

Supplément au voyage de Bougainville – Discours du vieux Tahitien

Introduction : Bougainville est un navigateur français qui a effectué un tour du monde au 18^{ème} siècle. Il parvient à Tahiti en 1768. A son retour en France en 1771, il écrit un récit intitulé « Voyage autour du monde ». Diderot, un philosophe des Lumières, directeur de l'encyclopédie, fait alors paraître son Supplément au voyage de Bougainville. Le texte que nous allons étudier se situe dans le chapitre 2. Il met en scène un vieillard tahitien à qui Diderot prête un violent discours adressé à Bougainville et à ses compagnons, au moment de leur départ de l'île. Le but de ce conte philosophique est de remettre en cause certaines idées des colons.

Problématique : Nous nous demanderons comment l'utopie tahitienne est-elle ici au service d'une critique de la civilisation européenne.

Pour ce qui est du plan du texte : De la ligne 1 à la ligne 13, Le vieillard oppose la société tahitienne à la société européenne. De la ligne 13 à la ligne 27, Le vieillard remet violemment en cause la colonisation, les lignes 37 à 40 viennent conclure le discours. CHANGER LIGNES

Développement :

Dans la première ligne on trouve la situation d'énonciation du discours « S'adressant à Bougainville, il ajouta » nous indique que c'est le tahitien qui parle. Par « et toi » ligne deux, le vieillard apostrophe Bougainville et le tutoie, il le traite de « chef des brigands » ce qui est très péjoratif, il fait de Bougainville un voleur. Il lui ordonne « écarte promptement ton vaisseau », le verbe est à l'impératif et l'adverbe « promptement » accentue l'agressivité avec laquelle il s'adresse à Bougainville. Dans les lignes suivantes, le vieillard va opposer leurs deux cultures : aux sociétés tahitiennes sont associés des adjectifs valorisants évoquant le bonheur et la pureté « innocents, heureux, bonheur » alors qu'à la société européenne que Bougainville représente par le « tu » est associé le verbe « nuire » aux connotations négatives, et ce verbe est associé à la négation restrictive « ne que », « tu ne peux que nuire », ce qui renforce cette idée. Les tahitiens vivent en harmonie avec la nature, ligne 4 « nous suivons le pur instinct de la nature », tandis que les européens tentent de l'« effacer », ce qui est encore ici négatif. La société tahitienne est une société de partage qui ne connaît pas la propriété 15 « ici tout est à tous », alors que les européens ont « prêché je ne sais quelle distinction du tien et du mien. » 15-6. « Je ne sais qu'elle » est une expression dévalorisante, la propriété privée est définie par une périphrase de la possessivité avec des pronoms possessifs.

Les tahitiens n'ont pas de relations hommes femmes exclusive, ils sont dans le partage et l'union : « nos filles et nos femmes nous sont communes », et de plus ils font preuve d'hospitalité envers les européens 17 : « tu as partagé ce privilège avec nous ». Les européens sont violents dans les rapports hommes femmes, ils sont basés sur l'exclusivité, la

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Diderot, Supplément Au Voyage de Bougainville Peter Jimack,1988 **SUPPLÉMENT AU VOYAGE DE BOUGAINVILLE** DENIS DIDEROT,2020-01-09 Les protagonistes du dialogue de Diderot A et B discutent du Voyage autour du monde du navigateur français Louis Antoine de Bougainville et comment paru en 1771 B propose de parcourir un périple tendu Supplément qui en remet en question certaines soi-disant vérités noncées par Bougainville Deux passages de ce supplément sont échangés dans la discussion Les adieux du vieillard et le long Entretien de l'aumônier et d'Oron **Catalogue** New South Wales Free Public Library, Sydney,1895 **Catalogue of the bound books in the library** Hawaiian historical society,1897 *Catalogue of the Bound Books in the Library of the Hawaiian Historical Society* Hawaiian Historical Society. Library,1897 *Book of Wonders!* ,1894 **Catalogue. [With]** Oxford and Cambridge university club libr,1887 The National Union Catalog, Pre-1956 Imprints ,1978 Catalogue of Printed Books British Museum,1896 **Catalogue of Printed Books** British Museum. Dept. of Printed Books,1885 The Origins of Contemporary France: The ancient régime Hippolyte Taine,1876 *The Origins of Contemporary France* Taine,1876 **Diderot and the Encyclopaedists** John Morley,1884 *A-E* John Rylands Library,1899 **Jean-Jacques Rousseau and the Cosmopolitan Spirit in Literature** Joseph Texte,1899 **Diderot and the Encyclopaedists** John Morley (1st Vt Morley of Blackburn.),1878 Diderot and the Encyclopedists John Morley,1886 **Diderot and the Encyclopœdists** John Morley,1884 The Westminster Review ,1876 **The Fortnightly** ,1875

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