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'If they have not the french': translation choices in *The Happy Deliverie of Women* (1612)

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This paper explores the translation strategies followed in the first rendering in English of Jacques Guillemeau's *De l'heureux accouchement des femmes* (1609), Paris: Nicolas Bvon. Research reveals that the style of translation and the techniques deployed arise from his attitude towards the contents, as reflected in the translator's preface. The translator seeks to preserve female privacy and to avoid mentioning explicit sexual matters. Our framework of analysis relies on Laura Cruz García's model of translation strategies in specialised discourse as set out in 'Copy Adaptation or How to Translate a Source Product into a Target Market', published in *Meta: Translator's Journal*, 58 (2): 347–72. Quantitative analysis indicates a major tendency on the part of the translator to use substitution devices, but also reduction and extension devices in this order. The use of a third language, namely Latin, is particularly interesting in the translation process of proper nouns, book titles and technical terms, which indicates a marked sign of register appealing to expertise and authority.

Keywords: Renaissance translation; medical translation; translation methods; translation procedures; stancetaking

1. Introduction

The study of early medical and scientific texts has enjoyed academic attention from a multidisciplinary perspective. From a linguistic point of view, much research is underway concerning the study of language microstructures and issues related to the configuration of textual genres. From a historical perspective there is, however, an enormous gap in the empirical analysis of translation techniques in the field of technical texts. This situation is, in itself, a paradox. The translation of scientific material being, as it was, the focus of long and hearty debates in the history of languages (cf. Brown 1995 for the case of English), the paucity of studies dealing with technical and scientific translations of earlier periods is certainly surprising. Translation is also seen as a driving force of linguistic variation and change. In this sense, the case of English deserves special attention since, despite being one of the first vernacular languages to be used to register scientific thought in the times of King Alfred (Cameron 1993, 1), English ceased to have appreciation as a language of science after the Norman Conquest. During the late medieval period, however, we certainly find some medical and scientific material in English, much of which is the result of translations from the Classical tongues.

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The loss of Normandy in the thirteenth century brought about new changes in social, cultural and political life in England, and English greatly benefited from these changes. The return to the vernacular carried an undeniable sense of national pride, which took hold in all areas of life (Thompson 1994), including science. In this context, English began a gradual journey towards a greater reputation as a language for scientific communication. The bulk of scientific literature in English was enlarged with translations from Latin, Arabic and Greek masterpieces, but also from other continental languages, including French. The importance of these translations in the formation of specialised English is beyond doubt. Scientific vocabulary entered the language to fill gaps in the conceptualisation of new knowledge (McConchie 1988), hence considerably enlarging the lexicon (Durkin 2014, 299–303). Along with this, scientific prose was forced to develop a set of discursive features. Many of these technicalities are clearly the result of translations.

The Renaissance (ca. 1550–1660) is a very prolific period for translations, including the translation of scientific material (Acker 2008, 416–17), and this tendency continued during the Restoration period (1660–ca.1700) and in the eighteenth century when 'translation was concerned not only with revisiting widely known literatures but also with discovering new ones' (France and Haynes 2006, xiii). The new English-speaking middle-class demanded books both for recreation and for profit. This involves scientific and technical texts as well as literary pieces. The following list of books from a B. Billingsley's store in Cornhill (London, UK) appears advertised in *New Additions to the Art of Husbandry* (Blagrave 1675, final flyleaf), mixing literature as well as practical manuals (spelling and punctuation as in the original):

> SPeculum *Mercativum*, or the young Merchants Glass; *fol. large*, stitcht. *2. s. 6 d.*
> *Blondel's Treatise* of the Sybils, *fol.* bound. *6 s.*
> Don Belianis of Greece, in three parts, *quar.* bound. *2 s. 6 d.*
> The Conversion of Sol. *Franco a Jew*, *quarto,* stitcht. *1 s.*
> The Vulcano's, or Burning Mountains, *quarto,* stitcht. *1 s.*
> *Culpepper's* Semeiotica Uranica, *oct.* bound. *2 s. 6. d.*
> A Character of Mr. Sherlock by *S. R. oct.* stitcht: *6 d.*
> Justification: justified, in answer to Mr. *Sherlock. By Sam. Roll, oct.* bound. *1 s. 6 d.*
> *Dr. Thomson's* Method of curing Chymically, *oct. 2 s.*
> *S. G. Baratti's* Travels into Ethiopia, *oct. 1 s. 6 d.*
> Ogilby's Virgil. *oct. Cuts. 7 s.*
> Englands perfect Schoolmaster for spelling. *1 s.*
> 2 Discourses of Baptism and the Lord's Supper. *6 d.*
> A Touch-stone for Physick. *By W. W. & 1 s.*
> A New and Excellent Treatise of Wind. *1 s.*
> *The Accomplisht Mid-wife*. By Dr. Chamberlen. *4 s.*

These types of advertisements abounded in the sixteenth century and later. They reflect the importance of translations, as evinced in this same list. Surnames reveal French and classical authors. A case in point is Peter Chamberlain, a French male-midwife, who was appointed Royal surgeon in 1631. Another French Royal surgeon, until his death in 1613, is Jacques Guillemeau, who wrote *De l'heureux accouchement des femmes* in 1609, also an obstetric manual. This French book follows Galenic tradition and seeks to keep good health through prevention and through medical intervention. His book was first translated into English in 1612, and enjoyed a second edition in 1635, both under the title of *The happy deliverie of women. De l'heureux accouchement* was corrected and extended by Jacques's son, Charles Guillemeau, and re-entitled *De la grossesse et accouchement des femmes* in 1621 (Guillemeau 1621). The English edition of 1635 of

De l'heureux accouchement des femmes seems to preserve the original text, and the additions in the new French abridged edition of 1621 were not included in the second English edition of *De l'heureux accouchement des femmes*. A search of the *Private Libraries in Renaissance England* database, PLRE.Folger (Folger Shakespeare Library, URL http://plre.folger.edu/books.php), records information concerning two owners of the English translation of the French Guillemeau. One was Edward Dering, a member of parliament, and the other was Lady Elizabeth Ireton, who also owned the 1635 edition. This information argues for the presence of obstetric books in private collections but we cannot go any further as Renaissance inventories of private ownership are not always available for consultation.

In our paper, we describe the translation techniques in *The happy deliverie of women* (1612). For this analysis, we will follow the theoretical framework laid out by Cruz García (2013) because her method has grown from the examination of successful previous models in the analysis of translation strategies, thus reflecting an up-to-date state of the art. The text has been analysed manually in order to tag all samples of strategies. Later, these tags were counted by means of a computer in order to obtain the exact numbers per strategy.

The structure of the paper is as follows: first, we will briefly describe the books under study. After this, we will continue with an examination of the theoretical framework used in the analysis of the translation techniques in *The happy deliverie of women* (1612). The next section contains the results of the analysis and a discussion of these results. Finally, the last section comprises the conclusions drawn from the present study. For ease of reference, the following conventions are followed: ST (source text), TT (target text), SC (source culture), and TC (target culture).

2. The texts

Jacques Guillemeau's *De l'Heureux Accouchement des Femmes* (Guillemeau 1609) provides highly specialised information concerning pregnancy and childbirth in a single volume rather than loose pieces of information as in other surgical treatises, a fact which he pointed out in his introduction to the volume. This stands as a new vision of midwifery as a field that deserves special attention and care (original spelling and punctuation): 'Ie m'estois bien proposé il y a quinze ans, & plus, d'en escrire quelque chose en mes operations de Chirurgie: mais ayant grandement consideré, i'ay pensé qu'il estoit plus expedient d'en faire quelque Traicté à part' ('Fifteen years ago, I had planned to write something concerning my surgical operations but then, having considered it very carefully, I thought it more convenient to write an independent treatise.') (Guillemeau 1609, *Epistre Liminaire* a6^{v}–a7^{r}; our translation). Although not entirely as a unique justification, the main reason for writing this volume seems to be his wish to make ancient knowledge and his own experience on the topic available: 'Ayant doncques conferé ce que les anciens Grecs, Latins, & les modernes en ont escrit, auec ce que i'ay peu obseruer' ('Then, having compared what the ancient Greek, Latin and modern masters have written about this with what I have been able to observe') (Guillemeau 1609, *Epistre Liminaire* e3^{r}; our translation). Putting this information into the vernacular means reducing female suffering during pregnancy and, more especially, at the time of giving birth. In a way, Guillemeau's work comes to vindicate the need to put into print accurate information concerning female reproductive issues, as opposed to the impertinent silence which he considers his contemporary equals keep regarding this type of information. However, as pointed out by Broomhall (2004, 235), 'where medical men saw silence, there was indeed a wealth of knowledge, but not from sources that they admitted as authoritative'.

The silence Broomhall mentions recalls medieval consideration of female midwifery. Medieval texts on the diseases of women were produced to instruct women during pregnancy and at the moment of giving birth. These enlarged the bulk of practical medicine beyond an academic status. Academic treatises were texts of a more theoretical nature and were based on classical texts. These texts were widely accepted within the community of university learned medical doctors. Surgical texts and recipes represented the utilitarian side of medicine and these texts were used by the groups lower in the rank of healers: surgeons, midwives, apothecaries and other domestic practitioners. The knowledge presented in utilitarian writings has been erroneously considered to come entirely from folk tradition. Alonso Almeida (2014, 37–38) has shown, however, that the foundations of much of this medical popular knowledge rest in classical sources.

The status of midwives in France and England was similar. This group of healers typically included poor, old women, some of them widows, 'with some knowledge of herbs and charms' and, for this reason, they were very often regarded as witches (Wiesner 2004, 63). As happened with other practitioners, few midwives, preferably the most skilled, were granted permission to practise by local authorities (Perkins 1996, 3). This stands as evidence of a new step towards the professionalisation of childbirth in the sixteenth and seventeenth centuries and as an indication of male control in aspects concerning female reproduction.

Hellwarth (2002, 46) reports this change in scope and importance of midwifery manuals in the early modern period, since these texts were patent proofs of 'how men began to take over this field'. Although there is also evidence of female authorship, for example *The Compleat Midwifes Practice* by T. C.[1] et al. (Turner 1656) and *The Midwives Book* by Jane Sharp (1671) during this period, the dissemination of knowledge is greatly in the hands of men. These tried to shape obstetric knowledge through their eyes and understanding, and thus endowed it with a more technical flavour through the use of more accurate anatomical descriptions. The new readership of these books included men as well as women, even if the prefaces to these books clearly indicated that their desired audience was female, as pointed out in Chamberlain's *Midwifes Practice* (Chamberlain 1665, A2v, emphasis in original): '[t]o the English LADIES and GENTLEWOMEN, *Especially to the more studious in the ensuing subject* … I have heard of some ignorant […] Women that have undertaken this Profession, only going in a common vulgar Road, whose Art is like a *Mountebanks Panacea*, either kills or cures'. This quote evinces the new view of midwifery, which is described in the following terms: *studious, subject* as well as *profession*.

Guillemeau's work was within this new vision of obstetrics. The appeal to observation, instruction, practice and experience was constant in his work along with more technical descriptions. In this context surgery represented an invaluable body of knowledge from which practitioners could learn. Notwithstanding, a certain disdain for female midwifery was at the core of this, and so the instructed male physician was pictured at a higher level in the rank of healers than female midwives, whose stubborn attitude could lead to fatal situations for the mother:

> 'Et quand il y demeure iusques au temps que la nature luy a prefix, le plus souuent il ne sçauroit bien sortir, ny seurement venir au monde, encores qu'il vienne naturellement, sans l'aide, ie ne diray pas de la mere, ny par l'assistance qu'il se peut donner soymesme, ensemble de la Sage-femme, & de plusieurs assistans qui sont pres d'elle, afin de le receuoir & conseruer. Et, qui pis est, s'il est mal tourné, foible, ou languide, & que la Sage-femme soit au bout de son experience, il faut pour le garantir de la mort, & par consequent la mere, qu'on y appelle le Chirurgien, pour la deliurer & le mettre au monde. Ce (que ie diray en passant, sans taxer aucunes) qui se faict souuentesfois trop tard, par l'opiniastreté des parents & des

> Sages-femmes ('And, when it remains there until the time that nature has determined, most likely the baby will know surely neither how to leave the womb nor how to come into the world. Even if the baby comes naturally without help, I will speak neither of the mother nor of the assistance the baby can give itself along with the help of the midwife and of several assistants who are close to it in order to receive and protect it. And, what is worse, if it comes in the wrong position, weak, or languid, and the midwife has no experience, it is necessary to protect the baby from death, and also the mother, that the surgeon is called so that he can release the baby and bring it into the world. This (I say in passing without accusing anyone) is often done too late due to the stubbornness of parents and midwives') (Guillemeau 1609, *Epistre Liminaire*, $a4^{v}$-$a5^{r}$; our translation).'

The English version of *De l'Heureux Accouchement des Femmes*, namely *The Happy Deliverie of Women* (Guillemeau 1612), is a faithful representation of the author's medical caveats. This is seen in the preface to the book, which is an accurate translation of Guillemeau's *Epistre liminaire, av Lecteur*. Worth-Stylianou (2007, 23) states that the major function of the translation of medical material was didactic, and this is much indebted to Humanists and 'leur désir de difuser le savoir' ('their desire to spread knowledge'; our translation). She carries on to justify the use of the vernacular in specialised discourse, particularly in the case of gynaecology and obstetrics, in the following terms: 'Certes, il ne conseille à celles-ci qu' «à une extremité» le réflexe de consulter un livre plutôt qu'un chirurgien, mais la préface n'indique pas moins que les femmes – professionnelles de la médecine ou non – possédaient régulièrement des livres médicaux en langue vulgaire' ('Certainly, it advises women to consult a book instead of a surgeon as a last resort, but the preface does not indicate less than women, medical professionals or not, normally had medical books available in the vernacular') (Worth-Stylianou 2007, 364; our translation). It is clear then that the translation of medical and other scientific works represents a step forward in the democratisation of knowledge, as put forward in Worth-Stylianou (2007, 23). This argument is meant to explain the rationale behind the translation of classical texts into vernaculars, but it is also useful to account for the English renderings of continental works. This translated material was available in stationaries for purchase and thus accessibility depended very much on affordability.

The prefatory items of the English volume also include a translator's preface. This translator's preface partly echoes the author's preface in his description of the audience he envisages for his work. While the original French text makes explicit that the work is addressed to other colleague surgeons of Guillemeau (*Epistre Liminaire*, $a5^{r}$-$a5^{v}$), the English rendering adds midwives to the body of practitioners for whom the text is purposefully translated: 'I must say that it is not writ so much for the learned (who notwithstanding, if they haue not the french, may make vse of this) as for the Chirurgions, & Midwiues, who are called to this kinde of employment' (Guillemeau 1612, *The Translators Preface*, 3^{r}). Chalk (2009, 54) reckons that the translator might be seeking to meet female approval of the text, though the manual is not manifestly supporting female authority over the topic of childbirth. Other obstetric works of the period were more successful than the English translation of Guillemeau, which only enjoyed a second edition in 1635 with some additions by the author's son, namely Charles Guillemeau (Davis 1998, 292). Among these popular texts, Eucharius Roeslin's *The Birth of Mankind* (Roeslin 1540), translated by Thomas Raynalde, 'appeared in ten editions by 1604' (Hobby 2009, xvii; footnote 5), but its contents were clearly addressed to both midwives and general readers (Hobby 2009, xvii).

In *The Happy Deliverie of Women,* the translator's awareness of a mixed audience including learned men, surgeons and midwives may account for the reason why he uses

Latin terms where the original reads French, as we explain and exemplify in section 4.4 of this paper. From a register perspective, the use of Latin indicates the academic training of the translator, and so it is likely that he was an educated surgeon or a physician. Some Latin passages in the ST, also provided in French, are recorded verbatim and translated in the TT. The presence of some Latin passages in the English version may be considered to be an indication of the translator's expertise and background, and so it is taken as a sign of authority. However, this use of Latin may hinder meaning if the reader does not have some command of this language. For this reason, the translator may use some translation techniques to facilitate understanding, as will be explained in section 4.

The translator's preface poses yet another particular with respect to Guillemeau's preface and this concerns the translator's intention to be tactful when dealing with female private matters. Aware of the degree of female intimacy the topic of the book involves, the translator promises to discuss female diseases 'as priuate and retired … as possibly I could' (Guillemeau 1612, *The Translators Preface*, 3^{r}). Indeed, as we will show in our analyses of findings below, he uses a number of translation devices to achieve this objective. Many of these strategies are deployed to avoid explicit mention of sexual issues, even when these are not related to lust but to nature. This relation between desire and nature, which is conceived as the innocent driving force of some sexual encounters, is shown in the following lines that argue in favour of the respectful behaviour of the translator:

> I will speake somewhat for my selfe, before I be accused: least when I am accused, there be no bodie to speake for me … if I haue been offensiue to Women, in prostituting and divulging that, which they would not haue come to open light, and which beside cannot be exprest in such modest termes, as are fit for the virginitie of pen & paper, and the white sheetes of their Child-bed (*The Translators Preface*, 2^{v}).

We will see in due course that the translator's planned objectives given in the Preface are the impetus for certain translation procedures.

3. Translation techniques

Translation techniques have been the focus of several studies either from an empirical perspective (Bruzdziak 2013; Nord 2005), or from a more theoretical standpoint (Bassnett 2002; Mason 1994; Molina and Albir 2002; Newmark 1988). One case in point is Cruz García (2013), who analyses translation techniques in advertising discourse. Hers represents a comprehensive selection of techniques which derived from her serious reading of earlier literature on the topic (see for example Comitre Narvaez 1999; Valdés Rodríguez 2004) and her model can be successfully applied to earlier texts, as it is the case with *The Happy Deliverie of Women* in this paper. The author divides these techniques into two main groups, namely *translation methods*, at the level of the macrostructure, and *translation procedures*, at a componential level.

3.1. *Translation methods*

Translation methods include: (1) foreignisation, (2) literal translation, (3) adaptation and (4) creation. In *foreignisation*, there is no translation of the text. According to Cruz García (2013), this method seeks to implicate added contextual values, for example prestige. As for literal translation, this is strongly associated with the isochrony of the language, in the sense that the length and structure of the original text are kept in the TT along with the contents. This type of

translation is clearly the choice in interdialectal translation in medieval England, in which almost verbatim renderings circulated widely. One example is the text *Cursor mundi* (Thompson 1994), a medieval Northern English text written in verse and produced in other varieties of English including that of the southern variety. In this poem, the author declares that southern texts have to be translated into Northern English so that Northern people can understand them: 'In sotherin english was it draun,/ And turnd it haue i till our aun/ Langage o northrin lede,/ þat can nan oiþer english rede' ('In Southern English was it written,/and I have turned it into our own/ language of the Northern people,/ who can't read any other English'; Hogg and Denison 2006, 201; their translation).

The third method, namely adaptation, refers to those translation techniques in which highly culturally motivated material is replaced by equivalents in the target culture. This may also include complete omission of textual stretches that might be felt to be meaningless in the said target culture. According to Stockhorst (2010), adaptation is based on the principle of *mutatis mutandis*, and was found extremely productive in the eighteenth century, not without involving some debate about its suitability as it heavily challenged the literal translation method. This method was nonetheless necessary 'to make the texts more comprehensible for the new recipients' (Stockhorst 2010, 9). An extreme case of adaptation is known as *domestication*, which means that the complete text is the result of textual and cultural accommodation in the target culture (Lifschitz 2010, 34).

In line with domestication, the last item on the list, namely creation, refers to those translations whose primary goal is to offer a new text 'with an equivalent pragmatic effect to that of the ST in the SC' (Cruz García 2013). In fact, many of the translation techniques in our framework, for example foreignisation and domestication, could be at the heart of historical lexical change in English. One case in point is the French word *auorter*, English *abort*, which is explained in section 4.3. This word, we shall see, took over several centuries to represent a systemic change in the language.

3.2. *Translation procedures*

Cruz García (2013) presents a highly detailed list of 11 translation procedures. These procedures account for modifications in the TT, covering textual as well as cultural features. These involve processes related to elimination, addition, adaptation and reduction of material with respect to the ST, and have been gathered in five groups showing the relationship between the ST and the TT. The techniques described in Cruz García (2013) have also been found in the English translation of *De l'Heureux Accouchement des Femmes* with differing degrees of frequency, as we shall show in section 4 below. Table 1 presents Cruz García's selection of translation procedures divided into five groups, together with her own definitions of the terms (inverted commas signal *verbatim* copy).

As we shall see in section 4, the translation procedures in our corpus fit nicely into the above categories. We need to add yet another one within the group of substitution procedures, and this is *partial third language foreignisation*. It refers to the use of a third language different to the source language and to the target language, and it has proved productive in the translation of our French text into English, as we shall show in the next section.

4. Analysis and discussion of findings

In this section, we present the results of our analysis of the translation techniques deployed to render *De l'Heureux Accouchement des Femmes* (1609) into *The Happy*

Table 1. Translation procedures.

Group	Procedure	Definition
Reduction	Omission	A portion of text is not included in TT.
	Condensation	The translator uses a shorter number of morphemes in the TT.
Extension	Addition	This involves the inclusion of new material not present in ST.
	Explicitation	Implicit information is written out in the TT.
	Amplification	The translator uses a larger number of morphemes in the TT.
Focalisation	Modulation	This procedure indicates 'a change in perspective or emphasis with regard to the ST'.
	Compensation	'An expression of the ST is expressed in a different place in the TT'.
Substitution	Partial creation	'A new element is created in the TT to replace another one with different meaning in the ST'.
	Partial adaptation	'A ST cultural-specific element is replaced in the TT with a cultural-specific element of the TC'.
	Equivalence	This indicates the use of an expression in the TT, which is pragmatically similar but differs in form and meaning.
Non-translation	Partial foreignisation	Some original language of the ST remains in the TT.

Deliverie of Women (1612). We have found a total number of 220 translation actions other than literal translation, which are grouped into the translation procedure groups, as shown in Figure 1.

Figure 1 shows that substitution procedures are by far the most common strategy in the translation of *De l'Heureux Accouchement des Femmes* into English. Within this group, the most frequent translation technique is *partial third language foreignisation* followed by *partial equivalence*, *creation* and *partial adaptation*, in this order, as shown in Figure 2 below. Reduction (*omission* and *condensation*) and extension procedures (*addition*, *explicitation* and *amplification*) are also quantitatively relevant, while focalisation (*modulation* and *compensation*) and non-translation (*partial foreignisation*) are only sparingly deployed. We will subsequently comment on all these categories. All samples in the analysis reflect original spelling and punctuation.

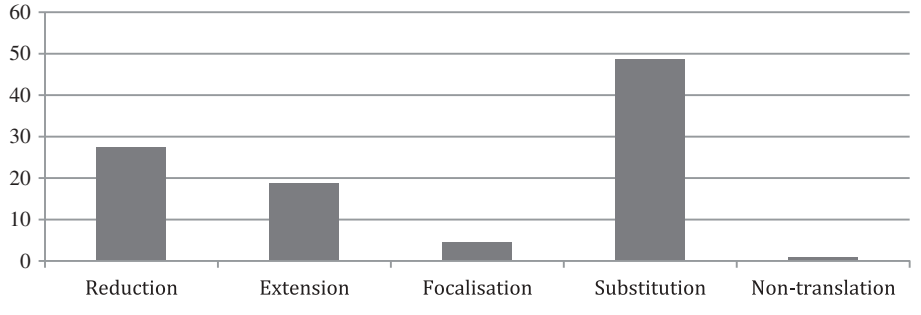

Figure 1. Translation actions other than literal translation grouped according to translation procedure (%).

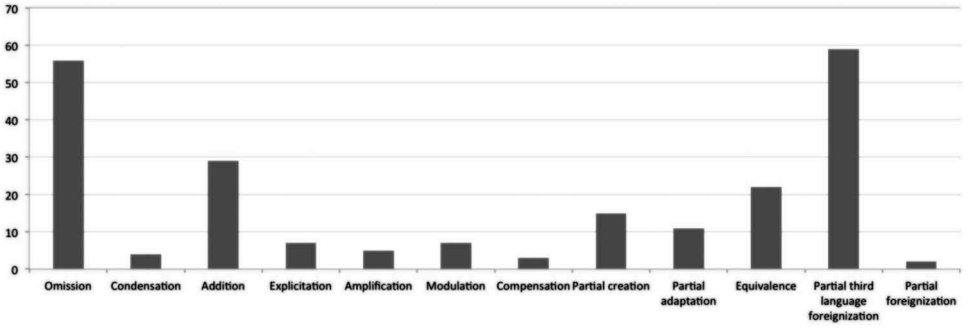

Figure 2. Order and frequency of translation techniques.

4.1. *Reduction*

Reduction is the second most frequent translation strategy (27.3%) used to render *De l'Heureux Accouchement des Femmes* (1609) in English. This includes the categories of omission (56 cases) and condensation (four cases). Omission strategies seek to avoid mentioning certain aspects of the original in the target language. In our text, the translator uses this strategy to ignore those passages in the ST dealing with female sexual matters and certain female physiological needs, as shown in the following instance:

> (1) ST: Ioinct que s'il n'estoit souuent secouru, pour luy faire vn conduict au siege, ou à la verge, ou nature des filles (qui est quelquefois bouschee) il ne pourroit ny tetter, ny jetter ses excremens, **ny la fille (estant paruenuë en l'aage competant) auoir ses purgations**: Ce qui seroit cause de les faire estouffer & suffoquer (A5v).
>
> TT: Besides, oftentimes if there were not helpe to make a free passage, in the fundament, yard or other naturall places, that are sometimes closed vp, there could neither sustenance be receiued, nor excrements expelled, which would cause the child to be stifled, and choked vp (p. 2v).

In this particular example, the translator omits the phrasing concerning the girl's menstruation, since these aspects are considered highly private, and so decorum is intended, as pointed out in the translator's preface: 'As for women (whom I am most afraid to offend) … I haue endeuoured to be as priuate and retired, in expressing al the passages in this kind as possibly I could' (*The Translator's Preface*, p. 3). We shall see that this objective also influences the use of other translation strategies. This idea of privacy concerning menstruation is recurrent in other medical tracts of the period and beyond, as pointed out by Crawford (1981, 68):

> From a number of sources it is clear that women viewed menstruation as a private matter. Although men spoke out publicly about menstruation, women were thought to resent this. Men believed that women wanted to be private about their bodies and bodily functions generally. One sixteenth-century anatomist omitted any discussion of female anatomy for fear of indecency, a tradition which finds echoes in the nineteenth century.

Within reduction strategies, condensation is detected four times. In condensation, the translator reduces the number of words with respect to the ST, as in the following instance:

(2) ST: Faudra souuent releuer ladite emplastre, craignant **le prurit, & demangeaison**, & la remettre. Et s'il aduient quelque chaleur à la partie, on la frottera auec de l'onguent rosat de Mesues (136).

TT: The emplaster must be often taken off, for feare of the **itching**, and put on againe; and if there happen any heate to the part, annoint it with Mesues (76).

In (2), the words *prurit* and *demangeaison* are rendered as *itching* in the ST. There might be two reasons for this reduction. The first reason is that the meanings of *prurit* and *démangeaison* are very similar to the point that the *Trésor de la Langue Française informatisé* (atilf.atilf.fr) uses the term *démangeaison* in the definition of the word *prurit*, namely 'sensation de démangeaison cutanée', and so does the *Dictionnaire de l'Académie française* (DAF 1694), 1st edition. Cotgrave's French–English dictionary (Cotgrave 1611) renders this word as *itch*, *itching*, in entry DAF demangeaison, *n*. The second reason explains that the word *prurit*, 'pruritus', is considered highly technical in early Modern English, as evinced in the examples given in the *Oxford English Dictionary* (OED online) from technical sixteenth century sources. Besides, the shortage of instances in the OED and the *Middle English Dictionary* (MED online) indicates the low frequency of occurrence of this word in texts, and when used, this word is often accompanied by the English term 'itching': 'Of pruritee, i. ycching, it shal be said in þe 5a & 6a boke' ('Of pruritus, i.e. itching, it shall be described in the fifth and sixth book'; MED, prurite *n*.; our translation). The term *prurit* is registered neither in Cotgrave's French–English dictionary (Cotgrave 1611) nor in Nicot's *Thresor de la langve francoyse* (Nicot 1606). We find this term, however, in DAF, and the word *demangeaison* is included in the definition: 'Demangeaison vive, causée sur la superficie de la peau par des cerositez acres' ('Intense itching caused on the surface of the skin by a rash'; DAF 1694; our translation).

4.2. *Extension*

Extension is the third most recurrent strategy in the translation of the ST (18.6%). Extension strategies enlarge the TT in different ways, namely addition (29 cases), explicitation (seven cases) and amplification (five cases). In the English text, addition is used to clarify the meaning of a particular word or expression, to give a technical word, and to clarify the phrasing in the TT. The following instances illustrate these functions of addition:

(3) ST: Comme d'arrester le flux de sang, soit venal ou arterial, de Trepaner, ouurir vn Empieume, vn Hidropique, & picquer dextrement la veine (B3v).

TT: To stay the fluxe of bloud, whether it bee in veine or Arterie; to vse the Trepan; to open the Empyema, **or suppuration** in the breast; **to cut one that hath** the Dropsie; or to let bloud skilfullie (To the reader, 3v).

(4) ST: Elle peut s'exercer moderément car l'exercice violent fait que les cotilledons, par lesquels l'enfant reçoit sa nourriture (38).

TT: She may vse moderate exercise, but violent motion loosneth the Cotiledons **or vessels of the Matrice** whereby the child receiues his nourishment (22).

(5) ST: La femme grosse d'vne fille a le teint du visage palle, crasseux, lœil melancolique, elle est rechinee, desplaisante & triste, elle porte en son visage dit Hippo. au liure de la

sterilité, vne marque sembla[b]le à vn soleil, c'est à dire qu'elle est tauelee de rousseur comme celles qui ont esté au soleil (16–17).

TT: A woman which is with child of a daughter hath a pale, heauy, and swarth countenance, a melancolique eye: she is wayward, fretfull, and sad: she beares in her face as Hippocrates saith, **Maculam solarem, that is to say**, her face is spotted with red, like those who haue been much in the sunne (10).

In (3), the translator adds the words *or suppuration in the breast* by way of definition of the technical word *empyema*, making its meaning understandable to all kinds of readers. The same resource is deployed in (4), and so the translator adds a definition for the technical item *cotiledons*. Example (3) also offers another case of addition, in which the translator gives the string *to cut one that hath* not given in the ST. This addition comes to paraphrase the meaning of *ouurir* preceding their complements *Empieume* and *Hidropique*. The presence of the apposition *or suppuration in the breast* separates these two complements in the TT, and so the translator may have given the paraphrase in order to avoid possible misunderstanding. Example (5) shows addition of the Latin technical term *maculam solarem* followed by a paraphrase of the ST introduced by the metadiscourse device *c'est à dire* (*that is to say* in the TT). This rewording of the ST represents a definition of the Latin term. The complete rephrasing is based partially on the original Latin text which serves as theoretical foundation for the French version: 'Quaecumque in utero habentes, maculam solarem in facie habent, femellam gestant. Quae vero bene coloratae permanent, masculum plerumque gestant' ('Whatever women have in their womb, the red spots on their faces indicate that they carry females. But, if their faces are of good colour, they mostly carry males') (*De sterilibus*, in von Haller 1770, 388; our translation). This Latin text is mentioned in the ST, namely *au liure de la sterilité*, but not in the TT, which omits it in running text and provides the information in a marginal note in Latin, thus *Hippocrates lib. de sterilitate*.

The function of explicitation in the TT is to write out what seems to be implicit in the ST. However, explicitation may bring about new meanings that result from particular readings of the original text, as exemplified in the following excerpts:

(6) ST: Pour le regard de ceux qui sont pris de la part du mary, ils seront tels, assauoir si au mesme temps qu'il a eu la compagnie de sa femme, il a ressenty vn plaisir plus grand que de coustume, s'il a recogneu **vn succement** au bout de sa verge, si **elle** a esté retiree du champ de la nature **seiche sans estre mouillee**, sont signes que la femme pourra estre grosse (4–5).

TT: As for those signes which are taken from the Man, they are these: If he finde an extraordinarie contentement in the companie of his Wife; and if he feele at the same time **a kind of** sucking or drawing at the end of his yard; if **he** returne from the field of nature, **not ouer-moyst**, these are signes that a woman may haue conceiued (3–4).

(7) ST: Deuant que l'ordonner, il faut premierement recognoistre sa grossesse (1).

TT: Before we giue order thereunto, wee must first finde out whether shee be with childe, **or no** (1).

Strictly speaking, the use of *a kind of sucking or drawing* in the TT in (6) does not follow from the French words *vn succement* 'sucking, suction'. The translator uses the metadiscourse feature *a kind of* with a mitigating function, the purpose of which can be twofold. On the one hand, *a kind of* means imprecision as to the exact feeling the man may feel in his penis during intercourse when the women is pregnant, and this may also

evince the translator's lack of knowledge. For one thing is clear, *a kind of* is vague enough as to waive liabilities for the inaccuracy of the information presented. Biber et al. (1999, 871) categorise *a kind of* as a diminisher that conveys epistemic imprecision, adding that it is poorly represented in current academic writing with less than 50 occurrences per million words. On the other hand, this discourse device may convey some nuances of polite behaviour, and so this may be an attempt to soften information that is sexually too explicit for a book whose main goal is to inform about women's sickness during pregnancy while being respectful. This example also shows a change in gender in the TT with respect to the original. The ST clearly makes reference to the vaginal moisture after the sexual intercourse in *si elle a esté retiree du champ de la nature seiche sans estre mouillee*. The TT eliminates, however, this implicit allusion to the vagina and places the focus on the man: *if he returne from the field of nature, not ouer-moyst*. This strategy is in line with the translator's idea of preserving female privacy concerning sexual matters.

The example in (7) shows the expression *or no*, which remains implicit in the use of *faut* followed by the infinitive *recognaistre*, since the test to know if a woman is pregnant can only give a yes/no answer. In other words, the use of *or no* explicitly conveys the meaning of conditionality concerning the action to be undertaken.

The last extension device used in the translation of the ST is amplification, by means of which the translator uses a larger number of words in the TT than in the ST to convey the sense in the original, as seen in (8), in which the translator employs the terms *wary* and *circumspect* to convey the meaning of the French word *diligemment*. Actually these two words in the TT are part of the definition of the French word *diligemment*, 'diligently', which literally means 'to have care and conscientiousness'.

(8) ST: Ainsi le Chirurgien estant appellé soit en Iustice, ou en particulier, pour iuger de la grossesse de la femme, doit **diligemment** considerer quel iugement il en doit faire (4).

TT: So that a Chirurgion being called to giue his opinion of the conception of a woman, whether it be in a iudiciall, or priuate case, must be **very warie and circumspect** what iudgement he giues herein (3).

4.3. *Focalisation*

There are 10 cases of focalisation in the TT that are divided into seven cases of modulation and three cases of compensation. Focalisation indicates either a change in perspective, namely modulation, or a change resulting in a different wording of the ST in the TT, but one that eventually registers the sense in the TT, namely compensation. This last procedure seeks to maintain the effect of the ST in the translated material. The following are cases of modulation and compensation:

(9) ST: Pour son breuuage, à ses repas elle **vsera** d'vn vin clairet, bien mœur, & non trop fort, lequel elle **doit** bien tramper (37).

TT: For her Drinke she **may** vse Claret wine, mature, and not too strong, which she **must** allay **very** well (p. 21).

(10) ST: Pline remarque, & l'experience nous monstre, que la seule mauuaise odeur d'vne chandelle esteincte, est capable de le faire mourir dans le ventre de sa mere: si bien qu'elle en peut **auorter**, & le mettre au monde deuant son terme limité (Av Lectevr, A4v).

TT: Pliny noteth, and experience shews it to be true that the ill sent only of a Candle new put foorth, is enough to destroy a child in the mothers wombe, so that shee may be forced to fall in trauaile, **and be deliuered before her time** (To the reader, 2v).

Extract (9) presents an example of modulation. While the French text reports an obligation as conveyed in the deontic use of the future tense *vsera* 'will use', the English text also keeps this deontic meaning with the use of *may*. The illocutionary force of *may* is, however, softer and indicates permission rather than command. The second part of the sentence is also modulated to represent an action that is unavoidable. The translator keeps this sense of obligation by using the deontic modal *must* and the intensifier *very* which is really an innovation in the English text:

ST: *lequel elle* ***doit*** *bien tramper* 'which she must mix well' > TT: *which she* ***must*** *allay* ***very*** *well*.

The translation of *auorter*, 'abort', and *le mettre au monde*, 'give birth', in (10) is worth commenting on. The TT does not use the word 'abort'. The sense recorded in the OED for this word is 'to expel an embryo or foetus from the uterus, esp. before it is viable', and this clearly refers to miscarriage as *auorter* in the ST. The TT rephrases, however, the meaning of *auorter* with the use of the deontic *forced to* preceding *fall in trauaile*, 'start giving birth'. This use of *forced to* also indicates the meaning of sudden interruption of pregnancy. The OED records the word *abort* as early as 1540 in the work of Roeslin's *Byrth of Mankynde*, but it seems it was more fashionable in the eighteenth century and later. This could also be a reason for the English rephrasing of this first occurrence of the French *auorter*. Later occurrences of the verb *auorter* rendered as *abort* in the English text are immediately followed by explanatory appositions, often introduced by *or*:

- ST: *pour legere occasion les femmes grosses auortent* (p. 32) is TT: *causing them oftentimes to abort, or be deliuered before their due time* (p. 19)
- ST: *la senteur de la fumee d'vne chandelle esteinte peut faire auorter vne femme grosse* (pp. 32–33) is TT: *the smell of a Candle put forth, may cause a woman to abort, or loose her fruite* (p. 19)
- ST: *la femme est en danger d'auorter* (p. 129) is TT: *a woman is in danger to abort, or miscarry* (p. 72).

Likewise, the translation of the French word *auortment* is *abortment* followed by a paraphrase in the English version, as in ST: *Tel accident se nomme, ou Escoullement, ou Auortement* (p. 124), and this is TT: *This accident is called either a shift, or slipping away, or else Abortment, or (as our women call it) a mischance* (p. 69). In this last case, the use of the added evidential device *as our women call it* may suggest that *abortment* is felt to be a neologism in the English tradition.

4.4. *Substitution*

Substitution is the most common translation procedure in our text (48.6%), and is distributed as follows: partial creation (15), partial adaptation (11), equivalence (22) and partial third language foreignisation (59). Their functions are varied but the global effect is to facilitate the understanding of the text in the TC through language

replacement. In many cases, the author's intention is to provide a technical term in a language other than English or French, while in others, the translator seeks to avoid words that may be sexually explicit or whose meanings may have an additional laden value which may create a distorted impression in the reader. This is the case in the following example:

(11) ST: Neantmonis souuent les femmes grosses on vn appetit si deppraué, à raison de quelque humeur aigre ou sallé, qui est contenu sé membranes de l'estomac (35).

TT: Notwithstanding, women with child haue oftentimes such **disordinate** appetite, by reason of some salt or sharp humor which is contained within the membranes of the stomacke (20).

In (11), the translator renders the word *deppraué* as *disordinate*, 'lacking order', and this is a case of partial creation. This strategy seeks to avoid the use of the English word *depraved*, which clearly has some moral overtones. The word *disordinate* indicates a different perspective as it makes reference to an abnormal situation not controlled by the patient. The use of *disordinate* is certainly less offensive for women. The use of *depraued* is used later in the text to refer also to women's appetite but it occurs with the word *disordinate* (p. 33).

Instance (12) shows a case of partial adaptation to avoid sexually explicit indications:

(12) ST: Euitera tous exercice violens, comme les perturbations d'esprit, **la compagnie trop frequente des hommes** (130).

TT: Shee must shunne all violent exercises, passions of mind, and the too often **vse of Venus** (61).

In the TT, the reference to the Roman goddess of love stands as an iconographic representation of sexuality. Thus, the expression *use of Venus* elegantly suggests the act of sexual intercourse. In many ways, Venus is associated with Nature, and this same association also helps to portray sex as a natural and unavoidable aspect of human life (White 2000, 133). This translation of *la compagnie trop frequente des hommes* into *the too often vse of Venus* is explained in the translator's intention to protect female privacy and integrity. This same expression is also used to refer to the sexual act in the TT: 'the immoderate vse of Venus' (p. 70).

The following example illustrates equivalence:

(13) ST: Tel vnguent est fort recommandé (70).

TT: As also this that followeth (39).

As seen in (13), the English translator opts for a free translation of the ST. However, this translation is certainly very adequate in medical texts, since the use of the adverbial *also* followed by any noun phrase, *this* here, is traditional in this context (Alonso Almeida 1998; Taavitsainen 2001; Quintana Toledo 2009). Both the texts in the ST and the TT make reference to an additional recipe already given in this treatise. The major difference is that, while the French version makes exact reference to the type of product recommended, the English text is more vague, and the meaning of *this* must be retrieved from context.

Partial third language foreignisation is the most frequent substitution device. The translator uses a third language, namely Latin, to provide technical terms, as in these cases:

(14) ST: chardon de beniste (96).

TT: Cardus Benedictus (54).

(15) ST: la Trachee artere (97).

TT: the Trachea Arteria (54).

In (14), the French term *chardon de beniste* is rendered with the botanical Latin term *cardus benedictus*. The second example shows a mixed usage as the author combines the anatomical Latin term *trachea arteria* with the English determiner *the*. This mixed usage suggests that the translator is either another doctor or a physician, who manages and is used to medical terminology, since he is able to produce these inserts naturally in the language. Other similar examples in the text are related to the names of important historical figures and book titles, although this procedure is far from systematic in the TT. The use of Latin is visually indicated in italics. Table 2 gives examples of personal names and book titles in the ST and their translation in the TT (page numbers in brackets; spelling and capitalisation as in the originals).

4.5. *Non-translation*

This procedure occurs only twice in the form of partial foreignisation. The French text is maintained in the TT, as shown in the following example:

(15) ST: Car il se dit en commun prouerbe *En ventre plat enfant y a* (7).

TT … according to the French prouerbe.

> Au ventre plat, enfant y a.
> In a belly which is flat,
> Ther's a child, be sure of that (7).

The first part of the example presents a case of partial adaptation, namely *according to the French prouerbe*, where the word *commun* is not translated. The reason is that the expression

Table 2. Examples of partial third language foreignisation (original spelling and capitalisation).

ST	TT
Fernel (8)	Fernelius (6)
Agripine (11)	Agrippina (7)
Auguste (11)	Augustus (7)
Tibere (18)	Tiberius (11)
Suetone (18)	Suetonius (11)
au liure de la Superfation (18)	in his booke *de Superfaetatione* (11)
de la generation des animaux (57)	De generatione Animalium (32)

commun prouerbe would be irrelevant in the target culture. The French text is copied almost literally since the English text uses the preposition *au* instead of the original *en*. The English translation follows the French text and, in this case, the translator arranges the proverb in a rhyming couplet. In order to produce rhythm, the translator also uses the extension procedures of amplification, namely *which is flat*, and addition, that is *be sure of that*.

5. Conclusions

The present study reports on the translation strategies used in the first English edition of Guillemeau's *De l'Heureux Accouchement des Femmes* (1609). The analysis of the texts reveals that substitution is the most frequent procedure used in the translation of this French text into English. The function of this strategy seems to be in the intention of the translator to comply with the social demand of not talking about female menstruation and sexual matters openly. This is also achieved through the use of reduction strategies, so the translator eliminates those fragments which can be considered offensive to women. The overall reason for using substitution devices is to accommodate the text in the TC.

Within the substitution devices, the most common is *partial third language foreignisation*, which clearly indicates the translator's idiolect and education. The use of this technique also represents failure to reach one of the translator's targets, namely to make the text accessible to the unlearned, since the use of specialised language in Latin may hamper their comprehension of the text. Contrary to this, extension strategies are geared to produce effective communication. The translator uses extension mainly to clarify the meaning of technical words. This goal is also achieved with reduction devices, by means of which some technical words and passages in the ST are not translated.

All in all, the translation techniques deployed in the English rendering of *De l'heureux accouchement des femmes* reflect the targets outlined in *The Translators Preface*, namely: (1) to offer advice on female diseases, while (2) preserving female privacy and avoiding sexually explicit language, and (3) to make the text accessible to non-specialists. As shown, these objectives have only been partially fulfilled since the use of Latin in author names, book titles and technical terms suggests inconsistency in making the text comprehensible to all kinds of readership.

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No potential conflict of interest was reported by the authors.

Note

1. The printed text indicates the following initials of the authors: T.C., I.D., M.S., T.E. Evenden (2000, 8) has identified the first two initials as corresponding to the names of midwives Catherine Turner and Dina Ireland, respectively.

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