

**The translation of reformist 19th-century English pedagogy in the United States: *La educación intelectual, moral y física* (1890) by Juan García Purón from Herbert Spencer's *Education: Intellectual, Moral, and Physical* (1860)**

La traducción de la pedagogía reformista inglesa en el siglo XIX en Estados Unidos: *La educación intelectual, moral y física* (1890) de Juan García Purón a partir de *Education: Intellectual, Moral, and Physical* (1860) de Herbert Spencer

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Received: 30.04.2019 . Accepted: 07.08.2019

**Resumen:** Este estudio aborda la traducción española *La educación intelectual, moral y física* (1890) que Juan García Purón vertió a partir de *Education: Intellectual, Moral, and Physical* (1860) de Herbert Spencer ambas publicadas en Appleton. Adoptando el modelo de análisis acerca de la historia de la traducción de Lépinette (1997) así como el acercamiento basado en las normas de Toury (1995), primero se lleva a cabo la descripción de ambos textos (semblanza del traductor, paratextos y contexto editorial) para determinar las normas *inicial* y *preliminares*. Asimismo, se analizan las normas *operacionales* que incluyen las *matriciales* (segmentación, adiciones y omisiones) y las *lingüístico-textuales* (latinismos, referencias culturales, y unidades de medida, peso y capacidad).

**Palabras clave:** historia de la traducción; historia del libro; pedagogía reformista; Herbert Spencer; Juan García Purón.

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**Abstract:** This study examines Juan García Purón's Spanish translation of *La educación intelectual, moral y física* (1890) from Herbert Spencer's *Education: Intellectual, Moral, and Physical* (1860) both published by Appleton. In view of Lépinette's (1997) model on the history of translation and Toury's (1995) norm-based approach, this work firstly tackles the description of both texts (biographical sketch of the translator, paratexts, and editorial context) to determine the *initial* and *preliminary* norms.

» Ramírez Arlandi, Juan. 2019. "The translation of reformist 19th-century English pedagogy in the United States: *La educación intelectual, moral y física* (1890) by Juan García Purón from Herbert Spencer's *Education: Intellectual, Moral, and Physical* (1860)". *Quaderns de Filologia: Estudis Lingüístics* XXIV: 169-192. doi: 10.7203/QF.24.16305

In parallel, an analysis of the *operational* norms, including *matricial* (segmentation, additions and omissions) and *textual-linguistic* (Latinisms, cultural references, and units of measurement, weight and mass), is also presented.

**Keywords:** history of translation; book history; reformist pedagogy; Herbert Spencer; Juan García Purón.

## 1. Introduction

In the last quarter of the 19th century, education ranked as one of the most controversial issues debated among scholars and pedagogues both in the Anglo-Saxon and the Hispanic contexts. Because of his contributions to pedagogy, among other domains of knowledge, Herbert Spencer (1820-1903) became a leading figure in the United Kingdom and the United States. By presenting a detailed study of the Spanish translation *La educación intelectual, moral y física* (1890) by Juan García Purón, first published in New York, this article aims to: (i) give an account of the shared cultural context (including publishers, editors, translators, etc.) in which both the original and the translation were published (Lépinette, 1997); and (ii) provide a predominantly descriptive norm-oriented analysis (Toury, 1995).

Insofar as the methodology is concerned and on the grounds of the mainly qualitative nature of this case-study (Flyvbjerg, 2011), this work takes a twofold approach. Firstly, in view of Lépinette's methodological model of analysis on the history of translation, both the *socio-cultural* and the *descriptive-contrastive* approaches are combined. Whereas the *socio-cultural* approach concentrates on the act of producing the translation and its general reception in the target community in order to examine the translation's impact on the history of the target culture; the *descriptive-contrastive* approach examines the decisions made during translation, which are reflected in the target text; these are essential to identify the particular units which will later be scrutinized in the analysis of the translation (Lépinette, 1997: 4-5). Secondly, and on the grounds of its *norm-based* orientation, detailed attention is paid to the concept of *norm* as a "*regularity of behaviour* in recurrent situations of the same type, which would render regularities a main source for any study of norms as well" (Toury, 1995: 55). In light of this, *initial*, *preliminary* and *operational norms* are examined through an analysis of paratexts, translation policies, segmentation and linguistic-textual elements.

### 1.1 *The source text in context*

Even though Spencer was British by birth, his manual *Education: Intellectual, Moral, and Physical* was first published in 1860 as a full

independent work in the United States by the New York-based D. Appleton and Company publishing house. One year later it was published in the United Kingdom by the English publisher Williams and Norgate (Ramírez-Arlandi, 2018). Although Spencer had not originally planned it to be a unitary work, it assembled four articles which had previously been published separately in different British periodicals (*Westminster Review*, *North British Review* and *British Quarterly Review*) between 1854 and 1859 (Ramírez-Arlandi, 2007: 291).

For our study, we have used the electronic edition available at *The Online Library of Liberty*, a private American foundation whose main purpose is to foster interest and public knowledge in the guiding principles of societies formed by free individuals: liberty, limited constitutional government, free markets and peace. With an introduction by Charles W. Eliot, this version reproduces the monograph entitled *Essays on Education and Kindred Subjects* (1911) and includes both (i) *Education: Intellectual, Moral, and Physical* (henceforth *Education*), divided into four chapters: “What Knowledge Is of Most Worth?” (henceforth *What Knowledge?*), “Intellectual Education” (henceforth *Intellectual*), “Moral Education” (henceforth *Moral*), and “Physical Education” (henceforth *Physical*); and, (ii) *Essays on Kindred Subjects*, including “On the Genesis of Science”, among others. According to Eliot (1911: viii), Spencer devoted himself to questioning and criticizing some misplaced views on education: the popular belief that instruction was supposed to be intrinsically authoritative, thus neglecting learners’ emotions and interests; the misguided, preconceived idea that the main role in the educational process was to be unquestionably played by the teacher-instructor; and the erroneous proposition that teachers were expected to prescribe what students ought to learn. In this vein, Spencer postulated that his proposals on education –mostly inherited from earlier educational theorists such as Comenius, Locke, Milton, Montaigne, Rousseau and Pestalozzi, among others– could not be questioned because they had proved themselves to be particularly instructive for learners and, by extension, extremely beneficial for humanity. All in all, we can assert that Spencer concentrated his efforts on applying the core of his evolutionary philosophy to the educational domain by claiming that education should closely conform to the continuous process of mental development. In view of the aforementioned, and following Pestalozzi, Spencer defended the existence of a particular sequence which would

determine “how faculties spontaneously develop, and a certain kind of knowledge which each requires during its development” (*Intellectual*) so that the learning sequence can be identified and appropriate knowledge provided for each phase of the sequence.

## 1.2 *The translated text in context*

In 1889, almost three decades after the original American edition by Appleton, Juan García Purón edited for the first time his translation *La educación intelectual, moral y física* within the series of the Spanish section of the same North-American publishing house. The title page of the 1890 “tercera edición” used in this study reads that it is “la edición americana vertida directamente del inglés al español de acuerdo con el original preparado por el autor mismo”, which illustrates the wide circulation that the translated text had gained in just a couple of years. This same version was later reprinted in 1892, 1901, 1908/1913 and 1925.

According to Álvarez San Miguel (2018), Juan García Purón was born in 1852 in Llanes, a small coastal municipality in the northern Spanish region of Asturias. He was forced by family circumstances to emigrate to Mexico at a young age in the hopes of starting a new prosperous life across the Atlantic. After graduating from medical school, he pursued a career in the Mexican Army and became a medical colonel. Deeply concerned with the political situation in his adopted country, García Purón played an active role in different revolutionary movements and had to leave Mexico in 1879 as a direct consequence of his political inclinations. In the first stage of his exile he lived in Guatemala for a few months in 1880 before eventually heading for the United States. Once there, he took up permanent residence in New York City and married Martina Pintard Gilder in 1882 (Álvarez San Miguel, 2018). Two years later García Purón successfully passed the University of New York grade examination, which allowed him to legally practise as a medical doctor. He was successful in his medical practice and became the first and only overseas doctor achieving such an official distinction at the time.

During the following years, García Purón balanced his medical practice with his management responsibilities at the Spanish-language section of D. Appleton & Company. As a genuine enthusiast for educational matters, and due to his post in Appleton, García Purón travelled

extensively within South America to lecture in response to the invitations he received from educational authorities who were interested in listening to and implementing his experimental teaching programmes and reform policies. By virtue of his dual role as a medical doctor and editor, he was able to publish numerous textbooks and popular science books on a wide range of topics. García Purón authored *El lector moderno de Appleton. Libro primario para enseñar a leer* (1887); *Libro primero de zoología (Reino animal)*<sup>1</sup> (1887); *Libro primero de botánica (Reino vegetal)* (1887); *Economía e higiene doméstica de Appleton* (1888), co-authored with Florencia Atkinson, Francisco Sellén and Eduardo Molina; *Libro primero de mineralogía y geología (Reino mineral)* (1899); *Geografía superior ilustrada de Appleton; geografía universal, arreglada expresamente para los países hispanoamericanos según los últimos adelantos de la ciencia y los métodos más modernos de enseñanza* (1889); *El calígrafo moderno de Appleton: cuadernos de escritura, letra inglesa, n.º 1 arreglados por el Dr. J. G. Purón de acuerdo con su método práctico de aprender y enseñar a escribir* (1892); *Libro primario para enseñar a leer* (1897) and *La moral en ejemplos históricos: obra de texto* (1897), among others.

García Purón also translated other works related mostly to both his medical pursuits and interest in education. He translated the *Tratado práctico de la enfermedad de las mujeres* (1879) from *A Practical Treatise on the Diseases of Women* (1868) by the gynæcologist Theodore Gaillard Thomas. On education, García Purón also prepared –from the first translation into Spanish by Néstor Ponce de León– a revised edition of *Nuevo manual de enseñanza objetiva* (1903) co-translated with Antonio Soler, D. A. Taltavull and Alfredo Elías y Pujol, among others, from *Manual of Object Teaching* (1861) by the American educator Norman Allison Calkins. Likewise, in 1894 Appleton published his translation *Las aventuras del vicario de Wakefield* from Oliver Goldsmith's well-known *The Vicar of Wakefield* (1766).

After amassing a considerable fortune and due to both managerial changes in Appleton and the difficult situation caused by the Spanish-American War, at the turn of the century García Purón returned to

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<sup>1</sup> The title page of this edition reads that García Purón was a founding member and former president of the Sociedad de Estudios Objetivos as well as a doctor in medicine and surgery with a Bachelor's Degree in Pharmaceutical Sciences as well as a full member of several literary and scientific societies.

his native country, where he continued practising medicine and writing textbooks such as *Lector nacional* (1910) for Estrada, the prestigious Argentinian publishing company. He eventually passed away in his home town in 1912.

## 2. Initial norms in light of paratexts

Bearing in mind that translation is governed by norms involving at least two languages and their cultural traditions (Toury, 1995: 56), it follows that both the source language and culture are largely determined by a source *pole* which stands by itself against the target *pole*, in turn, subject to the target language and cultural milieu. As Toury (1995: 56-7) mentions, the (un)balanced inevitable tension between both poles results in either “adherence to source norms”, i. e., “*adequacy* to the source text” or “subscription to norms originating in the target culture” regarding its *acceptability*.

An analysis of paratexts (prologues, prefaces, notes, etcetera) provides a broad and varied context for both the source and translated text under scrutiny (Genette, 1989: 11-2), and as such their analysis becomes an invaluable resource not only for descriptive purposes but also for identifying the *initial* norm associated with the position that both originals and translations occupy in their respective cultures (Tonin, 2016).

García Purón himself wrote a seven-page preface to this translation dated July 1989 in which he made a wide range of detailed comments on both this and former versions. From his multi-faceted position as editor, translator and man of science, García Purón (1890: 1) congratulates himself for the fact that Appleton had set out to publish a Spanish edition at his request. Even though the previous translations from *Education* already published in Spain (Ramírez-Arlandi, 2007; 2018) might have put in question the need for a new version in terms of editorial success, García Purón emphasizes that its distinctive feature is that Appleton does not infringe copyright, and –consequently– Spencer receives regular legitimate payments for his original work. Besides, García Purón (1890: 2) justifies the new translation on the grounds that previous ones are not satisfactory. For example, some of them are incomplete given that their source texts are Spencer’s fragmentary articles already published in some British journals; others are indirect

translations from French (Ramírez-Arlandi, 2011); and most of them lead to an erroneous and incomplete understanding which alters Spencer's original sense and wording. The purported adherence to the pole of *adequacy* explains why many ordinary-life examples originally provided by Spencer so as to illustrate the Anglo-Saxon way-of-life have been translated literally instead of being adapted to the typical Hispanic routines and behaviour. Because of this, García Purón (1890: 2) affirms that such translations do not meet the minimum standards of *acceptability*.

In view of the problems mentioned thus far, García Purón (1890: 2) points out that he not only commissioned “á persona hábil” to translate *Education* into Spanish but also asked for help and took advice from a team of acknowledged experts in Spencer's doctrines before editing, revising and proofreading the whole target text himself. Although his team does not purport to have created the perfect version, there is little doubt that their work is the most complete ever published, as well as being both the most “loyal” (adequate) to Spencer's doctrine and acceptable to prospective Spanish-speaking audiences (García Purón, 1890: 2).

### 3. Translation policies in light of editorial considerations

As to *preliminary* norms, Toury (1995: 58) distinguishes two sets of closely interrelated considerations: those on the *translation policies* and those on the *directions* of the translation at hand. Whereas the former focuses on the “choice of text-types, or even individual texts, to be imported through translation into a particular culture/language”, the latter explores the tolerance of mediating languages. Consequently, a detailed analysis of both the source and translated texts' cultural contexts cannot be neglected in order to fully depict how target cultures utilize translations to fill a perceived gap (Toury, 1995: 26-9).

One argument commonly used by translators to justify the need for a new translation relates to the wide circulation that the source text had previously gained internationally. García Purón (1890: 2) employs this argument when he references the fact that –almost three decades after its early American publishing– *Education* had already been translated into no fewer than fifteen languages with numerous re-prints, which proves the merit, universality and general acceptance earned by Spen-



cer's system in modern civilizations. That being said, and probably to give his own translation more weight, García Purón reproduces Professor Youmans' review on Spencer's *Education* published in 1880 in the prestigious periodical *Popular Science Monthly*. The preface concludes with a couple of informed judgements. Firstly, García Purón (1890: 7) insists on the fact that even though the reader may (not) agree with Spencer's system, his ideas regarding education are not controversial but, on the contrary, are globally acknowledged by all religious, philosophical and political schools of thought. Finally—before bringing the preface to an end, García Purón (1890: 7) makes a strong claim about the prospective and successful dissemination of Spencer's educational thought via *Education* in Spain and other Spanish-speaking countries in Latin America.

Within *preliminary* norms, the study of *translation policies* necessarily entails the analysis of the unusual circumstances which made it possible for both source and translated texts to be published by Appleton. In this regard, the history of book publishing in the United States in the 19th century, as “a success of personal initiative and private enterprise”, is undoubtedly epitomized by Appleton (Overton, 1925: 3) and its three generations—Daniel (1785-1849), William Henry, (1814-1899) and William Worthen Appleton (1845-1924)— who gained an excellent reputation for publishing both medical and educational manuals, as well as books in Spanish. In particular, William Worthen's resolute determination made the company become “a force in American education and American thinking and not simply a force among the specialists in research” (Overton, 1925: 11).

In addition, the lifelong friendship which William Worthen enjoyed with Spencer was fundamental to Appleton's publishing of the English thinker's works in the United States. This bond was reinforced by the fact that William Worthen always saw “publishing as a profession rather than as a commercial enterprise” as well as “an instrument for the public service”, and regularly paid the royalties which legally belonged to Spencer thus respecting intellectual property against editorial piracy (Overton, 1925: 22-3). In this context, we must also take into consideration the role played by Edward L. Youmans, probably “the most dynamic force in the advancement of scientific thought in America” (Overton, 1925: 35). First as a literary adviser and later as an editor, Youmans exercised a decisive influence on Appleton's editorial policy

by securing editorial bonds with the leading men of science at the time: Darwin, Huxley, Tyndall, and Spencer (Wolfe, 1981: 49). Even though the English thinker had not gained wide acceptance in the British Isles, Youmans had read Spencer's articles and soon informed Appleton "that he had discovered a great philosopher" (Overton, 1925: 48). This combination of factors contributed to Appleton's reputation as the publishing company *par excellence* for Spencer's works in America with large numbers of editions and printings of his work. For illustrative purposes, we can add that Appleton sold half a million copies of Spencer's books (Overton, 1925: 50); and Wolfe (1981: 202) affirms that "there were no fewer than 41 separate printings between 1860 and 1929!" of *Education*.

From the 1860s, Spanish language publications for the Latin-American market became a very important line of business for Appleton (Overton, 1925: 53). With a particular interest in fiction, scientific and educational books of all kinds, Appleton soon discovered that book exports to South America was becoming a market niche not to be overlooked. These new opportunities had a direct correlation with the new political situation of these countries. Most of them were emerging from revolutions, and there was "a thirst for knowledge" (Overton, 1925: 34) which Appleton soon set out to satisfy by exporting as many school books as South American countries demanded.

A consideration of this translation's *directness*, i. e. the "tolerance or intolerance towards a translation based on a text in an intermediate language rather than on the source language text" (Baker, 2011: 191), involves the analysis of a number of relevant facts. As mentioned above, García Purón not only states openly that this version has been translated directly from Spencer's source text but also criticizes former versions from *Education* because they were rendered with French as a mediating language. In this regard and even though García Purón's foreign language skills are certainly unknown, from his biography we infer that he showed enough proficiency in English bearing in mind that his professional duties as a medical doctor and editor at Appleton required remarkable ability to communicate with English-speaking members of both discourse communities. Assuming, then, that he and not his team of experts managed to translate directly from English thus avoiding some mistakes pointed out in previous French-mediated translations (Ramírez-Arlandi, 2011: 259-71), it is evident that he did not need any

French mediating version so as to render *Education* after having lived in the United States for a full decade. This is substantiated by the fact that García Purón's version reproduces one unique paragraph at the end of *Moral Education* which is present neither in the French versions nor in former Spanish ones. According to Cavenagh (1932: 156), this segment was the last paragraph from the journal article "Moral Discipline for Children" by Spencer as originally published in *British Quarterly Review* in 1858:

<i>Moral</i>	García Purón (1890: 187)
<p>[...] 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.</p> <p><i>Cavenagh (1932: 156)</i></p> <p>It will be seen that we have said nothing in this paper about the transcendental 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.</p>	<p>[...] 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.</p> <p>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</p>

Table 1. Addition

#### 4. Matricial norms and textual-linguistic analysis

According to Toury (1995: 58-9) and at the stage of *operational* norms, encompassing both *matricial* and *textual-linguistic* ones, it is necessary to emphasize that both subtypes play a key role within descriptive frameworks as they deal with those “decisions made during the act of translation itself” which, in turn, point out and account for the similarities and discrepancies between source and target texts as well as for those invariable fragments in the translation process. As far as methodology is concerned, *matricial* norms govern “the degree of *fullness* of translation”, that is, those notable and noteworthy either additions or omissions in the translated text; the “*distribution*” of actual text pieces in the translated version; and, the “*textual segmentation*” undertaken on the distribution of chapters and paragraphs. Lastly, *textual-linguistic* norms are intended to provide plausible explanations for the selection of the wording of the textual material included in the target text.

Regarding both the *fullness* of the translation and its *distribution*, this edition does not show any additions of footnotes or comments by the translator. Notwithstanding this, García Purón introduced major changes affecting the length and distribution of Spencer’s original footnotes. Out of the ten original footnotes from *Education* only two were fully reproduced by García Purón although one of them was changed in its original distribution:

<i>Physical</i>	García Purón (1890: 218-9)
Our conclusions are, then—that, while the clothing of children should [...] be sufficient to prevent any general feeling of cold; (1) that, instead of the flimsy cotton, linen, or mixed fabrics commonly used, [...] and that its colours should be such as will not soon suffer from use and exposure.	Nuestras conclusiones son: que si bien las ropas de los niños [...] deben siempre ser suficientes para evitar toda sensación de frío ; que en vez de telas delicadas de algodón, de hilo ú otras parecidas comunmente usadas, [...] y de color apropiado para que resistan, en cuanto sea posible, el deterioro al cual las someten el uso y los juegos de los niños.*

<p>(1) It is needful to remark that children whose legs and arms have been from the beginning habitually without covering, [...] that the Fuegian is undamaged by exposure, because he bears with indifference the melting of the falling snow on his naked body.</p>	<p>* Conviene observar, que los niños acostumbrados desde un principio á llevar descubiertos los brazos y las piernas, [...] que al habitante de la Tierra del Fuego, no le perjudica el frío, porque sufre con indiferencia la nieve que cae sobre su cuerpo casi desnudo.</p>
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Table 2. Changes in distribution (Footnotes by Spencer)

Out of the other eight from *Education*, six were omitted, and García Purón only reproduced two but in these cases transferred the content of such intertextual footnotes (Peña & Hernández, 1994: 36-8) into the main text of the work without providing logical reasons to justify such changes:

<p><i>Physical</i></p>	<p>García Purón (1890: 210-1)</p>
<p>“When calves are fed with skimmed milk, or whey, or other poor food, they are liable to indigestion.” (1)</p> <p>(1) Morton’s <i>Cyclopædia of Agriculture</i>.</p>	<p>Cuando á los terneros se los alimenta con leche desnatada, suero ú otra cosa de poca sustancia, segun Morton, están expuestos á sufrir indigestiones.</p>

Table 3. Intertextual footnote inserted into the main text

This version exhibits noticeable deviations from the source text. Altogether, we have witnessed six fragments equally distributed in “What Knowledge?” and “Intellectual Education” in which García Purón omits sections of content that are relevant to the main purpose of *Education*. Unexpectedly, Spencer’s insistence on the importance of mathematics for both the worlds of science and business is not considered to be essential by García Purón, and he omits it without sufficient justification that might enable us to draw a norm from it:

<i>What Knowledge?</i>
<p>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.</p>

Table 4. Omissions

Likewise, astronomy and geology are two other disciplines whose importance to the scientific progress of humanity, according to Spencer, is not suitably relevant for García Purón. By the same unknown token, García Purón also omits another detailed quotation from Professor Tyndall, a contemporary physicist who had expressed great admiration for Spencer's system. Nonetheless, the most striking omission deals with the exposition of Pestalozzi's principles on education. In direct contradiction to his own educational mission, García Purón discards a whole large fragment Spencer devoted to putting forward Pestalozzi's proposal for advancing from the indefinite to the definite:

<i>Intellectual</i>
<p>2. The development of the mind, as all other development, is an advance from the indefinite to the definite. [...] To this general law our educational course and methods must conform. It is not practicable, nor would it be desirable if practicable, to put precise ideas into the undeveloped mind. We may indeed at an early age communicate the verbal forms in which such ideas are wrapped up; and teachers, who habitually do this, suppose that when the verbal forms have been correctly learnt, the ideas which should fill them have been acquired. But a brief cross-examination of the pupil proves the contrary. It turns out either that the words have been committed to memory with little or no thought about their meaning, or else that the perception of their meaning which has been gained is a very cloudy one. [...] Thus in education we must be content to set out with crude notions. These we must aim to make gradually clearer by facilitating the acquisition of experiences such as will correct, first their greatest errors, and afterwards their successively less marked errors. And the scientific formulæ must be given only as fast as the conceptions are perfected.</p>

Table 5. Omissions (Pestalozzi's principles)

According to Toury (1995: 59), the manipulation of “*textual segmentation*” can also be determined by norms. Within this area, chapter division from *Education* is identically reproduced by García Purón with minor variations in the titles for each of the four chapters: “¿Qué conocimientos son los más valiosos?”, “Educación intelectual”, “Educación moral”, and “Educación física”. If chapter division shows a clear adherence to the norms of the source text, such *adequacy* is not observed in paragraph segmentation. Still, García Purón does not modify the original segmentation as much as other translators had done in their respective versions (Ramírez-Arlandi, 2018: 5-6). At this point, it becomes necessary to distinguish two types of translator intervention with regard to segmentation: (a) fragments in which different paragraphs from *Education* have been merged into a single unit; and, conversely, (b) the division of an original paragraph from *Education* into multiple units. Regarding (a), we find seven (7) passages in which several paragraphs from *Education* have been grouped into one single unit. These interventions occur occasionally throughout the translated text: three (3), one (1), two (2) and one (1) for chapters one, two, three and four, respectively:

<i>Physical</i>	García Purón (1890: 231-2)
<p>[...] Headache is generally complained of; and by some is borne almost daily for months. While a certain percentage break down entirely and go away.</p> <p>That this should be the regimen of what is in some sort a model institution, [...]</p>	<p>[...] 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, [...]</p>

Table 6. Paragraph segmentation (reduction)

As to (b), García Purón adheres to the pole of *adequacy* as shown by the only two (2) instances in which he establishes different units from single paragraphs in *Education*:

<i>Physical</i>	García Purón (1890: 209-10)
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 [...]	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 [...]

Table 7. New singled out paragraph

Within the *operational* realm, the study of *textual-linguistic* norms is a requisite for “the selection of material to formulate the target text in, or replace the original textual and linguistic material with” (Toury, 1995: 59). In light of this, the set of *textual-linguistic* norms under scrutiny requires the preliminary selection of a number of extracts from *Education* and García Purón’s version, bearing in mind –Toury (1995: 88) explains– that the textual materials chosen will be used to shed light on “both translation decisions and the constraints under which they were made”. With this in mind and on the grounds of the qualitative nature of this case-study, a set of distinct units has been selected (Latinisms, cultural references, and units of measurement, weight and mass) so as to identify the lexical-semantic, pragmatic and referential content of such items from *Education* and their corresponding equivalences in the translated text with a twofold purpose: to determine if such observed norms conform to the initial one(s); and to illustrate the specific translation technique used (Molina & Hurtado-Albir, 2002). In doing so, two lexicographic references are used: (i) the *Oxford English Dictionary* (henceforth *OED*) for determining the exact meaning of those lemmas and expressions from *Education* under analysis; and (ii) the 1884 edition of the *Diccionario de la lengua castellana por la Real Academia Española (Nuevo tesoro lexicográfico de la lengua española)* (henceforth *Nille*) for clarifying the lexical content of the translated extracts at the time they were used.



Since idioms or forms of expression from other languages such as Latin can become translation problems by themselves, the analysis of their translations is undoubtedly illustrative for our norm-based purposes. In this sense, the use of lexical items from other languages normally serves two primary purposes: on the one hand, the non-existence of a precise equivalent in the translated language; and, on the other, the calculated use of the foreignism due, for instance, to (i) the greater intellectual prestige enjoyed by that language, (ii) Spencer's deliberate intention to imprint *Education* with foreignization, or (iii) a combination of the above. Whatever the case may be, the translator is expected to deal with and decide whether the translation should adhere either to the pole of *adequacy* by subjecting himself to the norms of the source text and culture, or to the pole of *acceptability* by accepting norms from the target text and milieu. In this regard and although Spencer objected against the widespread presence of Latin and Greek in educational programs, the ever use of Latinisms in *Education* stems from the major role that classical languages played as the *linguae francae* to facilitate the spread and dissemination of scientific knowledge in the 19th century (Baugh & Cable, 1978: 202). García Purón provides different solutions which range from identically reproducing the Latin source forms from *Education* using the literal translation (borrowing) (Molina & Hurtado-Albir 2002: 499) as it happens with “*pari passu*” (*Moral*), “*à posteriori*” (*Physical*), and “*cæteris paribus*” (*Moral*) to other less “adequate” possibilities. In addition, García Purón (1890: 94) opts for “reducción al absurdo”, a literal translation (Molina & Hurtado-Albir 2002, 499), from the source “*reductio ad absurdum*” (*Moral*) or even the omission of “*á priori*” in one instance out of its eight uses (García Purón, 1890: 68)<sup>2</sup>. Finally, and as to the ten appearances of lemma “*curriculum*” with its sense “regular course of study or training, as at a school or university” (*OED*), García Purón does not include the original Latin form but adheres to the pole of *acceptability* by using the literal translation “plan de estudios” on five instances as well as other more elaborate combinations such as “programas”, “cursos de estudios”, or “sistemas de enseñanza”.

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<sup>2</sup> In this regard, these Latinisms were part of a common practice in Spanish writing between 1800 and 1900 as the numerous instances of “*pari passu*”, “*a posteriori*”, “*a priori*”, “*cæteris paribus*” and “*reductio ad absurdum*” found in *Google Books Ngram Viewer* show.

The translation of *culture specific items* is another element which causes great difficulties for translators. Two main considerations must be taken into account when addressing these units: first, the translation of the purely linguistic element is by no means enough since the most important aspect is to infer the meaning of words in the specific situational and cultural context in which they are used (Leppihalme, 1997: viii); and, second, such extracts do not normally show a one-to-one equivalence in the respective linguistic codes. As to cultural references in *Education*, García Purón used several techniques when translating and determining equivalences for these units, thus acknowledging the lack of a unique *initial* norm recognizable in all instances. In this respect, García Purón opted deliberately for the omission of cultural notes, which at the time were popularly used and subject to much attention. The reference to “Gosport” in “had the flour been sent to Gosport, it might have been made into biscuits by a machine” (“What Knowledge?”) transcends its most obvious geographical motivation since, as Leppihalme (1997: viii-xix) explains, the translation of *culture specific items* “involves two language cultures as well as literary and pragmatics aspects on the textual levels”. To the average 19th-century British reader of *Education*, the particular mention of “Gosport” surely included the reference to a town on the southern coast of England which had gained considerable reputation for its mills for grinding flour and bake-houses for manufacturing biscuits (Gosport-Graffham); however, García Purón (1890: 32) deprives the Spanish reader of this information by stating “la harina es transformada en pan, galletas, etc”. Another similar omission of this kind occurs when Spencer compares the works of an ordinary carpenter to those of an engineer in “(T)he village carpenter, who lays out his work by empirical rules, equally with the builder of a Britannia Bridge” (“What Knowledge?”). When García Purón (1890: 31) translates “el carpintero de aldea [...], ejecuta su trabajo según las reglas empíricas [...], como el ingeniero que ejecuta un puente tubular”, he does not include any information on the tubular “Britannia Bridge”, the infrastructure built in wrought iron in 1850 by the railway engineer Robert Stephenson, which was meant to be one of the greatest and iconic civil works in Great Britain since its construction. The more general reference to “un puente tubular” thus denies the Spanish reader access to the precise geographic location in Wales. Likewise, Spencer’s mention of the “infinite pains taken to produce a racer that shall win

the Derby” (*Physical*) includes a specific reference to “the most noted annual horse-race in England, founded in 1780 by the twelfth Earl of Derby, and run at the Epsom races” (*OED*). Despite the reference to this culturally relevant social event in British life, García Purón (1890: 190) renders the phrase in Spanish as “cuidados infinitos para producir un caballo corredor que pueda ganar premios en las carreras”, and omits the reference to Epsom –by means of a generalization (Molina & Hurtado-Albir 2002, 499)– then using “las carreras” which lacks the intrinsic cultural value originally attached to the “Derby”.

Interestingly enough, the above-mentioned norm is not observed in other instances in which cultural references are also present. For example, the mention of the episode of the “Wild Boy of Aveyron”, referred to as the feral child who was found in 1800 at the age of puberty after spending his early infancy in isolation in the woods of Aveyron, is identically reproduced by García Purón (1890: 95) when he alludes to “(E)jemplos como el del niño salvaje de Aveyron ponen de manifiesto la detención que sufre el desarrollo del niño”. In his dual role as a doctor and editor on educational matters, García Purón had surely learnt about this episode and found it relevant enough to include it for his own argumentative purposes bearing in mind that the figure of the “Wild Boy of Aveyron” had become “an object of intense intellectual and cultural fascination” (Yousef, 2008: 213). Nonetheless, this procedure is not followed when Spencer alludes to “the unusual intelligence of the uncared-for London *gamin*” (*Intellectual*) and refers to this well-known Victorian England character using the Old French borrowing “*gamin*” with the sense “neglected boy, left to run about the streets” (*OED*), a lemma already present in *The Paris Sketch Book of Mr. M. A. Titmarsh* (1840) by Thackeray, incidentally, a close friend of William Henry Appleton’s. García Purón (1890: 104-5) opts for the target pole and translates “la inteligencia extraordinaria del pilluelo de ciudad abandonado” by omitting the reference to London and using generalization (Molina & Hurtado-Albir, 2002: 499). The lemma “pilluelo”, a familiar word for “pillo” as “pícaro que no tiene crianza ni modales || sagaz, astuto” (*Ntll*) attests to García Purón’s search for *acceptability*. The list of techniques that García Purón applies is further illustrated by his use of concentration or, according to Molina & Hurtado-Albir (2002: 499), the change of “a signified form from the S(ource) L(anguage) with fewer signifiers in the T(arget) L(anguage)”. In this regard, from the analysis

of Spencer's allusion to the lack of variety in the daily menu for British troops, "like our soldiers, condemned to 'twenty years of boiled beef'" (*Physical*), we cannot presume that Spanish-speaking readers in Latin America would reach the same conclusion, considering that beef, to some extent, could be considered a delicacy. Instead, García Purón (1890: 208) opts for the target pole by adapting and concentrating rightly "están condenados á no comer más que el *rancho*" with the meaning of "comida que se hace para muchos en común, y que generalmente se reduce á un solo guisado; como la que se da á los soldados" (*Nitle*).

The last section of this textual-linguistic analysis deals with the difficulties encountered in translating units of measurement, weight and mass. As these units are calculated differently across languages, the task of reconciling two different linguistic codes within disparate cultural contexts becomes more than complex for the translator. The study of these translation units, therefore, sheds light on the use of a strict adherence to either source or target norms:

<i>Intellectual</i>	García Purón (1890: 88)
M. Marcel, rightly repudiating the old system of tables, teaches weights and measures by referring to the actual yard and foot, pound and ounce, gallon and quart;	Marcel, relegando el antiguo sistema de tablas, hace ver al discípulo lo que son materialmente la yarda, la libra, el galón, etc.

Table 8. Units of measurement, weight and mass

As to these units, García Purón employs opposing techniques, thus demonstrating a certain lack of consistent norm-like behaviour. On the one hand, the "foot" as a lineal measure consisting of "12 inches [...] 1/3 of a yard" (*OED*); the "ounce" as "originally, as still in Troy weight, the twelfth of a pound, but in avoirdupois or ordinary goods weight the sixteenth of the pound" (*OED*); and the "quart" referred to an "English measure of capacity, one-fourth of a gallon, or two pints" (*OED*) are omitted for the sake of –we understand– simplicity. On the other hand, this behaviour coexists with the commonly observed technique of literal translation emphasizing the purported adequacy to *Education* as found in (i) "yarda" alluding to the "medida inglesa de longitud equivalente a 91 centímetros" (*Nitle*) for the original "yard" as "a measure of length

(traditionally the standard unit of English long measure) equal to three feet or thirty-six inches” (*OED*); (ii) “libra” with the sense of “peso antiguo de Castilla, dividido en 16 onzas y equivalente á 460 gramos” (*Ntlle*) inexactly for the source “pound” or “measure of weight and mass derived from the ancient Roman libra (= 327.25 grams)” (*OED*); and (iii) “galón” with the meaning of “medida inglesa [...] equivale con corta diferencia á cuatro litros y medio” (*Ntlle*) precisely for “gallon” containing “ $277^{1/4}$  cubic inches” (*OED*). Finally, these instances appear together with the literal translation of “ounce” as found in “por cada onza de substancia nutritiva innecesariamente gastada” (García Purón, 1890: 216) from “every ounce of nutriment needlessly expended” (*Physical*), among other inconsistencies.

## 5. Conclusions

This study has shown how García Purón’s translation of Spencer’s *Education* highlights the different roles and stages involved in the translation process. As a man of science with a deep interest in educational matters, he managed to reconcile his varied interests during his early education and later by balancing his medical practice with his managerial duties at Appleton. In doing so, he made wise editorial decisions that had a positive impact on the Spanish series and collections of the American publishing house at the end of the 19th century. In retrospect, he became “the right man in the right place at the right time” who in light of the wide circulation that Spencer enjoyed in the United States participated in both the translation and editorial policies of Appleton by promoting a new Castilian Spanish translation for the Latin American audience.

Beyond this, García Purón actively involved himself in the preparation of the new version of Spencer’s *Education*. From his position of privilege at the publishing house and after indicating the inadequacies of previous versions, he used paratexts to justify the need for a new translation, presumably commissioned to “a persona hábil” in cooperation with a group of experts on Spencer’s system. Although García Purón accepted primary responsibility for both the revision and proof-reading stages and bearing in mind that he had authored an extensive list of textbooks and popular science books as well as pursued a prolific career as a translator, we conclude that he worked as the actual and only translator of this version.

Within the *operational* realm and as far as *matricial* norms are concerned, we can affirm that García Purón did not intervene by adding footnotes or comments. Even though he had criticized some of the preceding translations arguing that these were incomplete, García Purón inexplicably fails to meet his own proposal and omits specific content –related to the importance of new disciplines (mathematics, astronomy and geology) or, incredibly, Pestalozzi’s principles, the core of the new pedagogy– necessary for a complete understanding of *Education*.

In regard to the *textual-linguistic* norms and bearing in mind that this version was intended to preserve an overall balance between *adequacy* and *acceptability* (García Purón, 1890: 2), the analysis of Latinisms has shown oscillations between both poles with a slight predominance of the pole of *adequacy* via the use of unadapted loanwords over *acceptability*. Notwithstanding this, the translation of *culture specific items* reveals an adherence to the target pole of *acceptability* with a regular use of omission, generalization, adaptation and concentration against the occasional adherence to the source pole via literal translation. Finally, the analysis of the translation of units of measurement, weight and mass reflects the predominance of *adequacy* to the source pole via literal translation in conjunction with the parallel omission of other lemmas related to this same lexical field.

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