de tenir une caméra. Ils ont peur des

41 – that of national chauvinism. With his foot in the door, his admiration  
42 for the world beyond and contempt for parochialism were gone. Now,  
43 he extolled the virtues of native town and parish and the rest of the  
44 world no longer mattered. Through his work, he had begun to frequent  
45 young intellectuals who published *Le Nationaliste*, a patriotic newspaper  
46 with fascist leanings. They had welcomed his passion with open arms.  
47 Flattered to be keeping academic company, Denis quickly took up their  
48 cause. In their private conversations just as in their newspaper, their  
49 solution to all economic, social and political problems was to ignore  
50 them – all Quebec had to do was haul itself out of the Canadian  
51 Confederation and adopt the blindest form of corporate thinking. No  
52 wonder Denis, who had grown tired of the saccharine tone his editor at  
53 *L'Action Chrétienne* imposed on his articles, had begun to anonymously  
54 pen venomous reports for *Le Nationaliste*.

55

56 [...]

57

58 'Did you hear about those Irish Republican Army posters that have  
59 been popping up all over town? That's my newspaper crowd. The  
60 authorities are panicking and we're laughing. Did you know that when  
61 the monarchs pass by, spectators are not allowed to throw flowers or  
62 have cameras in their hands? They are afraid of bombs, like Hitler. And

bombes, comme Hitler. Et la limousine royale aura des vitres à l'épreuve des balles. C'est tordant. Voyez-vous Napoléon ou Guillaume lancer une bombe ?

Théophile, bouche bée, contemplait le jeune reporter avec admiration.

– C'est vous autres qui avez fait ça, c'est vous autres ! Vous êtes bons.

Denis riait aux éclats et se tapait les cuisses.

– Avez-vous vu l'article d'un journal londonien disant que les gens de Saint-Sauveur, pour se moquer de la Couronne britannique, mettaient le Union Jack à l'envers et le faisaient flotter au milieu d'innombrables emblèmes religieux incompatibles avec la religion du roi ?

– Et les as-tu vus au journal ? exulta le père Plouffe. Ça proteste à grands cris que c'est faux, qu'on est des sujets soumis, qu'on aime le roi comme un père ! Pouah !

[...]

63 the royal limo is even going to have bulletproof windows. Hilarious. Can  
64 you imagine Napoléon or Guillaume throwing a bomb?'

65

66

67 Speechless, Théophile gazed at the young reporter with admiration.

68 'That was you guys? God you're good!'

69

70

71

72 Denis erupted into uncontrolled laughter. 'Did you see the article in  
73 the English newspaper about the people in Saint-Sauveur who flew the  
74 Union Jack backwards to poke fun at the monarchy? They flew it in the  
75 middle of all these symbols that went against the King's religion.'

76

77

78

79 'And did you see how they covered that in the newspaper?', Mr.

80 Plouffe gloated. 'They loudly protested that it was all made up, saying

81 we're loyal subjects who love the King like our own father. As if!'

82

83 [...]

84

Dans son va-et-vient nerveux, Denis se heurta à Guillaume qui, immobile, tournait solennellement une balle de baseball dans ses doigts.

– T’es pas sur la galerie, toi ? Fais attention que la police montée te prenne pour un anarchiste ! Si tu es vu avec une balle dans les mains...

Guillaume n’eut pas le temps d’entendre tout au long ce sage conseil. Un murmure effervescent monta des trottoirs et les façades des maisons parurent se tourner vers l’horizon avec les têtes.

– V’là le roi ! V’là le roi ! chuchotait-on.

[...]

Guillaume, de son poste, fit un signe à son receveur et banda ses muscles. Les chevaux défilaient en caracolant. L’automobile était à vingt pieds de Guillaume. Il leva lentement le bras. La reine, qui semblait exténuée de sourire à une foule silencieuse, parut soulagée par le chant des enfants. Puis le nez de la limousine entra dans le champ de vision du lanceur.

– Han !

85 As he nervously paced, Denis bumped into Guillaume, who was  
86 solemnly rolling a baseball through his fingers but was otherwise  
87 motionless. ‘Why aren’t you on the balcony? Be careful the Mounties  
88 don’t mistake you for an anarchist! If they catch you with a ball in your  
89 hand...’

90  
91 Guillaume did not have time to hear his advice to the end. A buzz  
92 bubbled up from the sidewalks and it seemed as though the houses  
93 themselves, like the onlookers, turned toward the horizon.

94  
95 ‘There’s the king, there’s the king!’ peopled whispered.

96  
97 [...]

98  
99 From his station, Guillaume, muscles tensed, signalled to his catcher  
100 who was crouching on the other side of the street. The horses pranced  
101 by and, then, when the car was only about 20 feet away, Guillaume  
102 slowly cocked his arm. The Queen, looking exhausted from smiling to a  
103 silent crowd, seemed relieved to hear children sing. Just then, the nose  
104 of the limo entered the pitcher’s line of vision. ‘Uh!’

105  
106

Et la balle de baseball, éraflant presque le pare-brise de la limousine, alla pénétrer dans la moufle du receveur accroupi de l'autre côté de la rue. La foule avait lâché un cri de stupeur. Le roi était presque enfoncé dans le fond de la voiture et la reine, blême, avait cessé de sourire. Le chauffeur accéléra, effrayant les chevaux de l'avant-garde. Guillaume n'eut pas le temps de jouir de son exploit. Des cris fusèrent :

– Sauve-toi, Guillaume, la police !

Quatre gendarmes de l'arrière-garde, revolver au poing, sautaient de leurs montures, et couraient sur lui. Quand ils le saisirent, il n'était plus qu'un paquet de chair moite.

– Laissez-le aller, bande de *blokes*, cria M<sup>me</sup> Plouffe, alarmée et furieuse, du haut de sa galerie.

[...]

107  
108  
109  
110  
111  
112  
113  
114  
115  
116  
117  
118  
119  
120  
121  
122  
123  
124  
125  
126  
127

The baseball, nearly scraping the windshield of the limousine, landed in the catcher's mitt. The crowd let out a cry of disbelief as the King dove to the floor of the car and colour drained from the startled Queen's face. The driver sped up, in the process scaring the horses in the advance guard, and before Guillaume had a chance to admire his work, cries rang out: 'The cops, Guillaume, run!'

Four police officers from the rear guard dismounted, guns in hand, and ran toward Guillaume. When they had him in their grasp, they found nothing but a mound of wet flesh.

'Let him go, you bunch of *blokes*'<sup>8</sup>, a shaken and furious Mrs. Plouffe cried out from her balcony.

[...]

---

<sup>8</sup> 'Bloke' is far more common in Canadian French than in Canadian English. It has been preserved and italicized in the translation so that its unusualness to an English Canadian reader will underscore its use as an anglicism in Canadian French.

### LA MASCARADE ROYALE

« Lors du passage sur la rue Montmagny de certains visiteurs dispendieux, un incident cocasse s'est déroulé, qui démontre bien les véritables sentiments qu'éprouve notre bon peuple à l'endroit de ceux que nos journaux impérialistes dénomment « Nos biens-aimés souverains ». Nos gens, dont on connaît l'humour sans pareil, avaient décoré leurs maisons des emblèmes les plus susceptibles de faire comprendre aux piliers de l'hémophilie britannique, que nous avons été, que nous sommes et que nous serons toujours des Canadiens français catholiques. Ne parlons pas du Union Jack. On le faisait peut-être sécher sur quelque corde à linge.

128

129

130

131

132

133

134

135

136

137

138

### THE ROYAL CHARADE

'During a visit from certain rather costly visitors, a funny incident occurred on Montmagny Street that demonstrates the true feelings of our good people toward those that our imperialist newspapers call "Our Dearly Beloved Monarchs". Our people, whose unmatched sense of humour is well-known, had decorated their houses with those emblems most likely to show the pillars of British hemophilia<sup>9</sup> that we were, are and will always be Catholic French Canadians. Do not even talk to us about the Union Jack. It's probably hanging to dry on someone's clothesline.

## Bibliography

Aronova-Tiuntseva, Yelena and Clyde Freeman Herreid. 2003. 'Hemophilia: "The Royal Disease"', <<https://www.rvrhs.com/ourpages/auto/2010/12/9/48290370/Hemophilia%20Pedigree.pdf>> [accessed 17 April 2020]

Groulx, Patrice. 2001. 'La commémoration de la bataille de Sainte-Foy. Du discours de la loyauté à la « fusion des races »', *Revue d'histoire de l'Amérique française*, 55:1, pp. 45–83

---

<sup>9</sup> Hemophilia was known as "the Royal Disease" due its presence in the children of Queen Victoria and, through her lineage, in several European royal houses (Aronova-Tiuntseva and Freeman 2003: 1); it is possibly meant to be interpreted as the British being weak-blooded or otherwise defective or inferior.

<b>Student Number</b>	19331221	<b>Text Number</b>	5
-----------------------	----------	--------------------	---

**Source Text**

**Target Text**

<b>Title</b>	<i>Les Belles-sœurs (quatre monologues)</i>	<b>Title</b>	<i>The Beauts<sup>10</sup> (four monologues)</i>
<b>Year Published</b>	1968		
<b>Author</b>	Michel Tremblay		
<b>Language</b>	French	<b>Language</b>	English
<b>Word Count</b>	1,253	<b>Word Count</b>	1,282

<p><b>Description of Source Text</b></p> <ul style="list-style-type: none"> <li>• understanding of source text</li> <li>• knowledge of genre within source contexts</li> <li>• situation of source text familiarity with the formal features of a text (language variation(s), register, dialect)</li> </ul> <p><b>(200 words max)</b></p>	<p><i>Les Belles-sœurs</i> was the first Québec play performed in the working-class dialect known as <i>joual</i> (Ross 1996: 198). While Tremblay’s purpose was to comment on the state of French in Québec (Ossipov 1994: 945), the use of joual would establish the vernacular as ‘a symbol of Quebec’s unique cultural identity and a rallying point for nationalist and separatist sentiments’ (Ross 1996: 207). Quebec’s nation-building required more than an elite; it needed the world of <i>Les Belles-sœurs</i>, too (Dargnat 2002: 25).</p> <p>Typical features of <i>joual</i>, such as the loss of certain consonants, the schwa and the negative particle ‘ne’, and the presence of anglicisms, neologisms and archaisms (Ossipov 1994: 946-949), are all found in <i>Les Belles-sœurs</i>.</p> <p>The play comprises two acts and features monologues where several of the play’s 15 female characters soliloquize about the source of their misery. I will translate four monologues spoken by the characters of Des-Neiges Verrette, Lisette de Courval, Pierrette Guérin and Rose Ouimet. These deal with themes like sex, religion, morality and family.</p> <p>The text has been adapted for numerous cultures and translated into several languages, including English (Ross 1996: 196, 198), but to my knowledge it has never been adapted to a Newfoundland audience.</p>
--	---

<p><b>Strategy</b></p> <ul style="list-style-type: none"> <li>• identification of translation problems</li> </ul>	<p>My target readership is Newfoundland undergraduate university students (i.e., aged 17-21) of Francophone literature who lack knowledge of the non-standard variety of Québec French known as <i>joual</i>.</p> <p>In order to make <i>Les Belles-sœurs</i> accessible to these readers, as well as to underscore its social and political importance to the Québécois, I will translate the text into a variety of non-standard Newfoundland English. However, there are</p>
---	---

<sup>10</sup> Short for ‘beauty’ or ‘beautiful one’, ‘beaut’ is used with sarcasm in Newfoundland. ‘Beaut’ is used in the title to describe the women who, though to be somewhat pitied for the misery and oppression of their respective situations, are also to be blamed for their hypocrisy, gossiping, judgment of others and theft of the stamp booklets belonging to the protagonist, Germaine Lauzon. Note: these qualities and events are not necessarily all depicted in the chosen excerpts.

<ul style="list-style-type: none"> <li>• <i>knowledge of genre within target context and situation of target text</i></li> <li>• <i>justification of translation production of genre for target context</i></li> </ul> <p><b>(200 words max)</b></p>	<p>many dialects of Newfoundland English and they do not all share the same properties (Paddock 1982). As I wish to avoid using so many dialectal features that the translation comes across as contrived, I will limit myself to two main tactics:</p> <ul style="list-style-type: none"> <li>• Employ words, expressions and structures (e.g., double negatives, ‘after + [verb]-ing’) that are characteristic of Newfoundland speech; and</li> <li>• Use spellings that reflect pronunciations typical of varieties of Newfoundland speech: <ul style="list-style-type: none"> <li>○ Reduce unvoiced and voiced ‘th’ to ‘t’ and ‘d’, respectively;</li> <li>○ Destabilize the letter ‘h’ and certain word-final consonants; and</li> <li>○ Conjugate present-tense verbs with an ‘-s’ for all persons and numbers.</li> </ul> </li> </ul> <p>I will also rename the characters and places using Anglo-Irish names as most Newfoundlanders are of Anglo-Irish descent (Clarke 2004: 242): e.g., Paris will become London.</p>
<p><b>Critical Reflection</b></p> <ul style="list-style-type: none"> <li>• <i>textual analysis</i></li> </ul> <p><b>(200 words max)</b></p>	<p>As I was combining a number of linguistic features that may not co-exist in any given dialect, I needed assurance that my translation did not sound artificial. I read the translation to four Newfoundlanders and all agreed it sounded typical of rural, working-class Newfoundlanders. This puts my translation slightly at odds with the source text, as <i>Les Belles-sœurs</i> has an urban setting.</p> <p>One challenge I faced was deciding where to implement my tactic of using Newfoundland words and expressions. A one-for-one approach does not work, so I had to apply my strategy to other (similar) textual elements: e.g., the possessive pronoun ‘my’ &gt; ‘me’ for the object pronoun ‘moé’ &gt; ‘moi’ [me] in the source text.</p> <p>Translating the character of Lisette de Courval also presented a challenge. My strategy could not be applied outright as her speech is different from that of the other characters: she considers herself above them and tries to suppress her <i>joual</i>, but it creeps in occasionally. For Lisette, then, I started with standard English and then gradually increased the use of non-standard forms: e.g., ‘In London, everyone <i>talks so good</i>’ for her hyper-correction in ‘À Paris, tout le monde <i>perle bien</i>’ (line 49).</p>
<p><b>Works Cited</b></p> <ul style="list-style-type: none"> <li>• <i>use of sources and reference material</i></li> </ul>	<p>Clarke, Sandra. 2004. ‘The Legacy of British and Irish English in Newfoundland’, in <i>Legacies of Colonial English: Studies in Transported English</i>, ed. by Raymond Hickey (London: Cambridge University Press) pp. 242-263</p> <p>Dargnat, Mathilde. 2002. <i>Michel Tremblay : Le « joual » dans Les Belles-sœurs</i> (Paris, Budapest, Turin: L’Harmattan)</p> <p>Ossipov, Hélène. 1994. ‘French Variation and the Teaching of Quebec Literature: A Linguistic Guide to <i>la littérature joualisante</i>’, <i>The French Review</i>, 67:6, pp. 944-953</p>

Paddock, Harold. 1982. 'Newfoundland dialects of English', in *Languages in Newfoundland and Labrador*, 2nd edn, ed. by Harold Paddock (St. John's: Memorial University of Newfoundland) pp. 71-89

Ross, Jane. 1996. 'Québec Theatre: Michel Tremblay and Marie Laberge', *Theatre Research International*, 21:3, pp. 196-207

## Source Text

### *Les Belles-sœurs*

#### DES NEIGES-VERRETTE

La première fois que je l'ai vu, je l'ai trouvé ben laid... C'est vrai qu'y est pas beau tu-suite! Quand y'a ouvert la porte, y'a enlevé son chapeau, pis y m'a dit: « Seriez-vous intéressée pour m'acheter des brosses, ma bonne dame? » J'y ai fermé la porte au nez! J'laisse jamais rentrer d'homme dans la maison! On sait jamais c'qui peut arriver... Y'a rien que le petit gars de « La Presse » que j'laisse rentrer. Lui, y'est trop jeune, encore, y pense pas à mal. Un mois après, mon gars des brosses est revenu. Y faisait une tempête de neige à tout casser, ça fait que j'l'ai laissé rentrer dans le portique. Un coup qu'y a été rendu dans'maison, j'ai eu peur, mais j'me sus dit qu'y avait pas l'air méchant, même si y'était pas ben beau... Y est toujours sur son trente-six, pas un cheveu qui dépasse... Un vrai monsieur ! Pis tellement ben élevé! Y m'a vendu deux-trois brosses, toujours, pis y m'a montré son cataloye. Y'en avait une qui m'intéressait, mais y l'avait pas avec lui, ça fait qu'y m'a dit que je pouvais donner une commande. Pis y'est r'venu chaque mois depuis c'temps-là. Des fois, j'achète rien. Y vient juste que-qu'menutes. Y'est tellement fin! Quand y parle, on oublie qu'y est laid! Pis y sait tellement de choses intéressantes! Aie, y voyage à tous les coins d'la province, c't'homme-là! J'pense... j'pense que je l'aime... J'sais que ça pas d'allure,

## Target Text

### *The Beauts*

#### 1 GWEN PAYNE

2 De firs' time I saw'n, I t'ought 'ee was downright ugly... But 'ee grows on  
3 yuh! When 'ee opened de door, 'ee took off ee's hat and said to me,  
4 "Would you be interested in buying any brushes off me, ma'am?" I shut  
5 de door in 'ee's face! I'd never let a man in de house! Yuh never knows  
6 what can happen... I don't let no one in excep' for de young one from de  
7 paper. He's too young yet to 'ave any fancy ideas. Anyhow, a mont'  
8 later, de brush man come back. We was in de middle of a fierce  
9 glitterstorm, so I let'n come in de porch. As soon as 'ee was t'rough de  
10 door, I got right scared. But I said to meself dat 'ee didn't look mean,  
11 even if 'ee wasn't exactly handsome... He's no streel, always dolled right  
12 up, not a hair outta place... A real gentleman! And so well-be'aved!  
13 So, 'ee sold me two or t'ree brushes and 'ee showed me 'ee's catalogue.  
14 Dere was one I liked, but 'ee didn't hav'n wit'en, so 'ee told me I could  
15 order one. And now 'ee's after coming back every mont' since.  
16 Sometimes I don't buy nutting. He only stays for a few minutes and, my,  
17 is 'ee ever sweet! When 'ee talks, yuh forgets how ugly 'ee is! And 'ee  
18 knows so many interesting t'ings! Sure dat man travels all over de  
19 island! I t'ink... I t'ink I'm in love wit'n... I know dat don't make an  
20 ounce 'a sense, he only pops in once a mont', but we gets on so good

j'le vois rien qu'une fois par mois, mais on est si bien ensemble! Chus tellement heureuse quand y est là! C'est la première fois que ça m'arrive! C'est la première fois! Les hommes se sont jamais occupés de moé, avant. J'ai toujours été une demoiselle... seule. Lui, y m'raconte ses voyages, y m'raconte des histoires... Des fois, sont pas mal sales, mais sont tellement drôles! Pis y faut dire que j'ai toujours aimé les histoires un peu salées... J'trouve que ça fait du bien de conter des histoires cochonnes, des fois... Ah! sont pas toutes cochonnes, ses histoires, ah! non, y'en a des correctes! Des histoires osées, ça fait pas longtemps qu'y m'en conte... Des fois, sont tellement cochonnes, que j'rougis. La dernière fois qu'y est v'nu, y'm'a pris la main parce que j'avais rougi. J'ai manqué v'nir folle! Ca m'a toute revirée à l'envers de sentir sa grosse main su'a mienne! J'ai besoin de lui, astheur! J'voudrais pas qu'y s'en aille pour toujours... Des fois, j'rêve... qu'on est mariés. J'ai besoin qu'y vienne me voir! C'est le premier homme qui s'occupe de moé! J'veux pas le pardre! S' y s'en va, j'vas rester encore tu-seule, pis j'ai besoin... d'aimer... *(Elle baisse les yeux et murmure)* J'ai besoin d'un homme.

### **LISETTE DE COURVAL**

On se croirait dans une basse-cour! Léopold m'avait dit de ne pas venir ici, aussi! Ces gens-là sont pus de notre monde! Je regrette assez d'être venue! Quand on a connu la vie de transatlantique pis qu'on se retrouve

21 toget'er. I'm so happy when 'ee's around! Dis has never happened to me  
22 before! Never! Men never paid no attention to me before. I've always  
23 been a lady... a lonely one. He tells me all about 'ee's trips, tells me  
24 stories... Mind you, sometimes dey're a bit dirty, but dey're so funny!  
25 And I gotta say I've always enj'yed a salty tale... I t'ink it does yuh good  
26 to tell a dirty yarn once in a while... Mind you 'ee's stories are not all  
27 dirty! No, some are decent. He hasn't been tellin' me racy stories for dat  
28 long ... but sometimes, dey're so dirty I gets all red in de face. De last  
29 time 'ee came, 'ee grabbed me hand because I was after blushin'. Well, I  
30 t'ought I was gonna die! I just about keeled over when I felt 'ee's big ol'  
31 hand on mine! I needs'n now! I hope 'ee comes back... Sometimes I  
32 dreams... dat we're married. I'd give anyt'ing to see'n now! He's de firs'  
33 man to ever pay me any attention! I just can't lose'n. If 'ee goes away,  
34 I'll be all alone again, and I needs... love... *(She lowers her head and*  
35 *whispers)* I needs a man.

36

37

38

### **BETTY AYRE**

39 You'd think we were in a barnyard! And Leonard warned me not to  
40 come here! These people are from another planet! I wish I'd never  
41 come! When you've been abroad and then find yourself here, it's not  
42

ici, ce n'est pas des farces! J'me revois, là, étendue sur une chaise longue, un bon livre de Magali sur les genoux... Pis le lieutenant qui me faisait de l'œil... Mon mari disait que non, mais y'avait pas tout vu! Une bien belle pièce d'homme! J'aurais peut-être dû l'encourager un peu plus... Puis l'Urope! Le monde sont donc bien élevés par là! Sont bien plus polis qu'ici! On en rencontre pas des Germaine Lauzon, par là! Y'a juste du grand monde! À Paris, tout le monde perle bien, c'est du vrai français partout... C'est pas comme icitte... J'les méprise toutes! Je ne remettrai jamais les pieds ici! Léopold avait raison, c'monde-là, c'est du monde cheap, y faut pas les fréquenter, y faut même pas en parler, y faut les cacher! Y savent pas vivre! Nous autres on est sortis de là, pis on devrait pus jamais revenir! Mon Dieu que j'ai donc honte d'eux-autres!

### **PIERRETTE GUÉRIN**

Quand chus partie de chez nous, j'étais en amour par-dessus la tête. Je voyais pus clair. Y'avait rien que Johnny qui comptait pour moé. Y m'a faite pardre dix ans de ma vie, le crisse! J'ai rien que trente ans pis j'me sens comme si j'en arais soixante! Y m'en a tu fait faire, des affaires, c'gars-là! Moé, la niaiseuse, je l'écoutais! Envoye donc! J'ai travaillé pour lui, au club, pendant dix ans! J'étais belle, j'attirais la clientèle. Tant que ça duré, ça allait ben... Mais là... Bâtard, que chus tannée! Je me crisserais en bas d'un pont, c'est pas mêlant! Tout ce qui me reste à

43 funny! I can see me now, lying on a *chaise lounge*, a good Harlequin on  
44 my lap... And then the captain making eyes at me... My husband didn't  
45 think so, but 'ee didn't see everything! What a fine-lookin' man! Perhaps  
46 I should have egged him on a little more... And *Yourope*! Now *they* are  
47 well-bred over there! Much more refined than people around here! You  
48 won't find any Thomasina Slades over there! Nothing but high society!  
49 In London, everyone talks so good, Queen's English everywhere... Unlike  
50 dis place... I despises everyone of 'em! I'll never darken dis doorway  
51 again! Leonard was right, dey're all vulgar and I shouldn't have anyt'ing  
52 to do with 'em. They should be locked away. They're savages! *We*  
53 managed to get outta here and we shouldn't ever come back! God, I'm  
54 ashamed to deat' of 'em!

55

### **ROBERTA KELLY**

56  
57 When I left 'ome, I was head over heels in love. I couldn't see straight.  
58 All dat mattered to me was Johnny. I wasted ten years of me life wit' dat  
59 louse! I'm only t'irty-six and I feels sixty! The stuff dat man got me up to!  
60 And de dumb twit I am listened to'n! Jesus, I spent ten years workin'  
61 for 'em in dat lounge! I was pretty and de customers liked me. Twas  
62 good while it lasted... I can't fuckin' take it anymore! I feels like jumpin'  
63 off de wharf. All da's lef' for me now is de bottle, and I been on dat since  
64 Friday. Poor Lisa, whatta sin, she's off 'er head 'cause she's pregnant and

faire, c'est de me soûler. Pis c'est c'que j'fais depuis vendredi. Pauv'Lise, a s'lamente parce qu'est enceinte, pis qu'est mal pris! Mais bonyeu, est jeune, elle, j'vas y donner l'adresse de mon docteur, pis toute va s'arranger, a va pouvoir toute recommencer en neuf. Pas moé! Pas moé! Chus trop vieille! Une fille qui a faite la vie pendant dix ans, ça poigne pus! Chus finie! Pis essayez donc d'expliquer ça à mes sœurs. Comprendront rien! J'le sais pas c'que j'vas devenir, j'le sais pas pantoute!

#### **ROSE OUIMET**

Oui, la vie, c'est la vie, pis y'a pas une crise de vue française qui va arriver à décrire ça! Ah! C'est facile pour une actrice de faire pitié dans les vues! J'cré ben! Quand à l'a fini de travailler, pis à se couche dans son lit deux fois gros comme ma chambre à coucher! Mais quand on se réveille, nous autres, le matin... (*Silence.*) Quand moé j'me réveille, le matin, y'est toujours là qui me r'garde... Y m'attend. Tous les matins que le bonyeu emmène, y se réveille avant moé, pis y m'attend! Pis tous les soirs que le bonyeu emmène, y a se couche avant moé, pis y m'attend! Y'est toujours là, y'est toujours après moé, collé après moé comme une sangsue! Maudit cul! Ah! Ça, y le disent pas dans les vues, par exemple! Ah! Non, c'est des choses qui se disent pas, ça! Qu'une femme soye obligée d'endurer un cochon toute sa vie parce qu'à l'a eu le malheur d'y

65 she don't know what to do. But Jesus, she's a chil' 'erself so I'm gonna  
66 send 'er to me doctor. Dat'll take care of everyt'ing and den she can  
67 start over bran' new. But da's not an option for me. I'm too old! No one  
68 wants a broad like me who's done nutting but party for de pas' ten  
69 years. 'Tis all over for me! Try'n tell dat to me sisters. Dey jus' don't  
70 understand! What's gonna become o' me? What in the name of God is  
71 gonna become o' me?

72

73

#### **DAISY WILLIAMS**

74  
75 Yes, life is life and dere's not a damn movie dat can describe it and do it  
76 justice! Tis easy to feel sorry for an actress in a movie! Yuh haven't gotta  
77 tell me! When she's done for de day, she goes home to 'er bed da's  
78 twice de size of me bedroom! But when we wakes up in the morning...  
79 (*Silence.*) When I opens me eyes in de morning, dere 'ee is lookin' at  
80 me... Waitin' for me! Every morning de Good Lord brings, 'ee's awake  
81 before me and there 'ee is waitin'! And every night the Good Lord  
82 brings, 'ee goes to bed before me and dere 'ee is waitin'! He's always  
83 chasin' me aroun', hands all over me like an octopus! Goddamn sex! Dey  
84 don't say dat in de movies, now do dey? No, dose are t'ings you're not  
85 s'posed to talk about! No one cares dat a woman got to put up with a  
86 pig all 'er life because she had de misfortune of sayin' 'yes' one time!

dire 'oui' une fois, c'est pas intéressant, ça! Ben bonyeu, c'est ben plus triste que ben des vues! Parce que ça dure toute une vie, ça! (*Silence.*) J'l'ai-tu assez r'gretté, mais j'l'ai-tu assez r'gretté. J'arais jamais dû me marier! J'arais dû crier 'non' à pleins poumons, pis rester vieille fille! Au moins, j'arais eu la paix! C'est vrai que j'étais ignorante dans ce temps-là pis que je savais pas c'qui m'attendait! Moé, l'épaisse, j'pensais rien qu'à 'la Sainte Union du Mariage'! Faut-tu être bête pour élever ses enfants dans l'ignorance de même, mais faut-tu être bête! Ben, moé, ma Carmen, à s'fera pas poigner de même, ok? Parce que moé, ma Carmen, ça fait longtemps que j'y ai dit c'qu'valent les hommes! Ça, a pourra pas dire que j'l'ai pas avartie! (*Au bord des larmes.*) Pis a finira pas comme moé, à quarante-quatre ans, avec un p'tit gars de quatre ans sur les bras pis un écœurant de mari qui veut rien comprendre, pis qui demande son dû deux fois par jours, trois cent soixante-cinq jours par année! Quand t'arrives à quarante ans pis que tu t'aparçois que t'as rien en arrière de toé, pis que t'as rien an avant de toé, ça te donne envie de toute crisser là, pis de toute recommencer en neuf! Mais les femmes, y peuvent pas faire ça... Les femmes, sont poignées à'gorge, pis y vont rester de même jusqu'au boute!

87 God, da's sadder dan anyt'ing I ever seen in a movie! (*Silence.*) Talk  
88 about regrets, well I certainly got my share. I never shoulda got married!  
89 I shoulda screamed 'no' at de top of me lungs and stayed an ol' maid. At  
90 least l'da had some quiet! Yes, I was still wet behind de ears back den  
91 and I didn't know what I was gettin' meself into! Foolish gommel I was.  
92 All for the 'Sacred Union of Marriage'! How stunned do yuh gotta be to  
93 rear up children when yuh don't know nutting, how stunned do yuh  
94 gotta be? Well I can guarantee yuh my Carmen won't fin' 'erself in de  
95 same kettle o' fish! 'Cause I been tellin' her for years dat men are no  
96 good! At least she can't say I didn't warn 'er! (*On the verge of tears.*)  
97 And den she won't end up like her mudder, forty-four years old wit' a  
98 four-year old boy to rear up and a disgusting pig for a husband who's  
99 stunned as me arse and says I gotta give it to'n twice a day, t'ree  
100 hundred and sixty-five days a year. When yuh gets to forty and yuh  
101 realizes you done nutting and dere's nutting to look forward to, well yuh  
102 feels like leavin' the whole fuckin' works of it behin' and startin' over!  
103 But women can't do dat... dey got us by de t'roat and dey're never  
104 gonna change.  
105

<b>Student Number</b>	19331221	<b>Text Number</b>	6
-----------------------	----------	--------------------	---

**Source Text**

**Target Text**

<b>Title</b>	<i>Cri de Terre: Poèmes (Acadie ; Invention d’avenir ; Projet de pays ; Je suis acadien)</i>	<b>Title</b>	<i>Earth Cry: Poems (Acadie; Inventing the Future; Making a Nation; Being Acadian)</i>
<b>Year Published</b>	1972		
<b>Author</b>	Raymond Leblanc		
<b>Language</b>	French and Chiac	<b>Language</b>	English
<b>Word Count</b>	521	<b>Word Count</b>	526
<p><b>Description of Source Text</b></p> <ul style="list-style-type: none"> <li>• <i>understanding of source text</i></li> <li>• <i>knowledge of genre within source contexts</i></li> <li>• <i>situation of source text familiarity with the formal features of a text (language variation(s), register, dialect)</i></li> </ul> <p><b>(200 words max)</b></p>	<p>In a context where Acadians did not possess a national literature before the late 1960s (Runte 1997: 5), <i>Cri de Terre</i> is notable for being the first book published by <i>Éditions d’Acadie</i> (Ibid: 79). The Acadian modernization process that played out in the manner of Québec’s earlier Quiet Revolution (Massicotte 2011: 36) is reflected in the themes broached in this collection of poems, which include the ‘dismantling of an ossified Acadia and her projected reconstruction’ (Runte 1997: 79).</p> <p>Four poems are the focus here: <i>Projet de pays</i>, <i>Je suis acadien</i>, <i>Invention d’avenir</i> and <i>Acadie</i>. They are characterized by ambiguity of meaning and unusual word combinations: e.g., ‘ailleurs à même vos chairs’ [elsewhere right up against your flesh] (line 52) in <i>Invention d’avenir</i> and ‘Au cadran d’un soleil déplacé divisant le jour’ [to the (sun)dial of a displaced sun dividing the day] in <i>Acadie</i> (line 87).</p> <p><i>Je suis acadien</i> uses the Moncton vernacular of <i>chiac</i> – often, and incorrectly, defined as an entanglement of French and English stigmatized for representing acculturation and inferiority (Thibault 2011: 43). The other three poems are written in standard French, in free-verse style and without punctuation. <i>Invention d’avenir</i> avoids the use of verse-onset capital letters.</p>		
<p><b>Strategy</b></p> <ul style="list-style-type: none"> <li>• <i>identification of translation problems</i></li> <li>• <i>knowledge of genre within target context and situation of target text</i></li> <li>• <i>justification of translation production of genre for target context</i></li> </ul>	<p>My target audience is university students and academics researching Acadian identity and literature. I am translating with an assumption they have a basic understanding of Acadian history and language.</p> <p>I will mirror the source texts’ form as I wish to reproduce the sense of rebellion and non-conformity generated by the free verse and absence of punctuation. Standard English will be my target language as I wish to maintain the contrast between free form and standard language.</p> <p>However, <i>Je suis acadien</i> presents a unique challenge as it is partially written in <i>chiac</i>: e.g., ‘quand je cross la street’ (line 36). My general translation strategy is to invert the source text’s use of French and English. But as <i>chiac</i> is a systematic</p>		

<p><b>(200 words max)</b></p>	<p>mixed linguistic code in its own right (Thibault 2011: 59) and there is no Canadian English-based mixed language I am aware of to emulate, I will apply this strategy sparingly in order to ensure readability in English.</p> <p>I am also assuming my audience is familiar with basic French Canadian expletives. I will therefore save my language-mixing strategy until after introducing the reader to the swear words ‘tabernacle’ and ‘hostie’ (lines 27 and 28) in both their expletive and religious senses.</p>
<p><b>Critical Reflection</b></p> <ul style="list-style-type: none"> <li>• <i>textual analysis</i></li> </ul> <p><b>(200 words max)</b></p>	<p>I asked two unilingual Anglophone friends, who, like most English Canadians, have studied some French, to read <i>Being Acadian</i>. Although they did not understand the meaning of the French verb ‘écraser’, they admitted to being familiar with the French curse words and felt there was not too much French to block comprehension.</p> <p><i>Projet de pays</i> and <i>Acadie</i> contrast sharply with one another. The first conveys a sense of purpose through verse-initial words like ‘Voici’ [here is], ‘C’est à’ [it is to/with], ‘Pour’ [for, in order to], and verbs were my tool to reproduce this sense in English: e.g., ‘awake’, ‘march’, ‘propelled’, ‘rising and falling’. The second poem, however, deals with limitations and inhibitions (e.g., ‘difficile’ [difficult], douloureux [painful], ‘impossible’ [impossible]), so I tried to de-emphasize verbs by creating an image with unusual ‘-less’ forms that draw attention to themselves as they bookend the poem: ‘breastless’, ‘tongueless’, ‘self-less’ and ‘lifeless’.</p> <p><i>Invention d’avenir</i> is an example of shape poetry: verses get progressively shorter, directing attention to the final stanza’s message: ‘j’inventerai le monde’ [I’ll invent the world]. I was generally able to maintain the shape in English, although not so much that I feel its status as a shape poem is obvious.</p>
<p><b>Works Cited</b></p> <ul style="list-style-type: none"> <li>• <i>use of sources and reference material</i></li> </ul>	<p>Massicotte, Julien. 2011. ‘L’Acadie du progrès et du désenchantement, 1960-1994’ (unpublished doctoral thesis, Faculté des études supérieures de l’Université Laval)</p> <p>Runte, Hans. R. 1997. <i>Writing Acadia: The Emergence of Acadian Literature 1970-1990</i> (Amsterdam and Atlanta: Editions Rodopi B.V.)</p> <p>Thibault, André. 2011. ‘Un Code hybride français/anglais ? Le chiac acadien dans une chanson du groupe Radio Radio’, <i>Zeitschrift für französische Sprache und Literatur</i>, 121:1, pp. 39-65</p>

**Source Text**

***Cri de Terre : Poèmes***

*Projet de Pays*

Voici l'heure des hommes éveillés  
Avec leur mémoire comprise dans le projet défini  
Voici la marche vers l'avenir  
Dans le geste agrandi à la mesure des mondes possibles

C'est à coup d'amour à force de rêves  
Que nous monterons la colline de nos peurs  
Pour le don d'un soleil à l'horizon de tous

C'est à tangage réglé à l'espace des mots précis  
Que nous reprendrons le feu des origines  
Pour transformer nos visions en promesses lucides

Voici l'heure de l'histoire voulue  
Pour changer la misère des esclaves  
Dans la réalité des hommes nouveaux et libres

Cette heure désormais nous appartient

**Target Text**

***Earth Cry: Poems***

*Making a Nation*

1  
2 Now is the hour for man to awake  
3 Stirred to action by his remembrances  
4 To march toward his fate  
5 His stride set to possible worlds  
6  
7 Love-driven dream-propelled  
8 We scale the walls of fear  
9 For a sun offering hope to all  
10  
11 Rising and falling with chorused precision  
12 We rekindle the fire of our origins  
13 Turning dream into sober promise  
14  
15 Now is the time to rewrite our history  
16 To free slaves from misery  
17 In the certainty of man new and free  
18  
19 Finally our time has come  
20

*Je Suis Acadien*

Je jure en anglais tous mes goddams de bâtard  
Et souvent les fuck it me remontent à la gorge  
Avec des Jesus Christ projetés contre le windshield  
Saignant medium-rare

Si au moins j'avais quelques tabernacles à douze étages  
Et des hosties toastées  
Je saurais que je suis québécois  
Et que je sais me moquer des cathédrales de la peur  
Je suis acadien je me contente d'imiter le parvenu  
Avec son Chrysler shiné et sa photo dans les journaux

Combien de jours me faudra-t-il encore  
Avant que c'te guy icitte me run over  
Quand je cross la street pour me crosser dans la chambre  
Et qu'on m'enterre enfin dans un cimetière  
Comme tous les autres  
Au chant de « Tu retourneras en poussière »  
Et puis Marde  
Qui dit que l'on ne l'est pas déjà

21 *Being Acadian*

22 I curse in English all my bastards goddamn  
23 And more than once fuck it slips out  
24 With Jesus Christs splattered against the windshield  
25 Bleeding medium rare  
26  
27 *Tabarnak* if I could swear through those twelve-tiered temples  
28 And that sacramental host *'ostie*  
29 Then at least I would know I was from Quebec  
30 And capable of scorning those cathedrals of fear  
31 But I am Acadian and copying the go-getter is what I do  
32 With his *shiné* Chrysler and picture in the paper  
33  
34 How long will I have to wait  
35 Before this *homme écrases*<sup>11</sup> me  
36 When I *traverse la rue* just to beat my meat in bed  
37 And they finally put me in my grave  
38 The same as all the rest  
39 As they chant "Ashes to Ashes, Dust to Dust"  
40 Shit then  
41 Who says we're not already there

---

<sup>11</sup> For better readability, I have chosen to conjugate the borrowed French verb for the third person singular in English.

Je suis acadien

Ce qui signifie

Multiplié fourré dispersé acheté aliéné vendu révolté

Homme déchiré vers l'avenir

*Invention d'avenir*

sans nulle autre parole que mes mains tendues

étirés tous ses doigts et la paume constellée d'étoiles

sans nul autre regard que mes prunelles au vent

ailleurs à même vos chairs et ces intimités à peine révélées

sans nulle autre histoire qu'un peu de ma vie

et ce sang coulant dans vos veines

chargées de promesses de silences

d'amours nouvellement conquis

sans nul autre cri que ce frisson

à l'orée des jardins radieux

et les lèvres ouvertes

et les chemins repris

et les chagrins dépassés

j'inventerai le monde

42

43 I am Acadian

44 Which means

45 Pluralized fucked scattered bought alienated sold outraged

46 A man torn toward the future

47

48 *Inventing the Future*

49 no other words but my outstretched hands

50 all fingers reaching star-dotted palms

51 no other gaze but my windward eyes

52 all places pressed into your flesh and these barely revealed secrets

53 no other story but a shred of my life

54 and this blood flowing through your veins

55 filled with promises, silences

56 newly conquered loves

57 no other cry but this shiver

58 on the edge of glorious gardens

59 and parted lips

60 and trodden paths

61 and useless sorrows

62

63 I'll invent the world

et vous viendrez pour lui donner  
toute sa densité d'humaine poésie

*Acadie*

S'il m'est difficile de vous vivre en mon tangage d'horizon  
Gens de mon pays chimère sans frontières et sans avenir  
C'est que je suis trop petit pour vous faire renaître en moi  
Hommes sans visages femmes sans seins  
Enfants sans langage

S'il m'est douloureux de vous tendre mes deux mains  
Pour vous rejoindre vous toucher où que vous soyez  
C'est que vous êtes trop loin et dispersés partout  
Gens de mon pays dans l'absence de vous-mêmes

S'il m'est impossible à cette heure de danser avec vous  
Au rythme d'une gigue à vos chansons de folklore  
Gens de mon pays ne m'en voulez pas  
Je songe à vos illusions et à vos rêves qu'on étouffe

64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85

and you will come  
to fill the gaps with human poetry

*Acadie*

If it is hard for me to live through you in my rolling horizon  
People of my illusory borderless futureless country  
It is because I am too small to resurrect you inside me  
Faceless men breastless women  
Tongueless children

If it is painful for me to reach out to you  
To join you to touch you wherever you may be  
It is because you are too far and too scattered  
People of my country existing in your own absence

If it is impossible for me now to dance with you  
To the beat of a gig to your folk songs  
People of my country please forgive me  
My mind goes to your illusions and smothered dreams

S'il m'est angoissant de vous regarder droit dans les yeux  
Au cadran d'un soleil déplacé divisant le jour  
C'est que l'Acadie vous berce en ses souvenirs  
En ses ombres en sa nuit irréaliste symphonie

Gens de mon pays  
Sans identité  
Et sans vie

86 | If it is frightening for me to look you straight in the eye  
87 | To the pace of an exiled sun cleaving the day  
88 | It is because Acadie cradles you in her memories  
89 | In its shadows in its night surreal symphony  
90 |  
91 | People of my country  
92 | Self-less<sup>12</sup>  
Lifeless

---

<sup>12</sup> Written with a hyphen in order to distinguish it from 'selfless'.

<b>Student Number</b>	19331221	<b>Text Number</b>	7
-----------------------	----------	--------------------	---

<b>Source Text</b>		<b>Target Text</b>	
<b>Title</b>	<i>Croc : Spécial Maudits Français</i>	<b>Title</b>	<i>Fangs Out: Bloody French Special Issue</i>
<b>Year Published</b>	1980		
<b>Author</b>	Pierre Huet, Patrick Beaudin, Serge Gaboury		
<b>Language</b>	French	<b>Language</b>	English
<b>Word Count</b>	614	<b>Word Count</b>	598
<p><b>Description of Source Text</b></p> <ul style="list-style-type: none"> <li>• <i>understanding of source text</i></li> <li>• <i>knowledge of genre within source contexts</i></li> <li>• <i>situation of source text familiarity with the formal features of a text (language variation(s), register, dialect)</i></li> </ul> <p><b>(200 words max)</b></p>	<p>This monthly Québec comic magazine uses a combination of articles, illustrations and cartoons to satirize politics, culture and society. The 21<sup>st</sup> issue aims to validate Québec’s culture by contrasting it with that of France through self-deprecating humour and mockery of the French way of life. This special issue came out the same year Québec held a referendum on its future within Canada.</p> <p>Four texts have been selected:</p> <ul style="list-style-type: none"> <li>• <i>Us et coutumes</i> [manners and customs], an article that exaggerates French behaviours (e.g., driving, dining);</li> <li>• An untitled series of immigration posters outlining why the French should (not) come to Québec;</li> <li>• A comic entitled <i>L’ouïe et la vision</i> [hearing and vision], where a time machine zaps Louis XV forward to contemporary Québec; and</li> <li>• An untitled comic where a Frenchman mocks the Québec accent.</li> </ul> <p>These texts are generally written in standard French, although there are a few examples of Québec French: one in <i>Us et coutumes</i> (i.e., ‘pogner’ [to get or to receive] at line 32); and four in the immigration posters (e.g., ‘torrieux’ [a curse word] at line 36; ‘au boutte de toutte’ [at the end of everything] at line 44).</p> <p>I could not find a previous translation of this issue of <i>Croc</i>.</p>		
<p><b>Strategy</b></p> <ul style="list-style-type: none"> <li>• <i>identification of translation problems</i></li> <li>• <i>knowledge of genre within target context and situation of target text</i></li> <li>• <i>justification of translation</i></li> </ul>	<p>My target audience is Canadian post-secondary students of French enrolled in courses on Francophone civilization and culture.</p> <p>My goal is to help them understand how Québec, as a former French colony distinct from other French-speaking cultures, views the ‘Mère Patrie’ [motherland] and how this view shapes the province’s identity as a bastion of French civilization in North America.</p>		

<p><i>production of genre for target context</i> <b>(200 words max)</b></p>	<p>I will use standard English to translate the texts. However, I will replace the few instances of Québec French with colloquial words and structures or non-standard spellings in English: e.g., ‘get slapped with’ for ‘pogner’ (lines 30 and 32) and ‘nuttin’ for ‘Y’a’ [there is/are] (line 46).</p> <p>The biggest challenges will be maintaining the same level of humour, which I would qualify as subtle, and contending with the homophony of ‘Louis’ and ‘l’ouïe’ and the titular references to the senses of hearing and sight in <i>L’ouïe et la vision</i>. Another issue is ensuring that the depictions, such as the state of Parisian subway cars or the differences between both varieties of French, are understood. I do not believe footnotes to be congruent with the comic book genre, but I also feel explicitation within the text itself would hinder its humorous function.</p>
<p><b>Critical Reflection</b> • <i>textual analysis</i> <b>(200 words max)</b></p>	<p>I asked three English/French bilingual friends to read both versions of the four texts and all indicated the humour, such as it is, was maintained in the translation. They were also satisfied with my use of colloquial words and non-standard spellings to imitate the few examples of vernacular Québec French.</p> <p>Unable to maintain the homophony between ‘Louis’ and ‘L’ouïe’ [vision] in the title, I chose to replace it with synaesthesia: I brought Louis XV into the title and borrowed elements from the plot, where he is verbally and physically attacked in the modern era, to render the references in the title to hearing and seeing. This creates the title of <i>Louis’ Unsightly Earful</i>. Here, ‘unsightly’ picks up on ‘vision’ from the French title and refers to Louis XV’s dishevelled appearance from being accosted, while ‘earful’ picks up on ‘hearing’ from the French title and refers to the scolding he receives in the 20<sup>th</sup> century.</p> <p>In the end, I chose to use footnotes sparingly in places where I believe my audience may not possess the necessary background information: i.e., ‘les Filles du Roy’ and ‘1763’.</p>
<p><b>Works Cited</b> • <i>use of sources and reference material</i></p>	<p>Koenig-Soutière, Arnaud. 2019. ‘Le retour du magazine Croc souligné’, <i>Le Journal de Québec</i>, 7 October, &lt;<a href="https://www.journaldequebec.com/2019/10/07/le-retour-du-magazine-croc-souligne">https://www.journaldequebec.com/2019/10/07/le-retour-du-magazine-croc-souligne</a>&gt; [accessed on 10 March 2020]</p>

## Source Text

### *Croc: Spécial Maudits Français*

#### Us et coutumes

Nos cousins et cousines de France ont comme toutes les nations de la terre leurs particularités culturelles. Ces particularités sont cependant si particulières que nous avons dressé un bref tableau des plus étonnantes entre elles pour ceux et celles qui en seraient à leur premier voyage en France.

- 1) Un automobiliste français ne clignote jamais quand il s'apprête à tourner. Si vous en voyez un en train de clignoter, rattrapez-le pour l'avertir que son système électrique est en panne.
- 2) Il y a toujours dix ustensiles de part et d'autre de l'assiette dans un restaurant parisien. Cela ne doit pas vous poser de problème : il y a seulement 10% de ceux-ci qui sont propres. Servez-vous de celui-là.
- 3) Encore les automobilistes : si un automobiliste vous cède le passage, arrêtez-vous : il est en panne.
- 4) Si un garçon de café vous remercie pour le pourboire, il vous a escroqué de 20% sur l'addition.
- 5) Les banquettes dans les stations de métro parisiennes ne sont pas rembourrées. Alors si elles vous semblent moelleuses, ne vous en faites pas, vous êtes assis(e) sur un robineux.

## Target Text

### *Fangs Out: Bloody French Special Issue*

#### Manners and Customs

Our French cousins, like every nation on Earth, have their own cultural peculiarities. However, these peculiarities are so peculiar that we have drawn up a short list of the most startling ones for the benefit of those who may be visiting France for the first time.

- 1) A French driver never indicates before turning. If you see one who actually does, catch up to him to let him know that his electrical system is on the blink.
- 2) In Parisian restaurants, there are always ten pieces of cutlery arranged around the plate. This should be of no consequence to you: only 10% of them are clean. Use that one.
- 3) Another one about drivers: if a driver yields, please stop. It means he's broken down.
- 4) If a waiter thanks you for his tip, then he's fleeced you by 20% on your bill.
- 5) Seats in Paris' subway stations have no stuffing. So, if they seem rather plush, don't worry – you're sitting on a drunk.
- 6) Speaking of the subway, some seats are reserved for pregnant women and disabled veterans. If the ticket inspector catches you

- 6) Parlant de métro, certains sièges sont réservés aux femmes enceintes et aux mutilés de guerre. Si un contrôleur vous surprend en train de vous y asseoir, il vous transformera en personne éligible aux dits sièges, selon votre sexe.
- 7) Les chiens parisiens sont comme les chiens de partout : ils font leurs besoins sur le trottoir. Mais par une équation mystérieuse, la grosseur de leurs besoins est proportionnelle à la hauteur du monument historique le plus proche. Autrement dit, plus vous marchez les yeux en l'air, plus vous marchez dans la merde.
- 8) Place de la Concorde, il est exceptionnellement permis et légal pour un automobiliste d'écraser un piéton. Traversez donc par groupe de 5 et plus, car s'il en tue 5, il pogne une contravention.

**Tel un roman-photo français, ces affiches du ministère de l'Immigration témoignent des saines et cordiales relations qui ont toujours existé entre la Mère Patrie, ses fatigants, et les petits torrieux que nous sommes.**

1950

Français

Venez rejoindre les Filles du Roy au Québec.

1960

21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41

in one of them, he will make you eligible for the aforementioned seats, according to your gender.

- 7) Parisian dogs are like dogs everywhere: they do their business on the sidewalks. But through some unexplained formula, the size of their business is proportionate to the height of the nearest historical monument. In other words, the more you walk with your eyes looking up, the more you will step in shit.
- 8) It is entirely possible and legal for a driver to run over a pedestrian. Therefore, cross in groups of five or more, because if he kills five pedestrians, he gets slapped with a ticket.

**Like a French photo album, these posters from the Department of Immigration bear witness to the healthy and cordial relations that have always existed between the Motherland, with all her dickheads, and the little bastards that we are.**

1950

Frenchmen

Come join the King's Daughters in Quebec<sup>13</sup>.

1960

<sup>13</sup> French women who were sent to New France to encourage settlement and population growth (Landry 1992: 198).

1970 Un nouveau Congo... en Amérique.

1980 Immigrez au boutte de toutte... au Québec.

Y'a rien là, restez chez vous.

**L'ouïe et la vision**

MACHINE À VOYAGER DANS LE TEMPS

– Hop ! Un essai ! J'ai réussi à faire revenir Louis XV du passé !

– Où suis-je ?

– T'es au Québec, en 1981 ! En Nouvelle-France ! Ça te dit quelque chose, Louis XV, espèce de sale traître ? ... C'est toi qui nous as abandonnés aux Anglais en 1763 ! C'est de ta faute qu'on a tant de problèmes politiques au Québec aujourd'hui !

– Mais, écoutez mon brave... Comment voulez-vous que la France, assaillie de toute part... trouve le temps de défendre une colonie sauvage et enneigée comme la Nouvelle-France ?

– Ah oui ? Tu vas voir ça !

*De retour en 1763...*

– Que vous est-il arrivé, mon pauvre Louis ?

42 A new Congo... in America.

43 1970

44 Immigrate to the middle of nowhere... Quebec.

45 1980

46 We got nuttin', stay home.

47

48 **Louis' Unsightly Earful**

49 TIME TRAVEL MACHINE

50 – Presto! Why not try? I've managed to bring Louis XV back from the

51 past!

52 – Where am I?

53 – You're in Quebec, 1981! In New France! Ring any bells, Louis XV,

54 you filthy traitor? ... You left us to the English in 1763<sup>14</sup>! It's your fault

55 that we got so many political problems in Quebec today!

56 – But, listen, my good man... How on Earth do you expect France,

57 besieged on all sides... to find the time to defend a barbaric and

58 snowbound colony such as New France?

59 – Oh, really? I'll show you how!

60

61 *Back in 1763...*

62 – Why poor Louis, what happened to you?

<sup>14</sup> The year the Treaty of Paris was signed, which ended the Seven Years' War and handed New France over to Great Britain.

– Je viens d’être frappé par une vision historique !

### **Bande dessinée sans titre**

– Ha ! Ha ! Ha ! Mais quel accent tu as, mon vieux ! Ils parlent tous comme ça, les Québécois ? Ha ! Ha ! Mais comment ils font pour se comprendre entre eux, chez toi ? Vous les avez entendus, les mecs ? Je suis content d’être français ! Hi ! Hi ! Hi ! Si je parlais comme ça, je ne sortirais jamais de chez moi ! Ho ! Ho ! Ho !

– Hum, monsieur, savez-vous que vous êtes au Québec, en ce moment ?

– Zut ! J’oubliais !

63 – I’ve just had a “striking” view of history!

64

### **65 Untitled Cartoon**

66 – Hah! Hah! Hah! What a funny accent you have, pal! Do all  
67 Quebeckers sound like you? Hah! Hah! So how do you all manage to  
68 understand each other? Did you hear them, lads? Makes me glad to be  
69 French! Hee! Hee! Hee! If I sounded like you, I’d never leave my house!  
70 Ho! Ho! Ho!

71 – Uh, sir, you do realize you’re in Quebec right now?

72 – Damn, I forgot!

73

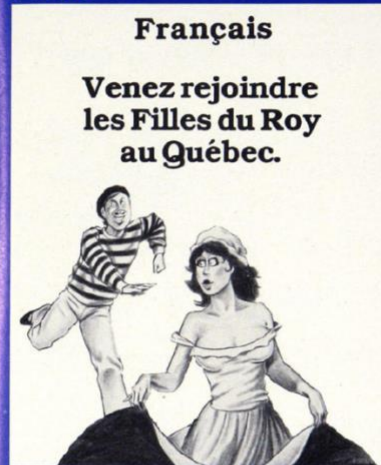
### **Bibliography**

Landry, Yves. 1992. ‘Les Filles du roi émigrées au Canada au XVIIe siècle, ou un exemple de choix du conjoint en situation de déséquilibre des sexes’, *Histoire, Économie et Société*, 11:2, pp. 197-216

Tel un roman-photo français, ces affiches du ministère de l'Immigration témoignent des saines et cordiales relations qui ont toujours existé entre la Mère Patrie, ses fatigants, et les petits torieux que nous sommes.

1950

1960



1970

1980



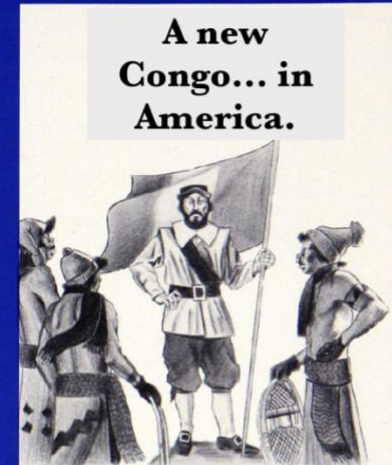
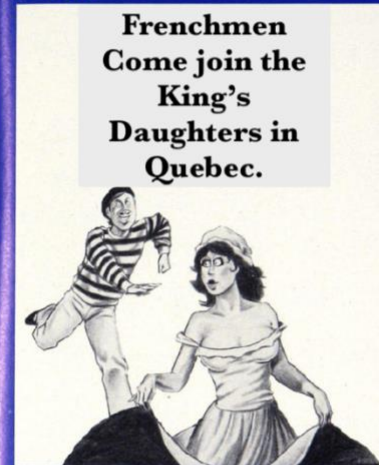
TEXT - PATRICK BEAUDIN

CROC numero 21

Like a French photo album, these posters from the Department of Immigration bear witness to the healthy and cordial relations that have always existed between the Motherland, with all her dickheads, and the little bastards that we are.

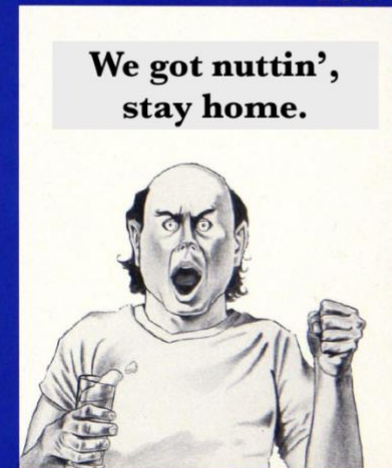
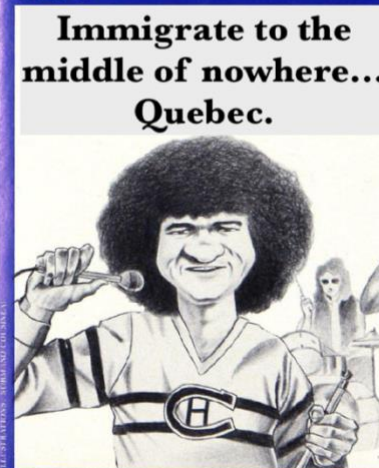
1950

1960



1970

1980



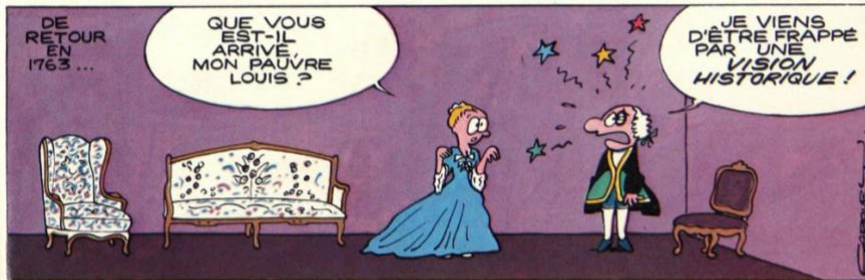
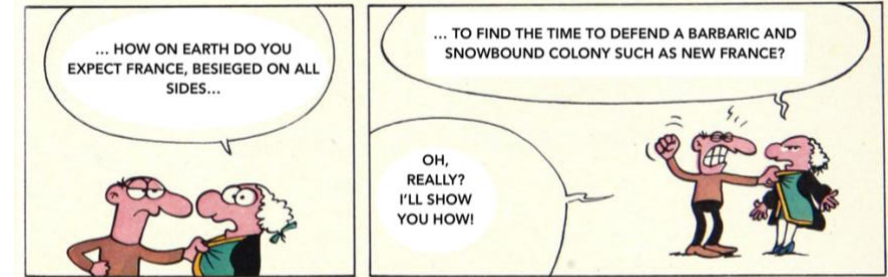
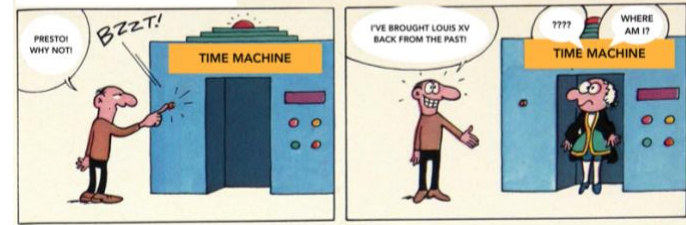
TEXT - PATRICK BEAUDIN

CROC numero 21

Louie et la vision

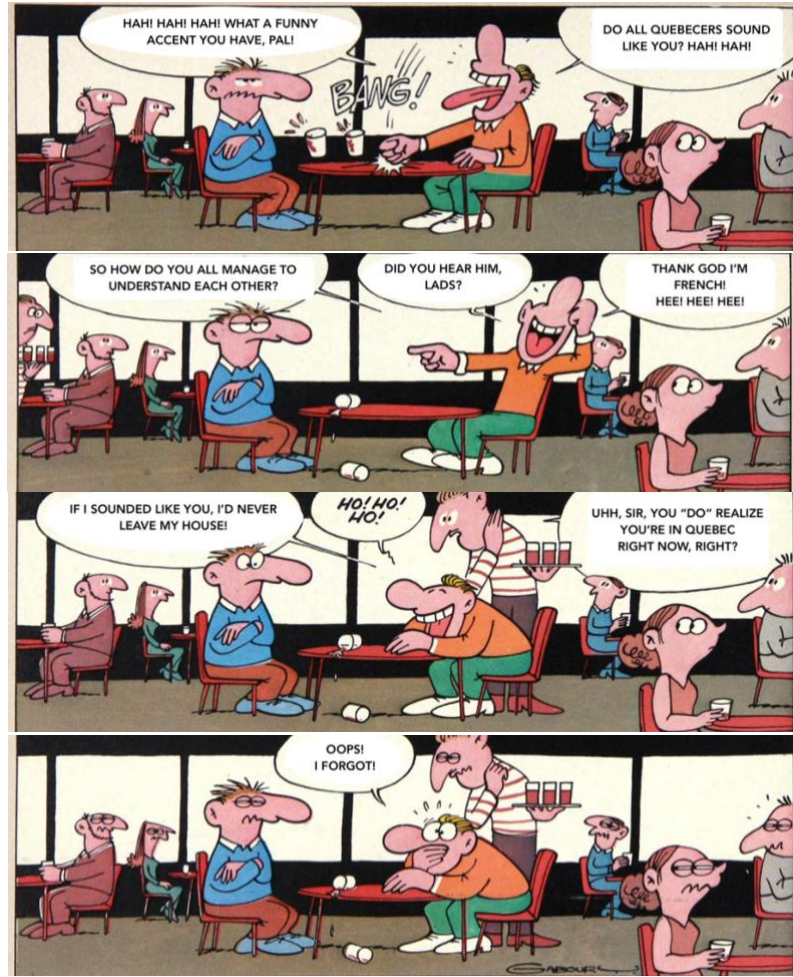


LOUIS' UNSIGHTLY EARFUL



CROC numero 21

CROC numero 21



<b>Student Number</b>	19331221	<b>Text Number</b>	8
-----------------------	----------	--------------------	---

**Source Text**

**Target Text**

<b>Title</b>	<i>Attendez que je me rappelle (Chapitre VI : Option Québec – Nous sommes des Québécois)</i>	<b>Title</b>	<i>Wait Till I Remember (Chapter VI: Option Québec – We Are Québécois)</i>
<b>Year Published</b>	1986		
<b>Author</b>	René Lévesque		
<b>Language</b>	French	<b>Language</b>	English
<b>Word Count</b>	1,752	<b>Word Count</b>	

<p><b>Description of Source Text</b></p> <ul style="list-style-type: none"> <li>• <i>understanding of source text</i></li> <li>• <i>knowledge of genre within source contexts</i></li> <li>• <i>situation of source text familiarity with the formal features of a text (language variation(s), register, dialect)</i></li> </ul> <p><b>(200 words max)</b></p>	<p>René Lévesque was a former premier of Québec. In 1968, he founded the separatist <i>Parti Québécois</i> (Vacante 2011: 5) but failed to realize his dream of sovereignty when only 40 percent of Québécois voted ‘yes’ in the 1980 referendum on their province’s future in Canada (Godin 2007: 1069). His views on Québec’s relationship with Canada influenced national politics and federal-provincial relations for decades (Foot and Latouche 2009).</p> <p>Lévesque’s autobiography was published a year after his resignation and a year before his death. <i>Nous sommes des Québécois</i> is a sub-chapter that revisits his dream of a new relationship between Québec and Canada.</p> <p>As the text borrows heavily from Lévesque’s 1968 manifesto on Québec’s future, <i>Option Québec</i>, it has a fervent, speech-like quality. Lévesque communicates his passion for Québec independence by:</p> <ul style="list-style-type: none"> <li>• Recalling history and hypothesizing about the death of the French language in North America and Québec culture if no action is taken;</li> <li>• Using a formal register (e.g., ‘S’il est une chose’ instead of the more common ‘S’il y a une chose’ at line 1) and uncommon words (e.g., ‘byzantinisme’ at line 72); and</li> <li>• Attempting a <i>rapprochement</i> with his readership, as seen in the 54 appearances of the pronoun ‘nous’ [we].</li> </ul>
---	--

<p><b>Strategy</b></p> <ul style="list-style-type: none"> <li>• <i>identification of translation problems</i></li> <li>• <i>knowledge of genre within target context and situation of target text</i></li> </ul>	<p>I am translating this text for English-speaking Canadians aged 58 years and older: that is, those who were at least the age of majority at the time of Québec’s 1980 referendum on sovereignty-association and can therefore recall it and the ensuing era of constitutional politics that included: the repatriation of Canada’s Constitution from Great Britain in 1982; the failed Meech Leek Accord in 1990 that sought to secure Québec’s endorsement of the Constitution; and the unsuccessful 1995 referendum on independence.</p>
--	--

<ul style="list-style-type: none"> <li>• <i>justification of translation production of genre for target context</i> <b>(200 words max)</b></li> </ul>	<p>By focusing on the crux of Lévesque’s message, my goal is to help this sub-section of Canadian society understand why some in Québec sought to attain nationhood. I do not believe – translating in 2020 – that it serves the transmission of the message well to maintain the bitemporal nature of the source text, i.e., original writing from 1986 and borrowings from his 1968 manifesto. My translation strategy is therefore to produce a unified target-language text unencumbered by the numerous italicized manifesto paragraphs.</p> <p>I will write in a formal English register and replace Lévesque’s use of masculine terminology with gender-neutral forms (e.g., ‘children’ for ‘fils’ [sons] at lines 21 and 23 and ‘peoples’ for ‘hommes’ [men] at lines 26 and 29).</p>
<p><b>Critical Reflection</b></p> <ul style="list-style-type: none"> <li>• <i>textual analysis</i> <b>(200 words max)</b></li> </ul>	<p>Producing a unified target-language text was more of a challenge than I had anticipated. I discovered that the process of removing the italics and quotation marks of the manifesto paragraphs and simply joining them to the 1986 text was not sufficient to produce a satisfactory translation. Specifically, I had to perform several textual adaptations, such as:</p> <ul style="list-style-type: none"> <li>• Changing tenses, e.g., from past to present: ‘j’étais forcé à le constater (line 53) to ‘I am forced to admit that’;</li> <li>• Removing references to the manifesto: e.g., ‘le manifeste enchaînait ainsi’ [the manifesto went on as follows] at lines 16-17;</li> <li>• Adding textual elements to transition smoothly between 1968 and 1986 portions of the source text: e.g., ‘What matters’ at line 2 and ‘I need only’ at line 15; and</li> <li>• Removing source text features that introduced manifesto segments: e.g., ‘Puis’ [then] at line 15.</li> </ul> <p>Despite these challenges, I do, however, believe that the decision to translate the text this way was a good one. For the contemporary reader, 34 years after the autobiography came out, the evolution (or consistency) in Lévesque’s thinking between 1968 and 1986 is less important than the understanding of Québec’s historical reasons for periodically pursuing a separatist agenda.</p>
<p><b>Works Cited</b></p> <ul style="list-style-type: none"> <li>• <i>use of sources and reference material</i></li> </ul>	<p>Foot, Richard and Daniel Latouche. 2009. ‘René Lévesque’, <i>The Canadian Encyclopedia</i>, &lt;<a href="https://www.thecanadianencyclopedia.ca/en/article/rene-levesque">https://www.thecanadianencyclopedia.ca/en/article/rene-levesque</a>&gt; [accessed 6 February 2020]</p> <p>Godin, Pierre. 2007. <i>René Lévesque: Un homme et son rêve</i> (Montréal: Les Édition du Boréal)</p> <p>Vacante, Jeffrey. 2011. ‘The Posthumous Lives of René Lévesque’, <i>Journal of Canadian Studies/Revue d’études canadiennes</i>, 45:2 (Spring), pp. 7-30</p>

### Source Text

#### ***Attendez que je me rappelle : Nous sommes des Québécois***

S'il est une chose que le temps ne cesse de confirmer davantage, c'est l'actualité permanente de cette identification dont je faisais ma première phrase.

*« Ce que cela veut dire d'abord et avant tout, poursuivais-je, et au besoin exclusivement, c'est que nous sommes attachés à ce seul coin du monde où nous puissions être pleinement nous-mêmes, ce Québec qui, nous le sentons bien, est le seul endroit où il soit possible d'être vraiment chez nous.*

*« Être nous-mêmes, c'est essentiellement de maintenir et de développer une personnalité qui dure depuis trois siècles et demi. Au cœur de cette personnalité se trouve le fait que nous parlons français. Tout le reste est accroché à cet élément, en découle ou nous y ramène infailliblement. »*

Puis, ayant évoqué l'histoire qui nous a faits tels, ainsi que la volonté et l'espoir tenaces qui nous ont permis de survivre et de grandir, le manifeste enchaînait ainsi :

*« Jusqu'à récemment, nous avons pu assurer cette survivance laborieuse grâce à un certain isolement. Nous étions passablement à l'abri dans une société rurale où régnait une grande mesure*

### Target Text

#### ***Wait till I Remember: We Are Québécois***

1 If there is one thing that has become truer with time, it is the  
2 enduring topicality of the Québécois identity. What matters first and  
3 foremost, and, if need be, exclusively, is that we are attached to this  
4 corner of the world, the only place where we can fully be ourselves, this  
5 Québec which, as we all know full well, is the only place where it is  
6 possible to be truly at home. Essentially, being ourselves comes down to  
7 keeping alive and nurturing an identity that has lasted for three and a  
8 half centuries, and at the heart of which is the very fact that we speak  
9 French. Everything else hangs on this fact, flows from it or inevitably  
10 brings us back to it.

15 I need only recall the history that has made us who we are and the  
16 stubborn will and hope that have allowed us to survive and grow. And it  
17 is important to remember how, until recently, being more or less  
18 isolated, we were able to ensure our survival (and not without  
19 considerable effort). We were somewhat sheltered in our poor, rural  
20 communities, where dissent was rare, change slow and ambitions

*d'unanimité et dont la pauvreté limitait aussi bien les changements que les aspirations.*

*« Nous sommes fils de cette société dont le cultivateur, notre père ou notre grand-père, était encore le citoyen central. Nous sommes aussi les héritiers de cette fantastique aventure que fut une Amérique d'abord presque entièrement française et, plus encore, de l'obstination collective qui a permis d'en conserver vivante cette partie qu'on appelle le Québec... »*

*« C'est par là que nous nous distinguons des autres hommes, de ces autres Nord-Américains en particulier, avec qui nous avons par ailleurs tant de choses en commun. Cette "différence" vitale, nous ne pouvons pas l'abdiquer... »*

Ce n'est pas que les occasions aient manqué de le faire. Je n'avais qu'à évoquer à ce propos les vagues d'abdications forcées qu'avaient recueillies, aux époques les plus difficiles, les autres provinces canadiennes et quelques États de la Nouvelle-Angleterre. Sans compter ces exilés de l'intérieur : les déracinés, les assimilés.

*« Pour un petit peuple comme le nôtre, sa situation minoritaire dans un continent anglo-saxon crée déjà une tentation permanente de ce refus de soi-même, qui a les attraits d'une pente facile au bas de laquelle se trouverait la noyade confortable dans le grand tout... »*

21 modest. We are the children of a society constructed primarily by our  
22 parents and grandparents. We are also the inheritors of this wonderful  
23 American adventure, with its almost exclusively French beginnings, and,  
24 more importantly, the collective perseverance that has kept alive this  
25 part of the continent we call Québec. That is how we distinguish  
26 ourselves from other peoples and from these other North Americans  
27 especially, with whom we have so much in common at the same time.  
28 We must not fail to recognize this vital 'difference'.

29  
30  
31  
32  
33

34 It is not that there have not been opportunities to do so. In this  
35 respect, all I have to do is point out the waves of unwilling acts of  
36 surrender that played out, in more troubled times, in the other Canadian  
37 provinces and in a few New England states. Not to mention those in  
38 internal exile – the uprooted and assimilated. Our minority status on an  
39 Anglo-Saxon continent is a never-ending source of temptation for a  
40 small people like us, pressing us to deny our own existence and slide  
41 down that slippery slope of annihilation. The only way to skirt this  
42 danger is to confront this demanding era of intense activity and force it

« La seule façon de dissiper ce danger, c'est d'affronter cette époque exigeante et galopante et de l'amener à nous prendre tels que nous sommes. D'arriver à nous y faire une place convenable, à notre taille... Cela veut dire que nous devons bâtir une société qui, tout en restant à notre image, soit aussi progressiste, aussi efficace, aussi "civilisée" que toutes les autres.

« Il y a justement d'autres petits peuples qui nous montrent la voie, en nous prouvant que la grosseur maximum n'est pas du tout synonyme d'avancement maximum... »

Mais cette patrie bien à nous, j'étais forcé à le constater, on n'osait pas se la donner. On prétendait toujours se la confectionner par bribes, par voies de récupération parcellaires, de statuts plus ou moins « particuliers » en matière fiscale, puis en matière sociale, puis dans le domaine de l'immigration et celui des grands outils de la culture de masse (radio, télé, câblo-diffusion). Et pendant qu'on s'agrippait en vain à ces pièces détachées, la Justice continuait à être disloquée, la compétence « corporative » émietlée, les circuits financiers aliénés. Par conséquent, c'est sans grand mérite que j'en venais à cet impératif du sens commun :

« Il faut remettre de l'ordre dans le chaos d'un régime créé à une époque où étaient imprévisibles la révolution scientifique et technique

43 to accept us as we are, to carve out an appropriate space, made to size...  
44 which means that we have to create a society in our image that is, at the  
45 same time, as progressive, efficient and 'civilized' as all the others. There  
46 are indeed other small peoples that are leading the way, proving to us  
47 that size is not synonymous with progress.

48

49

50

51

52

53

54

55

56

57

58

59

60

61

62

63

64

But I am forced to admit that this homeland of ours, we dare not claim it for ourselves. We are still under the illusion that we are patching it together scrap by scrap, with a little win here, a small victory there, through more or less "special" arrangements first on fiscal matters, then on social issues, and later in areas like immigration and mass media (for example, radio, television and cable broadcasting). While we put our faith – to no avail – in these bits and pieces, we are unable to connect the dots in the areas of justice, finance and corporate governance. As a result, and taking no credit, I have come to understand this crucial point of common sense: that we have to restore some order in the chaos and confusion of a system that was created at a time when the scientific and technical innovations in which we are now caught up could not have

*où nous sommes emportés, les adaptations sans nombre qu'elle exige, la diversité infinie des productions, la concentration des entreprises, le poids écrasant que les plus grands exercent sur la vie individuelle et collective, la nécessité absolue d'États capables d'orienter, de coordonner et surtout d'humaniser ce rythme infernal. »*

Sans plus de mérite, je n'avais qu'à suivre les tiraillements sans cesse recommencés, ce byzantinisme fédéral-provincial auquel j'avais moi-même été mêlé, pour prévoir aussi qu'un tel objectif demeurerait un rêve dans le cadre des institutions canadiennes.

*« Dans une optique purement révisionniste, ce que nous avons à réclamer dépasse non seulement les meilleures intentions qui se manifestent dans l'autre majorité, mais sans doute aussi l'aptitude même du régime à y consentir sans éclater...*

*« Si le Québec s'engageait dans (de tels) pourparlers, ce serait bientôt le retour à la vieille lutte défensive, aux escarmouches dans lesquelles on s'épuise en négligeant le principal, aux demi-victoires qu'on célèbre entre deux défaites, avec les rechutes dans l'électoratisme à deux niveaux, les fausses consolations du nationalisme verbal et surtout, surtout – il faut le dire, le redire et le crier au besoin – cet invraisemblable gaspillage d'énergie qui est sûrement pour nous l'aspect le plus néfaste du régime... »*

65 been predicted, nor the countless adaptations that they entail, the  
66 infinite range of products, the sheer number of corporations and the  
67 crushing weight that the largest exert on individual and collective life,  
68 and the unescapable need to have States that can lead and coordinate  
69 this breakneck pace and, especially, make it a little more manageable.

70

71 Without patting myself on the back, I need only watch the endless,  
72 byzantine toing and froing of federal-provincial relations – in which I,  
73 too, have been entangled – to understand that such a goal will remain a  
74 dream if confined to Canadian institutions. Through a purely revisionist  
75 lens, what we seek is well beyond not only the best intentions of the  
76 other majority, but probably also the very capacity of the system to  
77 agree to it without collapsing. If Québec were to participate in (such)  
78 negotiations, we would soon be back to the old 'elbows out' days, back  
79 to the skirmishes that exhaust us to the point of losing sight of what is  
80 important, the half-victories that we celebrate in between defeats,  
81 relapsing into two-tier electioneering and falsely consoling ourselves  
82 with nationalism in word only, and especially, especially – it must be  
83 said, said again and shouted from the rooftops if necessary – this  
84 unbelievable waste of energy that is, for us, without doubt the most  
85 detrimental aspect of the system.

86

Tant d'années après, en revoyant ce qui s'est passé et en assistant aux plus récents pataugeages constitutionnels, avouerait-on que cette description n'était pas loin de ce que nous nous sommes infligé à nous-mêmes ? Avouerait-on également que ça n'a pas été digne de nous ? En 1967, déjà, notre peuple avait trouvé la force d'effectuer un rattrapage dont lui-même ne se serait pas cru capable. Désormais, nos générations montantes avaient la même chance d'être instruites et compétentes que dans les autres sociétés qu'on dit avancées. Dans certains secteurs de l'organisation sociale et même de la vie économique, les Québécois avaient vite franchi des étapes qui les plaçaient à l'avant-garde du Canada sinon du continent tout entier.

De tout cela, donc, du constat d'échecs à répétitions des négociations fédérales-provinciales, comme aussi de la révélation sidérante de toute notre neuve maturité, ne pouvait découler qu'une seule conclusion :

*« que le Québec doit devenir au plus tôt un État souverain.*

*« Nous y trouverons enfin cette sécurité de notre "être" collectif, qui, autrement, ne pourrait que demeurer incertaine et boiteuse.*

*« Il n'en tiendra plus qu'à nous d'y établir sereinement, sans récrimination ni discrimination, cette priorité qu'en ce moment nous*

87

88

89

90

91

92

93

94

95

96

97

98

99

100

101

102

103

104

105

106

107

Revisiting so many years later all that has happened and witnessing recent floundering in constitutional waters, can we admit that this description is not far from what we have actually inflicted upon ourselves? And if we are being honest, are we not worthy of more? By 1967<sup>15</sup>, our people had made more progress than we could have ever dreamed. From that moment forward, new generations have had the same opportunity to become educated and skilled as in other so-called advanced societies. Not only in Canada but in North America as well, the Québécois have quickly moved to the front of the pack in certain areas of social programming and even the economy.

From all that – that is, acknowledging the repeated failures of federal-provincial negotiations and the striking revelations of our newfound maturity – only one conclusion is possible: that Québec must become a sovereign State as soon as possible. Only in sovereignty will our collective 'being' finally be safe and secure. Otherwise, it will remain uncertain and crippled. For the sake of our language and our culture, it is up to us and only us to set this priority which, right now, we are so desperately – and blindly – trying to find. And we must do so peacefully

---

<sup>15</sup> The year Lévesque left his province's Liberal Party over its refusal to consider his ideas about Québec independence; also the year he founded the *Mouvement souveraineté-association* [sovereignty-association movement], the predecessor to the separatist *Parti Québécois* (Foot and Latouche 2009).

*cherchons avec fièvre mais à tâtons pour notre langue et notre culture.*

*« Là seulement nous aurons enfin l'occasion – et l'obligation – de déployer au maximum nos énergies et nos talents pour résoudre... toutes les questions importantes qui nous concernent (ainsi que) la forme et l'évolution des structures politiques que nous aurons à nous donner... »*

Autrement dit, il nous fallait prendre en mains l'entière liberté du Québec, affirmer notre droit à tout le contenu essentiel de l'indépendance, à la pleine maîtrise de toutes et chacune de nos principales décisions. Ainsi, nous rejoindrions simplement l'un des deux courants majeurs de notre époque : celui de l'émancipation nationale. C'est, au fait, d'une double émancipation qu'il pourrait s'agir. La majorité anglo-canadienne ne serait-elle pas du même coup débarrassée des contraintes que notre présence lui impose, libre de réaménager à son gré ses propres institutions, libre de décider pour elle-même si elle tenait vraiment à préserver une société distincte de celle des États-Unis ?

*« Et si tel est le cas, ajoutais-je en terminant, il n'y a aucune raison pour que les voisins que nous serons ne demeurent pas, librement, des associés et des partenaires dans une entreprise commune, celle qui répondrait à l'autre grand courant de notre époque : les*

108 and without recrimination or discrimination. Only then will we finally  
109 have the opportunity – and the obligation – to maximize our efforts and  
110 talent to resolve all the important issues that concern us, as well as to  
111 determine how the political structures we must create for ourselves will  
112 look and evolve.

113  
114  
115

116 Said differently, we have to assume complete ownership of Québec's  
117 freedom, lay claim to the true meaning of independence, and take full  
118 control of each and every one of our main decisions. In this way, we will  
119 simply be aligning ourselves with one of the two main currents of our  
120 era: national sovereignty. It could, incidentally, entail a double  
121 liberation. By the same stroke, would the Anglo-Canadian majority not  
122 be released from the constraints that our presence entails, free to  
123 rearrange their own institutions as they see fit, free to decide for  
124 themselves if they really wish to maintain a society that is distinct from  
125 that of the United States? If that is the case, then there is no reason for  
126 us, as the neighbours we will be, not to remain free associates and  
127 partners in a common undertaking, one that follows the other major  
128 current of our era: economic clusters, customs unions, common  
129 markets, etc. Such an arrangement already exists in the wide range of

*regroupements économiques, les unions douanières, les marchés communs, etc.*

*« Il s'agit d'une entreprise qui existe déjà, qui est faite de liens, des activités complémentaires, des innombrables intimités économiques dans lesquels nous avons appris à vivre. Rien ne nous oblige à la jeter par terre ; tout nous commande au contraire, aux uns et aux autres, d'en maintenir l'armature. Interdépendants comme nous le sommes, nous ne la détruirions que pour avoir tôt ou tard, et alors tant bien que mal, à la rebâtir...*

*« Nous ne partons pas sur des flots inconnus. Sans compter le modèle gigantesque que nous offre l'évolution du Marché commun, nous pouvons nous inspirer d'exemples fournis par des pays de taille comparable à la nôtre – Bénélux ou Scandinavie – dont la coopération est très avancée et a favorisé comme jamais le progrès des parties – mais sans en empêcher aucune de continuer à vivre selon ses traditions et ses préférences<sup>1</sup>(note du texte d'origine).*

*« En résumé, nous proposons un régime permettant à nos deux majorités de s'extraire de cadres fédéraux archaïques où nos deux personnalités bien distinctes se paralysent mutuellement à force de faire semblant d'en avoir une autre en commun.*

*« Un régime dans lequel deux nations, l'une dont la patrie serait le Québec, l'autre qui pourrait réarranger à son gré le reste du pays,*

130 relationships, exchanges and close economic ties with which we are  
131 already quite comfortable. There is absolutely no reason to throw that  
132 away; everything compels both parties, interdependent as we are, to do  
133 the opposite, to maintain the existing framework. Why would we  
134 destroy it and then, sooner or later, have to rebuild it somehow? We are  
135 not breaking new ground here. Setting aside the extraordinary example  
136 of the development of the Common Market, we can find inspiration in  
137 countries of comparable size to ours – Benelux or Scandinavia, for  
138 example – whose advanced levels of cooperation have resulted in the  
139 unprecedented progress of their constituents without preventing any of  
140 them from living according to their customs and preferences<sup>1</sup>(source text  
141 footnote). To sum up, we are suggesting a system that allows both  
142 majorities to extricate themselves from archaic federal structures which,  
143 under the false pretence of a common identity, have caused complete  
144 inertia on both sides. A system in which two nations, one whose  
145 homeland would be Québec, the other which would be free to  
146 rearrange the rest of the country as it wishes, would become linked  
147 through a clever rethinking of the current brand of common markets,  
148 thus forming a unit that could, for instance and very specifically, call  
149 itself the Canadian Union.

150  
151

*s'associeraient dans une adaptation originale de la formule courante des marchés communs, formant un ensemble qui pourrait, par exemple, et fort précisément, s'appeler l'Union canadienne. »*

152  
153  
154  
155  
156  
157  
158  
159  
160  
161  
162  
163  
164  
165  
166  
167  
168  
169  
170  
171  
172

J'étais persuadé, ai-je besoin de le dire, qu'un tel changement pourrait vraiment être LA solution. Mais je n'étais pas moins conscient de l'extrême difficulté de l'entreprise. Selon une maxime de Gramsci, dont j'ai fait l'une de mes deux ou trois devises préférées : « Pessimisme de l'intelligence, optimisme de la volonté ».

Le premier me faisait deviner l'effroi qui s'emparerait de bien des gens à l'idée de quitter une demeure politique qu'un très long séjour a quasiment sacralisée. D'autant plus que cette vieille demeure de la « Confédération » constitue l'un des derniers vestiges de ces sécurités anciennes dont notre époque achève de nous dépouiller. Sans prévoir l'ampleur du phénomène ni surtout les excès assez inqualifiables auxquels il donnerait lieu, je savais donc qu'au moment décisif certains s'accrocheraient au statu quo avec cette espèce d'énergie panique où il entre plus de crainte de la nouveauté que d'attachement raisonné.

It needs repeating that I firmly believed that such a change can truly be *the* solution. But I am no less aware of the extreme difficulty of such an undertaking. I think of a maxim by Gramsci which has become one of my favourite mottos: 'Pessimist by mind, optimist by will'.<sup>16</sup>

The first part leads me to imagine the terror that would grip so many people at the mere thought of straying from a political home that is regarded as sacred by virtue of its longevity, especially given that this old home known as 'Confederation' is one of the last traces of those ancient refuges from which we have, in the modern era, been trying to escape. Without knowing the extent of people's attachment to Confederation or the extreme reactions the idea of leaving it might cause, I knew that, at the hour of reckoning, some would cling to the status quo with a sort of manic energy fuelled more by fear of the unknown than by reasoned attachment.

---

<sup>16</sup> Antonio Gramsci, an early 20<sup>th</sup> century political theorist known for his views on cultural hegemony (Adamson 1983: 11).

Quant à l'optimisme de la volonté, il me faisait tout de même parier sur ce moment-là, parce que c'en serait un « où le courage et l'audace tranquilles deviennent pour un peuple la seule forme de prudence convenable. S'il n'accepte pas alors le risque calculé des grandes étapes, il peut manquer sa carrière à tout jamais, exactement comme l'homme qui a peur de la vie. »

En espérant de tout cœur m'être trompé dans cette dernière phrase, voilà ce que je continue à croire.

*<sup>1</sup>J'avais d'ailleurs mis en exergue ces deux phrases de Galbraith, prononcées justement cette même année 67 et que le temps n'a fait que confirmer : « Il y a certes une tendance qui pousse les peuples à se grouper en plus grandes unités économiques. Mais on ne voit dans le monde aucune tendance vers des unités politiques plus étendues. » (note du texte d'origine)*

## Bibliography

Adamson, Walter L. 1983. *Hegemony and Revolution: A Study of Antonio Gramsci's Political and Cultural Theory* (Berkeley, Los Angeles, London: University of California Press)

Foot, Richard and Daniel Latouche. 2009. 'René Lévesque', *The Canadian Encyclopedia*, <<https://www.thecanadianencyclopedia.ca/en/article/rene-levesque>> [accessed 21 April 2020]

---

<sup>17</sup> Canadian economist John Kenneth Galbraith.

173 As for 'optimist by will', it was a call to seize the moment, because it  
174 would be one where quiet bravery and daring would become a people's  
175 only appropriate form of caution. Failure to take the calculated risk of a  
176 big move is like looking a gift horse in the mouth, the missed  
177 opportunity of a man who's afraid to live.

178

179

180 Hoping with all my heart that I am wrong in this last statement, it is  
181 what I choose to believe.

182

183 *<sup>1</sup>Moreover, I single out these two sentences by Galbraith<sup>17</sup>, also written  
184 in 1967 and validated by subsequent events: 'There is indeed a trend  
185 that is pushing peoples to group together into larger economic units. But  
186 nowhere in the world does one see a tendency toward larger political  
187 units.'* (source text footnote)

188

<b>Student Number</b>	19331221	<b>Text Number</b>	9
-----------------------	----------	--------------------	---

<b>Source Text</b>		<b>Target Text</b>	
<b>Title</b>	<i>Don't Tell the Newfoundlanders: The True Story of Newfoundland's Confederation with Canada (Epilogue)</i>	<b>Title</b>	<i>Pas un mot aux Newfies<sup>18</sup>! : La vérité sur l'entrée de Terre-Neuve dans la Confédération canadienne (Épilogue)</i>
<b>Year Published</b>	2012		
<b>Author</b>	Greg Malone		
<b>Language</b>	English	<b>Language</b>	French
<b>Word Count</b>	1,169	<b>Word Count</b>	1,406
<b>Description of Source Text</b> <ul style="list-style-type: none"> <li>• <i>understanding of source text</i></li> <li>• <i>knowledge of genre within source contexts</i></li> <li>• <i>situation of source text familiarity with the formal features of a text (language variation(s), register, dialect)</i></li> </ul> <b>(200 words max)</b>	<p>The author is a renowned actor-comedian and activist who has made two unsuccessful attempts at a political career (The Telegram), espousing primarily left-of-centre views.</p> <p>This 796-page piece of historical non-fiction theorizes that Newfoundland's 1949 union with Canada was a fraudulent backroom deal with Great Britain that is unlawful and thus non-binding. He argues that Newfoundland has been mistreated under Confederation and that its terms of union with Canada must be renegotiated.</p> <p>Drawing from the author's experience as a Newfoundlander who suffered ridicule at the hands of mainland Canadians, as well as from his personal dreams of future sovereignty for the province, the epilogue is a rose-tinted plea for Newfoundlanders to demand better treatment from Canada or once again consider independence. In the text, Malone needlessly takes jabs at other Canadians (e.g., 'humour-challenged heartland', at lines 44-45), transitions awkwardly between ideas (e.g., from oil deposits to human dignity, at lines 52-54), and makes bold statements that are not supported (e.g., Newfoundlanders making good Americans, at line 70).</p> <p>This piece of popular literature, which holds a relevant message but lacks in literary profundity, is written in standard Canadian English and, to the best of my knowledge, has never been translated into French.</p>		

<sup>18</sup> 'Newfie' is a shortened version of Newfoundlander and is regarded by some as a derogatory term, by others as a term of endearment or even as a symbol of empowerment. It is used in both English and French, although in Canadian French it can mean anyone of low intelligence.

<p><b>Strategy</b></p> <ul style="list-style-type: none"> <li>• <i>identification of translation problems</i></li> <li>• <i>knowledge of genre within target context and situation of target text</i></li> <li>• <i>justification of translation production of genre for target context</i></li> </ul> <p><b>(200 words max)</b></p>	<p>I am translating the epilogue of this book into French for members of two Québec-first parties: the provincial <i>Parti Québécois</i> and the federal <i>Bloc Québécois</i>. My goal is to make both parties understand that Québec is not the only province that has arguably suffered from the twists and turns of history or under federal-provincial fiscal arrangements.</p> <p>Rhetorical devices mediate a reader's thought and action by creating a sense of urgency (Bitzer 1968: 4, 6). To underscore his message, Malone punctuates his text with the rhetorical device of alliteration. Therefore, in my goal to present a standard French translation that keeps the message clear, I will attempt to preserve the author's impassioned plea by replicating the alliteration. If it is not possible to recreate the alliteration, I will explore the use of other rhetorical devices.</p> <p>I feel the use of footnotes is congruent with the historical non-fiction genre, so I will use as many as required (in French) to provide my target audience with any necessary information, including pieces of historical context that draw parallels between Newfoundland and Labrador and Québec.</p>
<p><b>Critical Reflection</b></p> <ul style="list-style-type: none"> <li>• <i>textual analysis</i></li> </ul> <p><b>(200 words max)</b></p>	<p>Replicating the alliteration was challenging and I was not willing to stray too far from the source text meaning to achieve it. In some cases, the lexical proximity of English and French made for an easy choice: e.g., 'coup constitutionnel' for 'constitutional coup' (line 63).</p> <p>In other cases, I was unable to reproduce alliteration on the same words, but I was able to incorporate it in other areas of the same phrase or sentence: e.g., 'qui rit trop rarement' [that laughs too rarely] for 'humour-challenged heartland' (line 45).</p> <p>When alliteration was not possible, I was able to replace it with another literary device:</p> <ul style="list-style-type: none"> <li>• onomatopoeia: 'faire ronronner le moteur du pays' [make the country's engine purr] for 'heartland humming' (line 14); and</li> <li>• consonance: 'à contrecœur' [reluctantly] for 'with heavy hearts' (line 38).</li> </ul> <p>However, there were cases where I abandoned the search for alliteration:</p> <ul style="list-style-type: none"> <li>• 'pay a heavy personal price' (line 42): 'payer un lourd prix personnel' would have been unidiomatic; and</li> <li>• 'misconceptions and miseries' (line 102): while 'misères' might have been acceptable for the second word in the pair, the best m- word I could find for the first word was 'malentendus' [misunderstandings], but it would have been too semantically distant.</li> </ul>

**Works Cited**

- *use of sources and reference material*

Bitzer, Lloyd F. 1968. 'The Rhetorical Situation', *Philosophy & Rhetoric*, 1:1 (January), pp. 1-14

The Telegram. 2019. 'Greg Malone Running for Green Party of Canada in Federal Election', 19 June

<<https://www.thetelegram.com/news/local/greg-malone-running-for-green-party-of-canada-in-federal-election-324040/>> [accessed 31 March 2019]

**Source Text**  
***Don't Tell The Newfoundlanders: Epilogue***

In the early 1970s, like so many of my generation, I went to Toronto a Canadian and came back a Newfoundlander. Although we were largely ignorant of, and indifferent to, the events described in this book, we were confronted on arrival with the wall of ignorance and prejudice that followed in its wake. When people discovered I was from Newfoundland, they would laugh openly in my face and ask if I had ever seen a television set and if I really lived in an igloo. At the plant where my brother-in-law worked, every Friday afternoon his co-workers would raise their arms and say to him, “This one’s for Newfoundland” —meaning that the afternoon’s work would go to support a dependent Newfoundlander. They were unaware of the trainloads of iron ore from Labrador that kept the heartland humming and built the skyscrapers of North America.

This unacceptable situation required redress, so my friends and I wrote a theatre show to satirize both Canadians’ attitudes and our own.

**Target Text**  
***Pas un mot aux Newfies ! : Épilogue***

1        Au début des années 1970, comme tant d’autres de ma génération,  
2 je suis parti à Toronto en tant que Canadien et j’en suis revenu Terre-  
3 Neuvien<sup>19</sup>. Pour la plupart, les événements décrits dans ce livre se sont  
4 produits à notre insu et nous auraient laissés totalement indifférents de  
5 toute façon. Toutefois, dès notre arrivée, nous nous heurtions contre un  
6 mur d’ignorance et de préjugés. Quand les gens apprenaient que je  
7 venais de Terre-Neuve, ils me riaient au nez, me demandant si j’avais  
8 déjà vu un téléviseur ou si je vivais vraiment dans un igloo. Tous les  
9 vendredis les collègues de mon beau-frère, qui travaillait dans une  
10 usine, levaient leurs bras en lui disant « Celui-ci est pour Terre-Neuve » –  
11 ce qui signifiait que le boulot accompli au cours de l’après-midi servait à  
12 subvenir aux besoins d’un Terre-Neuvien au chômage. Ils ne savaient  
13 rien des tonnes de minerai de fer du Labrador<sup>20</sup> que l’on expédiait par  
14 train pour faire ronronner le moteur du pays et construire ses gratte-  
15 ciels.

16  
17        Il fallait vite remédier à cette situation fâcheuse, alors mes amis et  
18 moi avons écrit une pièce de théâtre intitulée « Cod on a stick » [*de la*

<sup>19</sup> Après l’entrée de Terre-Neuve dans la Confédération canadienne, des dizaines de milliers de résidents quittent la province à la recherche d’emploi (Lynch 2007: 7, 12).

<sup>20</sup> Conformément à la décision prise en 1927 par le comité judiciaire du Conseil privé à Londres, la frontière sud du Labrador se situe au 52<sup>e</sup> parallèle nord – arrêt jamais reconnu par le gouvernement du Québec (The Canadian Press 2016).

It was called Cod on a Stick and it was a hit both in Toronto and at home in Newfoundland. Our company, CODCO, eventually did a TV series on CBC in the late 1980s and early '90s—in Halifax, of course, not St. John's. The weekly show was liberally laced with savage political satire and, eventually, questions were raised about it in the Canadian House of Commons, asking whether it was appropriate for the government, through the CBC, to support such controversial and subversive material. We felt satisfied that in some way we had hit our mark. I am forever grateful to the few brave souls at the CBC who helped us in our "mission" to change attitudes.

Today Newfoundlanders are still on the move, looking for the work that Confederation failed to provide in the newest province. Now they are headed further west, all the way to Alberta. It is with heavy hearts that they leave, and they are confronted on arrival with the same

19 *morue*<sup>21</sup> *sur un bâton*], qui faisait la satire des attitudes canadiennes  
20 ainsi que des nôtres. Elle a été couronnée de succès et à Toronto et chez  
21 nous à Terre-Neuve. Notre troupe, CODCO, a fini par réaliser une série  
22 télévisée qui, à partir de la fin des années 1980 jusqu'au début des  
23 années 1990, était diffusée sur CBC, la chaîne anglophone de Radio-  
24 Canada. Naturellement, le tournage ne se faisait pas à St. John's, mais à  
25 Halifax<sup>22</sup>. On injectait avec vigueur et virulence de la satire politique  
26 dans notre émission hebdomadaire, ce qui a fini par faire froncer bien  
27 des sourcils dans la Chambre des communes du Canada. Là, certains  
28 mettaient en cause les subventions du gouvernement qui, par  
29 l'intermédiaire de la CBC, finançaient une émission aussi controversée et  
30 subversive. Le fait d'avoir atteint notre cible constituait une grande  
31 source de satisfaction pour nous et je serai éternellement reconnaissant  
32 envers les quelques âmes courageuses de la CBC qui nous ont épaulés  
33 dans notre « mission » de faire évoluer les attitudes.

34

35 De nos jours, les Terre-Neuviens continuent leurs déplacements, à la  
36 recherche d'emplois que la Confédération n'a pas réussi à créer dans la  
37 plus jeune des provinces. C'est maintenant l'ouest du Canada, l'Alberta  
38 en particulier, qui est leur destination. Ils partent à contrecœur et,

---

<sup>21</sup> Les fonds de pêche au large de Terre-Neuve sont historiquement reconnus comme étant parmi les plus riches au monde et la morue est l'espèce la plus importante ; il est généralement admis que l'effondrement de la pêche à la morue au début des années 1990 est attribuable à la mauvaise gestion des ressources halieutiques par Ottawa (Milich 1999: 627).

<sup>22</sup> Selon une expression courante à Terre-Neuve-et-Labrador, 'Canada begins in B.C. and ends in Nova Scotia' [Le Canada commence en Colombie-Britannique et se termine en Nouvelle-Écosse].

condescension and contempt that confronted us in the early 1970s in Toronto. Too often their children are called “stupid Newfies” in Alberta’s schools, exactly as they were in the classrooms of Ontario years earlier. We have paid a heavy personal price for Confederation. However, we cannot be too selfish, for surely no territory needed an influx of fun-loving, hardworking Newfoundlanders more than the humour-challenged heartland. Alberta was for many years a burden on the federal treasury: its new-found respect in Canada comes from a deposit of hydrocarbons north of Edmonton, the controversial tar sands. Newfoundland’s rising status can likewise be pegged to deposits of hydrocarbons off our east coast. Alberta gets 100 percent of its resource; we get 40 percent—which is considered generous—and you might say that Newfoundland enjoys about 40 percent of the respect that Alberta does. We all look forward to a future where respect is not pegged to deposits of hydrocarbons or minerals, where people will be respected simply because that is their right as human beings.

39 comme c’était le cas pour nous à Toronto au début des années 1970, la  
40 même espèce d’arrogance et d’antipathie les attend à leur arrivée. Bien  
41 trop souvent, les écoles de l’Alberta sont le théâtre d’injures du genre  
42 « stupid Newfie », tout comme en Ontario il y a bien des années de cela.  
43 La Confédération nous a fait payer un lourd tribut, mais il faut se garder  
44 d’être trop égoïstes, car assurément le « heartland », le cœur de notre  
45 pays qui rit trop rarement, avait grand besoin de cet afflux de Terre-  
46 Neuviens joués et durs à la tâche. Pendant de nombreuses années,  
47 l’Alberta comptait sur les coffres fédéraux, mais grâce aux gisements  
48 d’hydrocarbures découverts au nord d’Edmonton – les controversés  
49 sables bitumineux – la province commande maintenant le respect de  
50 tout le Canada. La cote montante de Terre-Neuve est aussi attribuable  
51 aux gisements d’hydrocarbures situés au large de sa côte est. L’Alberta  
52 empoche 100 pour cent de ses redevances ; par contre, nos redevances,  
53 qui s’élèvent à 40 pour cent – et on nous dit que c’est généreux –  
54 correspondent, selon certains, exactement à notre part du respect dont  
55 jouit l’Alberta<sup>23</sup>. Nous rêvons tous d’un avenir où le respect n’est pas  
56 proportionnel aux gisements d’hydrocarbures ou de minéraux, d’un  
57 avenir où le respect est un droit fondamental de la personne.  
58  
59

---

<sup>23</sup> Cette comparaison avec l’Alberta met en relief l’iniquité dont beaucoup de Terre-Neuviens et Labradoriens croient être victimes non seulement en matière de redevances pétrolières mais également en ce qui concerne la péréquation. De telles injustices ont même conduit un premier ministre de la province à retirer les drapeaux canadiens des édifices publics (Smith 2005: 19).

As for me, the only firm constitutional conclusion I can come to is that I am from the country of Newfoundland, the Promised Land. I carry a Canadian passport because Newfoundland was occupied by Canada in 1949 by means of a constitutional coup arranged with Great Britain. That said, it is also true that Newfoundland's joining up with Canada made sense, not only geographically, but politically and socially too. It may well have happened later and under different circumstances if it had not been forced on Newfoundland in 1948.

Although Newfoundlanders would make great Americans and would be free in the United States of the negative preconceptions that have hampered them in Confederation, Newfoundland has more in common with Canadian social and political mores than with those in the States. Canadian social policy, leaning to the left on issues such as health care and provincial and human rights (including minority, women's, children's and gay rights), has kept the country compassionate and liveable. Our problems with Canada are political, not personal.

60 Pour ma part, j'en viens à une seule conclusion constitutionnelle  
61 définitive : que mon pays s'appelle Terre-Neuve, la terre promise. Je suis  
62 muni d'un passeport canadien tout simplement parce que mon pays a  
63 été occupé par le Canada en 1949 à la suite d'un coup constitutionnel  
64 fomenté de concert avec la Grande-Bretagne<sup>24</sup>. Cela étant dit, il n'est  
65 pas moins vrai que l'union de Terre-Neuve au Canada était bien logique,  
66 pour des raisons tant politiques et sociales que géographiques. Cette  
67 union, si elle n'avait pas été imposée à Terre-Neuve en 1948, aurait bien  
68 pu se réaliser plus tard et dans des circonstances différentes.

69

70 Certes, les Terre-Neuviens seraient devenus de bons Américains et,  
71 aux États-Unis, n'auraient pas été victimes des préconceptions négatives  
72 auxquelles ils se heurtent depuis leur entrée dans la Confédération.  
73 Mais pour ce qui est des mœurs sociales et politiques, Terre-Neuve a  
74 bien plus en commun avec le Canada qu'avec les États-Unis. Les mesures  
75 sociales prises par le Canada, gauchistes en ce qui concerne les  
76 domaines comme la santé et les droits des provinces et de la personne  
77 (y compris les droits des minorités, des femmes, des enfants et de la  
78 communauté LGBT), ont conservé le caractère compatissant et  
79 supportable du pays. Nos problèmes avec le Canada sont plutôt d'ordre  
80 politique que personnel.

---

<sup>24</sup> Selon les résultats d'un référendum tenu en juillet 1948, une faible majorité de Terre-Neuviens préfèrent la Confédération avec le Canada au gouvernement responsable (Hiller 1997).

It is unfortunate that, in its haste to get Newfoundland on its own terms, Canada did not honour Newfoundlanders' inherent right to self-determination. Newfoundland and Labrador's Confederation is marred by a history of connivance, duplicity, mendacity and abuse. It is hard to see how a union so fraudulently attained can be said to have been attained at all. The Terms of Union are little more than the unilateral conditions of occupation by the stronger power. They were and are unnegotiated and, by any standard of democracy, unbinding on the population of Newfoundland and Labrador. The union, so dreaded by Norman Robertson, is arguably illegal after all, and Newfoundlanders but bastard Canadians. The "various possibilities" of Attlee's violations are unending.

Most Newfoundlanders today are unaware of the connivance and plots of Ottawa and London to grab our province for Canada. Yet we know instinctively that our Confederation with the mainland is in some

81

82

83

84

85

86

87

88

89

90

91

92

93

94

95

96

97

98

99

100

Il est malheureux que le Canada, dans sa hâte de faire de Terre-Neuve une province à ses propres conditions, n'ait pas respecté le droit naturel des Terre-Neuviens à l'autodétermination. La Confédération qu'a connue la province de Terre-Neuve-et-Labrador est entachée par une longue tradition de connivence, de fourberie, de mensonges et d'abus. Il est difficile de comprendre qu'une union réalisée de manière si frauduleuse puisse se dire « réelle ». Les conditions de l'union ne sont guère plus que les conditions d'une occupation unilatérale imposée par la partie la plus puissante. Ces conditions n'ont fait – et ne font encore – l'objet d'aucune négociation ; aussi sont-elles, selon toute norme démocratique, non contraignantes pour la population de Terre-Neuve-et-Labrador. En effet, l'union, tant redoutée par Norman Robertson<sup>25</sup>, est vraisemblablement illégale, ce qui fait des Terre-Neuviens des Canadiens illégitimes. Les « différentes possibilités » des violations commises par Attlee<sup>26</sup> sont infinies.

À l'heure actuelle, la majorité des Terre-Neuviens sont inconscients de la complicité et des complots mitonnés par Ottawa et Londres afin de céder notre province au Canada. Pourtant, on sait d'instinct que notre

---

<sup>25</sup> Sous-secrétaire d'État (Affaires étrangères) de 1941 à 1946, haut-commissaire du Canada à Londres de 1946 à février 1949, et greffier du Conseil privé et secrétaire du Cabinet de mars 1949 à 1952 (Malone 2012: 622).

<sup>26</sup> Clement Richard Attlee, premier ministre de la Grande Bretagne au moment du référendum décisif et de l'entrée de Terre-Neuve dans la Confédération canadienne (Ibid: 616).

way crippled. The discovery set out in this book of the real reasons underlying these misconceptions and miseries will, I hope, bring a degree of sanity and understanding to the pain and confusion we have endured since 1949.

In the preface to his volume of Newfoundland documents, 1940-49 – a compilation of the top-secret correspondence between Canada and Great Britain on Newfoundland’s Confederation with Canada – editor Paul Bridle, the acting high commissioner to Newfoundland at the time of the referendum, was moved to write: “Canadians reveal themselves, at the political level, as remarkably patronizing towards Newfoundlanders.” Then he concluded on a note of hope: “The editor commends the book to his old friends in Newfoundland, confident that the truth that is in it, if it will not make them free, will at least give them food for thought.”

It has certainly given us food for thought. The true history of Newfoundland’s confederation with Canada has the potential to make us free, in the same way that the articulation of sovereignty and nationhood by the province of Quebec has liberated Quebecers despite

101 union avec le « mainland » [la partie continentale du pays] est en  
102 quelque sorte bâclée. J’espère donc que la découverte permise par ce  
103 livre des vraies raisons à la base de ces idées fausses et de ces  
104 souffrances se traduira par un certain niveau de rationalité et de  
105 compréhension pour assoupir la douleur et dissiper la confusion que  
106 nous subissons depuis 1949.

107

108 Dans l’avant-propos de son tome traitant de Terre-Neuve entre 1940  
109 et 1949 – un recueil de correspondances très secrètes entre la Grande-  
110 Bretagne et le Canada au sujet de l’union de Terre-Neuve à ce dernier –  
111 l’éditeur Paul Bridle, haut-commissaire intérimaire à Terre-Neuve au  
112 moment du référendum, a été amené à écrire « Les Canadiens, sur le  
113 plan politique, se révèlent extrêmement paternalistes à l’égard des  
114 Terre-Neuviens », avant de conclure sur une note d’espoir « L’éditeur  
115 remet le livre à ses vieux camarades terre-neuviens, persuadé que la  
116 vérité qu’il recèle, faute de les libérer, leur donnera au moins matière à  
117 réflexion. »

118

119 Ce livre nous a certainement donné matière à réflexion. La vraie  
120 histoire de la Confédération de Terre-Neuve au Canada a la capacité de  
121 nous libérer, de la même manière dont les expressions de souveraineté  
122 et d’esprit national de la province du Québec ont libéré les Québécois

their continued federation with Canada. The truth about our history has the power to help us redefine our perspective on our place in the Canadian federation and the world. As Newfoundland slowly gains more control over its resources, it will be empowered to determine its own destiny in a way it was not permitted to do in 1948. Perhaps one day soon the diaspora will return, our sons and daughters will remain at home, and, if they so choose, Newfoundland and Labrador will be an independent country once again, unfettered and free of the attitudes of alien nations off her shores.

The novelist Paul West once described Newfoundland as “a community of Irish mystics cut adrift on the Atlantic.” To outsiders standing in seeming security on the mainland, it may appear that we are cut off, but Newfoundlanders see things differently. We are not adrift, we are home, in the place where the Irish mystics dreamed of going.

123 malgré leur union ininterrompue au Canada. La vérité concernant notre  
124 histoire a le pouvoir de nous aider à tracer de nouvelles perspectives sur  
125 notre place au sein de la fédération canadienne et du monde entier. Au  
126 fur et à mesure que Terre-Neuve assure peu à peu la consolidation de  
127 ses propres ressources, elle aura les moyens de frayer son propre  
128 chemin d’une manière qui lui était interdite en 1948. Un de ces jours, les  
129 expatriés reviendront peut-être, nos fils et nos filles resteront chez eux  
130 et, s’ils le désirent, la province de Terre-Neuve-et-Labrador, débridée,  
131 deviendra à nouveau un pays indépendant, affranchie du fardeau des  
132 attitudes de nations étrangères.

133

134 Le romancier Paul West a une fois décrit Terre-Neuve comme « un  
135 groupement de mystiques irlandais dérivant sur l’Atlantique ». Les  
136 « mainlanders » [les continentaux], qui regardent de loin en se croyant  
137 bien à l’abri, diront peut-être que nous sommes isolés, mais nous les  
138 Terre-Neuviens, on voit les choses autrement. Nous ne sommes pas à la  
139 dérive ; nous sommes chez nous, là où les mystiques irlandais rêvaient  
140 d’aller.

## Bibliography

- Canadian Press, The. 2016. 'Why Peace Won't Come Quickly for Quebec and Newfoundland and Labrador', *Maclean's*, 4 December, <<https://www.macleans.ca/news/why-peace-wont-come-quickly-for-quebec-and-newfoundland-and-labrador/>> [accessed 18 April 2020]
- Hiller, J.K. 1997. 'The 1948 Referendums', <<https://www.heritage.nf.ca/articles/politics/referendums-1948.php>> [accessed 19 April 2020]
- Lynch, Scott, 2007. 'The Absence of Opportunity: Understanding the Dynamics of Out-Migration in Newfoundland and Labrador', <[https://research.library.mun.ca/219/1/absence\\_of\\_opportunity.pdf](https://research.library.mun.ca/219/1/absence_of_opportunity.pdf)> [accessed 18 April 2020]
- Malone, Greg. 2012. *Don't Tell the Newfoundlanders: The True Story of Newfoundland's Confederation with Canada* (n.p.: Alfred A. Knopf Canada)
- Milich, Lenard. 1999. 'Resource Mismanagement Versus Sustainable Livelihoods: The Collapse of the Newfoundland Cod Fishery', *Society and Natural Resources: An International Journal*, 12:7, pp. 625-642
- Smith, Jennifer. 2005. 'Canada: A Noisy Squabble Over Offshore Oil and Equalization', *Federations*, 4:3 (March), pp. 19-20