

EXCERPT 1: A NEW BIOGRAPHY (2'20")

Male host: Now we're going to go back in time.* As the 200th anniversary of Charles Dickens' birth approaches, interest in Victorian Britain's most famous chronicler has never been higher. When CD died in 1870, the *Times* of London successfully campaigned for his burial in Westminster Abbey, the final resting place of England's kings & heroes. But D is not the hero we might believe him to be, seen as the public champion of household harmony. D tore his own life apart, betraying, deceiving, & breaking w/ friends & family, while he pursued an obsessive love affair. Renowned literary biographer Claire Tomalin gives full measure to D's* heroic stature, his ~~huge~~ huge* virtues both as a writer & as a human being, while observing his failings in both respects*, w/ an unblinking eye in her new book: *CD, A Life*. And Claire is w/ me now. Good morning!

Claire Tomalin: Good morning – very nice to be in Dublin, even though you've got this amazing* weather.

Male host: It's been extraordinary, the last 24 hrs. Em... so much has been written ab/ D already... hum... is there anyg new to learn ab/ CD?

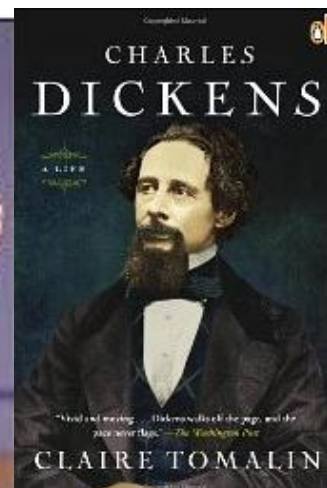
CT: Well, I think there is. One of the points I make in my bio. is the importance of his friendship with John Forster, who is another poor boy, born in Newcastle, son of a butcher & came down to London the way Dickens tried to... began* to make a literary career in London. John Forster was there also, making a literary career. And they sort of fell into each other's arms, & became really *really* good friends. And F became the greatest support/adviser to D. He was a family friend, he was godfather to their eldest daughter, & he read all D's proofs, he acted as D's agent, he reviewed D's work, he gave D crucial advice. It was F who suggested that D should kill off "Little Nell"* , for instance... which caused great ?? round the world, everybody waiting anxiously; and it was F who suggested to D that he should write *David Copperfield* in the 1st person – & that's probably... it was certainly D's favourite book – and many people's favourite book. And D asked F to become his biographer, when D was still in his 30s – shows what a confident man D was, & Forster did indeed after D's death write a very great 3-volume biography of Dickens.

NOTES

- * extrait intéressant car on entend ici les **2 façons de former et de prononcer le génitif** de noms propres comme Dickens, avec un « s » final. Le journaliste dit clairement « Dickens' birth » et « Dickens' heroic stature » un peu plus bas. En revanche, la biographe dit tout le temps « Dickens's ». Les deux sont jugés corrects de nos jours.
- * mal lu de la part du présentateur, car il s'agit bien d'une nouvelle phrase ici.
- * le locuteur se corrige lui-même ici.
- * ceci reprend « virtues both as a writer & as a human being ».
- * *amazing* et *extraordinary* (ligne suivante) sont connotés négativement ici : c'est *even though* qui nous l'indique...
- * CT se reprend ici.
- * personnage de *The Old Curiosity Shop*.



Claire Tomalin



EXCERPT 2: AN UNSOLVED MYSTERY (2'32")

*Female host**: A handful of people in the world – roughly 10% of the population – have sthg rather particular in common: they've been called artistically gifted & self-reliant, but also untrustworthy & insincere. A lot of mysteries & misconceptions around this group, actually, which is of special interest to me since, well, I'm a part of it. We're talking about... * left-handed people. & the man we'll meet next knows a thing or two about the subject. Not only is Rik Smits is a lefty himself, but his new book, *The Puzzle of Left-Handedness*, dives into the history, culture & science of hand preference.

*Rik Smits**: Throughout history, there was – Western history, I should say – there has always been sort of a negative whiff* around left-handedness, but it wasn't taken very far, usually. For instance, if you look at the witch hunts of the Middle Ages, left-handedness was never, never used as a real, real sign of the devil, for one thing. Now, that's strange because everything that they could lay their hands on was used to condemn people in those days. The stigma got worse once psychology was invented at the end of the 19th century, and that's when you find these very stern people who really think that we left-handers are really maladjusted and sick and what have you*.

Female host: Was it Abram Blau* who talked about infantile negativism in left-handed people?

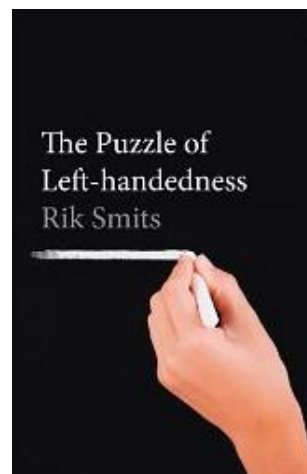
Rik Smits: Yeah, I think. Oh, he was - he can't have been a fun person.

Female host: (laughs) What did he mean by that, infantile negativism?

Rik Smits: Well, he thought that children were willfully left-handed just to spite their parents, basically, which is completely bullocks. Try and find left-handers whom you suspect of being left-handed just to spite you. Well, you won't be able to find them. They're just normal, ordinary people.

Female host: I know there are places you mention in your book, like China, for instance, where they do not discriminate.

Rik Smits: The Chinese, they simply don't have the same kind of negative connotations to the left that we have. We have a culture – let's say the Christian culture – Christian-based cultures are very much oriented towards opposites, black and white, good and bad, left and right. It's also dichotomies that we live by. And the Chinese don't do that, they have this, let's say, this more harmonious idea of opposites that are complements to one another to form a harmonic whole, the yin and yang principle. And within that idea, the whole idea of good and bad as things that are – well, with their backs to one another and really each other's enemy – doesn't... simply doesn't arise.



NOTES

* on trouve une **transcription de cet extrait** (et de sa suite) sur un [site russe](#). Ce site précise que l'interview date du 1^{er} janvier 2012, que la locutrice s'appelle Rebecca Sheir et qu'elle travaille pour la radio publique américaine « NPR ».

* petite hésitation ici avant de révéler le sujet de sa chronique. La **journaliste a ménagé son effet** depuis le début. On pense par exemple qu'elle va parler d'homosexualité.

* entrée directe de ce locuteur dans la conversation → il s'agit d'un **pré-enregistrement qui a été édité**. La fin de l'interview, sur le site russe, permet de lire que Rik Smits n'était pas en studio, mais appelait depuis Amsterdam.

* sorte d'« **odeur de soufre** ».

* **and/or what have you** : [someone, something, or somewhere unknown or unspecified](#), as in "cars, motorcycles, or what have you" ; proche de **and what not** : [and other things of all sorts](#).

* présenté comme « the former chief psychiatrist of the New York City Board of Education » dans un article du journal américain *The Lancet*, daté du 11/6/2011. Voir l'intégralité de cet article [ici](#).

* un *lefty* est aussi surnommé un **southpaw**. Ce terme (assez péjoratif) est d'origine sportive : "From the practice in baseball of arranging the diamond with the batter facing east to avoid the afternoon sun. A left-handed pitcher facing west would therefore have his pitching arm toward the south of the diamond.]" Un droitier est naturellement un "righty".

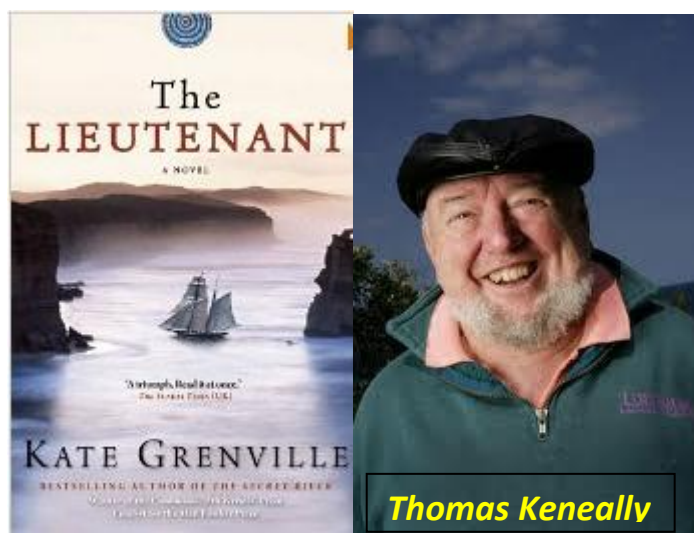
EXCERPT 3: “Australia Past and Present” (2’33’)

Male host: Hello! Today we are talking about the history and well, almost the spiritual condition of Australia, that vast land we still tend to squeeze into a few garish caricatures. I’m joined (1) by the award-winning novelist Kate Grenville who’s fictionalized some of the early stories of white settlers & aboriginal people, moving from curiosity & wonder to cruelty & greed; (2) by the opera singer Deborah Cheetham, herself aboriginal, but who also describes herself as “a closet white Baptist lesbian ABBA fan”*, & has written Australia’s first indigenous opera – of which more later. But we’re gonna start today w/ the author Thomas Keneally, perhaps best-known for novels such as *Schindler’s List*, and *The Chant of Jimmie Blacksmith*, but who has since turned historian, recently producing a multi-volume history of Australia*. And the latest one takes us up from the 1860s & the end of the transportation of convicts, right up to just after WWI. Hmm... this is, I guess, the period when Australia is really becoming a nation, moving from being individual colonies coming together in a new way.

Thomas Keneally: Yes, population is increasing, the convicts are still with us, including some relatives of mine. These colonies, which after all are roundabout as widespread as London to Moscow, are considering struggling to confederate over such a huge distance, w/o email, & w/o telephone. It’s outstanding that they managed to do so. & question arose: is Australia the working man’s paradise, & is the Australian land the ennobler of the immigrant from Europe?

Male host: And certainly, at the beginning of this period, what we might think of in Britain as mid-Victorian times, it’s unclear what’s *in* the middle of Australia as far as white settlers are concerned. There are no rivers, but this becomes only slowly apparent. As you say there is no Mississippi in this country, & it’s going to be an arid & tough place to settle.

Thomas Keneally: And that’s contrary to what British novelists like Trollope & Dickens believed about Australia. Dickens sent 2 of his boys here, his sons, on the basis that, if Magwitch in *Great Expectations*, the convict **revenir / ravener??** to England, could succeed here, then both his sons could.



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* Deborah Cheetham a écrit une pièce intitulée *White Baptist Abba Fan*. Cette auto-description est une citation de cette pièce. *Closet* porte ici sur *white Baptist*, pas sur *lesbian* – d’où une part de l’humour de cette expression.

* Il ne s’agit pas du titre de cette série de livres mais d’une présentation générale par le journaliste. Les titres véritables sont, par exemple : *Australians: Origins to Eureka* ; *Australians: Eureka to the Diggers*, etc.