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MATRICIAL NORMS IN THE LIGHT OF SOURCE-LANGUAGE MATERIALS, TRANSLATED
TEXTS AND INDIRECT TRANSLATIONS: A CASE-STUDY

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ABSTRACT: The study of *matricial norms* (Toury 1995) has proved itself as an illuminating descriptive tool aimed at illustrating the complex relationships which are perceived among "originals", translated texts, and other mediating versions. Thus, this paper explores the extent to which the determination of such *norms* may contribute outstandingly to the unveiling of the intricate links which underlie translational processes. To do so, this paper tackles the description of these *norms* in the different translations of *Education: Intellectual, Moral and Physical* (1861) by Herbert Spencer rendered into Spanish and French in the last quarter of the 19th century.

KEYWORDS: Norms; history of translation; mediating translations; pedagogy.

RESUMEN: El estudio de las *normas matriciales* (Toury 1995) ha resultado ser una herramienta descriptiva muy reveladora para ilustrar las complejas relaciones que se advierten entre los «originales», los textos traducidos y otras versiones intermedias. Así, el presente trabajo estudia hasta qué punto la explicitación de tales *normas* puede contribuir de manera excepcional a la identificación de los complejos vínculos que subyacen en los procesos de traducción. A tal efecto, este trabajo aborda la descripción de estas normas en las diferentes traducciones de *Education: Intellectual, Moral and Physical* (1861) de Herbert Spencer vertidas al español y al francés en el último cuarto del siglo XIX.

PALABRAS CLAVE: Normas; historia de la traducción; traducciones intermedias; pedagogía.

1. Introduction

According to Toury (1995: 58-9), *operational norms*¹ affect not only the different modes of distributing linguistic material in the text but also the textual make-up and verbal formulation of translations. Such *norms* are, in turn, subdivided into *matricial* and *textual-linguistic norms*. Whereas the former ones govern the degree of *fullness* of translation, its actual *distribution* as well as the textual *segmentation*, the latter ones account for the selection of material to formulate the target text in. Linked to this, we believe that the study of *matricial norms* constitutes in itself a fully descriptive tool aimed at illustrating the complex relationships perceived among source texts, translated texts and other mediating versions. From this theoretical framework, this paper tackles the description of these *norms* and explores the extent to which the determination of such *norms* may contribute outstandingly to the unveiling of the intricate links which were established among the Spanish and French translations published in the last quarter of the 19th century of Herbert Spencer's pedagogical treatise *Education: Intellectual, Moral and Physical* (henceforth *Education*).

2. Corpus and methodology

Although its four original chapters had appeared in several British periodicals² separately between 1854 and 1859, the first edition in book format of *Education* was published in 1860 in the United States and one year later in Great Britain. As to this work, we will use as the source text (henceforth ST) the free electronic version of *Education* available at *The Online Library on Liberty*. During the second half of the 19th century Spencer's notoriety made his work be translated into numerous languages in subsequent years. Among them, the first French edition of *Education* dates back from 1878 (henceforth *De l'éducation* 1878).

Spencer's popularity soon reached Spain and it explains the publishing of several Spanish editions of *Education*. The first one began to circulate among political and intellectual elites hardly eighteen years after its original English publication. As stated in its title page, this edition was "vertida al castellano en vista de la última edición inglesa con notas y observaciones por Siro García del Mazo". This version, originally published in 1879 (henceforth SGM 1879) and printed by the Biblioteca Científico-Literaria and the Librería de Victoriano Suárez located in Seville and in Madrid, respectively, includes the translated text (henceforth TT), notes, and a set of remarks or considerations on education at the end of it. Five years later, a new "SEGUNDA EDICIÓN corregida y aumentada en vista de la inglesa de 1883" (henceforth SGM 1884) was published.

¹ *Norms* themselves are not available for observation, "but rather norm-governed instances of behavior", or more precisely "the products of such behaviour" Toury (2000: 206).

² *Education*'s first chapter, "What knowledge is of most worth?", appeared in 1859 in *Westminster Review*; the second one, "Intellectual education", had been published originally in *North British Review* in 1854 entitled "The Art of Education". Finally, "Moral education" and "Physical education" were published in *British Quarterly Review* as "Moral Discipline for Children" and "Physical Education" in 1858 and 1859, respectively.

In 1880 some R. F. S. translated “directamente³ del inglés con autorización del autor” (henceforth RFS 1880). This version, originally printed by the Imprenta de Manuel G. Hernández in Madrid, opens with an extensive prologue by Francisco de Asís Pacheco, who praises RFS’s translation since it is “concienzudamente hecha, con grande fidelidad é inteligencia” (xxxv-xxxvi). *Adequacy*, or its adherence to source *norms*, becomes the initial norm in RFS, since this would ultimately bring about that the target text “adquiria así un sabor extranjero más marcado” (xxxviii). Finally, Appleton and Company published in New York in 1890 the third American edition “vertida directamente del inglés al español de acuerdo con el original preparado por el autor mismo”. This edition includes a prologue by Juan García Purón (henceforth GP 1890) with ample references to the preceding translations which he considers to be mostly unsatisfactory (GP 1890: 2). They are either incomplete⁴ or failed since they present a wrong and false interpretation which alters the spirit and the letter of the author, and, on some other instances, these translations are excessively literal with a subsequent lack of adaptation of the examples to the Hispanic target culture. Finally, he claims the necessity of a new translation of *Education* into Spanish arguing that some of the existing versions at the time “han sido vertidas del francés al castellano” (GP 1890: 2).

3. Chapter segmentation

As to chapters, we can affirm that SGM mirrors the same division exhibited in the ST. Likewise, the titles of the chapters in SGM’s versions “¿Qué conocimientos son más útiles?”; “De la educación intelectual”; “De la educación moral”; and “De la educación física” reproduce those included in *Education* “What Knowledge Is of Most Worth?”; “Intellectual Education”; “Moral Education”; and “Physical Education”, respectively. Regarding RFS’s version, we can state that it conforms with the segmentation arranged for *Education*, and, therefore, its chapters “¿CUÁLES SON LOS CONOCIMIENTOS MÁS ÚTILES AL HOMBRE?”; “LA EDUCACION INTELECTUAL”; “LA EDUCACION MORAL”; and “LA EDUCACION FÍSICA” correspond with those in *Education*. Finally, GP’s version also mirrors the chapter segmentation of the ST, and, thus, the chapters “¿QUÉ CONOCIMIENTOS SON LOS MÁS VALIOSOS?”; “EDUCACIÓN INTELECTUAL”; “EDUCACIÓN MORAL”; and “EDUCACIÓN FÍSICA” reproduce adequately the sequence and content of *Education*’s ones. The joint analysis of the translated titles of the four chapters of *Education* allows us to determine that, with some stylistic minor differences, such titles do keep to those of *Education*. Probably, the only intervention observed

³ This insistence on the pretended *directness* of the translation is a practice widely extended among contemporary translators (Rodríguez-Espinosa 2007: 137; 145).

⁴ García Purón behaves contrarily to his own *norm* when he omits several fragments, which proves that “(d)efining one’s initial norm is one thing and translating according to it another” (Yannakopoulou 2008: 22).

-even though insignificant- refers to the specification that RFS's makes as to "AL HOMBRE" in the title of the first chapter.

4. Paragraph segmentation

Before analyzing the segmentation into paragraphs, it is necessary to refer to two different cases. Firstly, we distinguish those fragments in which the segmentation of the ST has been changed, and, as a result, several paragraphs of *Education* have merged into one single unit as it can be observed in SGM's version:

What Knowledge Is of Most Worth?

When the forces of Nature have been fully conquered to man's use—when the means of production have been brought to perfection—when labour has been economised to the highest degree—when education has been so systematised that a preparation for the more essential activities may be made with comparative rapidity—and when, consequently, there is a great increase of spare time; then will the beautiful, both in Art and Nature, rightly fill a large space in the minds of all. But it is one thing to approve of æsthetic culture as largely conducive to human happiness; and another thing to admit that it is a fundamental requisite to human happiness. However important it may be, it must yield precedence to those kinds of culture which bear directly upon daily duties.

SGM (1884: 65-6)

Cuando hayamos sometido por completo las fuerzas de la naturaleza; cuando se hayan perfeccionado los medios de produccion y economizado todo lo posible el trabajo fisico del hombre; cuando la educacion esté tan bien organizada que la preparacion á las funciones más esenciales de la actividad humana pueda obtenerse en plazo relativamente corto, y cuando, por consecuencia, el hombre tenga más tiempo libre á su disposicion, entonces lo bello en el arte y en la naturaleza ocupará, con justo título, un lugar importante en todos los espíritus. Pero no es lo mismo asentir á que la cultura estética contribuya en gran escala á la felicidad humana, que admitir que sea fundamentalmente necesaria á esta felicidad.

We can state that SGM's segmentation in paragraphs shows important discrepancies as to that displayed in *Education*. As a whole, the number of sequences in which SGM merges several paragraphs into a single and larger unit amounts to sixteen. These interventions are distributed randomly in SGM's version and, thus, we counted ten (10), one (1), four (4) and one (1) in chapters one, two, three and four, respectively. Secondly, some other sequences illustrate that practice whereby translators intervene upon the paragraph segmentation by differentiating new units which Spencer had integrated into a single one in the ST, as SGM (1884) shows:

Physical Education

[...] Yet this tax on the system, from which he would shrink, he inflicts on his little ones, who are so much less able to bear it! or, if he does not inflict it, sees it inflicted without protest. Let him remember that every ounce of nutriment needlessly expended for the maintenance of temperature, is so much deducted from the nutriment going to build up the frame; and that even when colds, congestions, or other consequent disorders are escaped, diminished growth or less perfect structure is inevitable.

SGM (1884: 274-5)

[...] Sin embargo, impone á su hijo, que se halla en condiciones más desfavorables para soportarlo, este sacrificio, ante el cual él retrocederia por su propia cuenta; ó si no se lo impone, deja que otros se lo impongan sin protesta alguna.

No obraria de esta suerte si recordase, que cada onza de sustancia nutritiva inútilmente gastada en la conservacion de la temperatura del cuerpo, es una onza de la misma sustancia arrebatada á la nutricion, mediante la cual es posible el desarrollo fisico, y que, aun en el caso de no sobrevenir reumas, congestiones ú otras enfermedades, se perjudica el crecimiento y la perfeccion del organismo.

The number of examples when SGM intervenes upon the TT so as to differentiate new paragraphs amounts to twenty-four (24). It has not been possible to extract a *norm* which might account for the heterogeneous distribution which these sequences exhibit: chapters one, two, three and four include ten (10), four (4), three (3) and seven (7) interventions of this pattern, respectively. Likewise, both subtypes of intervention upon the TT do not normally share the same distribution and, consequently, it is not common to find both practices repeatedly or within the same discursive extract. Just on one instance we find several original paragraphs from *Education* merged into one single unit followed consecutively by two other interventions in which one paragraph from the ST splits into several segments in SGM's version:

Physical Education

Consider, then, how great must be the damage inflicted by undue mental excitement on children and youths. [...] Judge, then, how bad must be the consequences when to a growing body the weakened stomach supplies blood that is deficient in quantity and poor in quality; while the debilitated heart propels this poor and scanty blood with unnatural slowness.

And if, as all who investigate the matter must admit, physical degeneracy is a consequence of excessive study, how grave is the condemnation to be passed on this cramming-system above exemplified. [...] What folly is it, then, while finishing the engine, so to damage the boiler that it will not generate steam! Once more, the system is a mistake, as involving a false estimate of welfare in life. [...] We contend, then, that this over-education is vicious in every way—vicious, [...] as entailing that ill-health for which even success would not compensate, and which makes failure doubly bitter. On women the effects of this forcing system are, if possible, even more injurious than on men. [...] Besides inflicting on them enfeebled health, with all its pains and disabilities and gloom; they not unfrequently doom them to celibacy.
SGM (1884: 303-10)

Considérese, pues, cuán grande debe de ser el daño causado á los niños y á los jóvenes, por la excitacion exajerada de las facultades intelectuales. [...] Considérese, pues, cuánto no serán de temer las consecuencias cuando el estómago débil, el corazon latiendo con dificultad, solo forman y envían una sangre pobre, poco abundante y que circula con lentitud á miembros que tienen que desarrollarse. Y si, como han de reconocerlo todos los que estudian esta materia, el decaimiento físico es resultado del abuso en el estudio, véase cuan censurable es el sistema de trabajo intelectual excesivo. [...] pero, ¿no es locura, despues de terminada la máquina, estropear la caldera hasta el punto de que no pueda producir vapor?

El sistema en cuestion es asimismo erróneo, porque implica una falsa concepcion de la felicidad en la vida. [...] En suma, sostenemos que esa cultura forzada es viciosa bajo todos conceptos: [...] viciosa, porque altera la salud, lo que nada compensa, y en este estado las desgracias son doblemente amargas.

Los efectos de este sistema de cultura forzada son peores aún en la mujer que en el hombre. [...] Además de infligirles las angustias, la tristeza, las incapacidades que acompañan á la mala salud, los condenan frecuentemente al celibato.

A close study⁵ of the French edition, which had been published in 1878 and acted as mediating translation for SGM's version one year later, reveals that the translator modified the original paragraph division only in eight different sequences. Thus, the procedure whereby two different paragraphs from *Education* are grouped into one single segment occurs just in one fragment in the French edition, and this is also reproduced by SGM in his TT:

What Knowledge Is of Most Worth?

[...] it is clear that this secondary kind of direct self-preservation is only less important than the primary kind; and that knowledge tending to secure it should rank very high.

It is true that here, too, guidance is in some measure ready supplied. [...]

De l'éducation (1878 : 21)

[...] il est clair que ce second genre de preservation directe de soi-même n'est guère moins important que le premier, et que le savoir tendant à l'assurer devrait être place à un rang très-élevé. Il est vrai qu'ici encore nous sommes en quelque sorte pourvus d'un guide;

SGM (1884: 26-7)

[...] claro está que este segundo modo de conservacion directa de sí mismo no tiene ménos importancia que el primero, y que los conocimientos que tiendan á asegurarnos su posesion deberian colocarse en rango muy elevado. Es verdad que tambien aquí estamos provistos de un guia: [...]

⁵ For a detailed study of this mediation at all levels see Ramírez-Arlandi (2011).

The reverse procedure is attested seven times. Six of these interventions are also found in SGM's TTs, and this leads us to state that—as to paragraph segmentation—SGM's intervention on his TT did affect some other fragments apart from those initially modified in the French mediating translation:

Intellectual Education

[...] and much the same thing may be said of the proposal to preface the art of representing objects, by a nomenclature and definitions of the lines which they yield on analysis. These technicalities are alike repulsive and needless. [...]

De l'éducation (1878 : 146)

[...] on peut en dire autant de cette proposition de préliminaire à l'art de la représentation des objets par une nomenclature et des définitions des lignes, telles que nous les donne l'analyse.

Ces détails techniques sont à la fois ennuyeux et inutiles. [...]

SGM (1884: 153)

[...] Pues lo mismo puede decirse de esa proposición, según la cual el arte de la representación de los objetos debe ir precedido de la nomenclatura y de las definiciones de las líneas, tales como el análisis nos las presenta.

Estos detalles técnicos son, á la vez, enojosos é inútiles.

As to paragraph segmentation, we can affirm that RFS's version is undoubtedly the one which includes the highest number of changes upon the ST by the translator. As we pointed out when we analyzed SGM's interventions, RFS also acts upon *Education* by grouping together different ST segments into one unit in his TT:

Intellectual Education

"The spelling book ought, therefore, to contain all the sounds of the language, and these ought to be taught in every family from the earliest infancy. The child who learns his spelling book ought to repeat them to the infant in the cradle, before it is able to pronounce even one of them, so that they may be deeply impressed upon its mind by frequent repetition."

Joining this with the suggestions for "a nursery method," set down in his *Mother's Manual*, in which he makes the names, positions, connections, numbers, properties, and uses of the limbs and body his first lessons, [...]

RFS (1880: 104)

"La cartilla debería contener todos los sonidos del "idioma y éstos deberían enseñarse en las familias "desde la más tierna infancia. El niño que aprende á "leer su cartilla debería repetir los sonidos ante el "otro que está en la cuna, aun antes de que pueda "pronunciarlos, á fin de que á fuerza de oírlos, se "graben profundamente en su inteligencia." Si agregamos á esto las indicaciones que respecto de la educación de la infancia hace en su "*Manual para las madres*" donde quiere que las primeras lecciones tengan por objeto los nombres, posición, relaciones, número, propiedades y uso del cuerpo y de sus miembros, [...]

In the light of this, we infer that RFS's TT shows significant discrepancies as to *Education's* paragraph segmentation. In total numbers we have gathered in this TT twenty-eight (28) interventions in which RFS, by grouping several paragraphs into a larger one, departs from the segmentation originally arranged by Spencer. Such modifications are distributed irregularly throughout the TT: seventeen (17), two (2), two (2) and seven (7) for chapters one, two, three and four, respectively. In addition to this, we have also attested in this version some other instances which add independent new segments in comparison to those originally arranged in *Education* as single units:

What Knowledge Is of Most Worth?

How to live?—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem which comprehends every special problem is—the right ruling of conduct in all directions under all circumstances. In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilise those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely? [...]

RFS (1880: 10)

¿Cómo hemos de vivir? Hé aquí para nosotros la cuestión esencial, cuestión que no ha de tomarse únicamente en su sentido material, sino en la más lata acepción de la palabra.

El problema general que comprende á todos los demás, es dar con la verdadera norma de nuestra conducta, en todos sentidos, y en todas las circunstancias de la vida; es saber cómo hemos de tratar nuestro cuerpo, cómo nuestra inteligencia, cómo manejar nuestros asuntos, cómo educar nuestra familia, cómo proceder en la práctica de nuestros deberes políticos,-

cómo utilizar los grandes manantiales de felicidad que nos ofrece la naturaleza, cómo emplear nuestras facultades de la manera más beneficiosa para nosotros y para los demás, cómo, en fin, vivir de una manera completa. [...]

The number of instances in which RFS acts upon the TT so as to single out new paragraphs initially grouped together in the ST is significantly higher. Altogether we have counted seventy-three (73) interventions of this type which, as we mentioned before, do not show a homogenous distribution either. Thus, chapters one, two, three and four include twenty-five (25), twenty-eight (28), twelve (12) and eight (8) alterations of this kind, respectively. Linked to this, it is necessary to point out that occasionally we have even found instances of single paragraphs in *Education* which are rendered into fragments which may include three or even more paragraphs:

Intellectual Education

Further hindrance and discouragement has arisen from confounding the Pestalozzian principle with the forms in which it has been embodied. Because particular plans have not answered expectation, [...] Judging as usual by the concrete rather than the abstract, men have blamed the theory for the bunglings of the practice. It is as though the first futile attempt to construct a steam-engine had been held to prove that steam could not be used as a motive power. [...] While, therefore, we would defend in its entire extent the general doctrine which Pestalozzi inaugurated, we think great evil likely to result from an uncritical reception of his specific methods. That tendency, constantly exhibited by mankind, to canonise the forms and practices along with which any great truth has been bequeathed to them— [...] Indeed, on looking at the state of our knowledge, we may be quite sure that is the case. Before educational methods can be made to harmonise in character and arrangement with the faculties in their mode and order of unfolding, it is first needful that we ascertain with some completeness how the faculties do unfold. At present we have acquired, on this point, only a few general notions. [...] Evidently, therefore, it is not to be supposed that even our most advanced modes of teaching are the right ones, or nearly the right ones.

Bearing in mind then this distinction between the principle and the practice of Pestalozzi, [...] with the aid of certain guiding principles, to make empirical approximations towards a perfect scheme. To prepare the way for further research we will now specify these principles. Some of them have been more or less distinctly implied in the foregoing pages; but it will be well here to state them all in logical order

RFS (1880: 90-3)

Ha contribuido á acrecentar esta dificultad y desaliento, el haber confundido los principios de Pestalozzi con las formas en que encarnan.

Porque determinados planes no han correspondido á las esperanzas que en ellos se fundaron, [...] Juzgando como de costumbre, más bien bajo el punto de vista concreto que bajo el abstracto, háse condenado la teoría porque ha estado mal aplicada.

Esto es como si frustrada la primera tentativa para construir una máquina de vapor, se considerase esto una prueba de que el vapor, no servía como fuerza motriz. [...] Así, pues, al defender en general y en toda su extensión las doctrinas que inauguró Pestalozzi, opinamos que aceptar sin previo examen sus métodos específicos, puede acarrear serios males.

La tendencia constante de la humanidad á canonizar, con la verdad descubierta también las formas y prácticas con que hizo su descubrimiento, [...] Y á la verdad, si tomamos en cuenta el estado actual de nuestros conocimientos, apenas si es posible dudar de esto.

Antes de poner el carácter y la disposición de los métodos de enseñanza en armonía con el orden del desarrollo de las facultades, es indispensable averiguar con certeza cómo se desarrollan esas facultades, y sobre esto sólo se tienen, hasta el presente, algunas nociones generales. [...] Es evidente, por lo tanto, que no podemos conceptuar los actuales métodos de enseñanza, ni aun los que pasan por mejores, como el sistema verdadero, ni mucho menos. Si el lector hace la distinción debida entre la teoría y la práctica de Pestalozzi, [...] hay, sin embargo, posibilidad de aproximarse empíricamente á un plan perfecto, mediante el auxilio de determinados principios que nos sirvan de guía.

Likewise, both subtypes of interventions upon the segmentation of the ST often share identical distribution. Besides, we have attested some extracts in which RFS firstly acts by inserting a new paragraph and later joins an independent one with the newly created:

Moral Education

“But what is to be done in cases of more serious misconduct?” some will ask. “How is this plan to be carried out when a petty theft has been committed? or when a lie has been told? or when some younger brother or sister has been ill-used?”

Before replying to these questions, let us consider the bearings of a few illustrative facts.

RFS (1880: 162)

¿Pero qué se deberá hacer—se nos preguntará— cuando se trate de faltas más graves?

¿Cómo hemos de seguir este método cuando se trate de un latrocinio, de una mentira, ó cuando un hermanito maltrate al otro? Antes de contestar á estas preguntas séanos permitido examinar la relación que tienen con los hechos que vamos á poner como ejemplares.

In terms of segmentation, we can affirm that GP's version shows itself as the most *adequate* to the ST.

GP also integrates separate paragraphs from *Education* into one single fragment in his version:

Physical Education

It needs no prophet to see that the bodily injury inflicted must be great. As we were told by one of the inmates, those who arrive with fresh complexions quickly become blanched. Illness is frequent: there are always some on the sick-list. Failure of appetite and indigestion are very common. Diarrhoea is a prevalent disorder: not uncommonly a third of the whole number of students suffering under it at the same time. Headache is generally complained of; and by some is borne almost daily for months. While a certain percentage break down entirely and go away.

That this should be the regimen of what is in some sort a model institution, established and superintended by the embodied enlightenment of the age, is a startling fact. [...]

GP (1890: 231-2)

No se necesita ser profeta, para prever las malas consecuencias que han de resultar de semejante sistema. Según nos dijo uno de los estudiantes, aquellos que al ingresar en la escuela tienen buen color, no tardan en ponerse pálidos. Las enfermedades son frecuentes y siempre hay algunos en la lista de enfermos. La pérdida del apetito y las indigestiones son comunes. La diarrea es uno de los desarreglos que más prevalecen; y con frecuencia, la tercera parte de los alumnos padecen de ella al mismo tiempo. Abundan los dolores de cabeza, y algunos jóvenes lo sufren casi diariamente durante meses enteros. Otros se inutilizan por completo y tienen que marcharse de la escuela. Tal es el régimen de lo que puede llamarse una institución modelo, establecida y vigilada por los hombres más ilustrados de la época, y es un hecho que asombra. [...]

Thus, we infer that GP's segmentation does not present noticeable differences regarding the ST. GP's version includes only seven (7) examples in which the translator departs from the original segmentation by grouping several fragments into one. Such modifications are distributed on an irregular basis: three (3), one (1), two (2) and one (1) in chapters one, two, three and four, respectively.

As to the reverse case, GP subjects himself to the segmentation of *Education*. Thus, there are only two (2) instances in which GP rendered one paragraph from the ST into two different segments:

Physical Education

Not only, however, is periodic change of food very desirable; but, for the same reasons, it is very desirable that a mixture of food should be taken at each meal. The better balance of ingredients, and the greater nervous stimulation, are advantages which hold here as before. If facts are asked for, we may name as one, the comparative ease with which the stomach disposes of a French dinner, enormous in quantity but extremely varied in materials. [...]

GP (1890: 209-10)

Vemos, entonces, que el cambio periódico de alimentos es muy conveniente, y por iguales razones, lo es también, que cada comida consista en una mezcla de ellos. Es decir, que no sean ni enteramente vegetales, ni sólo carnes.

La mejor proporción de ingredientes y el mayor estímulo nervioso, son ventajas que se hacen notar hasta en una comida solamente. Si se piden hechos, podremos dar entre otros muchos, la facilidad comparativa con que el estómago digiere una comida a la francesa, enorme en cantidad; pero sumamente variada. [...]

It is worth mentioning that the number of symmetrical interventions upon the segmentation by the three translators in their versions is scarce. In fact, these occasional coincidences are exceptionally found between the two earlier TTs. Thus, both SGM and RFS just act upon the same extract four times by reproducing two or more paragraphs out of single units from *Education*:

What Knowledge Is of Most Worth?

That these stand in something like their true order of subordination, it needs no long consideration to show. The actions and precautions by which, from moment to moment, we secure personal safety, must clearly take precedence of all others. Could there be a man, ignorant as an infant of surrounding objects and movements, or how to guide himself among them, he would pretty certainly lose his life the first time he went into the street; notwithstanding any amount of learning he might have on other matters. [...]

SGM (1884: 18-9)

Tal es aproximadamente el orden jerárquico de las diferentes direcciones de la actividad humana. Inútil nos parece demostrarlo con más extensión. Es de toda evidencia que, en primer término, están las acciones y precauciones con cuyo auxilio nos aseguramos incesantemente nuestra seguridad personal.

Figurémonos un individuo tan ignorante como un niño en mantillas de los objetos inmediatos y de los movimientos de los seres que le rodean, no sabiendo cómo guiarse entre ellos ni garantizarse de sus peligros: este individuo podrá tener la

seguridad de que perderá la vida en la calle la primera vez que salga solo, cualesquiera que sean, por otra parte, sus conocimientos en los demás asuntos. [...]

RFS (1880: 12)

Supérfluo nos parece detenernos en demostrar que tal es, aproximadamente, el orden verdadero de subordinación de estas actividades.

Es evidente que las precauciones que á cada instante tomamos para asegurar nuestra seguridad personal han de preceder naturalmente á las demás. Si imaginamos un hombre tan ignorante como el niño de los objetos que le rodean y de sus movimientos, ese hombre perdería la vida con sólo salir á la calle, por grande que fuese su saber en otras materias, [...]

The reverse procedure whereby both SGM and RFS group two paragraphs from the ST into one single segment is attested twice in their respective versions:

What Knowledge Is of Most Worth?

This, however, is by no means all that is comprehended in the education that prepares for direct self-preservation. Besides guarding the body against mechanical damage or dostruction, it has to be guarded against injury from other causes—against the disease and death that follow breaches of physiologic law. For complete living it is necessary, not only that sudden annihilations of life shall be warded off; but also that there shall be escaped the incapacities and the slow annihilation which unwise habits entail. As, without health and energy, the industrial, the parental, the social, and all other activities become more or less impossible; it is clear that this secondary kind of direct self-preservation is only less important than the primary kind; and that knowledge tending to secure it should rank very high.

It is true that here, too, guidance is in some measure ready supplied. By our various physical sensations and desires, Nature has insured a tolerable conformity to the chief requirements. [...]

SGM (1884: 26-7)

No es esto, sin embargo, todo lo que comprende la educacion que debe preparar á la conservacion directa del individuo. Además de defender al cuerpo de cuanto pueda perjudicar ó destruir mecánicamente su organismo, es necesario protegerlo contra las consecuencias de las infracciones de la ley fisiológica, las cuales consecuencias son la enfermedad ó la muerte. Para llegar a la vida completa, es necesario, no solo prevenir el anonadamiento instantáneo de la vida, sí que tambien escapar á la decadencia y lenta aniquilacion que nuestros malos hábitos traen consigo. Como sin la salud y la energía es punto ménos que imposible cualquier especie de actividad, sea industrial, paternal, social, etc., claro está que este segundo modo de conservacion directa de sí mismo no tiene ménos importancia que el primero, y que los conocimientos que tiendan á asegurarnos su posesion deberian colocarse en rango muy elevado. Es verdad que tambien aquí estamos provistos de un guia: por medio de nuestras sensaciones físicas y de nuestros deseos, la naturaleza se ha asegurado la sumision relativa á sus principales exigencias. [...]

RFS (1880: 18)

Sin embargo, no es esto todo cuanto comprende la educación que tiene por objeto la conservación personal. No basta que seamos preservar nuestro cuerpo de daño puramente mecánico; hay que preservarlo también del que procede de otras causas, de las infracciones de las leyes fisiológicas, infracciones que conducen á la enfermedad y la muerte. Para la vida completa no basta que evitemos la destrucción instantánea de la vida, sino que es necesario también evitemos la destrucción lenta de las dolencias y el influjo de las malas costumbres. Como no es posible sin salud y energía cumplir debidamente con los deberes que impone el trabajo, la paternidad y la sociedad, ni con ningunos otros, es evidente que esta clase secundaria de conservación directa debe seguir en importancia á la de clase primaria, y que por lo tanto, los conocimientos que á ella conducen deben figurar igualmente en primera línea. Verdad es, que aquí también tenemos en la naturaleza, hasta cierto punto, un guía seguro, puesto que nuestras sensaciones y deseos físicos se ajustan con matemática exactitud á nuestras necesidades. [...]

Especially noteworthy is that the three translators just acted twice on the same segment of their respective TTs to differentiate new paragraphs at different sections from *Education*:

Physical Education

And if, as all who investigate the matter must admit, physical degeneracy is a consequence of excessive study, how grave is the condemnation to be passed on this cramming-system above exemplified. [...] As Humboldt remarks respecting the progress of intelligence in general, that “the interpretation of Nature is obscured when the description languishes under too great an accumulation of insulated facts;” so, it may be remarked respecting the progress of individual intelligence, that the mind is over-burdened and hampered by an excess of ill-digested information. It is not the knowledge stored up as intellectual fat which is of value; but that which is turned into intellectual muscle. The mistake goes still deeper however. Even were the system good as producing intellectual efficiency, which it is not, it would still be bad, because, as we have shown, it is fatal to that vigour of *physique* needful to make intellectual training available in the struggle of life. Those who, in eagerness to cultivate their pupils’ minds, are reckless of their bodies, do not remember that success in the world depends more on energy than on information; and that a policy which in cramming with information undermines energy, is self-defeating. The strong will and untiring activity due to abundant animal vigour, go far to compensate even great defects of education; and when joined with that quite adequate education which may be obtained without sacrificing health, they ensure an easy victory over competitors enfeebled by excessive study: prodigies of learning though they may be. A comparatively small and ill-made engine, worked at high pressure, will do more than a large and well-finished one worked at low-pressure. What folly is it, then, while finishing the engine, so to damage the boiler that it will not generate steam! Once more, the

system is a mistake, as involving a false estimate of welfare in life. Even supposing it were a means to worldly success, instead of a means to worldly failure, yet, in the entailed ill-health, it would inflict a more than equivalent curse [...]

SGM (1884: 304-6)

[...] Y si, como han de reconocerlo todos los que estudian esta materia, el decaimiento físico es resultado del abuso en el estudio, véase cuán censurable es el sistema de trabajo intelectual excesivo. [...] Como observa Humboldt, hablando del progreso de la inteligencia en general, “la interpretación de la naturaleza se oscurece, cuando la descripción decae por la aglomeración de gran número de hechos aislados;” pues de igual modo se entorpece el progreso de la inteligencia individual por la acumulación de conocimientos mal digeridos. [...] Una máquina, comparativamente pequeña y mal construida, pero que marche á alta presión, ejecutará más trabajo que otra grande y mejor concluida, que no marche sino á una presión baja; pero, ¿no es locura, después de terminada la máquina, estropear la caldera hasta el punto de que no pueda producir vapor?

El sistema en cuestión es asimismo erróneo, porque implica una falsa concepción de la felicidad en la vida. Suponiendo que favoreciese el éxito en el mundo, en vez de facilitar derrotas y defecciones, prepararía al hombre, en una salud enfermiza, un azote del que ninguna ventaja humana podría indemnizarle. [...]

RFS (1880: 237)

Y si, como admitirán cuantos hayan investigado este asunto, la aplicación excesiva tiene por consecuencia la degeneración física, ¿cuán censurable aparecerá entonces ese sistema de sobrecargar de estudios el cerebro! [...] Humboldt dice, respecto del progreso de la inteligencia en general, que [...] Una voluntad firme y una actividad infatigable, hijas de la abundancia de vigor físico, compensan con usura los defectos de educación, aunque sean grandes; y cuando se asocian á una educación adecuada, que puede obtenerse sin sacrificio de la salud, aseguran entonces al que las posee el triunfo sobre sus competidores, debilitados por el estudio excesivo, aunque sean prodigio de saber.

Una máquina relativamente pequeña é imperfecta que trabaja á una presión alta, puede hacer más que otra grande y perfecta, pero que sólo puede trabajar con presión baja; ¡qué locura la de construir una máquina y luego poner la caldera en tal disposición que no pueda formar vapor! Pero aún hay más, este sistema es también erróneo, porque implica una concepción falsa del bienestar y de la vida. [...]

GP (1890: 239-40)

Del mismo modo que toda persona que estudia esta materia desapasionadamente admite que la degeneración física sigue al exceso de estudio, debemos condenar de la manera más severa, el sistema de educación tan abrumador y exigente como el que hemos señalado. [...]

De la misma manera que dice Humboldt, refiriéndose al progreso de la inteligencia en general, que : " la interpretación de la naturaleza se oscurece, cuando la descripción empieza á languidecer por la acumulación de muchos hechos aislados " ;

We can also affirm that just once the three translators group together different sections or paragraphs from the ST. Concerning this, we might infer that this practice is ultimately bound to the fact that they rendered a different translation mode, that is to say, they changed from a song into prose:

What Knowledge Is of Most Worth?

[...] Had we time to master all subjects we need not be particular. To quote the old song:—

To quote the old song:-

Could a man be secure

That his days would endure

As of old, for a thousand long years,

What things might he know!

What deeds might he do!

And all without hurry or care.

“But we that have but span-long lives” must ever bear in mind our limited time for acquisition. [...]

SGM (1884: 14)

[...] Dice una antigua canción: “Si el hombre estuviera seguro de que su vida había de durar, como otras veces, millares de años, ¡cuántas cosas aprendería! ¡cuántas otras haría sin apresuramiento ni fatiga! Pero, “puesto que la existencia es breve”, no debemos olvidar el corto tiempo que nos es dado para instruirnos, tiempo que limitan todavía las mil ocupaciones de la vida, siendo preciso, por lo tanto, ver la manera de emplearlo más ventajosamente. [...]

RFS (1880: 8)

Si dispusiéramos de tiempo suficiente para aprenderlo todo, entonces no sería necesario que eligiéramos tan cuidadosamente. Pero dada la brevedad de la vida, debemos tener siempre presente el poco tiempo de que disponemos para instruirnos, y si consideramos, además, que no es la brevedad de la existencia lo único que limita ese plazo, sino también y en mayor grado las otras ocupaciones de la vida, entonces debería subir de punto nuestra solicitud por sacar el mayor provecho posible de tan corto espacio de tiempo. [...]

GP (1890: 16)

[...] Si tuviésemos tiempo para dedicarnos al estudio de todos los conocimientos humanos, no habría para qué ser tan rigoristas; pero como tenemos una vida tan corta, debemos siempre tener en cuenta lo limitado del tiempo que podemos dedicar á la adquisición del saber. Al recordar lo reducido de sus límites, no solo por razón de la breve duración de nuestra vida, sino también y mayormente, por las ocupaciones de la misma, necesitamos ser especialmente solícitos para emplear el corto tiempo de que disponemos con las mayores ventajas.

We can affirm that paragraph segmentation in these TTs exhibits far more incompatibilities with source practices than those described when chapter division was put under scrutiny. Taking into account the eight (8), forty (40), one hundred and one (101), and eight (8) interventions made by the French translator, SGM, RFS and GP, respectively, we can thus state that RFS's version is the one which, undoubtedly, includes the highest number of interventions and incompatibilities with the ST as to paragraph segmentation. Next to this, SGM's TT shows forty (40) modifications. Finally, GP only presents eight interventions upon the original paragraph segmentation arranged by Spencer:

	<i>De l'éducation</i> (1878)	SGM (1879/1884)	RFS (1880)	GP (1890)
Two segments <i>Education</i> > One segment TT	1	16	28	7
One segment <i>Education</i> > Two or more segments TT	7	24	73	1
TOTAL	8	40	101	8

This set of data sheds light into the intricate links and relationships established between, on the one hand, *Education* and, on the other hand, the French mediating edition and the TTs. If the mediating role that the French edition exercised upon SGM's version has been extensively documented, however, we can state that such influence was not strongly perceived in this field.

5. Omissions and additions

The descriptive study of chapter division and paragraph segmentation has allowed us not only to identify the predominant *matricial norms* but also to signal those omissions and additions at this macro-structural level. Leaving aside such segmentation-related features, the most immediate set of data drawn from this analysis leads us to state that the earlier two Spanish versions do not omit any of those paragraphs included in the ST. In the light of this objective fact, we might infer that Spanish translations of essayist texts after the Restoration included all sections and paragraphs without omitting any of them, inasmuch these TTs were aimed at updating academics and intellectuals with the latest scientific advances.

In fact, we have just noted the elision of one single paragraph which was not included in the ST. This fragment is just found in Cavenagh's (1932: 156) edition at the end of chapter three, "Moral Education", and we must add that this paragraph is included neither in other American and British editions nor in the French one. Whereas SGM and RFS do not translate such a fragment, GP does include it in his version, probably because he used Spencer's article "Moral Discipline for Children" earlier published in 1858 in the *British Quarterly Review* as his ST:

Moral Education — Cavenagh (1932: 156)

While some will regard this conception of education as it should be with doubt and discouragement, others will, we think, perceive in the exalted ideal which it involves, evidence of its truth. [...] They will see that while in its injurious effects on both parent and child a bad system is twice cursed, a good system is twice blessed—it blesses him that trains and him that's trained.

It will be seen that we have said nothing in this paper about the transcendent distinction between right and wrong, of which wise men know so little, and children nothing. All thinkers are agreed that we may find the criterion of right in the effect of actions, if we do not find the rule there; and that it is sufficient for the purpose we have had in view. Nor have we introduced the religious element. We have confined our inquiries to a nearer, and a much more neglected field, though a very important one. Our readers may supplement our thoughts in any way they please; we are only concerned that they should be accepted as far as they go.

GP (1890: 187)

Aunque algunas personas acogerán con duda y desaliento este concepto de la educación, creemos que otras verán la prueba de su verdad en la elevación misma del ideal que envuelve. [...] También se comprenderá, que así como de un falso sistema resultan efectos perniciosos para los padres y para los hijos, del buen sistema, se deriva doble beneficio para los que dan la educación y para los que la reciben.

Se notará, que nada hemos dicho en este capítulo acerca de la distinción transcendental entre el bien y el mal, de la que los hombres saben tan poco y los niños casi nada. Todos los filósofos, están de acuerdo en que podemos encontrar el criterio, si no la regla del bien, en el efecto de las acciones; y esto es bastante para el objeto que nos proponemos.

También se advertirá, que hemos prescindido del elemento religioso, limitando nuestras investigaciones á un terreno más próximo y mucho menos cultivado, aunque importantísimo. Nuestros lectores podrán suplementar estos pensamientos de la manera que les plazca; lo único que nos interesa es que sean aceptados en cuanto ellos abarcan

Notwithstanding, GP's version is by far the one which exhibits the highest number of omissions from *Education*. As a whole, this edition omits six (6) fragments from chapters one and two. It has not been possible to extract one norm which might provide an explanation for the omission of such paragraphs since, for example, the first one affects that important section in which Spencer emphasizes overtly the overriding need for incorporating both mathematical knowledge and expertise into the business world:

What Knowledge Is of Most Worth?

[...] To give due weight to our argument, we must, therefore, realise this truth to the reader by a rapid review of the facts.

Passing over the most abstract science, Logic, on the due guidance by which, however, the large producer or distributor depends, knowingly or unknowingly, for success in his business-forecasts, we come first to Mathematics. Of this, the most general division, dealing with number, guides all industrial activities; be they those by which processes are adjusted, or estimates framed, or commodities bought and sold, or accounts kept. No one needs to have the value of this division of abstract science insisted upon.

For the higher arts of construction, some acquaintance with the more special division of Mathematics is indispensable. [...]

GP (1890: 31)

[...] Para dar fuerza á nuestra argumentación debemos por consiguiente, patentizar esa verdad acompañándola de una rápida exposición de los hechos.

Para todas las artes superiores de construcción, es indispensable el tener algún conocimiento de las matemáticas. [...]

Likewise, the references to Astronomy and Geology, two highly specialised scientific disciplines whose importance is extensively defended in *Education*, are also omitted by GP in his version:

What Knowledge Is of Most Worth?

[...] Be it in the lucifer match, or in disinfected sewage, or in photographs—in bread made without fermentation, or perfumes extracted from refuse, we may perceive that chemistry affects all our industries; and that, therefore, knowledge of it concerns every one who is directly or indirectly connected with our industries.

Of the Concrete sciences, we come first to Astronomy. Out of this has grown that art of navigation which has made possible the enormous foreign commerce that supports a large part of our population, while supplying us with many necessaries and most of our luxuries.

Geology, again, is a science knowledge of which greatly aids industrial success. Now that iron ores are so large a source of wealth; now that the duration of our coal-supply has become a question of great interest; now that we have a College of Mines and a Geological Survey; it is scarcely needful to enlarge on the truth that the study of the Earth's crust is important to our material welfare.

And then the science of life—Biology: does not this, too, bear fundamentally on these processes of indirect self-preservation?

[...]

GP (1890: 31)

[...] Ya sea en la fabricación de fósforos de cerillo, ó en la desinfección de cañerías de desagües, ó en la fotografía; ya sea en el pan hecho sin levadura ó en los perfumes extraídos de desperdicios, podemos percibir que, la química interesa á todo aquel que directa ó indirectamente esté en relación con la industria.

Considerando luego la ciencia de la vida, la Biología, ¿ no influye también fundamentalmente en lo que concierne á la propia conservación indirecta ? [...]

However, the most relevant omission comprises the exposition of Pestalozzi's pedagogical principles. On the grounds that there are no apparent ideological reasons which might have accounted for it, GP does not include Spencer's reasoning as to the need that education should proceed from the indefinite to the definite. Considering that the rest of Pestalozzian principles were rendered by GP, we might infer that it happened by accident:

Intellectual Education

2. The development of the mind, as all other development, is an advance from the indefinite to the definite. In common with the rest of the organism, the brain reaches its finished structure only at maturity; and in proportion as its structure is unfinished, its actions are wanting in precision. Hence like the first movements and the first attempts at speech, the first perceptions and thoughts are extremely vague. [...]

Finally, the last omission affects one extensive and well-documented quotation by Prof. Tyndall, prestigious contemporary physicist who deeply admired Spencer both intellectually and personally:

Intellectual Education

A few weeks after the foregoing remarks were originally published, Professor Tyndall in a lecture at the Royal Institution "On the Importance of the Study of Physics as a Branch of Education," gave some conclusive evidence to the same effect. His testimony, based on personal observation, is of such great value that we cannot refrain from quoting it. Here it is.

"One of the duties which fell to my share, during the period to which I have referred, was the instruction of a class in mathematics, and I usually found that Euclid and the ancient geometry generally, when addressed to the understanding, formed a very attractive study for youth. [...] The experiment was successful, and some of the most delightful hours of my existence have been spent in marking the vigorous and cheerful expansion of mental power, when appealed to in the manner I have described."

Regarding omissions, the comparative analysis of the author's footnotes has also allowed us to add some considerations as to *matricial norms*. *De l'éducation* 1878 reproduced nine of the ten footnotes from the ST. The only one omitted in this edition -probably due to an oversight- supplies intertextual information and it was later reintroduced within the main text in other later French editions. Out of the ten footnotes originally included by Spencer, SGM reproduced nine and omitted the same one in his editions. This very footnote is the only one which SGM omits in his TT, which has led us to conclude that this was probably the edition which SGM used when he rendered *Education* into Spanish "en vista de la última traducción inglesa". Beyond this, SGM added two other metalinguistic footnotes. The other two Spanish versions show different proposals as to it. Thus, whereas RFS quotes another work mistakenly, GP incorporates partially the footnote to the main text of his TT:

Physical Education

"When calves are fed with skimmed milk, or whey, or other poor food, they are liable to indigestion".*

* Morton's "Cyclopædia of Agriculture."

De l'éducation (1878: 257)

« Quand les veaux sont nourris de lait écrémé, ou de petit-lait, ou de quelque autre aliment pauvre, ils sont sujets aux indigestions. »

SGM (1879: 297/1884: 268)

«Cuando los becerros se alimentan con leche sin nata ó con suero, sufren indigestiones.»

RFS (1880: 207-8)

"Cuando se crían becerros con leche desnatada, ó suero, ó cualquier otro alimento pobre, se hallan muy expuestos á indigestions (I)."

(I) *Enciclopedia de Medicina práctica*.

GP (1890: 210-1)

Cuando á los terneros se los alimenta con leche desnatada, suero ú otra cosa de poca sustancia, según Morton, están expuestos á sufrir indigestiones.

RFS reconciles his adherence to the ST with the implicit shift aimed at subscribing the *norms* of the target culture. Whereas the former is manifested through the exact reproduction of the ten original footnotes from *Education*, the latter is fully perceived by the addition of other four footnotes by the translator. Unlike both SGM and RFS, GP does not add any footnotes to his TT. In fact, his “adherence” to the *norms* of the target culture accounts for the fact that only two footnotes from *Education* are incorporated into his TT as such. Out of the other eight ones, only two are incorporated to the main text and the other six ones are omitted.

6. Conclusions

In the present study, we have analysed how *matricial norms* operated in the first French edition and the Spanish translations of Spencer’s pedagogical treatise *Education* published at the end of the 19th century. This case study has paid specific attention to chapter and paragraph segmentation, omissions and additions in the different TTs as to the ST. Thus, the overall consideration of the corpus instances has led us to infer the following conclusions:

1. As to chapter segmentation, all TTs reproduce the chapter division from the ST. Except for some irrelevant stylistic variations, their titles do reproduce literally the original ones. To some extent, this can be explained if we bear in mind that the very textual type of *Education* is expected to convey as faithfully or *adequately* as possible the contents of the ST.
2. However, the above mentioned regularity is not found when paragraph segmentation is examined. The analysis of corpus instances in this domain leads us to state that these TTs exhibit more incompatibilities with source practices than those described when chapter segmentation was put under scrutiny. Thus, RFS’s version ranks first with the highest number of incompatibilities with the ST (101), which appears to be in flat contradiction with the *adequacy* to the ST. SGM’s TT includes forty (40) interventions, which outnumber considerably the eight segments included in the French mediating version. Finally, GP only presents eight interventions, which to some extent seems to be coherent with his attempt to render a new version which did not present the wrong and false interpretations as well as the lack of adaptation to the Hispanic culture of the preceding ones. Besides, this quantitative number casts light into the intricate links established between, on the one hand, *Education* and, on the other hand, the French mediating edition and the set of TTs. If the mediating role that the French edition exercised upon SGM’s version has been extensively documented

(Ramírez-Arlandi 2011), however, we can state that such influence was not strongly perceived in this field.

3. As to omissions, both SGM and RFS do not omit any paragraphs from *Education*, which leads us to conclude that translations of essayist texts at the end of the nineteenth century in Spain did strive to include all sections and paragraphs, inasmuch these translations were aimed at updating academics with the latest scientific advances in vogue in Europe. However, GP contradicts himself by omitting six important fragments which do reproduce some of most relevant principles of Spencer's pedagogical proposal.
4. Finally, the translation of Spencer's original footnotes has also revealed significant differences as to the *matricial norms*. In consonance with the French mediating version, SGM reproduced nine of the original ten footnotes. RFS's adherence to the source *norms*, which led him to reproduce all the footnotes from the ST, coexists with the unexpected addition of other four footnotes by the translator. Lastly, GP again contradicts himself as to the incompleteness of other Spanish versions by reproducing only four of the original footnotes from *Education*.

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