Revisiting Andalusian History: Sociocultural Influences on the (Re)translation of Early Arab Narratives

YOMNA ALY *
College of Language and Communication
Arab Academy for Science, Technology and Maritime Transport, Alexandria, Egypt
yomna_aly@aast.edu

RIHAM DEBIAN
Institute of Applied Linguistics and Translation
Faculty of Arts, Alexandria University, Alexandria, Egypt

ABEER M. REFKY M. SEDDEEK
College of Language and Communication
Arab Academy for Science, Technology and Maritime Transport, Alexandria, Egypt

ABSTRACT

This paper explores the Retranslation Hypothesis as a sociocultural activity. It investigates how the act of retranslation can be motivated by multiple sociocultural factors through analysing the two English translations of the Arabic historical chronicle Tarikh Iftitah al-Andalus by Ibn al-Qutiya from a sociocultural perspective. Using Martin and White's Appraisal Theory (2005), the present study scrutinises the textual constituents of the two English translations to highlight how evaluative positions are rendered differently in the two English target texts, in addition to discerning the possible sociocultural factors influencing the retranslation process. The results reveal that the English retranslation (target text 2) has entailed several alterations on the textual level when dealing with representations of early Arab Muslims in the Iberian Peninsula through creating significant shifts in appraisal, which have resulted in either weakening or intensifying the original evaluative position in order to provide a representation that would align with the sociocultural expectations of the target audience.

Keywords: Retranslation; Appraisal theory; Ibn al-Qutiya; al-Andalus; Sociocultural factors

INTRODUCTION

Retranslation is known "as a product denoted a second or later translation of a single source text into the same target language" (Koskinen & Paloposki, 2010, p. 294). Through highlighting the differences between first translations and retranslations, Bensimon (1990) describes first translations as "naturalisations of the foreign works" as they rather serve as introductions to the foreign culture in order to ensure that the translated work is well received in the target culture (Koskinen & Paloposki, 2004, p. 27). Accordingly, retranslations would mark a return to the norms and culture of the foreign work as first translations are rather an "incomplete act" that can only be developed through the act of later translations (Bensimon, 1990, p. 57). Tahir-Gürçağlar (2009) offers a more general definition, describing retranslations as "the act of translating a work that has previously been translated into the same language, or the result of such an act, i.e., the retranslated text itself" (p. 233). In fact, many scholars agree that the Retranslation Hypothesis may sound a plausible assumption in one way because if a source text is foreign in the target culture, a more domesticated translation is expected (target text 1), whereas subsequent translations would rather

become foreignised as they have benefited from the increased familiarity with the source culture (Koskinen & Paloposki, 2004).

Since the phenomenon of translation is guided by the cultural aspect involving influential factors such as power, dominance, religion and economics as well as the social level, which encompasses the agents involved in the translation process that usually act in accordance with their cultural systems and ideologies, a framework mediating the "cultural differences and exploring the forms of action that belong to the translation process" is necessitated for investigating the sociocultural aspect of Translation Studies (Wolf, 2007, p. 3). In modern Translation Studies, it seems that investigating the target text's faithfulness to the original text is no longer the main concern as focus has shifted towards the social, cultural, communicative and ideological practices involved in the translation process (El-dali, 2022). According to Pym (2006), a sociocultural approach towards Translation Studies shifts the focus away from texts to translators, or more generally to *mediators*, dealing with questions such as "who is doing the mediating, for whom, within what networks, and with what social effects" (p. 3). Hermans (1996) also states that the process of translation should be regarded as a "complex transaction taking place in a communicative, sociocultural context" (p. 26).

Many studies and research on the retranslation phenomenon have attempted to explore the possible motives underlying this practice. One of these motives is the dynamic social context as well as the development of translation norms (Brownlie, 2006). Moreover, Kujamäki (2001) highlights that the need for retranslation could be attributed to ideological and political factors. Apart from the translator, Song (2012) pinpoints the involvement of various agents in the retranslation process, such as critics, editors, publishers, etc, in addition to the various political and economic motivations or intentions that are capable of influencing the "social demands and the reception of retranslations" (p. 177). Over time, the sociopolitical and cultural norms of a region naturally evolve, leading to shifts in its fundamental values (Cardoso, 2021). Moreover, the "target norm" is constantly changing, and thus reflecting a continually changing target culture (Mathijssen, 2007, p. 17). Hence, it is necessary to examine the concept of retranslation from a sociological perspective, as it considers the sociological nature of retranslation through analysing the circumstances surrounding the production of a retranslated text, in addition to the sociocultural and political purposes that a retranslated text would aim to fulfil in the target culture (Song, 2012). Furthermore, he stresses the importance of the sociocultural approach since it situates the act of retranslation not in a simple linguistic framework for assessing errors via intertextual comparisons, but rather puts it "in a more complex and dynamic social milieu where the act can be viewed as a social practice" (Song, 2012, p. 177). Hence, approaching the phenomenon of retranslation within the parameters of historical texts from a sociocultural perspective may help in understanding the nature and motives underlying this practice.

Investigating the phenomenon of retranslation lies in its ability to shed light on the pivotal role of the cultural and social aspects in Translation Studies. Despite the limitation of data supporting the Retranslation Hypothesis, the central issue in most studies of retranslation is centred on the distinction between first translations and later (re)translations, regardless of the retranslation type (Zulkipli & Haroon, 2023). Koskinen and Paloposki (2010) note that the concept of retranslation is rarely examined outside literary genres, where most of the retranslation studies are dedicated to the products of literary translation.

Hence, this study addresses the problem that, although there has been a growing interest in translation studies within the last two decades, studies on the translation of historical texts and the way they are rendered from one language to another rarely exist (Hannoum, 2003). When translating historical texts, the role of translation is not only bound to the process of rendering a foreign text, with a different cultural situation within different historical moments, but it is also a process where "canons of accuracy are articulated and applied in the domestic culture" (Venuti, 1998, p. 81). Given this gap and owing to the significance of historical texts, the present study aims to investigate the validity of the Retranslation Hypothesis with emphasis on the importance of the sociocultural conditions surrounding the retranslation process, in addition to exploring whether first translations are actually distanced from the ST and whether subsequent translations are much closer to the source text.

Investigating the retranslations of non-literary texts in the light of the surrounding sociocultural conditions, which have probably influenced the reproduction process in the target culture, can provide insights into the various sociocultural motives that are involved in the retranslation process in order to ensure the positive reception of the target audience. Thus, the present study seeks to incorporate a sociocultural dimension to the analysis of the Arabic chronicle *Tarikh Iftitah al-Andalus* by Ibn al-Qutiya and its two English translations while adhering to the appraisal theory for examining the textual constituents. In doing so, the study at hand is guided by the following two research questions:

1. To what extent is the retranslation different from the first translation as far as the textual elements are concerned?
2. How did the textual elements of the two English translations manage to provide a sociocultural interpretation of the translators' influence?

PREVIOUS STUDIES ON ANDALUSIAN HISTORY DISCOURSE

Investigating Andalusian historiography is of great necessity to uncover the various aspects of life in this civilisation during that epoch. Among the earliest historiographies is the one dealing with Andalusian history and the Arab-Islamic civilisation in the Iberian Peninsula. The history of the Islamic conquest of Iberia may seem at first sight a "straightforward" one (Clarke, 2021, p. 137). According to Arabic anecdotes, the conquest was initiated by a single battle in 711 AD with the Islamic army overthrowing the Visigothic ruling rapidly so that the Iberian Peninsula ultimately came under the Umayyad Caliphate's rule (Clarke, 2021). Nevertheless, the narrative of the Islamic conquest and how life was under the Islamic rule in Andalusia has been a matter of debate among scholars from different parts of the world (Mata & Epalza, 2007). In fact, scholars hold different views regarding the conquest of Iberia, questioning whether the Islamic military conquest was sudden and violent or instead peaceful and gradual. Furthermore, some even challenge the notion of a tolerant Islamic rule by employing the concept of "myth of al-Andalus" to refer to the romanticised view of Iberia, under Arab-Islamic rule, as a place of cultural and religious harmony where Muslims, Christians and Jews coexisted peacefully and made contributions to various fields (Mata & Epalza, 2007, p. 270).

On the other hand, Fernàndez-Morera (2016) demystifies the widespread belief that Iberia was a peaceful place of tolerance among three different cultures and religions under the "benevolent supervision of enlightened Muslim rulers" (p. 2). He notes that some scholars, refusing to call it a "conquest", argue that the Islamic takeover occurred through "peaceful pacts" and consider it a "migratory wave," in contrast to others who contend it was carried out by "force" (Fernàndez-Morera, 2016, p. 2). In fact, neither perspective is entirely correct, as non-Muslim leaders considered it beneficial to accept the peace offered behind these pacts and become "dhimmis" (i.e. non-Muslims living in a lower status on Islamic territories), believing that there was always an implied threat of aggression behind the rejection of those pacts (Fernàndez-Morera, 2016, p. 2). Moreover, Clarke (2021) highlights that these scholars maintain that many of the earliest written sources documenting the conquest were written several decades after the events and were likely influenced by the political and religious developments of that time. Thus, given the complexity of the Arab-Islamic conquest of Iberia, scholars hold multiple and often conflicting views on how these events unfolded.

MATERIALS AND METHODS

The data used in this study are represented by the Arabic chronicle entitled *Tarikh Iftitah al-Andalus* (367AH/ 977AD), tackling the narrative of the Islamic conquest of the Iberian Peninsula (i.e. Spain and Portugal now) and the Arab-Islamic civilisation in Spain (711- 1492 AH), and its two English counterparts. It is considered one of the most important and oldest Arab sources for exploring the Arab-Islamic conquest of the Iberian Peninsula. The chronicle, which is probably collected posthumously, documents the first 250 years of the Islamic rule in Iberia. It also denotes the various comments and opinions raised by Arab historians and orientalists, in addition to highlighting their differences in terms of accuracy and judgment. It provides a clear picture of the Islamic ruling era in Spain, which was considered an era of great renaissance and witnessed the prosperity of various aspects of life. Despite the great influence imparted by the Islamic golden age on European civilisation, there are many studies that hold conflicting interpretations of the Islamic conquest, as previously highlighted. The chronicle can be divided into two main themes: the first represents folktales, which probably do not possess any historical significance, and the second theme is centred on the role of Ibn al-Quitya's ancestors in the Islamic conquest (James, 2009). Furthermore, the version under study dates back to 1989, as the original manuscript is only available at the Bibliothèque Nationale de France. Moreover, the book's version (1989) is edited by Ibrahim al-Abyari and published by Dar Al-kitab Al-Masry and Dar Al-kitab Al-Lubnani publishing houses.

As regards the two English target texts, the first English target text is produced by Nichols (1975) as a part of a doctoral dissertation submitted to the Department of Romance Languages at the University of North Carolina. The Arabic source text employed in the translation process is a version edited by Abd Allah Anis at-Tabba in Beirut in 1957. The translation of the chronicle is preceded by an introductory study which comprises a brief analysis of the early Andalusian historiography and how the social and political conditions influenced the writings of historians at that period of time. Nichols (1975) also draws upon some of the oldest Arab sources to provide a thorough biography of Ibn al-Qutiya and some of his mentors, whose names were mentioned in the chronicle. Furthermore, the English translation of the chronicle is 261 pages split into 45

chapters, in which the English translation is alternately positioned; every page of the Arabic source text is followed by the corresponding English translation.

The second English target text is David James' *Early Islamic Spain: The History of Ibn al-Qutiya* (2009). Unlike its counterpart, this book commences with the acknowledgements, a list of maps and illustrations from the unique manuscript in Paris and an explanatory note. Moreover, the translation of the chronicle is preceded by a lengthy introduction providing information about Ibn al-Qutiya as a historian, the original Arabic Manuscript and various editions of the text and its translations into several languages. As regards the translated text, it falls into ten chapters (a total of 94 pages).

Based on the corpus outlined above, this study analyses the Retranslation Hypothesis by comparing the first English target text (1975) to the second (2009) through a sociocultural lens. This analysis seeks to demonstrate how retranslation could be driven by sociocultural motives to meet Western readers' expectations. To this end, appraisal theory is applied to examine the textual elements of the selected translations by focusing on the evaluative language employed in the target texts. The study follows a qualitative comparative approach by conducting an analysis of the translations of the selected extracts, then contrasting them to identify possible shifts that reflect sociocultural influences.

THEORETICAL FRAMEWORK

In order to address the research questions articulated above, the appraisal theory proposed by Martin and White (2005) serves as the theoretical framework for this analysis. The appraisal theory is a textually-based framework originating from Halliday's Systemic Functional Language Model (SFL). This framework is particularly focused on the interpersonal meaning through "providing techniques for the systemic analysis of evaluation and stance as they operate in whole texts" (White, 2011, p. 14). Furthermore, it is a framework designed for analysing a range of resources or choices that writers or speakers make in order to convey particular feelings, attitudes, produce judgements and evaluations with a certain degree of strength or force within a particular communicative situation.

From a systemic functional viewpoint, language is designed to fulfill three major functions or metafunctions in every act of communication; the ideational metafunction is concerned with the ability to present actual, real events, actions; namely what is happening such as who is doing what to whom, where, when, why and how etc . . . ; the interpersonal metafunction entails the social relations established between the participants of the action represented; and the textual metafunction which indicates the ability to represent the aforementioned factors, that is the surrounding events, actions and participants, as real "message entities" that are central to their environment (Kress, 2009, p. 59). In a communicative situation, the interpersonal meaning inevitably involves the use of language to express the opinions of the participants. In fact, an interpersonal meaning typically involves conveying the "power or solidarity", "extent of intimacy", "level of familiarity" and "attitudes and judgements" between participants within a particular interaction (Eggins, 2004, p. 184). Within the field of interpersonal meaning, several concepts have emerged to describe the various degrees through which the interpersonal meaning may vary. One of the most prominent terms is *evaluation* or *appraisal*.

The appraisal model is divided into three main semantic aspects, which are mutually intertwined: *attitude*, *engagement* and *graduation*. This model is intended to deal with lexico-grammatical forms as a means of evaluating meanings. The three major appraisal resources are discussed in detail in the following subsections.

ATTITUDE

The attitudinal resource is mainly concerned with those texts or utterances indicating three semantic areas, that are emotions, ethics and aesthetics, which can be regarded either as positive or negative reactions or attitudes (Martin & White, 2005). Moreover, attitudinal values can be activated within the text either in a direct or an implied form; however, it would require the audience/ readers to decipher these terms and interpret their intended meanings according to the "value system they bring to the text" (White, 2011, p. 17). Attitudinal meanings are subdivided into three categories: affect, judgement, and appreciation, which are thoroughly explained in the following lines.

AFFECT

The aspect of affect is concerned with resources accounting for positive or negative emotional responses. The resources of affect can be expressed through three sub-systems: verbs of emotion (mental processes) such as to love/to hate, to frighten/to reassure, to interest/to bore; adverbs (typically circumstances of manner) such as happily/sadly; adjectives of emotion happy/sad, worried/confident, angry/pleased, keen/uninterested; nominalisation joy/despair, confidence/insecurity (Martin & White, 2005).

JUDGEMENT

The semantic resource of *judgment* accounts for reactions or attitudes towards the behaviour of others. That is, whether the behaviour of human actors is socially accepted or not based on a specific system of social norms within a particular culture (Martin & White, 2005). In fact, these expressions of judgement are capable of inducing "judgemental responses" within the culture or society based upon the target readers' cultural, social or even ideological backgrounds (Martin & White, 2005). Accordingly, different behaviours may be labelled differently based on the set of social values which each evaluator subsumes. Values of judgement can be realised through nominals (such as a cheat, a liar and a hero), verbs (such as to triumph, to cheat, and to sin) or adverbials (such as fairly, virtuously and honestly) (Martin & White, 2005). *Judgement* is divided into two categories: social sanction and social esteem; the former involves behaviours that are morally or legally regulated by a set of rules or regulations coded within the culture, whereas the latter includes evaluations according to which the person judged is either lowered or raised in the esteem of their community. Martin and White (2005) further subdivide judgements of sanction into two sub-types: veracity, which questions the truth (how honest someone is), and propriety, which questions ethics (how moral someone is). Also, judgements of esteem are further subdivided into normality (how unusual someone's behaviour is), capacity (how capable someone is) and tenacity (how dependable someone is). The third and last semantic area under the category of *attitude* is *appreciation*.

APPRECIATION

The attitudinal resource of *appreciation* considers the attitudes or assessments towards the value of things and natural phenomena by referring to their aesthetic characteristics (Martin & White, 2005). One way of differentiating between the judgment and appreciation resources is to evaluate them according to the "uncommon sense worlds of shared community values" rather than assessing them from the perspective of our own everyday common sense (Martin & White, 2005, p. 45). The following main sub-category of the appraisal model is *graduation*.

GRADUATION

Through employing the *graduation* resources, writers/ speakers can control the strength of their evaluations (Martin & White, 2005). Graduation can differ in focus and force, where the former is based on "prototypicality (e.g. a true gentleman, an apology of sorts)" and how the boundaries of categories are established, and the latter depends on "intensity (e.g. extremely unwise, great pleasure, increasingly distant)" (Munday, 2012, p. 33). In fact, these parameters are capable of softening or sharpening and/ or scaling up or down the amount as well as the intensity of evaluation. Clearly, the necessity of the graduation resource as an integral part of the appraisal framework lies in its ability to reflect the degree to which writers/ speakers can represent themselves as agreeing or disagreeing with the proposed position or viewpoint presented in the text, and accordingly "locate themselves with respect to the communities of shared value and belief associated with those positions" (Martin & White, 2005, p. 94). The final subsection is dedicated to discussing the final constituent of the appraisal framework, namely *engagement*.

ENGAGEMENT

Engagement accounts for the way writers/speakers position themselves inside the context whilst taking into consideration "the value positions being referenced [in] the text and with respect to those they address" (Martin & White, 2005, p. 92). In other words, not only does the engagement resource refer to the position adopted by the writer or text producer, but also refers to the stance authorised by the producer to the receivers (Munday, 2012). Martin and White (2005) classify utterances into *monoglossic* and *heteroglossic*. *Monoglossic* terms are those terms that do not refer to any points of view except that of the writer (namely, constricting other positions), for instance, reporting verbs such as show, demonstrate and many others (Martin & White, 2005). As regards *heteroglossic* resources, they usually account for those utterances that explicitly draw upon other external voices or viewpoints other than the writer's (Martin & White, 2005), for example, reporting verbs such as claim, modals and modal particles such as should, almost and nearby are considered as *heteroglossic* (Munday, 2012).

Hence, it can be noted that the appraisal theory does not limit itself to any linguistic constraints since it rather focuses on the functions of expressions of stance and evaluation in context. Moreover, Martin and White (2005) confirm that their appraisal model examines "meanings in context and towards rhetorical effects rather than towards grammatical forms" (94). In fact, Bednarek (2006) regards the appraisal theory as "the only systematic, detailed and elaborate framework of evaluative language" (p. 32).

DISCUSSION

This section is set to examine the concept of variation in evaluation or appraisal across the two English translations of the same Arabic source text, as well as discuss the translator's subjectivity, which it may entail. Moreover, it centres on highlighting shifts or variations in the degree of evaluation through examining the *attitudinal* meaning and the graduation system in general and the value of *judgement* in particular, of each of the selected lexical items in the source text, in addition to analysing how those attitudinal expressions are reconveyed in the two English counterparts. For this aim, this section presents ten extracts from the Arabic ST accompanied by their two English counterparts. The expressions selected for analysis are also marked in italics in order to be easily identified within the extract. Furthermore, the Arabic source text, the first English target text by Nichols (1975) and the second English target text by James (2009) are referred to as ST, TT1 and TT2, respectively.

Once an evaluative lexical item is identified, the analysis of each extract would focus on the construal of the evaluative meaning in the ST and then examine how they are rendered in the corresponding TTs in light of the sociocultural context in which these English target texts are situated. In this section, the analysis of shifts or variations in evaluation is divided into two categories based on the shifts identified in the English translations: one in which the evaluative position is intensified and another in which the evaluative position is weakened.

EVALUATION INTENSIFIED

This type involves intensifying the attitudinal evaluation in which one or more expressions in the original text are granted more weight when rendered in the English retranslation. This accentuation is deemed to have an impact on the reception of Western target readers. Furthermore, this kind of shift typically entails either the addition of some lexical items or expressions which do not originally exist in the ST or the replacement of an evaluative element by another that carries a stronger attitudinal meaning. All of which are believed to be an outcome of the translator's deliberate choice.

EXTRACT 1

ST: فلما صار المُلك إلى لذريق حَمَل التاج [...] ثم فتح البيت و التابوت بعد أن نهته النصرانية عن فتحه [...] وفي أسفل العيدان مكتوب إذا فُتح هذا البيت وأُخرجت هذه الصور *دخل* الأندلس قومُ في صورهم *فغَلبوا عليها*.

(Al-Abyari, 1989, p. 33)

TT1: When it fell to Roderick to govern, he donned the crown […]. Then he opened the building after the Christians forbade him to do so […]. On the lower part of the wood was written, "when this building is opened and these pictures are taken out, there will ***enter*** al-Andalus a people in their image and they will ***triumph*** over i.

(Nichols, 1975, p. 15)

TT2: When Lūdharīq became king, he took the crown and placed it on his head […] Then he opened the temple and the ark […] which was something not approved of by Christianity. On the wooden base was written: If this temple is opened and these pictures taken out, then al-Andalus will be ***invaded*** by the people shown in the pictures and ***conquered*** by them!

(James, 2009, p. 51)

It is clear that appraisal is accentuated as a result of replacing an evaluative element with another that conveys a stronger and rather different attitudinal meaning. In the above extract, an appraisal is achieved in the original Arabic text through the attitudinal verbs دخل (*dakhal,* "enter") and غلبوا عليها (*ghalabo alayha,* "dominate it") to indicate a positive judgement (+propriety) of the Islamic people. In the English translations, it can be noted that the original evaluative position is mostly retained in TT1, in which TT1 rendered the Arabic verbs as *enter* and *triumph over it*, respectively, to result in a similar attitudinal meaning of positive judgment (propriety) of the Islamic conquest and victory over the Visigothic king. Nevertheless, the degree of this judgement has been intensified and granted more weight in TT2, which is reflected in TT2's usage of value-laden verbs such as *invaded* and *conquered* to further scale up the attitudinal meaning of negative judgement (-propriety), questioning the Arab Muslims' right to conquer al-Andalus. Hence, such a replacement has resulted in an intensified reinterpretation of the evaluative position in TT2, which may align with the Western readers' sociocultural perception of the Islamic conquest that took place at that time.

EXTRACT 2

ST: و توجَه موسى بن نصير، ومعه من *أبناء الملوك العجم* أربعمائة، على رؤوسهم تيجان الذهب، وفي أوساطهِم مناطق الذهب، فلما قرب من الشام اعتلَ الوليدُ العلّة التي منها مات.

(p. 36)

TT1: Mūsa ibn Nusair set out accompanied by four hundred sons of *native princes* who wore upon their heads crowns of gold and golden belts around their waists. When they were approaching Syria, al-Walīd fell ill with the malady from which he was to die.

(p. 21)

TT2: Then Mūsā set off for Syria, accompanied by four hundred *Christian prisoners of noble birth* wearing golden crowns and belts. But as he grew near to Damascus, the Caliph al-Walīd went down with the illness from which he subsequently died.

(p. 53)

Extract 2 exemplifies a shift in the evaluative expression as a result of the replacement of the original attitudinal expression by a resource that adds more weight to the evaluative position. It can be noted that there are significant variations in the two English translations of the Arabic adjective العجم (*alajam,* "foreign"). In Arabic, the adjective أعجمي (*ajamei*) refers to those who are foreigners or belong to non-Arab origins.

Through comparing TT1 to TT2, it can be deduced that TT1 has been able to render the attitudinal expression of judgement (normality) into English as *native speakers* to convey a similar meaning or effect. Nonetheless, this evaluative resource has been reinterpreted differently in TT2 through the addition of the evaluative adjectives *Christian* and *noble* to render a more positive judgement (normality) of non-Arabs who lived in the Iberian Peninsula before the Islamic conquest. Hence, the variation traced in the rendition of this extract reflects how the linguistic choices can sometimes be a reflection of the translator's sociocultural thoughts.

EXTRACT 3

ST: [...] فنزل عليه بقَرية طُرش، فبعث أبو عثمان في صهره عبد الله بن خالد، فتكلم معه فيما جاء به بدر، وكان يوسف الفهْري على الخروج إلى *دار الحرب غازياً*

(pp. 44-45)

TT1: [Badr] came upon him in the village of Torrox. Abu 'Utmān sent for his son-in-law 'Abd Allah ibn Hālid and talked with him about the matter with which Badr was commissioned. As Yūsuf al-Fihrī was about to go out to *enemy territory* on *a military expedition.*

(p. 49)

TT2: [Badr] sought his advice at the village of *Turrush* [Torrox] where he lived. Abū ʿUthmān sent for his son-in-law ʿAbdallāh ibn Khālid and talked to him about Badr's message. Now, at that time, Yūsuf al-Fihrī was about to *launch an attack* against the *Christians of the North*.

(p. 67)

This extract represents an attitudinal value of positive judgment that is realised through the expressions غازياً (*ghazeyan*, "warrior") and دار الحرب (*dar el-harb*, "land of the war") in the original Arabic text to signify courage and bravery in the early Arab culture. It can be noted that in TT1, the translator has largely retained the original evaluative meaning through opting for a literal translation, which is reflected in his choice of a nearly equivalent expression as *military expedition* and a generic term as *enemy territory*. In contrast to TT1, TT2 has sought to alter the attitudinal value of positive judgement (+ propriety) to become a negative one (-propriety) through the addition of an expression of negative judgement, such as *launching an attack* and the specific term *Christians of the North*, which do not originally exist in the Arabic ST. Accordingly, the original value of positive judgment is reproduced negatively in TT2, which is more likely to have a negative impact on Western readers' reception of Arab Muslims at that time. In fact, TT2's representation does not convey the same original meaning perceived by the ST or TT1 readers.

EXTRACT 4

ST: فأدخله الحكم على نفسه، [...] فقال له: والله يا مولايَ، إني لأكره "وكان جُدير، جدّ بني جُدير، بواباً على باب السُدة [...]، لك ولنفسي أن أكون غدا أنا وأنت في *زاوية من زوايا جهَنم* تهرُ إلي وأهرَ إليك، لا تنفعني ولاأنفعك... فانتهزه *وعزم عليه* في إنفاذ ذلك، فلم يُجبه، فأمر بإخراجه وإدخال ابن نادر البواب صاحبه فَنَفَّذ ذلك على يديه."

(pp. 72-73)

TT1: Ğudair, ancestor of the Banū Ğudair, was a gatekeeper of the Gate of as-Sudda [...]. Al-Ḥakam summoned him [...] Ğudair cried, "By Heaven! My lord, I would hate for you and me to find ourselves tomorrow in *one of the corners of Hell* groaning to one another, in which case you could not help me nor I you!" The Emir *pressed him severely* to carry out the command, but Ğudair refused. Al-Ḥakam ordered him to leave and summoned his companion Ibn Nādir, the gatekeeper, who carried out the command.

(p. 123)

TT2: Judayr [Ḥudayr], ancestor of the *Banū Hudayr*, was a gatekeeper (*bawwāb*) at the *Bāb al-sudda* [...]. Al-Ḥakam summoned him to his presence [...] Ḥudayr replied,' Truly My Lord, I would hate for us to be one day in *one of the Halls of Heaven*, you whining to me, and I to you over what we have done! That would benefit neither you nor me.' But al-Ḥakam *abused* him and *insisted* that he carry out the orders. Ḥudayr refused, so al-Ḥakam removed him from his post. Then he ordered his colleague Ibn Nādir, the gatekeeper, to take his place and the death sentence was carried out.

(p. 91)

The first part of the above extract demonstrates a clear variation in the rendition of the evaluative position, which falls into the category of appraisal resources of negative judgement (-propriety). In the first part of the above extract, the Arabic evaluative expression زاوية من زوايا جهنم (*zaweia min zawaya jahanam*, "one of the corners of Hell") has been rendered accurately in TT1 as "one of the corners of Hell", and thus maintains the same attitudinal expression of negative judgement existing in the original text. Unlike TT1, the translation of TT2 is rather distinct, which has resulted in a completely different rendition of the original Arabic evaluative expression of negative judgement in the second English version since the translator has rendered the Arabic evaluative expression *zaweia min zawaya jahanam* as *one of the Halls of Heaven*. Although the expression "Halls of Heaven" is not a term specific to Christian theology, it may sometimes be used to refer to the realms of Heaven that are often associated with the eternal life of the righteous and the presence of God. Thus, the term *Halls of Heaven* may be used in this context as a metaphorical expression to evoke God's grandeur and a sense of sanctity rather than representing a theological term in Christianity. One possible explanation for this translation could be a result of the TT2 translator's different social and religious backgrounds.

Regarding the second part of this extract, the value of appraisal is realised on the lexical level through employing the evaluative expression عزم عليه (*azam alayeh*, "insisted") to imply an attitudinal meaning of negative judgement. Furthermore, this extract demonstrates a clear variation in the conveyance of the original attitudinal meaning between TT1 and TT2, in which the expression of negative judgement (- propriety) is replaced with a more intensified attitudinal resource in TT2. In TT1, the translator has managed to largely render the same attitudinal meaning through the use of the attitudinal expression *pressed* as well as the adverb *severely*, so as to highlight the intensity of judgment of the original evaluation. As regards TT2, the original value of negative judgement (-propriety) is reproduced with a further intensification due to the replacement of the evaluative element by another expression that carries a stronger attitudinal meaning, as well as the addition of a more direct element. This is clearly reflected in TT2 translator's choice to render عزم (*azam*) into English as *abused* and to add the attitudinal expression *insisted* in order to further accentuate the negative judgment of Al- Hakam's actions. Hence, it can be noted that these evaluative shifts in translation could be a reflection of the translator's perspective towards the historical narrative, which often corresponds to the Western readers' stereotypical perception of the Arab Muslim regime during that era.

EXTRACT 5

> **ST:** كان يُحكى عن الأمير الحكم [...] أن *كريمة من كرائم الحكم*، رحمه الله، ذكرت أن الحكم قام عنها ليلا فساء به ظنُّها [...] فقفوت أثره، فوجدته في بعض الأماكن يُصلي ويدعو.
>
> (p. 73)

> **TT1:** It is said about Emir al-Ḥakam […] that *a favourite wife* of al-Hakam's (God have mercy on him) said that the Emir arose one night and left her; she thought ill of him […] She said, "I followed his steps and found him in a certain place praying and invoking God.
>
> (p. 125)

> **TT2:** It is related that al-Ḥakam […] that a *favourite concubine* of al-Ḥakam said that one night he left her bed, and she thought the worst […]' I followed him,' she said, 'but found him prostrating himself and praying.'
>
> (p.91)

The above example demonstrates how an evaluative stance is altered through the replacement of an evaluative resource of positive judgement by another that conveys a completely negative attitudinal meaning. In this extract, an attitudinal meaning is realised in the ST through the evaluative expression كريمة (*karima,* "noble woman"). When comparing the two English translations, it can be noted that TT1 has managed to convey the original attitudinal meaning, which is indicated from the translator's rendition of كريمة (*karima*) as *wife*, thus rendering a positive judgement (+ propriety) of the Muslim Emir Al-Hakam and his attitude towards women. A rendition, which reflects the TT1 translator's understanding of the concept of polygamy in Islamic culture. Regarding TT2, it can be argued that the force of this judgement is scaled up and rendered into a negative judgement (-propriety) in the TT2 through the translator's choice of the expression *concubine*. The term *concubine* refers to "a woman who, in some societies, lives and has sex with a man she is not married to, and has a social lower rank than his wife or wives" (Cambridge Online Dictionary, 2023). Accordingly, this shift in judgment may be attributed to the TT2 translator's decision to alter some appraisal resources in order to provide a rendition of the anecdote that would meet the expectations of modern Western target readers about Islam and Arab Muslim communities at that time.

EVALUATION WEAKENED

This category of evaluation is set to cover the cases in which one or more resources of appraisal of the original text are reduced either through replacing the original evaluative element with another that does not convey the same attitudinal meaning or effect, or through the omission of one of the evaluative resources when rendered in the target text. Accordingly, such variation or shift in the original evaluative position gives less weight to the situation in the English translation, which is believed to influence the reception of Western target readers in a way that is different from that for ST readers.

EXTRACT 6

ST: وكتب طارق بن زياد إلى موسى بن نُصير يُعلمه بذلك [...] فكان يرى في نومه النبي، صلى الله عليه وسلّم، وحوله المهاجرون والأنصار قد*تقلدوا السيوف وتنكبوا القسى*

(p. 34)

TT1: Tariq ibn Ziyad wrote to Mūsa ibn Nusair informing him of the matter […] at which time sleep overcame him and he saw in his dreams the Prophet surrounded by the Emigrants and the Followers. They ***had girded on their swords*** and ***shouldered their bows.***

(p. 17)

TT2: So Ţāriq wrote to Mūsā ibn Nuṣayr and informed him of that […] While he was on board, sleep overcame him, and whilst asleep, he had a dream in which he saw the Prophet Muḥammad. He was surrounded by his followers from Makka and Madina, who were ***armed with swords and bows***.

(p. 52)

The above extract represents a variation in the rendition of the two Arabic expressions تقلدوا السيوف (*taqaladuu alsuyuf*) and تنكبوا القسى (*tnkabu alqasaa*), which mean to hold their swords and carry their bows, respectively. The selected Arabic appraisal verbs fall into the category of evaluative expressions of positive judgement, conveying a sense of responsibility, courage and the willingness to bear burdens. In the translations, the verbs selected in TT1 and TT2 convey two

noticeably different connotations. In TT1, the translator's choice of evaluative verbs such as *girded* and *shouldered* preserved the same positive judgment values of the original Arabic text, which reflects a positive evaluation (+propriety) of the Prophet Muhammad's followers and Emigrants, as well as their sense of pride and brevity in confronting serious challenges. In contrast, the translator's choice to replace the original attitudinal expression of positive judgement with a weaker attitudinal expression, such as *armed* in TT2, conveys negative judgement (-propriety), which echoes the stereotypical thought about Arab Muslim hostility during earlier times. Through considering the renditions of TT1 and TT2, it can be noted that the translator of TT1 opted for a more literal translation in his rendition so as to genuinely express the original author's reflections on the events that took place at that time, whereas the translator of TT2 is thought to be addressing the Western target readers in his translation.

EXTRACT 7

> **ST:** وكان عمرُ بن عبد العزيز، رحمه الله، قد عَهد إلى السَمح بإجلاء المسلمين من الأندلس إشفاقاً مما دخل عليهم، إذ خشي
> تغلب العدو عليهم، فكتب إليه السمخُ بن مالك يُعرفه **بقوة الإسلام، وكثرة مدائنهم، وشرف معاقلهم**
>
> (p. 38)

> **TT1:** 'Umar ibn Abd al-Aziz (God have mercy upon him) charged as-Samḥ to evacuate the Muslims from al-Andalus as he, the Caliph, was anxious for them and feared enemy dominion over the As-Samh ibn Mālik wrote informing him of the ***strength of Islam*** there, its ***numerous cities*** and ***excellent fortresses***"
>
> (p. 29)

> **TT2:** 'Umar charged al-Samḥ with evacuating the Muslims who had settled in al-Andalus because he feared for their safety should they be overrun by the enemy. However, al-Samḥ wrote and reassured him of the ***strength of the Muslims of al-Andalus***, the many ***towns they occupied*** and the ***prominence of their fortresses***.
>
> (p. 59)

In the above extract, an evaluative position is realised in the Arabic ST through the employment of attitudinal resources of positive judgement such as قوة الإسلام (*quat al'iislam*), كثرة مدائنهم (*kathrat madayinihim*) and شرف معاقلهم (*sharaf maeaqilihim*). This example demonstrates a shift in the evaluative position as a result of replacing the attitudinal resources with others that carry different attitudinal meaning. It can be noted that the Arabic evaluative expressions of positive judgement (+ propriety) have been rendered in TT1 as the *strength of Islam*, *numerous cities* and *excellent fortresses*. Nonetheless, the attitudinal meanings conveyed by TT2 do not fully correspond to those expressed in ST and TT1. That is to say, TT2 rendition represents a shift in the value of judgement through the distortion of the positive aspects related to the strength of Islam, in which the translator of TT2 opted for the use of specific expressions such as *Muslims of al-Andalus* and verbs and nouns of negative judgement (-propriety) ,as in *occupied* and *prominence*. All of which have resulted in weakening the original stance and conveying a negative evaluation of the Arab Muslim conquest at that time.

EXTRACT 8

ST: فقدم كلثوم إفريقية ومعه ثلاثون ألفا، عشرة ألاف من (موالي) بني أمية، وعشرون ألفا من ***بيوتات العرب*** [...] وأمر كلثوم بتثقيف أمر إفريقية، فثقفها جهده، ثم ناهض البربر [...] فدرات بينهم حربُ عظيمة، ذهب فيها كلثوم وعشرة ألاف من الجيش.

(pp. 39-40)

TT1: Kultūm arrived in Ifrīqiya with thirty thousand men. Ten thousand were … of the Banū Umayya, and twenty thousand were from ***noble Arab families***. Kultūm ordered that the situation in Ifrīqiya be set straight and applied himself with zeal to that end […] a great battle took place in which Kultūm and ten thousand men of his army perished.

(pp. 33-35)

TT2: So Kulthūm set off for *Ifrīqīya* with 30,000 men. There were 10,000 . . . [clients] of the Umayyads and 20,000 men from ***other Arab tribes***.[…] Kulthūm had been ordered to bring North Africa to heel, and he did so to the best of his ability. […]The two sides met at a place called *Nafdūra,* and a great battle ensued in which Kulthūm and 10,000 men perished.

(pp. 60-61)

The two English translations of the above extract demonstrate a shift in the rendition of the evaluative expression of positive judgment that arises from the omission of a key evaluative expression. In the above extract, an evaluative position of positive judgement is realised in the original Arabic text through the expression بيوتات (*byutat*, "families"). In Arabic, the noun بيوتات (*byutat*) signifies those who descend from honourable tribes or those who belong to a prominent social status. In TT1, the original attitudinal position is retained through translating it as *noble Arab families*. On the other hand, the translator of TT2 has completely overlooked the rendition of the attitudinal expression *byutat* through normalising the status of the Muslim army members and only referring to them as descending *from other Arab tribes*. Hence, a key expression of positive judgement is left out, and the evaluation created in the original text is weakened in TT2 as a result of the translator's failure to convey the complete picture of the judgement value as represented in the Arabic ST.

EXTRACT 9

ST: مفاخر الحكم رحمه الله [...] أذعنت الأندلس كلها بالطاعة للحكم، ولم يختلف عليه فيها مُختلف [...] وكانت للحكم ***وقائع بجلَّيقية وآثار كريمة***.

(p. 70)

TT1: Illustrious feats of al-Ḥakam (God have mercy on him) […] All of al-Andalus submitted obediently to al-Ḥakam, and no dissident resisted him […] Al-Ḥakam had ***encounters*** in Galicia and performed some ***noble deeds*** there.

(p. 117)

TT2: Some praiseworthy actions of Al-Ḥakam […] All of al-Andalus submitted to Al-Ḥakam […] Al-Ḥakam also had ***a number of battles*** and ***glorious encounters*** in Galicia.

(p. 89)

Extract nine exemplifies how the attitudinal meanings expressed in TT2 are weakened due to the omission of a key evaluative element. In the above example, an evaluative position of positive judgement (+tenacity) is achieved via the expressions وقائع (*waqayie*, "encounters") and آثار كريمة (*athar karima*, "noble deeds") in the Arabic ST. Through examining the renditions of TT1 and TT2, it seems that TT1 has successfully retained the attitudinal expressions of positive

judgement, which is reflected in the translation of وقائع (*waqayie*) as *encounters* and أثار كريمة (*athar karima*) as *noble deeds*. In contrast to TT1, the TT2 translator has significantly weakened the original evaluation as a result of the omission of the Arabic attitudinal expression athar karima and has limited it to the rendering of *waqayie* as *a number of battles and glorious encounters*, which has resulted in losing a part of the positive value associated with Al-Hakam's moral behaviour. Accordingly, these shifts are likely to have an impact on the TT2 readers' perception of the translated evaluative position since it does not convey the same evaluative meaning that ST and TT1 readers may derive.

EXTRACT 10

> **ST:** ثم ولي عبد الرحمن بن الحكم [...] فسار **بخير سيرة**، والتزم إكرام أهل العلم وأهل الأدب والشعر في دولته، وإسعافهم في مطالبهم كلّها، فعاش بخير، وكانت رعيته معه بخير.
>
> (p. 75)

> **TT1:** ʿAbd ar-Rahmān ibn al-Ḥakam assumed the throne (God be content with him and his father). He was ***a man of excellent conduct*** and, throughout his reign, took it upon himself to honour men of learning and men of letters, as well as poets, and to assist them in all their wishes. He lived a good life, and his subjects were happy under him.
>
> (p. 127)

> **TT2:** Then ʿAbd al-Rahmān, the son of al-Ḥakam – may God be good to them – ascended the throne. He ***lived a meretricious life***, and under his regime, men of religious learning, men of letters and poets were held in esteem. His subjects thought well of him.
>
> (p. 97)

This extract illustrates a clear shift in the attitudinal meaning through the replacement of a resource of positive judgement in ST and TT1 with a completely negative element in TT2. According to the appraisal paradigm, there is an attitudinal meaning of positive judgement realised through the Arabic evaluative expression سار بخير سيرة (*saar bikhayr sira*) to indicate a positive attitude of ʿAbd al-Rahmān Ibn al-Ḥakam's conduct. When comparing TT1 to TT2, it seems that TT1 has managed to retain the value of positive judgement (+tenacity) to a large extent, which is reflected in the translator's choice of the attitudinal expression "a man of excellent conduct". On the other hand, the translator of TT2 has opted for a complete shift in evaluation through rendering the Arabic attitudinal expression سار بخير سيرة (*saar bikhayr* sira) as *lived a meretricious life*. According to Cambridge Online Dictionary (2023), the adjective *meretricious* refers to something that seems "attractive but really false or of little value". Accordingly, the TT2 translator's choice has led to altering the original attitudinal meaning and replacing it with a completely different evaluative expression of negative judgment (-tenacity), which has resulted in a weakened position. Through this alteration, TT2 has provided its readers with a negative representation that is entirely different from that perceived by ST and TT1 readers.

CONCLUDING REMARKS

The present study has examined the Retranslation Hypothesis through investigating the textual content of the two selected English translations of Ibn al-Qutiya's chronicle *Tarikh Iftitah al-Andalus* from a sociocultural approach. Particularly, a theoretical framework was employed for providing a coherent analysis of the phenomenon of retranslation at the textual level through

employing Martin and White's Appraisal Theory (2005). Clearly, the analysis has been mainly based on a full and thorough parallel text reading of the two English target texts.

The textual analysis has sought to provide an insight into how evaluative positions are rendered and operate at the lexico-grammatical level (such as the use of evaluative verbs, adjectives, nouns and value-laden words) in the two target texts in order to create two different representations of early Arab Muslims and their rule in al-Andalus throughout the discourse.

Through employing the appraisal paradigm, the analysis was able to identify clear shifts in the translation of the evaluative expressions in the two target texts. This was achieved through examining the evaluative expressions of attitudinal meanings of each pattern of appraisal and the function it fulfils in the source text in relation to the context in which it operates. Accordingly, a comparison of the renditions of evaluation and evaluative meanings between the two English target texts is drawn. Clearly, this comparative analysis has enabled the researcher to discern the differences or alterations in the evaluative meaning rendered and its function in each of the two selected target texts in light of the sociocultural context in which the target texts are located.

The textual analysis has shown that lexical markers of appraisal were identified in the translations of the two English target texts, in which the retranslated version (i.e. target text 2) has clearly employed evaluative lexical items more extensively than target text 1. Although both target texts have employed expressions of appraisal, value-laden words were more frequently used in the retranslated version. All of this highlights that *evaluation* or *appraisal* can be rendered differently and with varying degrees, even though the two target texts are translated into the same target language. These variations in the conveyance of appraisal could be attributed to the inevitable differences in the translator's style in rendering his/ her own position. Moreover, the analysis of the renditions of evaluative resources in the two target texts has revealed that significant shifts in the degree of evaluation were more present in the retranslated version (i.e. target text 2). These shifts have resulted in either intensification or weakening of the original evaluative position. Furthermore, it should be noted that most of the shifts, whether intensifying or weakening evaluations, which have taken place in the retranslated version can be assumed as either a misunderstanding, mistranslation or even manipulation that could be governed by the translator's views and sociocultural backgrounds. Whether it is a mistranslation or manipulation, these significant shifts are believed to have a substantial impact on the perception of these translated evaluations, as they would limit the freedom of target readers to interpret the original intended meanings expressed in the source text.

When testing the validity of the Retranslation Hypothesis against the textual analysis of the two selected target texts, there was no proof that retranslation provides translated products with a higher quality, as there have not been any significant linguistic differences identified between TT1 and TT2. Accordingly, the conventional views that justify the act of retranslation as a method for 'improving' an 'ageing' text due to the passage of time or an attempt to get closer to the source text have proved to be invalid. In fact, the previous textual analysis has proposed an alternative way for perceiving the phenomenon of retranslation not as a 'refinement' of an old text, but rather a competition or rivalry between the two target texts to provide an alternative negative stereotypical representation of Arab Muslims during that historical era. A representation that would correspond to the modern Western target readers' social and cultural backgrounds about the Arab-Islamic culture. To conclude, the Appraisal Theory in this analysis has proven to be efficient and successful for employment in Translation Studies. It has been useful in discerning the translators' inclinations or views towards a sensitive topic like the depiction of Arab Muslims in al-Andalus through comparing the original evaluative positions to those rendered in the two

English target texts. Nevertheless, examining the phenomenon of appraisal and evaluation is mostly context-bound. Hence, understanding the sociocultural context in which these target texts are produced is indispensable.

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