This informal publication is designed to spread certain kinds of information related to linguistic research being conducted in Newfoundland or related to the languages spoken in Newfoundland and Labrador. It contains notes on research, questions about puzzling problems, bibliographies, brief articles on aspects of language in this province and other related notes. It includes material on pronunciation, suprasegmental phenomena, grammar, vocabulary, usage, special meanings, the language of the past, technical terms (as in fishing or the lumber woods) and place and family names. In general it does not present longer articles more suitable for specialized journals.

Articles to be considered for publication, correspondence, queries, corrections, and requests for numbers should be addressed to Harold Paddock, Department of Linguistics, Memorial University, St. John's, Newfoundland, Canada, A1C 5S7.

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We would be pleased if readers would suggest names of scholars who might be interested in receiving RLS.
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Linguistic Research in Newfoundland

The following survey lists recent completed studies and present linguistic projects being conducted by scholars, students and residents of Newfoundland and Labrador.

We (William Kinwin and Harold Paddock) would be grateful for any corrections and additions submitted by readers.

GENERAL

Gleason, T.P. "Bilingualism-Bi-culturalism in Newfoundland and a Modern Emerging Third Culture Generation of Students and Teachers", The Morning Watch, 1, 4, (1974), 4-6.


"Langue and Parole since Saussure," forthcoming in Historiographia Linguistica.


"La Voix Moyenne des Langues Romanes", Atti del XIV Congresso Internazionale di Linguistica Romanza (In press)


Subject: Factors Affecting The Efficiency of Language Learning.

Subject: Towards a General Theory of Meaning.

Subject: The Two-Place Object.

Subject: A perceptual study of the postulated feature F2-minus-F1 in synthesized vowels. Results from 50 subjects being analysed for projected paper.

HISTORICAL


ALGONKIAN


The Beothuk Vocabularies. Technical Papers of the Newfoundland Museum, No. 2. (In press.)

Subject: A Dictionary of Reconstructed Proto-Algonkian.


ENGLISH


Paddock, Harold and Brenda Renand. Subject: A preliminary dialect survey of coastal communities on the island of Newfoundland. Phonological and grammatical data for 70 selected communities extracted from MUNFLA tapes in 1974-75.


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ESKIMO


----- "Labrador Inuttut Surface Phonology", IJAL, 41 (1975), 97-105.

----- Subject: The Morphophonemics of Labrador Inuttut Affixation.

----- Subject: The Morphophonemics of Labrador Inuttut Noun Inflection.

----- Subject: The Morphophonemics of Labrador Inuttut Verb Inflection.

----- Subject: The Yupik/Inupik distinction in the Light of Consonant Cluster Reconstruction.


Sellars, Elizabeth. Les Anglicismes dans le parler d'une franco-terreneuvienne: 
etude des types d'anglicismes et de leurs causes socio-linguistiques, 

Thomas, Gerald. "A Franco-Newfoundland Bibliography" (MS, 1976).

———. "Some Examples of Blason populaire from the French Tradition 
of Western Newfoundland", RLS, No. 7 (1976),
The following bibliography is an enlarged and corrected version of the one published in RLS No. 2 (1969) and distributed at that time with the cooperation of the Committee for Anglo-Irish Language and Literature of the Royal Irish Academy. The numbering of items in this version is considerably altered. Entries totaled 180 in the first “Bibliography”; here they total 238.

We repeat our thanks for specific suggestions and over a score of additional references offered by Professor A.J. Bliss, Department of English, University College, Dublin. (N.B. the important Royal Irish Academy “Handlist,” item 96 below).

Mrs. Adus is a librarian at the Harriet Irving Library, University of New Brunswick.

(W.K.)
ANGLO-IRISH DIALECTS: a bibliography

Enlarged Version

Judith Butler Aldus

This bibliography seeks to include most of the published writings on the English language in Ireland and those dealing with Irish English in other areas where it exists. Works written in dialect have been included only if they contain a glossary or chapters on dialect. Unfortunately two types of material are far from complete in this list: manuals for actors which include instructions for Anglo-Irish pronunciation, and works of Anglo-Irish writers which include glossaries. Possibly useful sources like these are difficult to trace systematically. Annotations have been used to indicate relevant portions of works when not apparent in their titles.

For mere convenience only, the entries are classified under the names of the four older provinces, without any implication that these represent distinct dialect areas.

GENERAL


4. 'Beirt Fhear'. [i.e. Ó Dubhghaill (Seamus)]: Beurle Gaedhlach, Slape nó Sleep? In Fainne an Lae, No. 1072, 26 Oct. 1918, p. 1.

5. 'Beirt Fhear' [i.e. Ó Dubhghaill (Seamus)]: S caol agus S leathan. In Fainne an Lae, no. 1072, 9 Nov. 1918, p. 3.


Includes Irish and English dialects.


11. _______. Some disputed Hibernisms. In Dial (Chicago), v. 22, 1897, p. 43.


Material on Anglo-Irish dialect., p. 541-543.


   Unpublished M.A. thesis, Memorial University of Newfoundland.
   Glossary, p. 130-160.


   Includes probable Irish origins of English words.


   P. 43-60 entitled 'The two languages' discusses Anglo-Irish.


   Part 4, p. 1230-1243 entitled 'Irish pronunciation of English'.
   Included in English Text Society and the Philological Society, London.

   P. 118-119 by Patrick W. Henry is entitled 'English and its varieties'.

33. Hayden, Mary and Marcus Hartog. The Irish dialect of English: its origins and vocabulary. In Fortnightly review, O.S. v. 91, or N.S. v. 85, 1909, p. 775-785.

34. ______. The Irish dialect of English: syntax and idioms. In Fortnightly review, O.S. v. 91, or N.S. v. 85, 1909, p. 933-947.


Glossary, p. 471-472.


42. Hume, Abraham. Abstracts of two lectures on the dialects of the English language, delivered at the Collegiate Institution, Liverpool, etc. Liverpool, n.p., 1850.

43. ______. The Irish dialect of the English language [with a further note on old forms and pronunciation by Hermes]. In Ulster journal of archaeology, ser. 1, v. 6, 1858, p. 47-56, 184.

He refers to a glossary of Fingallian with 260 words, supposedly made about 1750.


Mentions another work that may never have been completed: "W.F. Marshall beabsichtigt demnächst ein Glossary of pronunciation survivals in the dialects of Ulster mit Einleitung zu veröffentlichen."


52. ______. Lost Loscombe manuscript: a transcript. In Anglia, v. 57, 1933, p. 397-400.

   Newfoundland words traced to Gaelic sources.


57.  The English In Ireland. In Educational gazette (Dublin), 1890.

   Review. In The athenaeum, no. 1305, April 30, 1910, p. 517-518.


   Glossary on p. 351-352.
On poor English style in Irish writers.


65. Kolbe, Frederick C. The mystery of "shall" and "will". In Irish monthly, v. 19, 1891, p. 540-549, 569-581.


'Nautical glossary' on p. 265-350.

Discusses the English language in his plays.


77. Mason, William S. A statistical account, or parochial survey of Ireland, drawn up from the communications of the clergy. Dublin, n.p., 1814-1819, 3 v.
"Contains many short notes on the language or dialect in different parishes, chiefly referring to the disuse of Irish."


82. Murphy, G. English 'brogue' meaning 'Irish accent'. In Éigse, v. 3, 1943, p. 231-236.


\[\text{Reprinted in O'Farrelly, Agnes. Leabhar an Athar Eoghan; the O'Growney memorial volume. Dublin, Gill, n.d., p. 262-270.}\]

Some words perhaps represent Anglo-Irish.


89. Omurethi (pseud. for Lord Walter Fitzgerald). Book notice. In County Kildare Archaeological Society. Journal, v. 6, 1909-1911, p. 524-539. Ostensibly a review of 'English as we speak it in Ireland' but actually consists of a discussion of the brogue, "the chief features which constitute the "brogue" in Leinster", and "a list of Irish words, and some varieties of English ones...used in the County Kildare".


A list of proverbs, bywords, and local expressions on p. 658.


p. 122-123 deal with regional dialects which include Anglo-Irish.


P. 168-174 contain material on Anglo-Irish.


Joseph Wright includes this in his bibliography of the EED, v. 6, p. 40. Not located.


_______. Reprinted under the title ‘Shakespeare’s pronunciation the Irish brogue’ in The world’s debt to the Irish, Boston, The Stratford company, 1926, p. 297-327.


Includes Anglo-Irish

117. _______. Detroit, Gale, 1968, c1913. 341 p.


ULSTER


122. _______. The emergence of Ulster as a distinct dialect area. In Ulster folklife, v. 4, 1958, p. 61-73.


130. Biggar, J.J. The dialect of Ulster, being mainly a glossary from the appendix to “Poetical attempts” by Hugh Porter, a County of Down weaver. In Ulster journal of archaeology n.s., v. 10, 1904, p. 66-69.


133. ______. Local bird names in Ulster: some additions. In Ulster folklife. v. 18, 1972, p. 81-84.

134. ______. Terms for ‘left-handed’ in the Ulster dialects. In Ulster folklife. v. 18, 1972, p. 98-110.

135. ______. The Ulster dialect lexicon. Belfast, Queens University of Belfast, 1969. 35 p.


______. ______. Belfast, Printed by Wm. Strain, 1904, 66 p.


141. ______. The Ulster dialect: a summary of the address on the Ulster dialect delivered by Sir John Byers as President of the Belfast Philosophical Society. In Irish book lover, v. 1, 1910, p. 79.


148. ______. Phonology of the Antrim dialect. II. Historical phonology. In Orbis v. 8, 1958, p. 400-424.


p. 6-8 discusses the English of Rathlin.
152. Hume, Abraham. A dialogue in the Ulster dialect; “Wrote down, prentet, and put out, jist the way the people spakes”. In Ulster journal of archaeology, v. 6, 1858, p. 40-46. Footnotes give word meanings.

________. Reprinted in his Miscellaneous essays on topography, ethnology, language...contributed to the Ulster journal of archaeology. Belfast, Privately printed, 1869, p. 79-85.


________. Reprinted, with change of title, in his Miscellaneous essays on topography, ethnology, language...contributed to the Ulster journal of archaeology.” Belfast, Privately printed, 1859, p. 1-37.


________. Reprinted in his Miscellaneous essays on topography, ethnology, language...Belfast, Privately printed, 1859, p. 65-67.

156.________. Spinning and weaving: their influence on popular language and literature. In Ulster journal of archaeology, v. 6, 1858, p. 93-110.


With an introduction on the Ulster dialect by Sir John Byers.

Glossary on p. 136-138.

'Dialect of the Ulster Irishman', p. 294.
'Colloquialisms and proverbs', p. 325-338.

'Glossary of words in the Ulster dialect, chiefly used in the midland and north-western countries', v. 10, p. 124-130; v. 11, p. 66-70, 122-125, 175-179; v. 12, p. 18-21.


On p. 4-6 are quotations of idiomatic speech.

175. Murphy, W.O. How food has enriched the Ulster language. In Ulster parade, no. 11, 1946, p. 35-40.

21

‘Familiar country sayings’, p. 113-116.
‘Common expressions’, p. 117-120.

178. Patterson, David. The provincialisms of Belfast and the surrounding districts pointed out and corrected; to which is added an essay on mutual improvement societies. Belfast, n.p., 1860. 28 p.


180. Poor Rabbin’s Ollminick, for the toun o’ Blifawst, 1861. Wrote down...just the way the people spakes. By Billy M’Cart. [Abraham Hume] Belfast, n.p., 1860.
“Contains...popular sayings and proverbs”.

Appendix contains a glossary of several hundred words.

Also published by the Ulster Association of Sydney.

Revised edition of The people and language of Ulster.

184. Simmons, D.A. A list of peculiar words and phrases in common use in the County Armagh, together with expressions at one time current in South Donegal. In Educational gazette, 1890.
Listed by Joyce, p. vii.
Not located.

________. ________. A reprint by the Freeman’s journal (Dublin), n.d. 20 p.


p. 109-139 is an article by R.J. Gregg entitled “The Scotch-Irish dialect boundaries in Ulster.”


CONNACHT


MUNSTER


201. Leahy, D.J. English as spoken in Cork City. Cork, University College, 1915.


Leabharth Thalghde, 10.

24
“English-Irish language contact at Ballyduff, North Kerry”.


LEINSTER


________. _______.New York, Haskell, 1969, c1869-89. 5 v.
P. 1230-1243 is entitled “Irish pronunciation of English.”
Included in publications of the Chaucer Society, the Early English Text Society and the Philological Society, London.

212. Fraser, Robert. Statistical survey of the County of Wexford, drawn up for the consideration and by order of the Dublin Society, etc. Dublin, Gralsberry and Campbell, 1807. 156 p.

Contains a glossary of Forth and Bargy (from Vallancey, Charles. Memoir of the language, manners and customs of an Anglo-Saxon colony...), p. 143-157.


Contains a “short glossary of Irish and corrupt expressions”, p. 400-404.


222. Observations on the social habits and dialect of the baronies of Forth and Bargy...Wexford, by an officer of the line. In Graphic and historical illustrator, v. 1, 1834, p. 244-246.


226. O'Neill, William. Topographical and antiquarian account of the parishes in the baronies of Bary and Forth, with an essay, including many specimens, on the local dialect of English, by William O'Neill, Kilrane, 1876, with eccentric annotations by a later hand.


230. Poole, Jacob. A glossary, with some pieces of verse, of the old dialect of the English colony in the baronies of Forth and Bargo, County of Wexford, Ireland. Formerly collected by J. Poole, and now edited, with some introductory observations. . . by W. Barnes, etc. London, J.R. Smith, 1867. 139 p.


Excerpted in Poole, Jacob. A glossary, with some pieces of verse. . . London, J.R. Smith, 1867, p. 121-123.

A vocabulary of the English dialect of Forth and Bargie baronies, Co. Wexford, begun by Charles Vallancey, 1786, and added to by J. Poole, 1823, and Edmund Hore, 1875.


SOME EXAMPLES OF **BLASON POPULAIRE** FROM THE FRENCH TRADITION OF WESTERN NEWFOUNDLAND

Gerald Thomas

*Blason populaire* is a French expression which has been adopted by folklorists of the English-speaking world. The term was coined in 1859 by Alfred Canel in his *Blason populaire de la Normandie* (2 vols., Rouen, Lebrumant). It embraces traditional vernacular expressions applied to a group of people or to groups of people, but excludes individual nicknames. A number of examples from English tradition are reported by Elizabeth Mary Wright in her *Rustic Speech and Folk-Lore* (Oxford U.P., 1913): “Nicknames for the inhabitants of certain towns are: Bury muffs; Dawley oaves, a name derived from the traditional Dawley Barrow-maker who was the original oaf. He is said to have built a wheelbarrow in an outhouse with so small a door, that he could not get the barrow out when it was finished.” [pp. 179-180] The same author also gives examples of such sayings ‘in rude rhyme’ e.g. “Derbyshire born, Derbyshire bred, Strong i’ th’ arm, and thick i’ th’ head.” [p. 180].

Both these patterns of *blason populaire* are widespread in French tradition, although no examples of rhyming *blasons* have come to light in Western Newfoundland. The simplest kind of *blason*, and perhaps the most common, links a noun or nouns indicating the quality of the group to the name of the community: “Les sorciers de Fougeres”; the inhabitants of Fougeres were considered superstitious and prone to use magic; “Les Peletas de Saint-Malo”; many of the fishermen who set sail from Saint-Malo for Newfoundland were known as ‘peletas’ (meaning unknown). Henri Gaëdoz and Paul Sébillot, from who these *blasons* are borrowed (*Blason populaire de la France*, Paris, Cerf, 1884, p. 128), give numerous examples of this sort, and of *blasons* in rhyme. The former kind is, with one exception, the only type so far collected from French Newfoundlanders.

The material included here was collected from (for the most part) bilingual speakers at Cape St. George and La Grand’Terre (Mainland) on the Port-au-Port peninsula from October 1972 to June 1973. It was collected both formally, by direct questioning of informants, and informally, by overhearing conversations. It is difficult to describe the function of the *blasons*, because knowledge of them seems now to be passive, i.e. people know them, but rarely use them. On the other hand, most are widely known. They are humorous (although *blasons* can be pejorative and malicious), and may have sprung up from friendly, inter-village rivalry. The fact that most of the examples which follow have a common theme, and that those which share...
this theme apply to communities along the coast of St. George’s Bay, seems to support this view. Exceptions are due either to isolation, or to the attribution of *blasons* by outsiders, or to outsiders.

Although a small number of informants supplied the data used here, many people have confirmed it. Since the data is so widely known, informants have not been precisely identified; initials, age, sex, occupation and place of birth are given, however. Similarly, comments or explanations of terms are provided, where they are useful. Since bilingualism is the rule amongst French Newfoundlanders, it is normal to find both English and French forms of the *blasons*.

1. La Grand’Terre (Mainland) — *Les sauvages de la Grand’Terre* (savages) or Indians. La Grand’Terre remains the most isolated of all the French-speaking communities of Newfoundland, and its inhabitants were formerly reputed for their shyness: "They used to call the people from Mainland ‘Indians’. Oh, they wouldn’t pass you on the road, even — they’d take to the woods first. It was very rare they’d see someone from outside the settlement. Of course, they get around more now. It was all right if you went in their house — they’d give you a cup o’ tea a’right. But they used to be some shy o’ strangers.” [J.S., 54, female, housewife, Marche’s Point (domiciled at Cape St. George.)]

   "Oh, tu veux dire les Sauvages?" — "D’ou?" — "De la Grand’Terre, bien sûr!" [P.B., 20, female, teacher, Cape St. George.]

   "You can go there an’ you don’t see the people — they’re shy — they hide." [B.B., 42, female, housewife, Cape St. George.]

2. Cap-St.-Georges (Cape St. George) — *Les mangeurs d’morue* (cod-eaters) is the *blason* formerly attributed to the people of Cape St. George. The fact that "...we don’t eat any more codfish than anyone else," as J.S. wryly put it, suggests that it was created more to fit a pattern (see following examples) than to mirror an outstanding reality. At present, the most usual name given to members of the community is *Caper*. It is not, strictly speaking, a *blason*, and it is applied to people from other communities along the southern shore of the peninsula.

3. Port-au-Port (La Coupée) — “We calls dem. ...*les mangeurs de hareng* — Herring Chokers.” [H.S., 54, male, carpenter, Cape St. George.]

4. Stephenville — *Les mangeurs d’n'avots* or Turnip Eaters. “Stephenville people are turnip eaters — des mangeurs d’n'avots.” [H.S.]

   "Les mangeurs d’n'avots!" — ‘Would you say that to them?’ — “My God no! You wouldn’t say that to their face! If you saw someone coming from there, you might say ‘There’s a *mangeur d’n'avot*,’” [B.B.]
5. Stephenville Crossing (Le Crossing) — Les mangeurs d'andgille or Eel Eaters; Les gratteurs d'sab' or Sand Scratchers. "Au Crossing, c'est des mangeurs d'andgille — we call them 'eel-eaters.'" [H.S.]

This name is applied specifically to people from that part of Stephenville Crossing known as "Up the Brook." At the Crossing proper, the latter name is applied: "It's all sand up there. I've had more sand in my hair and in my shoes - it blows a real sandstorm up there." [J.S.]

A less frequent appellation, and one perhaps of more recent vintage, also applied to the inhabitants of Stephenville Crossing is Les rats du Crossing, The Crossing Rats. The only explanation offered for the term is the following: "If a child was born in the hospital there he would be called a Crossing Rat — un rat de Crossing — 'cos he was small — you'd say it to a small child." [B.B.]


"Then there's les mangeurs d'belvets, the people from St. George's." [B.B.]

"A St. George's, c'est des mangeurs d'belvet." [H.S.]

Of the eight blasons listed above, five reflect the alleged dietary habits of the people concerned, one, an "occupation" (Sand-Scratchers), one a character trait (les sauvages) and one a physical trait (les rats). It is unusual in the sources of French material consulted to find such a concentration of similarly inspired epithets. Rivalry between villages does tend to produce 'tit-for-tat' nicknames, but more in the vein of "The Cats" of one village and "The Dogs" of another. There are villages in France to whose inhabitants has been attributed a preference for a particular kind of food, but they do not seem to be overly numerous. That five blasons have a similar theme suggests perhaps a close and friendly relationship between the communities — all originally French and all along the same shore — and a shared sense of humour in face of what was once a constant preoccupation with the necessities of life.

On the other hand, if the names were in frequent use today, which they do not seem to be, it might be possible to discover if any malice was involved in their use. This is suggested by B.B.'s comment about les mangeurs d'navots — "...you wouldn't say that to their face!" At present, there is insufficient data available to permit firm conclusions.

Three other examples of blason populaire have been collected on the Port-au-Port peninsula. Only the first is, or was, applied to a specific village. It is Les chats de la rivière, and seems to refer to a village in France: "...les chats d'la rivière — le monde qui veniait d'la France restiait dans deux
villages, deux cantons, séparés par une rivière — l’'s’accordent pas.” [G.R.,
72, male, fisherman, Cape St. George.] The informant explained that the
name was given to some of the earliest French settlers at Cape St. George. It
is possible that it was first used after their arrival in Newfoundland, and
referred to their original locations in the community. However, the usual
term for ‘river’ in the area is rousseau; further, it is quite possible that the
name was brought from France, probably somewhere in Brittany, for there
are precedents cited in Cancl and in Gaillod and Sèbillot. While it has not yet
been possible to identify the original village, the term ‘cat’ is common to a
number of villages, and there are at least two villages in Normandy known as
La Rivière, although the blason of neither is ‘Chat’.

Two other blasons are known in the Port-au-Port — St. George’s bay
area. The first, Les poules (The Hens) is applied by French Newfoundlanders
to East Coast Newfoundlanders, “De Wes’ Coast people calls dem ‘Hens’ — de
Eas’ Coast Hens. When I was in de woods [near Corner Brook, ca. 1935],
dere was Eas’ Coast people an’ Wes’ Coast people. We could understan’ half o’
what dey said. De men used to say, when dey was on the bunks, in the night,
after de work hey, that dey were roosting like a hen — an’ dat’s how they got
to be called ‘Hens’.” [H.S.]

A much younger female informant noted that “We call the people from
the East Coast ‘Les poules’,” [P.B.] but she did not know why.

The second blason well known on the West Coast is the term Jackatar
or Jackytar. It is applied to anyone of French origin by people of non-French
ancestry. Many informants imply that the term was formerly very pejorative,
and there is no reason to doubt it. Today, however, the term seems to have
lost much of its force and may, indeed, be on the way to becoming a badge of
pride.

Jackatar is also commonly accepted to refer to people of mixed
marriages, and while this may now be taken to mean ‘mixed Anglo-French’,
some informants make it quite clear that in their understanding, it used to
mean ‘mixed Franco-Micmac’. There are still a number of families in the
region to whom such a mixture is attributed. It may not be too bold to
explain the swarthy colouring of many people of French descent by
inter-marriage with Micmacs, and it is perhaps significant in this context that
one of the most common though now mild insults used locally is fidgure
nouère [fjdgyr noun] or Black-face.

A frequently offered etymology of Jackatar is the one following,
proposed by a young man from La Grand’Terre: “Quand que le monde étiont
à l’Ile Rouge pis qu’i’ passiont à la Grand’Terre, on demandait ‘Aïlloù-c-qu’il’
y a un tel?’ — John, Jack — et on disait ‘Jack à terre’.” [V.C., 24, musician.]
The informant agreed, however, that while the proposed etymology may sound plausible, it does not make good French.

Two other explanations of the term were offered by this informant’s brother. The first he heard when he went to work in Corner Brook, and produced a round of laughter when he gave it (suggesting it was new to the others present): “L’disjon qu’on appelait les Français ‘Jackatar’ parce que les Français qui allion travailler dans les bois étiont neuf ou dix mois sans se laver.” [L.C., 22, carpenter, La Grand’Terre.]


No comment was made at this perhaps fanciful explanation, which suggests that the other francophones present agreed with the spirit of the remarks.

Examples of blason populaire for other French communities on the West Coast have not yet been recorded. It may be significant that, with the exception of La Grand’Terre, historically possessing close ties with Cape St. George, the communities which do have a blason are all along the rough semi-circle running from Cape St. George to St. George’s. It is noteworthy that the communities along this semi-circle which do not seem to have blasons are for the most part anglophone. Further research should provide additional data towards the understanding of a genre which, in Franco-Newfoundland tradition, seems to be much less functional than formerly.

Centre d’Etudes Franco-Terreneuvviennes,
Department of French