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Transformative Translations: Linguistic, Cultural, and Material Transfers in Early Modern England and France

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The last decade of research on early modern translation has seen a distinct shift from approaches traditionally assessing the linguistic and literary fidelity of texts to their more or less sacralized sources towards more holistic, dynamic, and historically informed models acknowledging translation as a process that implies a variety of social agents and material constraints, as well as multiple forms of linguistic and cultural transfer. Regarding the latter, Peter Burke in 2007 broke new ground by inviting scholars to situate early modern translated texts within their complex social and historical cultures.¹ This new direction has greatly contributed to renewing the field, as attested by numerous investigations of the diverse and overlapping “cultures of translation” that underlie early modern European literary production and exchange.² One particularly fruitful line of research has been the study

1. Peter Burke, “Cultures of Translation in Early Modern Europe,” in *Cultural Translation in Early Modern Europe*, ed. Peter Burke and R. Po-chia Hsia (Cambridge: Cambridge University Press, 2007), 7–38.

2. See, for example, two collections of essays directly referring to Burke’s notion and published in the same year, 2015: Tania Demetriou and Rowan Tomlinson, eds., *The Culture of Translation in Early Modern England and France* (London: Palgrave Macmillan, 2015), and Karen Newman and Jane Tylus, eds., *Early Modern Cultures of Translation* (Philadelphia: University of Pennsylvania Press, 2015). Other collections adopting a similar outlook include the following: Gabriela Schmidt, ed., *Translation and Elizabethan Literary Culture* (Berlin: De Gruyter, 2012); Marie-Alice Belle, ed., “Women’s Translations in Early Modern England and France,” special issue, *Renaissance and Reformation/Renaissance et Réforme* 35.4 (2012); Sara K. Barker and Brenda M. Hosington, eds., *Renaissance Cultural Crossroads: Translation, Print, and Culture in Britain, 1473–1640* (Leiden/Boston: Brill, 2013); José María Pérez Fernández and Edward Wilson-Lee, eds., *Translation and the Book Trade in Early Modern Europe* (Cambridge: Cambridge University Press, 2014); Brenda M. Hosington, ed., “Translation and Print Culture in Early Modern Europe,” special issue, *Renaissance Studies* 29.1 (2015); Anne E. B. Coldiron, ed., “The Translator’s Voice in Early Modern Literature and History,” special double issue, *Philological*

of the various intersections between early modern book culture and the production, circulation, and reception of translated works across Europe. The works of Guyda Armstrong on English printed translations of Boccaccio, in particular, have shown how the transnational afterlife of literary works could be reconstructed as “a history in books.”³ Anne E. B. Coldiron has also eloquently addressed the variety of “patterns” marking the early modern transmission of works, ideas, and literary forms from the Continent into England through the combined means of translation and print.⁴ Focusing on the interface between book studies and cultural approaches to early modern translation, Warren Boutcher thus notes that

[b]ook history and cultural history have placed translations at the centre of a highly intricate nexus of authors, translators (including intermediary translators), paratext-writers, editors and correctors, censors, printers, booksellers, patrons and readers. [...] Each translation is a distinct act of communication carried out in a particular nexus of social relationships.⁵

Sustained scholarly attention to the material features of translated books has indeed offered privileged insights into the complex web of agents and relationships that contribute to shaping translations and their reception. As Boutcher further remarks, title pages, dedications, and other forms of liminal inscriptions tell their own “stories of translation,” and urge us to consider patrons, editors, printers, booksellers, and readers as agents of cultural transformation alongside translators themselves.⁶

Quarterly 95.3–4 (2016); Anne Graham and Agn s Juh sz-Ormsby, eds., “Translating Dramatic Texts in Sixteenth-Century England and France,” special issue, *Renaissance and Reformation/Renaissance et R forme* 40.3 (2017); Andrea Rizzi, ed., *Trust and Proof: Translators in Renaissance Print Culture* (Leiden/Boston: Brill, 2017); Marie-Alice Belle and Brenda M. Hosington, eds., *Thresholds of Translation: Paratexts, Print, and Cultural Exchange in Early Modern Britain* (London: Palgrave, 2018).

3. Guyda Armstrong, *The English Boccaccio: A History in Books* (Toronto: University of Toronto Press, 2013).

4. See Anne E. B. Coldiron, *Printers without Borders: Translation and Textuality in the Renaissance* (Cambridge: Cambridge University Press, 2015).

5. Warren Boutcher, “From Cultural Translation to Cultures of Translation? Early Modern Readers, Sellers, and Patrons,” in *The Culture of Translation*, ed. Demetriou and Tomlinson, 22–40, 23–24.

6. Boutcher, “From Cultural Translation to Cultures of Translation,” 30.

Most recent examinations of the intimate relationship between early modern book culture and translating practices challenge us, however, to go even further, and to examine the material transmutations effected when texts are translated, disseminated, and consumed, as metamorphic processes in their own right, accompanying and affecting the linguistic and interpretive reception of forms and ideas. As Coldiron has demonstrated in her illuminating analyses of early modern translation and print practices, both modes of textual transmission may (and should) be considered together, as “transformative co-processes.”⁷ Of course, translation and print technologies contributed to the dissemination of literary forms and ideas, thus altering early modern literary corpora, cultural landscapes, and reading habits. Furthermore, the visual, material, and social codes of the book participated directly in “making meaning”⁸ for new audiences, together with (or sometimes against) the linguistic and literary strategies embraced by translators themselves. Such a focus on the transformative potential of the material as well as linguistic and literary features of translations thus offers an important complement to the now established “cultural” approach highlighting the agents who intervened in the life-cycle of translated books and helped determine or re-orient their textual effects.

By examining the “transformative” processes, agents, and effects of early modern translations, the present volume thus seeks to contribute to a new, dynamic, and to a certain extent integrated approach to early modern translation, as outlined above. It also comes in the wake of a series of volumes (some of which were published as special issues of *Renaissance and Reformation* over the last few years) specifically dedicated to translation in and between

7. Coldiron, *Printers without Borders*, 106.

8. Quoted from Donald McKenzie’s foundational collection of essays, *Making Meaning: “Printers of the Mind” and Other Essays* (Amherst: University of Massachusetts Press, 2002). See, in particular, Coldiron’s analyses in *Printers without Borders* on the impact of font, format, *mise-en-page*, *mise-en-livre*, etc., on the literary, hermeneutic, and ideological framing of printed translated texts. The idea that one should attend to the various “languages of the book” in a holistic manner has also been formulated in recent analyses of early modern paratextual practices, especially in relation to translations: see Guyda Armstrong’s important articles, “Paratexts and Their Functions in Seventeenth-Century English ‘Decamerons,’” *The Modern Language Review* 102.1 (2007): 50–57, and “Coding Continental: Information Design in Sixteenth-Century English Vernacular Language Manuals and Translations,” *Renaissance Studies* 29.1 (2015): 78–102. For a wider discussion, see Belle and Hosington’s introduction to *Thresholds of Translation*.

early modern England and France.⁹ It was this topic that, in 2017, inspired us to hold an international conference at the Université de Montréal. Most of the articles in this collection represent revised and expanded versions of papers presented there.¹⁰ An earlier special issue of articles derived from the same event and published in 2019 as “Translation as ‘Transformission’ in Early Modern England and France” may be read as a companion to the present collection.¹¹ Randall McLeod’s portmanteau word/notion of “transformission”—by which he refers to the various ways in which texts are transformed as they are materially transmitted (mostly through print)¹²—offers indeed a most appropriate conceptual tool with which to address the metamorphic dynamics of early modern textual, material, and cultural translation. As Coldiron notes in the foreword to that volume,

transformission asks us in particular to consider material textuality as a co-factor in translations, concomitant with verbal or linguistic factors. The idea of transformission helps us keep an eye on process, on exactly how material texts convey a translation’s meanings, and it helps us attend differently to difference as a factor in the construction of meaning.¹³

This line of thought is pursued in the present collection, with articles addressing the variety of factors that made the process of translation a “transformative” force in the early modern life of books and ideas. Following the principle of “keeping an eye on process,” the volume as a whole aims to give equal attention to linguistic, literary, cultural, ideological, and material aspects of early modern translation and translating.

9. See Belle, ed., *Women’s Translations*; Demetriou and Tomlinson, eds., *The Culture of Translation*; and Graham and Juhász-Ormsby, eds., *Translating Dramatic Texts*.

10. We wish to express our gratitude to our sponsors for both the event and the present publication, which were supported by a Connection Grant of the Social Sciences and Humanities Research Council of Canada.

11. Marie-Alice Belle and Brenda M. Hosington, eds., “Translation as ‘Transformission’ in Early Modern England and France,” special issue, *Canadian Review of Comparative Literature/Revue Canadienne de Littérature Comparée* 46.2 (2019).

12. Randall McLeod (writing as Random Cloud), “Information on Information,” *Text* 5 (1991): 241–81.

13. Anne E. B. Coldiron, “Translation and Transformission: Or, Early Modernity in Motion,” in “Translation as ‘Transformission,’” ed. Belle and Hosington, 205–16, 205–06.

The dual focus of the collection on translating activities in early modern Britain and France may be explained by several factors. In both countries, translation was extremely important in shaping cultural values. Together with the print trade, it was responsible for creating a complex history of parallel developments. Also, texts, news, and ideas circulated along trade routes linking countries on the Continent but also crossing the Channel to Britain. There was, too, reciprocal interaction between France and England in particular.¹⁴ Many of the connections were closely dependent on a complex series of diplomatic and dynastic alliances between France and England. In terms of the print trade, it is well known that translations from the French formed the foundation of the English market for translated books throughout the early modern period.¹⁵ The political and religious upheavals of the period also resulted in movements of people, texts, and ideas between both countries. For example, while the reign of Catholic Mary Tudor resulted in the exile of a number of Protestant humanists and diplomats to the Continent—some settling in France—French Huguenots later found refuge in England under the reign of Elizabeth I, where their transnational identities made them important contributors to England's book trade and literary life.¹⁶ London Huguenot stationer Thomas Vautroullier, for instance, printed books in both French and English, the latter being often

14. See Warren Boutcher, "Intertraffic: Transnational Literatures and Languages in Late Renaissance England and Europe," in *International Exchange in the Early Modern Book World*, ed. M. McLean and S. K. Barker (Leiden/Boston: Brill, 2016), 343–72.

15. In the incunabular period, as Hosington records, 71 out of the 114 of the works printed (62.2 percent) were translated from French, which served as either the source or the intermediate language. See Brenda M. Hosington, "The Role of Translations and Translators in the Production of English Incunabula," in *Renaissance Cultural Crossroads*, ed. Barker and Hosington, 3–20. At the other end of the period, as Boutcher notes, most of the works in Humphrey Moseley's 1660 booklist are French. See Warren Boutcher, "Translation and the English Book Trade c. 1640–1660: The Cases of Humphrey Moseley and William London," in *Thresholds of Translation*, ed. Belle and Hosington, 251–77, 259.

16. The best-known Marian exiles in the context of early modern English translation are perhaps Thomas Hoby, who composed his translation of Castiglione's *Courtier* while staying in Italy and France, and Lawrence Humphrey, whose monumental treatise on translation, *Interpretatio Linguarum*, was published at Basel in 1559. See also the University of Edinburgh's web platform, Letters from Exile: Documents of the Marian Exile (marianexile.div.ed.ac.uk), which provides transcripts of correspondence between prominent exiles. Concerning French Huguenots, Mirjam Foot notes how in the 1570s London bookbinders complained about the number of French immigrants in the trade, and that binding practices and conventions under Elizabeth I were clearly influenced by French tastes under their influence and agency. In "Bookbinding," in *The Cambridge History of the Book in Britain, Volume*

translated from the French, among other Continental languages.¹⁷ Conversely, seventeenth-century English Catholics, or recusants, used the network of Jesuit colleges and printing houses that spanned across Europe, with important hubs in the northern French communities of Douai, Rouen, and St-Omer, as a privileged vehicle for the diffusion of devotional and theological works in English translation.¹⁸ Finally, English Royalists would equally benefit from the hospitality of the French in the 1640s and 1650s as they followed the exiled Henrietta Maria and future Charles II, thereby reinforcing existing links between English court culture, in which translations already played a significant part, and the emerging codes of French neoclassicism.¹⁹

The history of early modern Anglo-French cultural relations has long been investigated from a variety of perspectives—including the complex play of literary “influences” and the circulation of books, ideas, and literary forms across the Channel.²⁰ Critics and literary historians have not always sufficiently

4: 1557–1695, ed. John Barnard, D. F. McKenzie, and Maureen Bell (Cambridge: Cambridge University Press, 2002), 620–31, 620.

17. Vautrouillier’s French production includes, for example, *Le jardin de la vertu et de bonne moeurs*, by Jacques Bellot (1582), and Jacques Le Moyne’s *La clef des champs, pour trouver plusieurs animaux ... avec plusieurs fleurs et fruitz* (1586). He also printed English versions of key Huguenot texts such as Calvin’s *Institutio Religionis Christianae*, Pierre Viret’s *Cautèles et Canon de la Messe*, Jean de l’Espine’s *Excellent traité de la justice chrestienne*, and Philippe de Mornay’s *Traité de l’Église*, all of which went through several editions. It should perhaps also be noted that Caxton’s successors in the early sixteenth century, Richard Pynson and Thomas Berthelet, were also of French extraction.

18. See the latest studies by Alexandra Walsham, “Religious Ventriloquism: Translation, Cultural Exchange, and the English Counter-Reformation,” and Alexander Soetart, “Transferring Catholic Literature to the British Isles: The Publication of English Translations in the Ecclesiastical Province of Cambrai (c. 1600–50),” both in *Transregional Reformations: Crossing Borders in Early Modern Europe*, ed. Violet Soen et al. (Göttingen: Vandenhoeck and Ruprecht, 2019), 123–56 and 157–86, respectively.

19. See Julie Candler Hayes, *Translation, Subjectivity and Culture in France and England, 1600–1800* (Stanford: Stanford University Press, 2009). On the various English communities on the Continent during the Civil Wars, see *Literatures of Exile in the English Revolution and Its Aftermath, 1640–1690*, ed. Philip Major (Farnham: Ashgate, 2010).

20. See, among many other recent works, Hassan Melehy, *The Poetics of Literary Transfer in Early Modern France and England* (Farnham: Ashgate, 2010); *French Connections in the English Renaissance*, ed. Catherine Gimelli Martin and Hassan Melehy (London/New York: Routledge, 2013); Warren Boucher, *The School of Montaigne in Early Modern Europe* (Oxford: Oxford University Press, 2017). See also Anne Lake Prescott’s foundational *French Poets and the English Renaissance: Studies in Fame and Transformation* (New Haven: Yale University Press, 1998). The importance of dramatic texts in these

acknowledged translation as a full component of literary production and exchange in and between France and Britain in the period. The recent focus, however, on the “cultures of translation” that underlie and shape such developments has helped renew the historiography of both countries in a variety of ways.

First, examining practices of textual dissemination on both sides of the Channel has helped write differential accounts of the translation practices that pertain to each specific context. Since Glynn P. Norton’s seminal study, it has often been noted that in the French context, the “Renaissance” of translation was mostly understood in relation to classical and biblical texts, with Italian as the dominant foreign contemporary model.²¹ In Britain, classical originals were often accessed through the mediation of other languages, either at a textual level, in the form of intermediary versions, or at the interpretive stage of the translation process, through the many humanist commentaries composed and printed on the Continent but soon to reach the British Isles.²² The distinct delineations of what the Renaissance meant in each country are explicitly reflected in Anne Graham and Agn s Juh sz-Ormsby’s *Translating Dramatic Texts in Sixteenth-Century England and France* (2017).²³ Parallel

exchanges has rightly received ample critical attention. A full review of this subfield would extend well beyond the limits of this introduction, but readers will find an extremely useful discussion in Graham and Juh sz-Ormsby’s introduction to *Translating Dramatic Texts*.

21. Glynn P. Norton, *The Ideology and Language of Translation in Renaissance France* (Geneva: Droz, 1984) and, more recently, “Francis I’s Royal Readers: Translation and the Triangulation of Power in Early Renaissance France (1533–4),” in *The Culture of Translation*, ed. Demetriou and Tomlinson, 41–53.

22. Thomas North’s translation of Plutarch, explicitly based on Amyot’s French version, is the most famous example of textual and interpretive mediation, but there are many others (as discussed below). One example of direct influence of a humanist edition *cum commentariis* on an early British translation of the classics is that of Gavin Douglas’s Middle Scots *Eneados* (ca. 1513), for which the translator is known to have used one of Sebastian Brant’s editions of Virgil’s works. On the interface between translation and commentary in early modern France, see the works of Paul White, most recently, “The Classical Commentary in Renaissance France: Bilingual, Mixed-Language, and Translated Editions,” *Renaissance and Reformation/Renaissance et R forme* 41.2 (2018): 7–36.

23. See the introduction by Graham and Juh sz-Ormsby to *Translating Dramatic Texts*, 11–13. As rightly noted by the editors, such comparative approaches have recently been rendered possible by the publication of major reference works on both English and French translation history. The first two volumes of the *Oxford History of Literary Translation in English* covering the early modern period—*Volume I, To 1550*, ed. Roger Ellis (Oxford: Oxford University Press, 2008), and *Volume II: 1550–1660*, ed. Gordon Braden, Robert Cummings, and Stuart Gillespie (Oxford: Oxford University Press,

examinations of the agency of women as translators and patrons of translations have also helped identify common points, but also cultural singularities, not only in the literary status of various British and French female translators but also in the reception of their works in the early modern period and beyond.²⁴ Finally, while the long-held belief that England lacked a body of theoretical writings on translation before the late seventeenth century has finally been debunked by Neil Rhodes's rich anthology, *English Renaissance Translation Theory* (2013), it remains true that French poets and translators more often and more consistently engaged with the Italian humanist genre of the treatise of translation opened up by Leonardo Bruni's *De Interpretatione Recta* than did their British counterparts.²⁵ A careful reading of the writings anthologized by Rhodes actually reveals a further imbalance, in that English translators quite often referred to their French or Italian precedents, whereas the reverse is virtually undocumented in the early modern period.²⁶

This leads us to a second recognizable critical strand in recent studies of early modern English and French cultures of translation and book production, one that focuses on linguistic and cultural flows between both countries.

2010)—now have their counterparts with the first two volumes of the *Histoire des traductions en langue française*,—T. 1: *XV^e et XVI^e siècles 1470–1610*, ed. Véronique Duché (Paris: Éditions Verdier, 2015) and T. 2: *XVII^e et XVIII^e siècles 1610–1815*, ed. Yves Chevrel, Annie Cointre et Yen-Mai Tran-Gervat (Paris: Éditions Verdier, 2014). Note that the scope of the first volume of the *Histoire des traductions* extends to 1610; the different periodization here again draws attention to distinct literary and historiographical traditions between England and France.

24. See for example the differential account given by Brenda Hosington and Hannah Fournier in "Translation and Women Translators," in *The Encyclopedia of Women in the Renaissance: Italy, France and England*, ed. Diana M. Robin, Anne Larsen, and Carole Levin (Santa Barbara: University of California Press, 2007), 369–72; see also Marie-Alice Belle, "Locating Women's Translations in Early Modern England and France: Critical and Historiographical Issues," in *Women's Translations*, 1–23.

25. Neil Rhodes, with Gordon Kendal and Louise Wilson, ed., *English Renaissance Translation Theory* (London: Modern Humanities Research Association, 2013). England's only early modern translation treatise per se is the massive work by Humphrey, *Interpretatio Linguarum*, composed in Latin (see note 16).

26. This is true at least until the end of the seventeenth century. The French eighteenth century was, on the contrary, marked by a real English craze, or *anglomanie*. One should note again the respective importance of Huguenot communities in England and of the English Jesuit colleges in France in the diffusion of English works in French translation; see Wilhelm Graeber, "Les charmes des fruits défendus: les traductions de l'anglais et la dissolution de l'idéal classique," in *La Traduction en France à l'âge classique*, ed. Michel Ballard and Lieven D'hulst (Lille: Presses du Septentrion, 1998), 305–17.

Whereas French presences in early modern Britain are evident, Karen Newman and Jane Tylus note from the very outset of their collection, *Early Modern Cultures of Translation*, that “English was a language virtually unknown on the continent in the sixteenth century, and only gradually became known in the course of the seventeenth.”²⁷ The issue of “directionality,” as translation theorists name it, has in fact been at the heart of a number of macroscopic surveys of translation production in the British Isles. On the basis of Brenda M. Hosington’s *Renaissance Cultural Crossroads Online Catalogue of Printed Translations in Britain 1473–1640 (RCCC)*, Demetriou and Tomlinson showed that French was the second source language for British translations after Latin, ranking far above other vernaculars, including Italian, Spanish, German, and Dutch.²⁸ They also found at the time that French constituted the second “pivot” language, behind Latin. New data in the *RCCC* in fact reveals that it ranks first, with about 47 percent of so-called “second-hand” translations deriving from a French intermediary over the period.

The pivotal importance of French is also attested in smaller, more specialized literary corpora, such as the body of translations from the Spanish published in the years surrounding the Spanish Match (1614–25) recently compiled and analyzed by Joyce Boro. Out of the hundred or so translations from the Spanish printed in that specific timespan, ten were recognizably based on an Italian intermediary, but French again came second with at least seven cases of indirect translations from that language.²⁹ If one extends the analysis to the years surrounding the English Civil Wars, the trend is clearly confirmed. In the catalogue of printed translations that is being completed as part of our current research project at the Université de Montréal (*Cultural Crosscurrents in Stuart and Commonwealth Britain 1641–1660*), translations from the French amount

27. Newman and Tylus, 19.

28. In their introduction, Demetriou and Tomlinson give the relative proportions as follows: Italian represents the source of 5.3 percent of all printed translations, with Spanish at 5.6 percent and German and Dutch both at 3.6 percent against 18.1 percent for French (Demetriou and Tomlinson, 5). Recent updates to the *RCCC* result in slightly different figures, although the proportions are similar: French is now at 18.5 percent, Italian at 5.2 percent; Spanish at 5.2 percent; Dutch at 5.2 percent; and German, finally, at 3.7 percent.

29. Joyce Boro, “Spain in Translation: Peritextual Representations of Cultural Difference,” in *Thresholds of Translation*, Belle and Hosington, ed., 101–34, see Table 5.3 at 119–29. Boro’s data is derived from the *RCCC*.

to about 350 publications out of almost 1,750 recorded in the catalogue, that is, just about 20 percent of the total entries, with yearly publications oscillating between 10 and 25, and a peak of 52—among which numerous editions of the romances *L'Astrée*, *Clélie* and *Cleopâtre*—for the year 1658.

In the absence of digital resources equivalent to the *RCCC* for early modern French translations, it is difficult to gather a corresponding corpus that allows comparative analysis. It seemed however pertinent to attempt some kind of estimate of the numeric importance in early modern France of printed books translated from British authors—if only to offer preliminary data towards the fuller exploration of a clearly understudied question. A rough estimate may be attained through a systematic keyword search in the Universal Short Title Catalogue, the French online catalogue of the Bibliothèque nationale de France, the Catalogue Collectif de France, and the Système Universitaire de Documentation (SUDOC) database.³⁰ Looking at the period 1550–1650, for example, it has thus been possible to collect about 190 entries representing French printed translations of texts by British authors—although, once more, this list is bound to be augmented, given the less-than-comprehensive data in the above-mentioned catalogues and the inherent limits of keyword-based retrieval (see table in Annex).³¹ The linguistic and cultural imbalance is obvious: there are at least 1,150 British translations from the French printed in the same timespan, according to the combined resources of the *RCCC* and its follow-up catalogue.³² Yet it is worth noting which British authors and what kinds of texts do cross the linguistic and geographical borders into France.

Certainly, Newman and Tylus's comment about English being “virtually unknown” outside Britain in the sixteenth century is partly justified: the

30. Keywords used include: “traduction,” “translation,” “traduit,” “tourné,” “imité,” “réduit,” “anglais,” “anglois,” etc. The USTC tags translated texts as such but does not offer this category as part of its advanced search tools. The SUDOC database, on the contrary, has proven particularly useful in that it identifies translators as such, when their names are present in the printed titles or other liminary pieces. Most of the names of translators recorded in the Annex are derived from this resource. The CCFr and BnF catalogues are less systematic in documenting translators' identities.

31. Note that this list gathers translations of works by British authors, including those working in languages other than English (that is, mostly, Latin), such as Roger Bacon, Benet of Canfield, or Francis Bacon, but whose works are published in French and on French territory.

32. The number includes direct translations from the French and translations from other languages, but rendered into English via French, and published 1550–1650.

great majority of entries in this corpus are translations published after 1600. Noteworthy exceptions, however, include Nicolas Pithou's translation of Frobisher's first voyage, printed twice within a year of the English account, the first under the title *La navigation du capitaine Martin Forbisher, anglois, ès regions de west et nordwest en l'année 1567* [i.e., 1577],³³ as well as texts reflecting the activities of the English Provincial Jesuit, Robert Parsons, who played a foundational role in the development of English Jesuit colleges in France.³⁴ The seventeenth century is clearly marked by the publication of more or less sensational, or ideologically charged, accounts of religious and political events.³⁵ Yet British literary works also circulated in translation among French readers—most notably Sidney's *Arcadia*, with two competing versions first published in 1624 and 1625, respectively, in the context of the marriage between Charles I and the French princess, Henrietta Maria.³⁶ Remarkably enough, Francis Bacon is by far the most frequently translated British author in the period, with French versions of his English and Latin works regularly printed in Paris from 1619 to 1650—a testimony to the exchanges between French naturalist and *libertin* circles and a network of English scientists and philosophers also engaging with Continental research and theoretical developments at the time.³⁷

33. The USTC signals two editions, one apparently printed in La Rochelle for the Geneva printer Antoine Chuppin, with an erroneous date of 1575 (Frobisher's first voyage took place in 1577), the other published by Chuppin in Geneva in 1578 and accessible through the BnF's online viewer, Gallica.

34. Revealing titles include the *Epistre de la persecution meue en Angleterre contre l'eglise chrestienne catholique* (Paris: Thomas Brumen, 1586) and the *Responce a l'injuste et sanguinaire edict d'Elizabeth royne d'Angleterre contre les catholiques de son royaume* (Lyon: Jean Pillehot, 1592).

35. Note for instance the parallel publication, in 1649, of two competing versions (one Huguenot, one Catholic) of the *Eikon Basilike*, the supposedly autobiographical account of Charles I's last days in prison before his beheading.

36. See the illuminating study by Alban Délérís, "Les vies françaises de l'*Arcadia*: du roman de Sir Philip Sidney à ses adaptations dramatiques en France," in *Translating Dramatic Texts*, ed. Graham and Juhász-Ormsby, 133–56.

37. On the reception of Francis Bacon in France, see Dana Jaboleanu, "The French Reception of Francis Bacon's Natural History in [the] mid Seventeenth Century," and Carlo Carabba, "La première traduction du *Novum Organum*," both in *Bacon et Descartes: Genèses de la modernité philosophique*, ed. Élodie Cassan (Lyon: Éditions ENS, 2014), 137–59 and 161–76. French philosophers such as Descartes and Gassendi also enjoyed a rich English reception. Descartes's major writings are consistently translated throughout the 1630s and 1650s, some enjoying several editions. The readership for these translations

A closer look at British contributions, through translation, to the developing French literary field thus helps mitigate, or at least complicate, the obvious observation of a “trade imbalance” between both countries.³⁸ Conversely, given the overall westward flow of texts, news, and ideas, it is also relevant to pay attention to what does not get translated into English (be it from French or from other Continental languages). Julio-César Santoyo’s remark about the significance of “blank spaces in the history of translation” seems particularly appropriate here.³⁹ Boutcher has similarly noted the importance, when writing histories of the early modern print trade, of documenting zones of resistance to the circulation of books and texts.⁴⁰ This often under-examined issue is actually raised in the present volume, with several papers considering, as Patricia Demers aptly puts it, whether the Channel worked as “a divide or a bridge” between Britain and the Continent, and, more generally, in the fashioning of early modern authorial (or translatorial) practices and literary fame.

The third critical direction that has marked recent studies of English and French “cultures of translation,” and to which the present collection also seeks to contribute, is one that is transnational in scope, and that focuses on the overlapping communities of writers, readers, and, of course, translators that are the very condition for textual and cultural exchange.⁴¹ The case of the humanist, neo-Latin “republic of letters” is well documented, but other early modern communities are also being brought to the fore. John Gallagher’s very recent study of multilingualism in early modern Britain, for example, addresses how foreign-language speakers and teachers contributed to English cultural and literary life.⁴² The crucial importance of translation and print production

includes prominent scholars such as Thomas Hobbes, Thomas Brouncker, Robert Hooke, and other members of the scientific circles that would later give birth to the Royal Society.

38. A notion borrowed from Lawrence Venuti by Graham and Juhász-Ormsby, 11.

39. Julio-César Santoyo, “Blank Spaces in the History of Translation,” in *Charting the Future of Translation History*, ed. Georges Bastin and Paul Bandia (Ottawa: Ottawa University Press, 2006), 11–43.

40. Boutcher, “Intertraffic,” 347–48.

41. These transnational communities are at the core of the “model” for the study of early modern printed translations created by Marie-Alice Belle and Brenda M. Hosington, in “Translation, History, and Print: A Model for the Study of Printed Translations in Early Modern Britain,” *Translation Studies* 10.1 (2017): 2–21, 17.

42. John Gallagher, *Learning Languages in Early Modern England* (Oxford: Oxford University Press, 2019).

for English-speaking communities on the Continent is also starting to be recognized as such, whether they consist of Marian Protestant exiles in Italy, Switzerland, and France (see the above-mentioned examples of Thomas Hoby and Lawrence Humphrey); of Puritan communities established in the Low Countries; or of English Catholics active in the various convents and colleges of Flanders and France.⁴³

Such communities are being newly investigated through the methodologies of historical network analysis, an approach warranted at once by the nature of translated texts, which represent in themselves instances of textual and literary connection, and the highly complex cultural identities of the various translation agents evolving in transnational *milieux*.⁴⁴ Recent studies on early modern news networks have also recognized translation as a mode of transmission as such in the trans-European flow of news stories.⁴⁵ This again constitutes an invitation to document trajectories of textual circulation, and to examine the readerships, local or transnational, for whom such translations are being produced.

While such research questions naturally call for a macroscopic, “bird’s-eye” view, it is nevertheless crucial to remember that we can only infer textual,

43. On translation activities in the English community in the Low Countries, see for example Paul Hoftizjer, “Henry Hexham (c.1585–1650), English Soldier, Author, Translator, Lexicographer and Cultural Mediator in the Low Countries,” in *Renaissance Cultural Crossroads*, ed. Barker and Hosington, 209–25. On Catholic agents and translators on the Continent, see the above-mentioned articles by Walsham and Soetart (see note 18), but also Jaime Goodrich, “‘Ensigne-Bearers of Saint Clare’: Elizabeth Evelinge’s Early Translations and the Restoration of English Franciscanism,” in *English Women, Religion, and Textual Production, 1500–1625*, ed. Micheline White (London/New York: Routledge, 2015), 83–100.

44. See Marie-Alice Belle and Marie-France Guénette, “Translation and Print Networks in Seventeenth-Century Britain: From Catalogue Entries to Digital Visualization,” forthcoming in *New Technologies in Medieval and Renaissance Studies*, ed. Matthew Davis and Colin F. Wilder (Toronto: Iter / Arizona Center for Medieval and Renaissance Studies, 2020). The article investigates the transnational production and readership of translations through digital network analysis, and more specifically, the production of translations at the English Jesuit colleges of St. Omer, Rouen and Douai, highlighting collaboration between English translators, publishers, and patrons and local French agents and institutions (printers and convents).

45. Joad Raymond, “News Networks: Putting the ‘News’ and ‘Networks’ Back In,” in *News Networks in Early Modern Europe*, ed. Joad Raymond and Noah Moxham (Leiden/Boston: Brill, 2016), 102–29, 116. See also Sara Barker, “Strange News: Translations of European Sensational News Pamphlets and Their Place in Early Modern English News Culture,” in *The Book Trade in Early Modern England: Practices, Perceptions, Connections*, ed. John Hinks and Victoria Gardner (London: Oak Knoll Press / The British Library, 2013), 161–86.

social, and cultural patterns of print production and diffusion from the historically- and materially-situated features of the documents that are available to us. As Armstrong notes: “the early modern translated book [is] expressive of its textual and editorial history, capturing within itself the additional trajectories of its transmission and translation, in the traces of its source texts and source editions which remain in its paratexts and editorial choices.”⁴⁶ Similarly, if one is to gauge the “transformative potential” of early modern translations, in manuscript or print, it is crucial to pay close attention to the strategies of replication or modification, addition or deletion, that accompany the textual and material production of the translated book. The articles in the present collection thus consistently interrogate the editorial and liminal economies of the translated text, seeking thereby to trace the agency of translators, patrons, and other agents involved in the production process, but also to reconstruct the changing reception of both originals and translations in and between England and France.

It has become almost commonplace to note that Gérard Genette’s categories of the “paratext,” “hypotext,” and “hypertext,” stemming as they do from structuralist literary theory, are not fully adequate when it comes to the diversity of early modern liminal practices, especially in the case of translations.⁴⁷ Yet, besides the terminological convenience of “paratext” as an umbrella-term encompassing the discursive, visual, and organizational elements that may frame a given (translated) book, the critical advantages of reading text, paratexts, and context together no longer need demonstrating.⁴⁸ In fact, despite the apparent

46. Armstrong, “Coding Continental,” 78.

47. See for example Helen Smith and Louise Wilson, “Introduction,” *Renaissance Paratexts*, ed. Helen Smith and Louise Wilson (Cambridge: Cambridge University Press, 2011), 1–14, especially 2–3; and Belle and Hosington, “Introduction,” *Thresholds of Translation*, ed. Belle and Hosington, 1–23, more particularly 9–13. The notion of “paratext” was first proposed by Gérard Genette in *Seuils* (Paris: Seuil, 1987), published in English as *Paratexts: Thresholds of Interpretation*, trans. Jane E. Lewin (Cambridge: Cambridge University Press, 1997). That of “hypertext” refers to any kind of text that is related to a previous “hypotext” by an often implicit, yet textually generative connection other than that of commentary, in the “palimpsest”-like forms of imitation, pastiche, parody, etc. See Gérard Genette, *Palimpsestes: L’écriture au second degré* (Paris: Seuil, 1982), published in English as *Palimpsests: Literature in the Second Degree*, trans. Channa Newman and Claude Doubinsky (Lincoln: University of Nebraska Press, 1997), and discussion by Goodrich below.

48. On typologies of paratexts, see Guyda Armstrong, “Paratexts and Their Functions,” 40–57, and the discussion in Belle and Hosington, “Introduction,” *Thresholds of Translation*, 12–13.

fixity of Genette's distinctions and typologies, his conceptual language does point, perhaps *malgré lui*, towards an alternative way of approaching translations and their liminal features—both of which Genette actually presents as forms of “paratextual” and “hypertextual” writing.⁴⁹ As Jamie Goodrich astutely notes in her article, Genette's metaphor for the relationship between “hypotext” and “hypertext” is that of “grafting,” “se greffer.”⁵⁰ Suggestive of growth, hybridity, and metamorphosis, the image cannot but evoke the reticular, multilayered processes of textual transmission and transformation that lay at the heart of early modern English and French “cultures of translation.”

The contributions gathered in this special issue thus seek to offer a variegated account of the many textual, material, discursive, and interpretive transformations involved in the production and diffusion of translations in England and France. While they all address specific cases of translation from classical or early modern European authors into English or French, readers will also find that the collection looks beyond the linguistic, political, and geographical borders of the receiving cultures of translation. In this, the volume shows that even the most localized acts of textual and interpretive appropriation respond to transnational concerns, be they literary, philosophical, religious, or diplomatic.

The first article by Micheline White addresses a nexus of politics, religion, and European warfare, as she examines how Katherine Parr, Henry VIII's last wife, subtly intervenes in her translations of two of Erasmus's prayers for soldiers included in various official editions of the English *Psalms or Prayers* (published 1544 onwards). Uncovering texts that have received no critical attention so far, White illuminates Parr's complex translation strategies and political positioning, showing how, in the context of Henry's preparations for war against Scotland and France, Parr's translated prayers go against Erasmus's overt advice against conflict, and participate instead in a spiritually, textually, and politically militant appropriation of the Erasmian prayer book.

49. In *Palimpsests*, Genette repeatedly employs the language of translation when discussing all types of “hypertextuality,” which he actually defines as a sub-genre of “transtextuality.” Similarly, in *Paratexts*, he notes that translation itself could be considered a form of paratext (70n16). Genette also highlights the crucial importance of paratextual elements to the “hypertextual” logic of imitative literature (Genette, *Palimpsests*, 8).

50. Genette, *Palimpsests*, 5, original occurrence in *Palimpsestes*, 13: “Toute relation unissant un texte B (que j'appellerai *hypertexte*) à un texte antérieur A (que j'appellerai, bien sûr, *hypotexte*), sur lequel il se greffe d'une manière qui n'est pas celle du commentaire.”

Acts of political and religious re-framing of the humanist heritage are equally at the heart of Gabriela Schmidt's discussion of Nicholas Grimald's translation of Cicero's *Duties* (1556). While the translation is known as a cornerstone of English humanism, Schmidt more particularly examines the material and discursive strategies displayed by Grimald's printer, Richard Tottel, in order to align the translated book with the Catholic order of Mary Tudor's rule. Examining Tottel's editorial practices connecting Grimald's Cicero with other humanist works of a Catholic tinge, such as Thomas Elyot's *The Governor*, Surrey's *Aeneid*, and Thomas More's *English Works*, she uncovers the paradoxical "hybridity" of Tottel's volume. Firmly anchored in a precise political, religious, and editorial moment in England's translation history, it also reaches back to the cosmopolitan humanism of Henry VIII's court, while simultaneously ensuring the commercial success of what would become a Tudor classic.

The next two articles examine respectively French and English engagements with major Italian literary works. Literature and religion intermesh once more in Riccardo Raimondo's study of the French translations of Petrarch's *Canzoniere* by French poet Clément Marot in the 1530s and 1540s. Through careful analysis of Marot's translation strategies at the semantic, metric, and stylistic levels, Raimondo uncovers the gradual fashioning of Marot's translation ethos. First establishing the origins of the translator's enterprise in the context of a "royal Italianism" at the court of François Ier, Raimondo shows how his translations of the *Canzoniere* evolve to blend the Petrarchan poetical vocabulary of love with the religious overtones of Marot's own Psalm translations. He thus demonstrates how Marot—who in turn was to exert a seminal importance on English poets and translators, especially Thomas Wyatt—lays the foundations of a complex "imaginary" of translation, together with the bases of the French (translated) sonnet.

Although equally famous in the English literary imagination, John Harington's translation of the *Orlando Furioso* opens up a far more subversive transformative potential. As Joshua Reid demonstrates in his close reading of the textual-material metamorphoses of the Italian Romance in the printed English volume, Harington deftly manipulates the generic, visual, and interpretive codes of the epic genre to highlight the ambiguities of early modern reading. From its striking illustrated title-page to minute typographic oddities, and from printed commentaries to bold *mise-en-page* strategies, Harington's translated *Furioso*

both reflects and deflects humanist engagements with the epic mode, self-consciously staging instead the devious, meandering poetics of the “Englised” romance.

The next four articles in the collection engage more directly in a dialogical, comparative approach as they document the varying fortunes of early modern translators and translations between Britain and the Continent. Sara Barker offers a parallel account of the cross-Channel circulation of news stories that followed natural disasters striking sixteenth-century England and France. Whereas such events would be expected to raise comparable responses in both countries, Barker highlights instead the diversities in narrative, as well as the distinct strategies of editorial framing and print dissemination that characterize, in each case, the diffusion of translated news stories. Why were the original accounts translated and published across the Channel? How were these texts adapted for their new readerships? What do these accommodations (or lack thereof) suggest about emerging conceptions of cultural and national identities in the period? Such are the questions raised by Barker’s comparative study.

The vagaries of cross-Channel circulation prominently feature in Patricia Demers’s study, as she follows the social and textual trajectories of three early modern women across Northern Europe. Anne Cooke Bacon (ca. 1528–1610), Esther Langlois / Inglis (1571–1624), and Anna Maria van Schurman (1607–78) provide three examples of early modern “comets” who shone in their times as accomplished scholars, thinkers, translators, and manuscript composers, but who had a rather chequered literary afterlife. Examining in detail their transnational literary and intellectual activities, as well as their highly elaborate self-fashioning practices, Demers offers a provocative reflection on the role of linguistic, ideological, and geographical borders in the making and unmaking of women’s literary careers in the early modern age.

The article by Jamie Goodrich reveals another example of the paradoxes of female agency in translation and print circulation. It examines *The Admirable Life of ... S. Catharine of Bologna* (1621), translated by the English Poor Clare, Catherine Evelyn, at the convent of Gravelines in Northern France. While the translation was published anonymously, it does show traces of active editorial, paratextual, and translatorial agency on the part of Evelyn, who subtly uses her translation as a way of addressing ongoing debates on the reform of the Franciscan rule, including at her convent in Gravelines. While shedding light on a lesser-known chapter in the production and circulation of translations

among the recusant community in France and England, Goodrich argues that such activities should be considered, not as mere instances of linguistic or cultural transfer, but as part of a multilingual, “hypertextual system” of Franciscan writings published across Europe over the course of the sixteenth and seventeenth centuries.

Finally, Marie-Alice Belle offers a renewed perspective on the genre of the literary travesty, as she traces its textual, discursive, and editorial connections with seventeenth-century English and French translating practices. While the English fashion for *à la mode* burlesque rewritings of the classics in the Augustan age have long been understood in terms of the decline of both classical and humanist models, this article argues that English travesties have yet another target, that is, the emerging neoclassical norms of translation—and more pointedly, the influential French model of the *belles infidèles*. Examining the paradoxical faithfulness of the English travesty to its classical and vernacular “hypotexts,” it shows how the subversive practice of *à la mode* imitation sheds light on the complex fashioning of English neoclassical cultural identities in the face of an increasingly “Frenchified” literary culture.

Annex. A corpus of French printed translations of texts by British authors, 1550–1660. Data collected from the USTC, the online catalogue of the BnF, and the CCFr and SUDOC databases.

USTC/Ref No ¹	Author	Title	Printer	Place	Date	Translator (as documented in catalogues)
3410	Anon.	La responce du peuple anglois à leur roy Edouard sur certaines articles qui en son nom leurs ont esté envoyez touchant la religion chrestienne	Masselin, Robert	Paris	1550	Riviere, Jean (?)
3411	Anon.	La responce du peuple anglois à leur roy Edouard sur certaines articles qui en son nom leurs ont esté envoyez touchant la religion chrestienne	Masselin, Robert	Paris	1550	Riviere, Jean (?)
84269	Bacon, Roger	De l'admirable pouvoir et puissance de l'art et nature	s.n.	Lyon	1554	Girard, Jacques (d.1583)
4733	Bacon, Roger	Le miroir d'alquimie. traduit de latin en François par un gentilhomme du D'auphiné...	Bonhomme, Macé	Lyon	1557	Girard, Jacques (d.1583); Rabot, Guillaume

1. Most references here correspond to USTC numbers ; references for holdings not catalogued in the USTC include entries in the BnF online catalogue (FRBNF), the SUDOC database, and specific collections identified through the Catalogue Collectif de France.

9615	Bacon, Roger	De l'admirable pouvoir et puissance de l'art et nature, où est traité de la pierre philosophale, traduit en François par Jacques Girard, de Tournus	Bonhomme, Macé	Lyon	1557	Girard, Jacques (d.1583)
61929	Jenks, Roland	Histoire merveilleuse admirable advenue en Angleterre, és moys de Juillet & Aoust derniers passez. Contenant le discours d'une estrange maladie & mortalité subite advenue en la ville & vniuersité d'Oxford, à l'instant d'une sentence donnee contre Roland Jenkes, Catholique... Traduit d'Anglois en François, de mot à mot sur l'exemplaire imprime à Londres.	de Saint-Gilles, Gilles	Paris	1577	
3407	Jenks, Roland	Histoire merveilleuse et espouuantable advenue en Angleterre, és moys de juillet et aoust derniers passez à l'instant d'une sentence donnee contre Roland Jenkes catholique [Texte imprimé]. Extrait d'un petit livre Anglois escrit par Abraham Fleming	Poupy, Jean	Paris	1577	

61773	Frobisher, Martin	La navigation du capitaine Martin Frobisher, anglois, és regions de west et nordwest en l'année 1567	Chuppin, Antoine	La Rochelle	157[7]	
2651	Parsons, Robert	Epistre de la persecution meue en Angleterre contre l'eglise chrestienne catholique	Brumen, Thomas	Paris	1582	Launoy, Matthieu de (...-1608).
FRBNF33417794	Anon.	L'Histoire de la mort que le R.P. Edmond Campion prestre de la Compagnie du nom de Jesus, & autres ont souffert en Angleterre pour la foy Catholique & romaine le premier jour de décembre, 1581. Traduit d'Anglois en françois	Chaudiere, Guillaume	Paris	1582	
FRBNF3350048	Anon.	Discours des cruautés et tyrannies qua faict la Roynne d'Angleterre, à l'endroit des catholiques, Anglois, Espagnolz, François & prestres catholiques, qui soutenoient la foy & le tourmant qui l'ont soufert avec les noms & surnoms d'iceux [Texte imprimé]. Plus y est adjousté la mort d'Edouard Hance prestre Anglois & le martyre qui la soufert	Le Sage, Pierre	Paris	1582	

FRBNF39368283	Anon.	<p>L'exécution de justice faite en Angleterre, pour maintenir la paix publique & chrestienne, contre les auteurs de sedition, adherens aux traistres & ennemis du Royaume : sans aucune persecution contre eux esmeü, pour matiere de religion, comme il a esté faucement avancé & publié [Texte imprimé], par les fauteurs & nourriciers de leurs traizons. Descrite premierement en anglois, puis traduite en langue françoise, en faveur des autres nations & personnes, qui ont l'usage d'icelle</p>	s.n.	s.l.	1584	
2680	Parsons, Robert	<p>Discours de la vie abominable, ruses, trahisons, meurtres... et autres tres-iniques conversations desquelles a usé et use journellement le My Lorde de Lecestre, machiaveliste, contre l'honneur de Dieu... Traduct d'anglois en françois et mis en forme de dialogue...</p>	s.n.	Paris	1585	

10170	Parry, William	Histoire veritable de la conspiration de Guillaume Parry anglois contre la Roynne d'Angleterre depuis l'an mil cinq cens quatre vingts quatre. Traduict d'anglois en François	Haultin, Pierre	La Rochelle	1585	
21105	Parsons, Robert	Epistre de la persecution meue en Angleterre contre l'eglise chrestienne catholique	Brumen, Thomas	Paris	1586	Launoy, Matthieu de (....-1608).
SUDOC066637651	Sanders, Nicholas ; Rishton, Edward	Les Trois livres du docteur Nicolas Sanders, contenant l'origine & progrez du scisme d'Angleterre... Augmentez par Edouart Rishton...	s.n.	s.l.	1587	I.T.A.C
SUDOC 115010254	Sanders, Nicholas	Les trois livres de Nicolas Sander, touchant l'origine et progres du schisme d'Angleterre.	s.n.	s.l.	1587	I.T.A.C.
90	Anon.	Copie d'une missive escripte par un gentil-homme anglois estant au camp de sa majesté catholique és Pays Bas	s.n.	s.l.	1588	
4247	Allen, William; Ashton, Roger	Justification- pour le catholique, noble chevalier anglois le sieur Guillaume Stanlay et autres honorables capitaines et gentilshommes de son regiment sur la rendition de la ville de Deventer	Millot, Didier	Paris	1588	

5986	Kyffin, Maurice	Apologie ou defense de l'honorable sentence et tres-juste execution de defuncte Marie Steuard...Le tout traduit d'anglois en françois, suivant l'original imprimé à Londres, par Jean Ouinted	s.n.	s.l.	1588	
3586	Jenks, Roland	Histoire merveilleuse advenues par feu du ciel en trois villes d'Angleterre à l'encontre de douze juges heretiques et de deux ministres	s.n.	Paris	1589	
19166	Walsingham, Francis	Traduction d'une lettre envoyee à la roine d'Angleterre par son ambassadeur	Moreau, Jean	Troyes	1591	
11163	Walsingham, Francis	Traduction d'une lettre envoyee à la royne d'Angleterre par son ambassadeur	Pillehotte, Jean	Lyon	1591	
79034	Parsons, Robert	Responce a l'injuste et sanguinaire edict d'Elizabeth royne d'Angleterre contre les catholiques de son royaume	Pillehotte, Jean	Lyon	1593	
2772	Parsons, Robert	Responce a l'injuste et sanguinaire edict d'Elizabeth royne d'Angleterre contre les catholiques de son royaume	Pillehotte, Jean	Lyon	1593	

6000370	Anon.	Requete et supplication des catholiques Anglois au Roy d'Angleterre leur souverain Prince, pour la tolérance de la Religion catholique en son royaume	Colin, E.	Paris	1603	
6016338	James I	Basilikon dōron ou Present royal de iaques premier roy d'Angleterre, Escoce et Irland. Au prince Henry son fils: contenant une instruction de bien regner. Traduit de l'Anglois	Auvray, Guillaume	Paris	1603	Hotman, Jean (1552–1636)
FRBNF37304446	James I	Edict du Roy d'Angleterre, Escosse et Irlande, etc. Par lequel sa majesté deffend de faire la guerre aux sujets du Roy d'Espagne... Traduit d'Anglois en François par M. G. C.	Petit, Jean	Rouen	1603	
6017804	Anon.	Requete et supplication des catholiques anglois au roy d'Angleterre, pour la tolérance de la religion catholique en son royaume	Moreau, Sylvestre	Paris	1604	
6026233	Anon.	Requete et supplication des catholiques anglois, au roy d'Angleterre, leur souverain prince; pour la tolérance de la religion catholique, en son royaume.	Moreau, Sylvestre	Paris	1604	

6014825	James I	Présent royal de Jaques premier, roy d'Angleterre, Escoco et Irlande, au prince Henry, son fils, contenant une instruction de bien régner. Traduit de l'anglois	Auvray, Guillaume	Paris	1604	Hotman, Jean (1552-1636)
6025785	James I	Présent royal de Jacques premier, roy d'Angleterre, Escoco et Irlande, au prince Henry, son fils, contenant une instruction de bien régner. Traduit de l'anglois. Troisiemes édition	Auvray, Guillaume	Paris	1604	Hotman, Jean (1552-1636)
FRBNF37304625	Morton, Thomas	Copie d'une lettre traduite de l'anglois en François (signée T. M.), concernant la procedure faicte a Winchester contre le Milord Cobham, le Milord Gray, et Messire Griffin Marckham	Julieron, Nicolas	Lyon	1604	
6812123	Morton, Thomas	Copie d'une lettre traduite de l'Anglois en François	Petit, Jean	Rouen	1604	
FRBNF33351140	Anon.	Discours véritable de l'horrible Trahison, nouvellement decouverte en Angleterre, tant contre la personne du Roy, la Reyne & ses Enfans, que contre tout l'Etat d'Angleterre. Traduit d'Anglois en François	Calles, Pierre	Rouen	1605	

FRBNF39368053	Anon.	Discours veritable de l'horrible trahison, nouvellement decouverte en Angleterre, tant contre la personne du Roy, la Roynne, & ses enfans, que contre tout l'Etat d'Angleterre. Traduit d'anglois en françois	Daré, Thomas	Rouen	1605	
6026101	Anon.	L'Histoire tres-admirable, d'un roy d'Angleterre. Ou se voit, l'obeissance à Dieu patience en adversité & la glorieuse recompense que receut ledict roy durant sa vie. Traduit d'anglois en françois, par H. de wilq	Velut, Hubert	Paris	1605	Wilque, H. de
6814147	Barlow, William	La conférence tenue a Hamptoncour, entre les Euesques anglois & les Puritains, au mois de Ianuier 1604	Daré, Thomas	Rouen	1605	
6813773	Barlow, William	La conférence tenuë à Hamptoncour, entre les Euesques Anglois & les Puritains, Ianuier 1604	Daré, Thomas	Rouen	1605	
6811558	Barlow, William	La Conférence tenuë à Hamptoncour	Osmont, Jean	Rouen	1605	

6014838	Barlow, William	La Conférence tenue à Hamptoncour entre les évêques anglois et les puritains, au mois de janvier 1603, en la présence du roy d'Angleterre et d'Esosse. Avec les constitutions et canons ecclésiastiques traictez par l'évesque de Londres	Richer, J.	Paris	1605	
SUDOC190616512	Anon.	Le Procès de Henri Garnet Provincial des Jésuites d'Angleterre. Exécuted à mort en la ville de Londres ; le XXVIII. jour de Mars 1616, tourné mot à mot de l'Anglais, en gardant les noms propres, & les termes :... pour mieux en représenter la vérité. Plus, le banissement des Moines, Prestres, Jésuites, séminaires, et leurs semblables hors du Royaume...	s.n.	s.l.	1607	
FRBNF32275779	James I	Edict et déclaration du Roy de La Grand Bretagne sur le fait des troubles et esmotions populaires arrivées n'aguères en quelques Provinces de son Royaume. ... de l'Anglois mot à mot.	Le Noix, G.	Paris	1607	

6017990	James I	Triplici nodo, triplex cuneus”, ou Apologie pour le serment de fidélité, que le Roy de la Grand Bretagne veut estre fait par tous ses sujets, contre les deux brefs du pape Paul V et l’Espitre ou lettre nagüères envoyée par le cardinal Bellarmin	s.n.	s.l.	1608	
6000772	Canfield, Benet	Le chevalier chrétien ou dialogue entre un chrétien et un payen	Chastellain, Charles	Paris	1609	Canfield, Benet / Benoit de Canfield (1562–1611)
6011476	Canfield, Benet	Reigle de perfection, contenant un bref et lucide abrégé de toute la vie spirituelle réduite à ce seul point de la volonté de Dieu	Chastellain, G.	Paris	1609	Canfield, Benet / Benoit de Canfield (1562–1611)
1119582	Canfield, Benet	Reigle de perfection contenant un bref & lucide Abregé de toute la vie spirituelle reduitte à ce seul point de la volonté de Dieu	de La Rivière, Guillaume	Arras	1609	Canfield, Benet / Benoit de Canfield (1562–1611)

6010788	James I	Triplici nodo triplex cuneus', ou Apologie pour le serment de fidélité contre les deux brefs du pape Paul V et la lettre du cardinal Bellarmin n'agères écrite à G. Blacwell, archiprestre	s.n.	s.l.	1609	
6026103	Canfield, Benet	Reigle de perfection, contenant un bref et lucide abrégé de toute la vie spirituelle réduite à ce seul point de la volonté de Dieu	Chastellain, Charles	Paris	1610	Canfield, Benet / Benoît de Canfield (1562-1611)
6016979	Hall, Joseph	Caracteres de vertus et de vices. Tirez de l'anglois de Me. Josef Hall	s.n.	Paris	1610	Tourval, Jean Loiseau de (15.-1631).
SUDOC162011881	Barclay, William	Traité de la puissance du pape, sçavoir s'il a quelque droict, empire ou domination sur les rois et princes séculiers, traduit du latin de Guillaume Barclay	Hulric, H.	Pont-à-Mousson	1611	
6000976	Anon.	Requete et supplication des catholiques anglois. Au roy d'Angleterre, pour la tolerance de la religion catholique en son royaume	Michelet, Pierre	Paris	1612	

6011310	Hall, Joseph	Caractères de vertus et de vices, tirez de l'anglois	Veuve M. Guillemot; Thiboust, Samuel	Paris	1612	Tourval, Jean Loiseau de (15.-1631).
6017854	Anon.	Requete et supplication des Catholiques Anglois. Au Roy d'Angleterre leur Souverain Prince Pour la tollerance de la Religion Catholique en son Royaume	Percheron, Claude	Paris	1613	
6001305	Hall, Joseph	Le Senèque ressuscité chrestien, nouvellement augmenté de deux centuries entières, en ceste 2e édition Oeuvre extraordinaire, tiré de l'anglois de Josef Hall [par le sieur de Tourval]	Huby, E.	Paris	1614	Tourval, Jean Loiseau de (15.-1631).
SUDOC10000184X	Greene, Robert	Histoire tragique de Pandosto, roy de Bohême et de Bellaria, sa femme. Ensemble les amours de Dorastus et de Faunia... Le tout premièrement trad. en anglais de la langue bohême, et de nouveau mis en françois par L. Regnault	Marette, G.	Paris	1615	Regnault, L.

SUDOC116479671	Perry, John	État présent de la Grande Russie ou Moscovie, contenant l'histoire abrégée de la Moscovie...traduite de l'anglois de Jean Perry	Boudot, J.	Paris	1617	Hugony
6013060	Anon.	La découverte du style impudique des courtizannes de Normandie, envoyé pour estreines à celles de Paris. De l'invention d'une courtizanne angloise	Alexandre, N.	Paris	1618	
6012747	James I	Lettre du roy de Grande Bretagne à Messieurs les Estats généraux de Hollande [24 décembre 1617]	s.n.	s.l.	1618	
6002037	Bacon, Francis	La Sagesse mystérieuse des anciens, ombragée du voile des fables...par Messire François Bacon... de la traduction de J. Baudoin...	.Julliot, François	Paris	1619	Baudoin, Jean (1590?-1650)
6002092	Bacon, Francis	Les essays politiques et moraux de messire François Bacon grand chancelier d'Angleterre. Mis en nostre langue par J. Baudoin	.Julliot, François	Paris	1619	Baudoin, Jean (1590?-1650)
6015012	Hall, Joseph	Caracteres de vertus et de vices. Tirez de l'anglois. Dernière edition reveue, corrigé et augmentée	Perier, Jeremie	Paris	1619	Tourval, Jean Loiseau de (15.-1631).

6808411	James I	Meditation sur l'oraison dominicale. Traduite de l'anglois du serenissime roy de la Grand'Bretagne	Joallin, Jehan Antoine	Charenton	1620	
6812379	Anon.	La liberte rendue aux religieux, prestres, & autres catholiques anglois. Par le commandement du Roy d'Angleterre. En faveur de Sa Majesté tres-chrestienne.	Besongne, Jacques	Rouen	1621	
6009458	Anon.	Declaration presentee au Roy d'Angleterre (Jaques I); Par les Catholiques Anglois, sur les presentes affaires de son Royaume. Ensemble tout ce qui a esté ordonné par sa Matesté, sur icelle Déclaration	Le Blanc, Mathieu	Paris	1621	
6032004	Anon.	La liberte rendue aux religieux, prestres, & autres catholiques anglois [Texte imprimé]. Par le commandement du Roy d'Angleterre. En faveur de Sa Majesté tres-chrestienne.	Ramier, Pierre	Paris	1621	
6012217	Bacon, Francis	Essays politiques et moraux de messire François Bacon... mis en nostre langue par J. Baudoin...	.Julliot, François	Paris	1621	Baudoin, Jean (1590?-1650)

6024168	Canfield, Benet	Reigle de perfection, contenant un abrégé de toute la vie spirituelle réduite à ce seul point de la volonté de Dieu; augmentée, en ceste septiesme édition, de sa miraculeuse conversion et un sommaire discours de son heureuse vie et mort	Veuve Charles Chastellain	Paris	1621	Canfield, Benet / Benoît de Canfield (1562-1611)
6012812	James I	Les Censures prononcées par le sérénissime roy d'Angleterre contre les principaux poincts de la doctrine des ministres, extraites de la Méditation du dit seigneur sur l'oraison dominicale	Champenois, A.	Paris	1621	
6012813	James I	La Déclaration du sérénissime roy de la Grand'Bretagne, contenant sa résolution proposée à Sa Majesté catholique	Rocolet, P.	Paris	1621	
6024936	Anon.	Sommaire de la déclaration faite au Roy d'Angleterre par son Parlement inférieur de Londres. Par laquelle ils luy déduisent les causes de la ruine de sa Religion. Avec la proposition des remedes, et la responce du Roy d'Angleterre	s.n.	s.l.	1622	

6033356	Bacon, Francis	Les Essays politiques et moraux de messire François Bacon, ... mis en notre langue par J. Baudoin	Julliot, François	Paris	1622	Baudoin, Jean (1590? - 1650)
6002403	Barclay, John	Les amours de Poliarque et d'Argenis, mis en François	Buon, N.	Paris	1622	Marcassus, Pierre de (1584- 1664)
6024168	Canfield, Benet	Reigle de perfection, contenant un abrégé de toute la vie spirituelle réduite à ce seul point de la volonté de Dieu	Veuve Charles Chastellain	Paris	1622	Canfield, Benet / Benoit de Canfield (1562-1611)
6903166	James I	La Déclaration du roy d'Angleterre contre les rebelles du royaume de France [Londres, 24 déc. 1621]. Avec l'arrest de la cour de parlement de Londres [5 dec. 1621, signé Pechel].	Armand, Claude	Lyon	1622	
6013048	James I	La Déclaration du roy d'Angleterre contre les rebelles du royaume de France	Rocolet, P.	Paris	1622	
6032753	James I	La Déclaration du roy d'Angleterre contre les rebelles du royaume de France	Rocolet, P.	Paris	1622	

6027778	James I	Protestation et dernière résolution du roy d'Angleterre [Jacques Ier], protecteur et defenseur des églises réformées	s.n.	s.l.	1622	
6020316	Barclay, John	L'Argenis. Traduction nouvelle, enrichie de figures	Buon, N.	Paris	1623	Gibert, N.
6027689	Charles I	La Responce du Prince de Galles aux dernières propositions du Roy d'Espagne, sur le fait de son mariage, avec l'établissement de la liberté de conscience en Angleterre	s.n.	Paris	1623	
6019951	Bacon, Francis	Le Progrez et avancement aux sciences divines et humaines, composé en anglois... Et traduit en François par A. Maugars	Billaine, Pierre	Paris	1624	Maugars, André (1580?-1645?)
6026869	Bacon, Francis	Le Progrez et avancement aux sciences divines & humaines. Composé en anglois par Messire François Bacon... Et traduit en François par A. Maugars	Billaine, Pierre	Paris	1624	Maugars, André (1580?-1645?)
6002532	Barclay, John	L'oeil clairvoyant d'Euphormion dans les actions des hommes. Satire de nostre temps	s.n.	Paris	1624	Nau, M.

6033419	James I	Harangue prononcée par le sérénissime roy de la Grande Bretagne, à l'ouverture de ses Estats, tenus en la présente année 1624	s.n.	s.l.	1624	
6033108	James I	Harangue du roy d'Angleterre prononcée en son Parlement, le 19 ^e jour de février 1624, traduite de l'anglois	s.n.	s.l.	1624	
6033045	Sidney, Philip	L'Arcadie de la comtesse de Pembrok, composée par messire Philippe Sidney, chevalier anglois. Et mise en notre langue, par J. Baudoin	Du Bray, Toussaint	Paris	1624	
FRBNF45006123	Sidney, Philip	L'Arcadie de la comtesse de Pembrok ; premiere partie. Composée par messire Philippe Sidney, chevalier anglois. Et mise en notre langue par J. Baudoin	Du Bray, Toussaint	Paris	1624	Baudoin, Jean (1590?-1650)
FRBNF45006143	Sidney, Philip	L'Arcadie de la comtesse de Pembrok ; seconde partie. Composée par messire Philippe Sidney, chevalier anglois. Et mise en notre langue par J. Baudoin	Du Bray, Toussaint	Paris	1624	Baudoin, Jean (1590?-1650)

6025030	Anon.	Requete et supplication des catholiques anglois. Au roy d'Angleterre, leur souverain prince; pour la tollerance de la religion catholique, en son royaume. Translatée d'anglois en françois	Chevalier, Clément	Paris	1625	
6020915	Barclay, John	Le Portrait des esprits, mis en françois	Buon, N.	Paris	1625	Nanteuil De Boham
6018945	Barclay, John	Les Satyres d'Euphormion de Lusine, contenant la censure des actions de la plus grande partie des hommes en diverses charges et vacations, composées en langue latine par Jean Barclay et mises en françois par I.T.P.A.E.P.	Petit-Pas, J.	Paris	1625	I.T.P.A.E.P.
6018914	Barclay, John	Apologie d'Euphormion touchant ses satyres	s.n.	Paris	1625	
6020916	Barclay, John	Le Tableau des esprits, nouvellement traduit de latin en françois	Petit-Pas, J.	Paris	1625	
6002614	Barclay, John	Le Pourtrait des Esprits	Thiboust, Samuel	Paris	1625	

6020244	Charles I	Lettre de Charles I, roy de la Grand'Bretagne, au Roy, luy donnant advis de la mort du sérénissime roy son père	Martin, J.	Paris	1625	
6027722	Sidney, Philip	L'Arcadie de la comtesse de Pembrok., Ire partie... traduite en nostre langue par un gentil-homme françois	Fouët, Robert	Paris	1625	Chappelain, Geneviève ou Loiseau de Tourval, Jean (?)
6031908	Sidney, Philip	L'Arcadie de la comtesse de Pembrok, deuxiesme [-troisiesme] partie... traduite en nostre langue par... Genevieve Chappelain	Fouët, Robert	Paris	1625	Chappelain, Geneviève
Toulouse BM FA D14474	Sidney, Philip	L'Arcadie de la Comtesse de Pembrok. Composée par Messire Philippe Sidney, ... Traduite en nostre langue. Avec enrichissement de figures	Fouët, Robert	Paris	1625	Chappelain, Geneviève ou Baudoin, Jean (?)
SUDOC100390854	Sidney, Philip	L'Arcadie de la comtesse de Pembrok. / Traduction nouvelle. Troisième partie	Fouët, Robert	Paris	1625	Chappelain, Geneviève

6020098	Sidney, Philip	L'Arcadie de la Comtesse de Pembrok, troisiemes partie. Composee par messire Philippe Sidney, chevalier anglois. Et mise en notre langue par J. Baudoain	Du Bray, Toussaint	Paris	1625	Baudoain, Jean (1590?-1650)
6018813	Sidney, Philip	L'Arcadie de la Comtesse de Pembrok, traduite en nostre langue par un gentilhomme françois	Fouët, Robert	Paris	1625	Chappelain, Genevieve ou Loiseau de Tourval, Jean (?)
6019585	Barclay, John	L'Oeil clairvoyant d'Euphormion dans les actions des hommes et de son règne parmi les plus grands et signalés de la Cour, satire de nostre temps composé en latin et mis en nostre langage	Estoct, A	Paris	1626	Nau, M.
6019600	Bacon, Francis	Les Œuvres morales et politiques de messire François Bacon grand chancelier d'Angleterre De la version de J. Baudoain.	Rocolet, Pierre ; Targa, François	Paris	1626	Baudoain, Jean (1590?-1650)
6026786	Bacon, Francis	Histoire du règne de Henry VII, roi d'Angleterre, traduite de l'anglois	Rocolet, Pierre ; Targa, François	Paris	1627	Hotman, François (1524-1590)

SUDOC099826658	Drake, Francis	Le Voyage de l'illustre seigneur et chevalier François Drach, amiral d'Angleterre, à l'entour du monde, augmenté de la deuxième partie. [trad. de l'anglais, par F. de Louvencourt, sieur de Vauxcelles]	Gesselin, J.	Paris	1627	de Louvencourt, F.
6002879	Barclay, John	Histoire de Poliarque et d'Argenis	Thiboust, Samuel; Villery, Jacques	Paris	1628	Coeffeteau, Nicolas (1574-1623)
6815279	Bayly, Lewis	La pratique de piété	Berthelin, Jean	Rouen	1628	
6021851	Charles I	Response du roy de la Grande Bretagne à la lettre du duc de Savoye, envoyée de Turin en date du 6 de septembre, interceptée à Lyon	s.n.	Paris	1628	
6023811	Bacon, Roger	De l'admirable pouvoir et puissance de l'art et de nature, où est traité de la pierre philosophale, traduit en François	Hulpeau, Charles	Paris	1629	Girard, Jacques (d.1583)
6002936	Bacon, Roger	De l'admirable pouvoir et puissance de l'art & de nature, où est traicté de la pierre philosophale. Traduit en François par Jacques Girard de Tournus	Hulpeau, Charles	Paris	1629	Girard, Jacques (d.1583)

6002994	Bacon, Roger	De l'admirable pouvoir et puissance de l'art et de nature, ou est traicté de la pierre philosophale. Traduit en François par Jacques Girard, de Tournus	Billaine, Pierre	Paris	1629	Girard, Jacques (d.1583)
6020005	Bacon, Francis	Histoire naturelle... suivie de l'Atlas nouveau et traduite par Pierre Amboise, sieur de La Magdelaine.	De Sommaville, A.; Soubron, A.	Paris	1631	Amboise, Pierre (sieur de la Magdelaine)
6804142	Davis, John	Le Voyage de maistre Jean David, exelent pilote anglois, du cap de Lezart à Bantam, réduit par luy en tables.	Acher, Nicolas	Dieppe	1631	Le Telier, Jean
6023530	Bacon, Francis	Neuf Livres de la Dignité et de l'accroissement des sciences, traduits de latin en François	Dugast, Jacques	Paris	1632	Golefer, Gilbert de (15..?-16..)
6034884	Bacon, Francis	Neuf livres de la dignité et de l'accroissement des sciences, traduits de latin en François	Dugast, Jacques	Paris	1632	Golefer, Gilbert de (15..?-16..)
6034603	Bacon, Francis	Neuf livres de la Dignité et de l'accroissement des sciences	s.n.	Paris	1632	Golefer, Gilbert de (15..?-16..) (?)
6813017	Barclay, John	L'Argénis	Ouyn, Adrien	Rouen	1632	

6815272	Barclay, John	L'Argénis: De la traduction nouvelle de M.G.	Ouyn, Adrien	Rouen	1632	Marcassus, Pierre de (1584-1664)
1118638	Canfield, Benet	Reigle de perfection contenant un abrégé de toute la vie spirituelle reduite à ce seul point de la volonté de Dieu	Pinchon, Gerard	Douai	1632	Canfield, Benet / Benoit de Canfield (1562-1611)
FRBNF33581107	Anon.	Remonstrance et Déclaration des catholiques Anglois faite au Roy d'Angleterre à son Couronnement du Royaume d'Escosse... Pour obtenir de Sa Majesté la liberté de la Religion Catholique dans l'estendue de ses Royaumes. Traduit en Français, par le Reverend Pere Patrice Chenart, de l'Ordre de Saint Benoist	Metayer, P.	Paris	1633	
6035069	Bacon, Francis	Les Ceuves morales et politiques de messire François Bacon grand chancelier d'Angleterre De la version de J. Baudoïn	Rocolet, Pierre; Targa, François	Paris	1633	Baudoïn, Jean (1590?-1650)
6003477	Bacon, Roger	Le Miroir d'alquimie	Seveste, Charles	Paris	1633	Girard, Jacques (d.1583)

6003564	Barclay, John	L'Argénis: De la traduction nouvelle de M.G.	Griset, C.	Paris	1633	Marcassus, Pierre de (1584–1664)
6034518	Barclay, John	La Suite et continuation de l'Argénis	Veuve Buon	Paris	1633	
6034643	Canfield, Benet	Reigle de perfection, contenant un abrégé de toute la vie spirituelle réduite à ce seul point de la volonté de Dieu; augmentée, en ceste septiesme édition, de sa miraculeuse conversion et un sommaire discours de son heureuse vie et mort	Chastellain, Charles	Paris	1633	Canfield, Benet / Benoit de Canfield (1562–1611); Nantilly, Sieur de
GrenobleBMI	Bacon, Francis	Neuf livres de la dignité et de l'accroissement des sciences composez par Fr. Bacon, traduits de latin en françois par le sieur de Golefer	Dugast, Jacques	Paris	1634	Golefer, Gilbert de (15..?–16..) (?)
6033587	Bacon, Francis	Considérations politiques pour entreprendre la guerre contre l'Espagne, traduites de l'anglais	Cramoisy, S.	Paris	1634	

FRBNF30070505	Bayly, Lewis	La pratique de pieté, adressant le chrestien au chemin qu'il doit tenir pour plaire à Dieu [Texte imprimé]. Ecritte en anglois par M. Louys Bayle, docteur en theologie, ministre du saint evangile et chappelain de la majesté du roy de la Grand' Bretagne. Traduite en françois par Jean Vernuilh... sur la derniere edition. Septiesme edition françoise reveuë	Berthelin, Jean	Rouen	1635	Verneuil, Jean (1582-1647)
6003842	Smith, Richard	Bref Narré de ce qui s'est passé en suite du different meu entre l'Evesque de Chalcedoine delegué du Pape aux Royaumes d'Angleterre et d'Esosse, et les Jesuites Anglois.	s.n.	Paris	1635	
6030191	Bacon, Francis	Les Essays politiques et moraux, mis en notre langue	Rocolet, Pierre ; Targa, François	Paris	1636	Baudoin, Jean (1590?-1650)
6030535	Bacon, Francis	Les Essays politiques et moraux, mis en notre langue	Le Gras, H.	Paris	1637	Baudoin, Jean (1590?-1650)
6030534	Bacon, Francis	Les Essays politiques et moraux, mis en notre langue	Guierche, J.	Paris	1637	Baudoin, Jean (1590?-1650)

6030060	Bacon, Francis	Les Essays politiques et moraux, mis en notre langue	Bourdin, Nicolas ; Perrier, L.	Paris	1637	Baudoin, Jean (1590?-1650)
Nantes-BM67446	Bacon, Francis	Neuf livres de la dignité et de l'accroissement des sciences composez par François Bacon et traduits de latin en françois, par le sieur de Golefer	Dugast, Jacques	Paris	1637	Golefer, Gilbert de (15..?-16..)
Rouen-BM I-1495-1	Bacon, Francis	Les Oeuvres morales et politiques de François Bacon, de la version de Jean Baudoin	Courbé, Augustin	Paris	1637	Baudoin, Jean (1590?-1650)
6004139	Bacon, Francis	Les oeuvres morales et politiques de Mr François Bacon de la version de J. Baudoin	Quinet, Toussaint	Paris	1637	Baudoin, Jean (1590?-1650)
Versailles-BM F.A. in-8 A 32 b	Bacon, Francis	Les Oeuvres morales et politiques / de Messire François Bacon, ... ; de la version de J. Baudoin	Promé, Jean	Paris	1637	Baudoin, Jean (1590?-1650)
6035172	Bacon, Francis	Les Oeuvres morales et politiques de François Bacon...	s.n.	Paris	1637	Baudoin, Jean (1590?-1650)

6809721	Bayly, Lewis	La Pratique de piété, adressant le Chrestien au chemin qu'il doit tenir pour plaire à Dieu..., traduite en français par Jean Vernuilh...	Berthelin, Jean	Quevilly; Rouen	1637	Verneuil, Jean (1582-1647)
6028516	Laud, William	Harangue prononcée en la chambre de l'Estoille, le... 14 de juin de... 1637... touchant les prétendues innovations en l'Eglise, par Mgr l'archevesque de Canterbury [W. Laud]. Traduite d'anglois en françois	s.n.	s.l.	1637	
6030926	Barclay, John	L'Argenis, traduction nouvelle enrichie de quantité de figures	De la Coste, Nicolas; De la Coste, Jean	Paris	1638	Marcassus, Pierre de (1584-1664)
6004320	Bacon, Francis	Les Oeuures morales et politiques / de Messire François Bacon,... ; dans la version de I. Baudoin	Roger, J.	Paris	1639	Baudoin, Jean (1590?-1650)
SUDOC063467526	Davis, John	[Le voyage de maistre Jean David, exelent pilote anglois du Cap de Lezart à Bantam reduit par luy en tables par lesquelles on peut veoir toutes les variations par luy remarquées durant ledict voyage, traduict d'anglois, en françois par Jean Le Telier]	Acher, Nicolas	Dieppe	1639	Le Telier, Jean

6042079	Bacon, Francis	L'Artisan de la fortune, ensemble les Antithèses des choses, les Sophismes, et les Caractères de l'esprit, de nouveau traduits	Rocolet, P.	Paris	1640	Baudoin, Jean (1590?-1650)
6039814	Barclay, John	La satire d'Euphormion, composée par Jean Barclay et mise nouvellement en François (par Jean Béraut), avec les observations qui expliquent toutes les difficultez contenües en la première et seconde partie	Guignard, J.	Paris	1640	Béraut, Jean
6028787	Bacon, Francis	La Sagesse mystérieuse des anciens, ombragée du voile des fables. Par Mrs François Bacon, grand chancelier d'Angleterre. Nouvelle édition, revue, corrigée, & augmentée d'une preface de l'auteur, des Paraboles de Salomon, & de quelques observations morales. De la traduction de J. Baudoin.	Bobin, M.	Paris	1641	Baudoin, Jean (1590?-1650)
6040147	Howell, James	Dendrologie, ou la Forest de Dodonne	Courbé, Augustin	Paris	1641	Baudoin, Jean (1590?-1650)

6030658	Howell, James	Dendrologie, ou la Forest de Dodonne	Veuve J. Camusat	Paris	1641	Baudoin, Jean (1590?-1650)
6029975	Anon.	La Courageuse résolution d'une Dame Irlandoise, à la prise du Chasteau de Knoch par les Anglois	Veuve ?	Paris ; Orléans	1642	
Bourg-en-Bresse FA112807	Bacon, Francis	Neuf livres de la dignité et de l'accroissement des sciences, composez par François Bacon, baron de Verulam et vicomte de saint aubain. Et traduits de latin en François par le sieur de Golefer,...	s.n.	Paris	1642	Golefer, Gilbert de (15..?-16..)
6812937	Barclay, John	L'Argénis- traduction nouvelle	Berthelin, Jean	Rouen	1643	
SUDOC122194349	Bayly, Lewis	La pratique de pieté adressant le chrestien au chemin qu'il doit tenir pour plaire à Dieu. Escrite en anglois par M. Louys Bayle, ... Traduite en François par Jean Vernuilh, B. sur la derniere edition. Revuë & corrigée de nouveau	Mathé, François	Niort	1644	Verneuil, Jean (1582-1647)
SUDOC099993368	Goodman, Godfrey	Les Devoirs des créatures inférieures à l'homme, reconnoissant et loüant incessamment leur Créateur...	Huré, S.	Paris	1644	

6814127	Bayly, Lewis	La pratique de piété, adressant le chrestien au chemin qu'il doit tenir pour plaire à Dieu. Escrite en anglois par M. Louys Bayle... Traduite en François par Jean Vernuilh. Dixième edition française, reveuë & corrigée de nouveau	Berthelin, Jean	Rouen	1645	Verneuil, Jean (1582-1647)
6038389	Bacon, Francis	Les Aphorismes du droit, traduits du latin	s.n.	Paris	1646	Baudoin, Jean (1590?-1650)
SUDOC100169465	Lynde, Humphrey	La Voye seure, conduisant un chacun chrestien, par les tesmoignages et confessions ... Traduite de l'anglois de Messire Humfrey Lynde... par I. de La Montagne, sur la 6e éd. angl...	Vendosme, Louis	Charenton	1646	De la Montagne, J.
SUDOC077127080	Lynde, Humphrey	La Voye esgaree, faisant fourvoyer les esprits foibles et vacillans és dangereux sentiers d'erreur... par Messire Humfrey Lynde, chevalier anglois, et traduite en François par I. de La Montagne. - Seconde Edition. Reveuë & corrig	Vendosme, Louis	Charenton	1646	De la Montagne, J.
6036333	Bacon, Francis	Histoire de la vie et de la mort, fidèlement traduite	Loyson, G. ; Loyson, J.-B.	Paris	1647	Baudoin, Jean (1590?-1650)

Versailles-BM Rodouan A 377	Bacon, Francis	Les Aphorismes du droit, traduits du latin / de Messire François Bacon, ... ; par J. Baudouin	s.n., pou l'auteur	Paris	1647	Baudouin, Jean (1590?-1650)
6005801	Bacon, Francis	Les Aphorismes du droit traduits du latin de Fr. Bacon, grand chancelier d'Angleterre, par J. Baudouin	Veuve Jean le Bouc	Paris	1647	Baudouin, Jean (1590?-1650)
SUDOC079419801	Lynde, Humphrey	La Voye esgaree. Faisant fourvoyer les esprits foibles et vacillans és dangereux sentiers d'erreur... par Messire Humfrey Lynde, chevalier anglois. Et traduite en François par J. de la Montagne	Vendosme, Louis	Charenton	1647	De la Montagne, J.
SUDOC100169457	Lynde, Humphrey	La Voye seure, conduisant un chacun chrestien par les tesmoignages et confessions ... Traduite de l'anglois de Messire Humfrey Lynde... par J. de La Montagne, sur la 6e éd. angl...	Vendosme, Louis	Charenton	1647	De la Montagne, J.

6038295	Canfield, Benet	Reigle de perfection, contenant un abrégé de toute la vie spirituelle réduite à ce seul point de la volonté de Dieu; augmentée, en ceste septiesme édition, de sa miraculeuse conversion et un sommaire discours de son heureuse vie et mort	Chastellain, Charles	Paris	1648	Canfield, Benet / Benoit de Canfield (1562–1611); Nantilly, Sieur de
6005926	Hall, Joseph	Considérations fortuites	Courbé, Augustin	Paris	1648	Chevreau, Urbain (1613–1701)
6037425	Hall, Joseph	De la Tranquillité de l'esprit	Veuve N. Cercy	Paris	1648	Jaquemot, Théodore (157.?–167.?) (?)
6006004	Howell, James	Dendrologie, ou le Parler des arbres. Soubz l'ombre desquels il est discours, politiquement, des traverses d'estat les plus signalees, qui sont avenues en l'Europe depuis l'année 1600	s.n.	Paris	1648	de St Sermin, Nicolas

6007567	Anon.	Lettre des milords d'Angleterre à leur nouveau roy, cy-devant Prince de Galles, à présent dans la ville de Bredan en Holande, et le desaveu de l'exécrable meurtre commis en la personne du feu roy son père. Traduit d'anglois en françois. (Londres, 12 février 1649.)	Sassier, G.	Paris	1649	
6801193	Anon.	Recit veritable de ce qui s'est fait au procès du roi de la grand'Bretagne, son arrét et la manière de son exécution avec la harangue faite par ladite Majesté sur l'échafaud, traduit d'anglais en françois par J. Ango, interprète de ladite langue.	De la Court, Guillaume	Bordeaux	1649	Ango, J.
6811636	Anon.	Le Mercure anglois	Hollant, J.	Paris	1649	Ango, J.
SUDOC100208517	Anon.	Le Procès de l'adjournement personnel, l'interrogatoire et l'arrest de mort du Roy d'Angleterre, avec le procédé dont il a été mis à mort et la harangue qu'il fit sur l'échaffaut... fidèlement traduit de l'anglois par le Sieur de Marsys	Preuveray, François	Paris	1649	Marsys, Charles de

FRBNF34009210	Anon.	Le Procès, l'adjournement personnel, l'interrogatoire et l'arrest de mort du roy d'Angleterre, avec le procédé dont il a esté mis à mort et la harangue qu'il fit sur l'échaffaut selon le rapport de plusieurs gentilshommes anglois qui y assistèrent... traduit de l'anglois par le sieur de Marsys	Preuveray, François	Paris	1649	Marsys, Charles de
6007212	Anon.	Le Mercure anglois ou recueil succinct des affaires d'Angleterre. Traduit par J. Ango, interprete des langues angloise et escossoise.	s.n.	Paris	1649	Ango, J.
FRBNF35942970	Anon.	Recit veritable de tout ce qui s'est fait au procez du roy de la Grand'Bretagne: son arrest, & la maniere de son execution. Avec la harangue faite par Sadite Majesté sur l'eschaffaut. Traduit d'anglois en françois par J. Ango	s.n.	s.l.	1649	Ango, J.

6803593	Anon.	Recit veritable de tout ce que s'est fait au procez du Roy de la Grand Bretagne: son arrest, et la maniere de son execution. Avec la Harangue faite par sadite Majesté sur l'eschaffaut. Traduit d'anglois en françois, par I. Ango interprete de ladite langue.	s.n.	Limoges	1649	Ango, J.
FRBNF30021157	Anon.	Relation generale et veritable de tout ce qui c'est [sic] fait au procez du roy de la Grand'Bretagne. Son arrest, et la maniere de son execution. Avec la harangue faite par Sadite Majesté sur l'eschaffaut. Traduit l'anglois en françois, par J. Ango... sur l'imprimé à Londres, par Francois Coles	s.n.	s.l.	1649	Ango, J.
FRBNF34008398	Anon.	Lettre d'un prince anglois envoyée à la reyne d'Angleterre sur les affaires présentes du royaume, pour l'attentat commis en la personne de son mary. Traduite par le Sr du Pelletier	Veuve A. Musnier	Paris	1649	Du Pelletier, Pierre (16..-1680?)

6007433	Bacon, Francis	Histoire des vents, où il est traité de leurs causes et de leurs effets / [Livre] / Francis Bacon Lord Verulam, Vicomte de Saint Albans; trad. par J. Baudoin	Besongne, Cardin	Paris	1649	Baudoin, Jean (1590?-1650)
6007168	Bacon, Francis	Les aphorismes du droit traictant des loix en general, du devoir du juge, des requestes et des supplians, de l'expedition des affaires et du conseil, traduits du latin de Messire François Bacon,... par J. Baudoin	Loysin, Jean-Baptiste	Paris	1649	Baudoin, Jean (1590?-1650)
6811139	Charles I	Le Portrait du roy de la Grand' Bretagne, fait de sa propre main durant sa solitude et ses souffrances. - Seconde éd. corrigée, & augmentée de plusieurs pièces de la façon de sa Majesté	Berthelin, Jean	Rouen	1649	Cailloué, Denys (16.?-16..); Porrée, Jonas (1619-....)
6007581	Charles I	Les Memoires du Roy d'Angleterre escrits de sa propre main dans sa prison. Traduits fidellement de l'anglois en nostre langue, par le sieur de Marsys	Preuveray, François	Paris	1649	Marsys, Charles de

6007608	Charles I	Les Mémoires du feu roy de la Grand'Bretagne Charles premier, escrits de sa propre main dans sa prison ou il est monstré que le livre intitulé : Portrait du roy de la Grand'Bretagne est un livre aposté et diffamatoire, traduits de l'anglois en nostre langue, par le sieur de Marsys	Preuveray, François	Paris	1649	Marsys, Charles de
6037212	Charles I	Le Portrait du roy de la Grand'Bretagne durant sa solitude et ses souffrances	Vendôme, E.	Paris	1649	Cailloué, Denys (16.?-16.); Porrée, Jonas (1619-....)
FRBNF36792693	Anon.	Apologie et justification des dernières procédures du noble et généreux seigneur milord Windsor avec le sieur Jean Griffith gentilhomme anglois, occasionné par les vains et faux rapports du dit Jean Griffith. La dicte défense entreprise par un certain serviteur du dit seigneur Windsor qui luy est incognu	s.n.	s.l.	1650	

6008781	Bacon, Francis	Histoire des vents: ou il est traité de leurs causes, et de leurs effets; fidèlement traduite	Besongne, Cardin	Paris	1650	Baudoin, Jean (1590?-1650)
6008984	Barclay, John	L'oeil clairvoyant d'Euphormion dans les actions des hommes et de son regne parmy les plus grands et signalés de la cour : satire de nostre temps / composé en latin par Jean Barclay ; et mis en nostre langage par M. Nau	s.n.	Paris	1650	Nau, M.