Examining the Re-Translation Hypothesis: The Case of Three Short Stories in the Saudi Literary System

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Translation has an ultimate purpose of serving as a cross-cultural bilingual communication vehicle among peoples. As a result of their animated interaction with other cultures, Saudi readers became more interested in reading translated books that allow them to explore other cultures. Books vary in their characteristics and the strategies implemented in their translation. However, fiction has always been a mirror that reflects cultures. Therefore, it needs to be sensibly translated in accordance to the translation norms of the target audience. Nonetheless, cultures vary in the degree they perceive foreign cultures. Some audience might prefer target-oriented translations while others favour source-oriented translations. Reflecting on a comparative text analysis of a selection of three short stories written by prominent English writers, their translations as well as their retranslations, this paper attempts to identify the most prevalent strategies adapted in the rendering of cultural references driven by the social factors contributing to the translator's decision-making process in the Saudi context. The paper discuses in particular the Retranslation Hypothesis developed by Berman, Gambier and Bensimon in the 1990s in relation to Venuti 1998 Domestication and Foreignization approach. The findings, which refute the hypotheses within the Saudi literary system, are used to explore the close relevance of the strategic variation to social impacts, being variables that affect the translation outcome. The paper highlights the occurrence of cultural references within the short stories and frequency of the used procedures in the rendering to determine the prevalent ones with the highest potential for conveying the intended meaning. A cross tabulation of the two important variables; classification of culture and translation strategy, assists in determining the position of the Saudi literary system on the Domestication/ Foreignization scale. Results are investigated and an understanding of the phenomena being studied is presented and discussed. Finally, a conclusion on the Retranslation Hypothesis, in the Saudi context, is offered.

Keywords: *Literature, short stories, retranslation, culture, domestication/foreignization*

Introduction

The main objective of this paper is to elaborate on translating culture within the Saudi literary system through retranslation. With regard to the change in the norms that govern the translation process, re-translation is considered an important feature, a pervasive aspect that has been profoundly debated in the field of translation studies. What can be found in the analysis of re-translations is overall a more complex, multifaceted representation. Furthermore, there is a demand for further testing of re-translations to distinguish the motives and objectives of this phenomenon and accordingly evaluate the core of the controversial Re-translation Hypothesis. Another matter of importance is the fact that the study of re-translations has not previously been conducted in the domain

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of the Saudi literary system, so this study will notably add to the literature on the matter in a wider scope.

This study aims to review the theoretical conventions of re-translation and investigate some of these conventions based on the data collected from three case studies in the form of short stories and their two translations.

Generally speaking, the word re-translation can refer to three things. Conventionally, it denotes an "indirect", "intermediate", "relay" or "second-hand" translation (Shuttleworth and Cowie 1997: 76). This is attributed to the procedure of translating through a mediating language whereby a text is translated into a language and then re-translated from the previous translation into another language. An example of this from the Saudi literary system is the translation of *Around the World in Eighty Days* by the French author Jules Verne in 1873.

The second indication is "back translation", meaning the translation of an already existing translation back into the source language. This can occur for several reasons, one of which would be the loss of the source text while there is still demand for the text in the source language. Back translation can also be carried out to compare and analyse translated texts (Almberg 1995: 925).

The third meaning of re-translation is the most common, referring to an additional translation of a source text in the same target language. This is also called by some scholars "new translation" or "multiple translations" (Almberg 1995: 927). In the present study, the focus is on this implication of the word re-translation.

Re-translation of literary texts may take place to help update the original texts, raise their popularity or elevate their sales. Re-translation is usually carried out by a different translator than that of the previous translation and the time span may vary from a few years to decades. This point is confirmed in the re-translation analysed in this study, which demonstrates the time gap between the first and second translations. Regarding the first pair, only a year separates them, but the second pair were published eleven years apart. The third pair have a nine-year duration between them.

Although the material for analysis was chosen carefully, short stories are generally considered relatively simpler for analysis due to their short length. However, the length of the text to be re-translated is not to be viewed as the heart of the matter. In fact, most literary re-translations are short texts on the grounds that short texts take less time and effort. For this reason, poems are one of the most common forms of literature to be re-translated, as they are relatively short and are almost never the length of a novel. Additionally, the length of the text under analysis would be an issue if the researcher were to depend on the analysis of one short story and subsequently convey results and generalize conclusions based on this analysis solely. However, in this research the deliverables differ.

The study in hand attempts to answer three main questions:

1. To what extent is the Re-translation Hypothesis valid: is the presence of re-translations in the Saudi literary system down to increased acquaintance with the source culture? (Koskinen and Paloposki 2004). To what extent does it reflect the translation norms?

2. How often are the identified translation strategies applied by each of the translators?
3. What is the percentage of tendency towards domestication/target-oriented strategies and foreignization/source–oriented strategies as reflected in the parallel analysis of the texts?

Re-translations are performed and made accountable in the literary systems they belong to, yet analysis of re-translations is infrequent. As Susam-Sarajeva (2003: 2) notes, "although the practice itself is common, theoretical discussions on the subject are rather rare [...] currently, there is no detailed or systematic study on re-translations per se" (2003: 2). This research gap is true in general and not only in the Saudi context where translation, overall, is characterised as evolving at a slower pace. It should be noted that several studies have examined re-translations of English literary work into Arabic, but to the best of the researcher's knowledge, there is no study that examines the Re-translation Hypothesis within the Saudi literary system. Therefore, as there is a clear gap in this specific area, the present study aims to respond to this gap by undertaking a comprehensive case study into three short stories and their re-translations, the findings of which will look into the Re-translation Hypothesis and uncover the socio-cultural effect on the production of target texts, in particular the norms governing translating cultural references for a Saudi audience.

The value of this study additionally lies in pointing out the norms and determining the appropriateness of different translation strategies as a prerequisite for translators within a specific culture (Toury 1995: 53). In this regard, Toury also maintains that re-translation is an act of planning, as it "always entails some change on behalf of the receiving culture." In addition, Brownlie (2006: 150) surmises that examining re-translations can "reveal changing norms and ideologies in society". This study also aims to propose a repeatable methodology for the exploration of re-translations for future research.

An important domain of investigation within Translation Studies is Descriptive Translation Studies. This aims to study real-life examples of translated texts, comparing them against their source texts to define the shifts detected in them and then using them to explain the possible impacts, including the norms, that might have led to the target text. Looking into re-translations of texts offers an even more in-depth view of the phenomena and allows exploration of the changing norms that may result from the passage of time. Toury (1995), Venuti (2003), and Pederson (2005) acknowledge the two poles of source culture or target culture inclination. Toury refers to it as the initial norms whereby the translator is directed to abide by the norms of the target culture to make an "acceptable translation" or to the norms of the source culture to make an "adequate translation". Venuti refers to as domestication and foreignization in a similar vein, and Pederson refers to the source-oriented and the target-oriented approaches.

This section identifies translation shifts and norms that can be pointed out when examining the Re-translation Hypothesis as a means of valuing the scale of

closeness or divergence, and recording the behaviour of re-translation through time.

This paper starts with an introduction that states an overview of the hypothesis and the purpose of this paper. It also states the research questions. The second section is the theoretical deliberations of the retranslation hypothesis within the field of translation studies. After that, a section is allocated for the literature review where a discussion of several studies is presented. Then the methodology of the paper is offered which is divided into subcategories: scope, material, and method. Moreover, the three case studies are presented including the result and discussion of each one. Finally, at the end of the paper is the conclusion, which ties the three case studies and proposes the results.

Re-translation in Translation Studies

The phenomenon of re-translation in Translation Studies has been discussed along to two distinct lines. The first is the Re-translation Hypothesis, developed by French translation scholars Antoine Berman, Yves Gambier and Paul Bensimon in the 1990s. Their consensus view is that the re-translation of literature is introduced primarily due to the aging of the existing translation and the target culture's predisposition to amend the target text by presenting any foreignness that may have been restricted in the previous translation. Based on this hypothesis, re-translations are observed on a scale that shows a progressive degree of foreignization, while the first translation is viewed as more domesticated. Berman's focus was mainly on the re-translation of literature, and he strongly argued that the success of a translation is not obtained at the first attempt. For a translation to succeed it should be delivered several times in the form of re-translations, each time gaining partial further completion (as cited in Dastjerdi and Mohammadi 2013).

Another view is that elucidated by Bensimon (1990) where he argues that previous translations tend to be target-oriented while re-translations are source-oriented because a culture is often hesitant to accept a text that is distinguished as foreign, so for the foreign text to be welcomed into the target culture, it should be modified to the target culture. After that, since the text has already been presented to the target culture, some of its foreignness is uncovered, and the source text can be translated again with a more source-oriented tendency (as cited in Brownlie 2006: 96).

The other track in the re-translation phenomena states that re-translations do not necessarily eschew domestication. Although this track has shown that the motive of re-translation can be the target culture's changing ideological and social context, adherents of this view believe that re-translations aim to deliver additional interpretations of the source text. They promote the existence of various translations for the same text, as each can have different intentions. Venuti (2003: 25), however, proposes another reason for re-translations, arguing that they intentionally challenge previous translations for the sake of deliberately competing with them and to "establish the difference". This view rationalises the differences

between previous translations and re-translations as being guided more by social or ideological grounds. The perception he draws on is that any new re-translation, no matter the time span that separates them, has the chance to challenge previous translations. This opposes the view that aging is the main cause for re-translations. Venuti's main conception of the translator's visibility is evident in his views on the phenomena of re-translations.

Another significant opinion is that of Chesterman (2000, 2004) where he argues that re-translation is a means of illuminating causal models and potential universal features of translation. At first, Chesterman believed that the Re-translation Hypothesis is a "descriptive hypothesis that can be formulated as follows: later translations (same ST, same TL) tend to be closer to the original than later ones" (Chesterman 2000: 23). He later formulated this more succinctly as late translations tend to be closer to the ST. Nevertheless, there is still no definite answer to this matter.

A noteworthy argument is that of Pym (1998) where he distinguishes between two states of retranslation. He argues that the act of re-translation may occur under two situations: passive and active re-translation. Passive re-translation is when a re-translation is published with ignorance of the existence of a previous translation, while active re-translation is when there is a disagreement with the previous translation on any grounds.

Moreover, a re-translation can exist due to external elements, such as commercial or political reasons, or it could exist due to interest or change in the social or historical elements in a target culture (Cadera and Marthn-Matas 2017: 109).

Literature Review

Several studies have been undertaken to explore re-translations on different levels. However, since the focus in this research is on the translation of culture, the review of the studies conducted will include comparable studies.

De Letter (2015) conducted a study on four Dutch re-translations of W. M. Thackeray's *The Rose and the Ring* to estimate the amount of foreignization in order to test the Re-translation Hypothesis. The study examined seven categories: Fictional Names, Cultural Geography, Natural Geography, Ethnography, History, Society and Culture and the employment of twenty one translation strategies: Addition, Calque, Copying, Copying plus additional explanation, Deletion, Equivalence, Exonym, Explicitation, Generalization, Literal translation, Loanword, Loan-based neologism, Normal dictionary translation, Paraphrase, Phonetic or morphological adaptation, Replacement by another name from the target language, Replacement by a name with another or additional connotation, Replacement by a more widely known name from the source culture or an internationally known name, Replacement of a personal name by a common noun, and Substitution and Translation of names with a particular connotation. The results of this study showed that the re-translations were inconsistent throughout. The main finding was that the second re-translation is generally more foreignized

than the third re-translation. This steered the researcher to conclude that the Re-translation Hypotheses, based on the study's findings in accordance to the categorization and translation strategies applied, is refuted. Another notable study was conducted by Koskinen and Paloposki (2004), who used a case study of re-translations of *Alice's Adventures in Wonderland* and *The Vicar of Wakefield* into Finnish to examine the Re-translation Hypothesis. The outcome of their study suggests that the hypothesis is not relevant to all re-translations, although they assume the Re-translation Hypothesis is only proved during the initial stages of the development of literature.

Furthermore, Feng (2014) examined the Re-translation Hypothesis by analysing two English translations of the Chinese novel *Sanguo Yanyi*, first published in 1994 and again in 2002. The research focused on cultural references, applying the Lambert and van Gorp Synthetic Scheme for Translation Description, which includes Preliminary data, Macro level structure, Micro level structure and Systemic context. The findings suggest that the first translation tends to be domesticated and the second more foreignized. The results, therefore, seem to be in line with the general assumption of the hypothesis and hence support its gist.

Methodology

Scope

This paper is located within the frame work of Descriptive Translation Studies suggested by Gideon Toury (1995). DTS mainly examines translations on three levels. First, the translation product. Second, The Function of the translation in the target system. Finally, the translation process. Although the three levels unavoidably overlap in occasions which makes it impossible to avoid the amplification of the two other levels, the examination and exploring of Product is the primary scope of the ST-TT analysis in this paper since the aim is a comparison of strategies employed.

When considering material to examine the hypothesis, a strong orientation leads to the genre of literature rather than other fields. Brownlie (2006: 146) and Aaltonen (2003) imply that the most frequently re-translated works are sacred texts and literary works. The deliberate choice of analysing three source texts along with their translations and re-translations rather than just one is designed to allow conclusions to be drawn based on sufficient results.

Considerations of space and time have led to certain limitations in the present study. Ultimately, the case study will involve three source texts and their translations and re-translations, and only versions published by Saudi publishers are considered in order to maintain the boundaries of the research. This necessarily means the exclusion of other Arabic translations and re-translations from different literary systems, which is limiting because Arabic is the official language of 25 countries that share a number of aspects but differ dramatically in others, especially in relation to culture and norms. However, to adhere to the scope of the research, the texts within the Saudi literary system were the heart of the study,

with the main aim being to examine the factors and norms within this particular target. Therefore, limiting the data in this way ensures definite results.

A further point is the consideration of short stories as the material of analysis. Limiting the analysis to this specific type of literature is necessary as despite thorough research into re-translations in the particular context, only these three texts were located. This might be a limitation of the current research, so other translations and re-translations might yet emerge and expand the limits for future research.

To avoid the pitfalls detailed by other researchers, I limited the research subject to cover the testing of the Re-translation Hypothesis in relation to the domestication and foreignization of cultural references within the Saudi literary system. Paloposki and Koskinen (2010) state that they had to refocus their study from testing the Re-translation Hypothesis in general to a narrower focus and context because the complexity of the re-translation phenomena and the laboriousness of research made it necessary to limit the corpus and area of study (Cadera 2016: 8). The number of source texts and their re-translations is also a matter of importance related to the limitations in this study. Since the study examines the norms of translating culture for a Saudi audience, the texts that would undergo analysis had to be the product of this specific culture, but unfortunately the Saudi translation industry is not very active. As a matter of fact, searching for translations, let alone re-translations, within the intended specifications was a daunting task. A point in my favour is the chance to expand the scope of analysis and discussion of the material obtained into three studies.

Material

The data is distributed in three case studies which are analysed separately. Each case study contains an English source text and two Arabic target texts published in Saudi Arabia. Given that the translations and re-translations are all sections in published collections, a point worth mentioning is the means by which they were located.

The first case study consists of the English source text *The Tell Tale Heart* written by Edgar Allan Poe, and its two Arabic translations by Khalid Alawadh and Khalaf Alqurashi. The translation of Khalid Alawadh is part of a collection of translated short stories published in 1992 by Jeddah Literary Club. In a similar manner, the translation of Khalaf Alqurashi is also part of a collection of translated short stories yet published in 1993 by Taif Literary Club.

The second case study consists of the English source text *While the Auto Waits* written by O. Henry, and its two translations by Khalid Alawadh and Hessa Alammar. Khalid Alawadh's translation is part of his collection of translated short stories mentioned above. Likewise, Hessa Alammar's translation is part of a collection of translated short stories nevertheless published in 2003 by Alobaikan publishing company.

The third case study consists of the English source text *Hearts and Hands* written by O. Henry and its two translations by Hessa Alammar and Khalaf Alqurashi. Hessa Alammar's translation is part of the collection of translated short

stories published in 2003 mentioned earlier, and Khalaf Alqurashi's translation is part of a collection of translated short stories published in 2012 by Mecca Literary Club.

Method

For the purposes of the present research, it was crucial to recognize that there are different means of conducting translation research which influence the limits and ambitions of a stylistic study as well as the methods used in stylistic analysis.

The first step was to compile a corpus of all the cultural references. The classification of culture proposed by Newmark (1988) is an extensive one and therefore ideal for this study, comprising five main categories: ecology; material culture; social culture; organizations, customs and ideas; gesture and habits. These items were sought in the corpus and the cultural references were extracted from the source texts and aligned to their corresponding word or phrase in the target texts. The third phase was to determine the translation strategy applied in the rendering by each translator. This study utilises Pederson's (2005) proposed strategy that includes six strategies: Retention, Specification, Direct Translation, Generalization, Substitution and Omission. The first three strategies are source-oriented and the three later are target oriented. This aligns with Venutie's domestication and foreignization theory. Based on these case studies, generalizations and conclusions can be drawn.

For ease of reference, Newmark's categories and Pederson's strategies are numbered in Table 1 and 2.

Table 1. *Newmark's Categories*

Ecology	Material Culture	Social Culture	Organizations, customs and ideas	Gesture and habits
1	2	3	4	5

Table 2. *Pederson's Strategies*

Retention	Specification	Direct Translation	Generalization	Substitution	Omission
1	2	3	4	5	6

**First Case Study: Analysis of *The Tell Tale Heart***

The Tell Tale Heart is a short story by American writer Edgar Allan Poe in 1843. The first translation was published in a collection of short stories translated into Arabic by Khalid Awadh and published by the Jeddah Literary Club in 1992. The re-translation was published a year later in a collection of short stories translated by Khalaf Alqurashi and published by the Taif Literary Club. By Using Newmark's compiled classification of culture, a total of 13 cultural items were extracted from the source text (the full list is provided as Appendix, Table 18). In committing to the affiliated numbers for culture and strategies, each cultural reference was designated two numbers: one in the 'type of cultural reference'

column and the other in the 'translation strategy' column. The table below shows the total number of cultural references and strategies applied in the two translations. Analysis and calculation of the frequency and percentage of the strategies employed by each translator are shown in the graph lower:

Table 3. *Frequency and Percentage of the Strategies in First Case Study*

Strategies	Awadh		Alqurashi	
	Freq.	Per.	Freq.	Per.
Retention	0	0%	0	0%
Specification	0	0%	0	0%
Direct translation	5	38%	4	31%
Generalization	1	8%	1	8%
Substitution	4	31%	6	46%
Omission	3	23%	2	15%

Figure 1. *Percentage of the Strategies Implemented by Each Translator in the First Case Study*
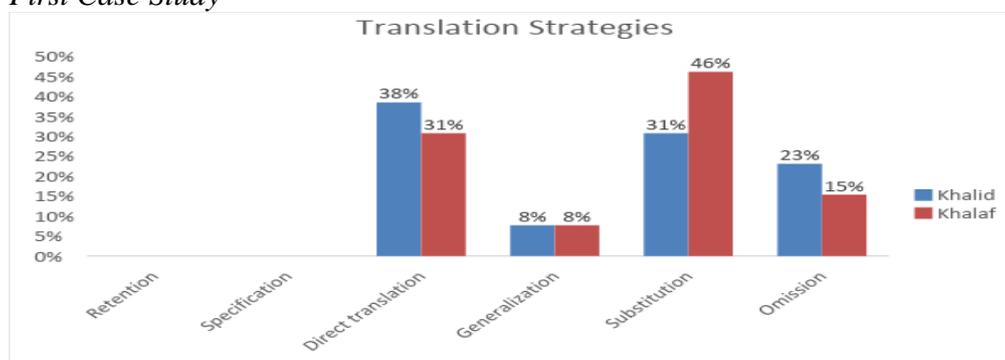
The quantitative results of the primary analysis of cultural references as illustrated in the table above demonstrate the distribution of the 13 cultural references located in this short story: 1 ecology, 3 material culture and 9 organizations, customs and ideas.

With regard to translation strategies Tables 4 and 5), both translators applied four of the six designated strategies: Awadh applied 5 Direct translation (38%), 1 Generalization (8%), 4 Substitution (31%) and 3 Omission (23%), while Alqurashi applied 4 Direct translation (4%), 1 Generalization (8%), 6 Substitution (46%) and 2 Omission (15%).

Table 4. *Cross Tabulation of Culture Category and Translation Strategy in Awadh's Translation*

Count of Translation Strategy (Awadh)	Column Labels				
Row Labels	3	4	5	6	Grand Total
1	1				1
2	2	1			3
4	2		4	3	9
Grand Total	5	1	4	3	13

Table 5. *Cross Tabulation of Culture Category and Translation Strategy in Alqurashi's 1993 Translation*

Count of Translation Strategy (Alqurashi)	Column Labels				
Row Labels	**3**	**4**	**5**	**6**	**Grand Total**
1	1				1
2	1		2		3
4	2	1	4	2	9
Grand Total	**4**	**1**	**6**	**2**	**13**

Cross-tabulation of the variables, the cultural references and the translation strategies, resulted in the following frequencies: in the domain of Newmark's first categorization, ecology, there is only 1 item, with both translators opting for the same strategy: Direct translation.

The second cultural category found in the short story is material culture. Awadh applied Direct translation to 2 items and Generalization to 1 item, while Alqurashi applied Direct translation to 1 item and Substitution to 2 items.

The third and final category is Organizations, customs and ideas. For this, Awadh applied Direct translation to 2 items, Substitution to 4 and Omission to 3, whereas Alqurashi applied Direct translation to 2, Generalization to 1, Substitution to 4 and Omission to 2.

The translations share similar patterns. For example, both present similar translations for *in the heaven and in the earth, in hell, midnight, in the chimney,* applying Direct translation. They also both apply Substitution to *villains* أيها لأشرار. and both omit *gentleman* and *almighty God.*

Yet, they differ slightly in other approaches: Awadh omits *oh God* while Alqurashi applies Generalization by rendering it as يا إلهي. B.T *My lord*. Another similar example of their difference is the strategy applied when translating *dark lantern*. Awadh applies Direct translation فانوساً اسوداً B.T *black lantern* while Alqurashi applies Substitution المصباح. B.T *the lamp.*

In translating this short story, the translators used various strategies. In terms of identifying weather the translations are source- or target–oriented, a calculation of the source-oriented strategies (Retention, Specification and Direct Translation) and the target-oriented strategies (Generalization, Substitution and Omission) was carried out. Tables 6 and 7 illustrate the findings of these calculations.

Table 6. *Source-oriented vs. Target-oriented Strategies in First Case Study (Awadh)*

	Awadh	
	Source-oriented	**Target-oriented**
	0	1
	0	4
	5	3
Sum	5	8
Percentage	38%	62%

Table 7. *Source-Oriented vs. Target-Oriented Strategies in First Case Study (Alqurashi)*

	Alqurashi	
	Source-oriented	**Target-oriented**
	0	1
	0	6
	4	2
Sum	4	9
Percentage	31%	69%

It is clear that there is no significant difference between the two translations in terms of their orientation toward a specific culture. When translating cultural terms, 62% of Awadh's strategies are target-oriented and 38% are source-oriented and Alqurashi tends slightly more target-oriented strategies (69%), with only 31% source-oriented strategies.

Both translators lean towards domesticating their translations. The time of publication could be the major reason for this, as according to the hypothesis of this study it is clear that on the timescale of the translation industry in Saudi Arabia, older translations are impacted more by the social and cultural factors of the target system. Therefore, the products of that era lean towards domesticating cultural items to meet the approval of all the parties involved, whether that be the target audience and how much foreignization they tolerate or the ideology of the publisher or translator.

Religion is a central element in the features of a culture. In spite of the quantitative conclusions, rational observation leads us to note that both translations are conservative when dealing with religious references. This might be due to the highly religious atmosphere of the time (the 1990's), where openness to the concepts of religions other than Islam, the only religion of the Saudi population, was considered deceptive to the Islamic identity. The majority of people were therefore not open to other religions and subsequently any of their symbols, which may have been what led to the omission of *Almighty God* by both translators.

To arrive at a conclusion about the occurrences of source- or target-oriented strategies in the literary text under analysis, a close study was conducted. A short story and its translations were compared, and the results show that of the 5 different categories proposed by Newmark, the text contains cultural terms related only to ecology, material culture and organization, customs and ideas. Furthermore, analysis of the extracted cultural terms suggests that of the six strategies proposed by Pederson, the general tendency of the translations is toward those adhering to the target culture (Generalization, Substitution and Omission).

In conclusion, both translations of *The Tell Tale Heart* support domesticating cultural references more often, so in relation to examining the Re-translation Hypothesis within this specific content, and with the implemented procedures in conducting the analysis (including the categorising of culture and the strategies of translating these references), it could be stated that the assumptions of the hypothesis are not applicable in this particular study. That is, the first and second translations deal with cultural references.

Second Case Study: Analysis of *While the Auto Waits*

While the Auto Waits is a short story by the American writer O. Henry, first translated in Saudi Arabia by Khalid Alawadh in 1992 and published by the Jeddah Literary Club as part of a collection of translated short stories. Over a decade later, in 2003, Hessah Alammar re-translated the short story and it was published by Alobaikan also as part of a collection of short stories. According to the Re-translation hypothesis under examination, it is important to emphasis the 11-year gap between the two translations. A total of 23 cultural items were located in the source text (full list provided in Appendix, Table 19). After locating cultural references in the ST and tracing their corresponding words or phrases in the two translations, the next step was to distinguish the strategy implemented in rendering each item. The table below shows the total number of cultural references and the strategies applied in the two translations. An analysis and calculation of the frequency and percentage of the strategies employed by each translator are shown in Figure 2.

Table 8. *Frequency and Percentage of the Strategies in Second Case Study*

Strategies	Khalid Alawadh		Hessa Alammar	
	Freq.	Per.	Freq.	Per.
Retention	4	17%	5	22%
Specification	0	0%	0	0%
Direct translation	5	22%	4	17%
Generalization	6	26%	4	17%
Substitution	5	22%	8	35%
Omission	3	13%	2	9%

Figure 2. *Percentage of the Strategies Implemented by Each Translator in the Second Case Study*
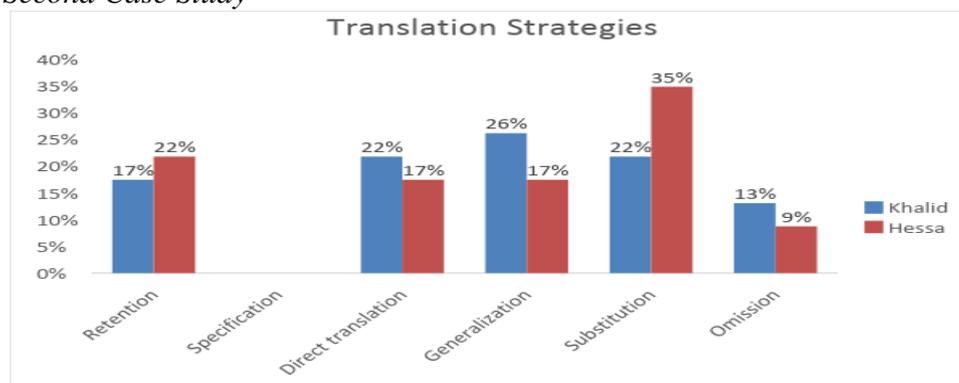
The quantitative results from the primary analysis of cultural references as illustrated in the table above demonstrate the 23 cultural references that were located within this short story. The distribution of cultural references was as follows: 10 material culture, 5 social culture, 7 organizations, customs and ideas and 1 gesture and habits.

As for the translation strategies employed, both translators applied the same five of the six strategies, although a bit differently. Alwadh applied 4 Retention

(17%), 5 Direct translation (22%), 6 Generalization (26%), 5 Substitution (22%) and 3 Omission (13%). Alammar implemented the same strategies but in the following proportions: 5 Retention (22%), 4 Direct translation (17%), 4 Generalization (17%), 8 Substitution (35%) and 2 Omission (9%).

Table 9. *Cross Tabulation of Culture Category and Translation Strategy in Alawadh's Translation*

Count of Translation Strategy (Awadh)	Column Labels					
Row Labels	**1**	**3**	**4**	**5**	**6**	**Grand Total**
2	1	1	4	3	1	10
3			3	2		5
4	3	1		2	1	7
5					1	1
Grand Total	**4**	**5**	**6**	**5**	**3**	**23**

Table 10. *Cross Tabulation of Culture Category and Translation Strategy in Alammar Translation*

Count of Translation Strategy (Alammar)	Column Labels					
Row Labels	**1**	**3**	**4**	**5**	**6**	**Grand Total**
2	1	2	2	3	2	10
3			1	1	3	5
4	4	1		2		7
5				1		1
Grand Total	**5**	**4**	**4**	**8**	**2**	**23**

Cross-tabulation of the cultural references and the translation strategies resulted in the following frequencies: in the realm of material culture, Awadh applied Retention to 1 item, Direct translation to 1 item, Generalization to 4 items, Substitution to 3 items and Omission to 1 item, resulting in a tendency of utilising Generalization the most. In the same domain, Alammar applied Retention to 1 item, Direct translation to 2 items, Generalization to 2 items, Substitution to 3 items and Omission to 2 items, with his most common strategy being Substitution. One example to illustrate the difference is: *the men who surrounded me dancing like little marionettes* was translated by Awadh using Generalization, as الرجال المحيطين بي يرقصون كالدمى B.T *the men surrounding me dancing like dolls*, while Alammar simply omitted it.

The second realm for analysis is social culture. Awadh applied two strategies, 3 Direct translation and 2 Generalization, while Alammar applied 3 strategies, 1 Direct translation, 1 Generalization and 3 Substitution. This indicates that Alammar tends to use Substitution when translating social cultural elements. For instance, Awadh Generalizes *balls* to حفلات B.T *parties* whereas Alammar substitutes it to ولائم الغداء و العشاء B.T *lunch and dinner banquets*.

The third realm is organizations, customs and ideas. Awadh applied four strategies: 3 Retention, 1 Direct translation, 2 Substitution and 1 Omission, and

Alammar applied three: 4 Retention, 1 Direct translation and 2 Substitution. For both translations, the general tendency of translating cultural references that fall under this category is Retention. An example is clear in the translation of *dining at the Waldorf*. While Awadh omits the cultural reference altogether, Alammar applies the Retention strategy and renders it as (تناوله طعام العشاء في (الوالدورف).

The final domain in the analysis is gesture and habits, and only 1 reference was located: *champagne is cooled in the bottle and not by placing ice in the glass*. For this, Awadh omits the cultural element while Alammar applies the Generalization strategy, making it الموضة الآن وضع الثلج في أقداح "الشراب B.T *the trend now is to put the ice in the drinking glasses*.

As previously explained, the translators used various strategies when translating the short story, but in terms of identifying whether the translations are source- or target–oriented, a calculation of the source-oriented strategies (Retention, Specification and Direct Translation) and the target-oriented strategies (Generalization, Substitution and Omission) was performed as well. According to the data, both translators of *While the Auto Waits* used five of the six strategies presented in the framework. The strategy of Specification was not employed in the translations. The Tables 11 and 12 illustrate the findings of these calculations.

Table 11. *Source-Oriented vs. Target-Oriented Strategies in Second Case Study (Awadh)*

	Awadh	
	Source oriented	**Target oriented**
	4	6
	0	5
	5	3
Sum	9	14
Percentage	39%	61%

Table 12. *Source-Oriented vs. Target-Oriented Strategies in Second Case Study (Alammar)*

	Alammar	
	Source oriented	**Target oriented**
	5	4
	0	8
	4	2
Sum	9	14
Percentage	39%	61%

In conclusion, to determine the bias of the two translations, whether towards source or target culture, a close study of the way each translator dealt with cultural reference was conducted. The two translations of the short story were compared and contrasted, and it was found that both translators dealt with the terms similarly, with the general tendency in both translations being to adhere to the norms of the Saudi literary system. Revisiting the Re-translation Hypothesis, it can be stated that re-translations are not necessarily more foreignized. Although there is a time span of 11 years between the two translations, it might still not have been

permissible to cross the dominating translation norms in the target system. Translation norms in 1992 and 2003 may have been similar, as reflected in the analysis of this case study. Despite some differences in the ways the translators dealt with culture in their translations, the calculated general tendency suggests adherence to the same norms.

Third Case Study: Analysis of *Hearts and Hands*

Hearts and Hands is a short story by the American writer O. Henry, first published by Alobaikan in Saudi Arabia in 2003 within a collection of short stories translated by Hessa Alammar. Khalaf Alqurashi re-translated it 9 years later in 2012 and it was published by Mecca Literary Club within a collection of short stories. A total of 15 cultural items were found in the source text (a full list is provided as Appendix, Table 20). First of all, cultural references were found in the ST and their corresponding words or phrases in the two translations were located. The next step was to distinguish the strategy executed in rendering each item in the two translations. Table 13 shows the number and percentage of cultural references and Figure 3 shows the strategies applied in the two translations.

Table 13. *Frequency and Percentage of the Strategies in Third Case Study*

Strategies	Alammar		Alqurashi	
	Freq.	Per.	Freq.	Per.
Retention	4	27%	5	33%
Specification	0	0%	1	7%
Direct translation	5	33%	4	27%
Generalization	1	7%	0	0%
Substitution	3	20%	4	27%
Omission	2	13%	1	7%

Figure 3. *Percentage of the Strategies Implemented by each Translator in the Third Case Study*
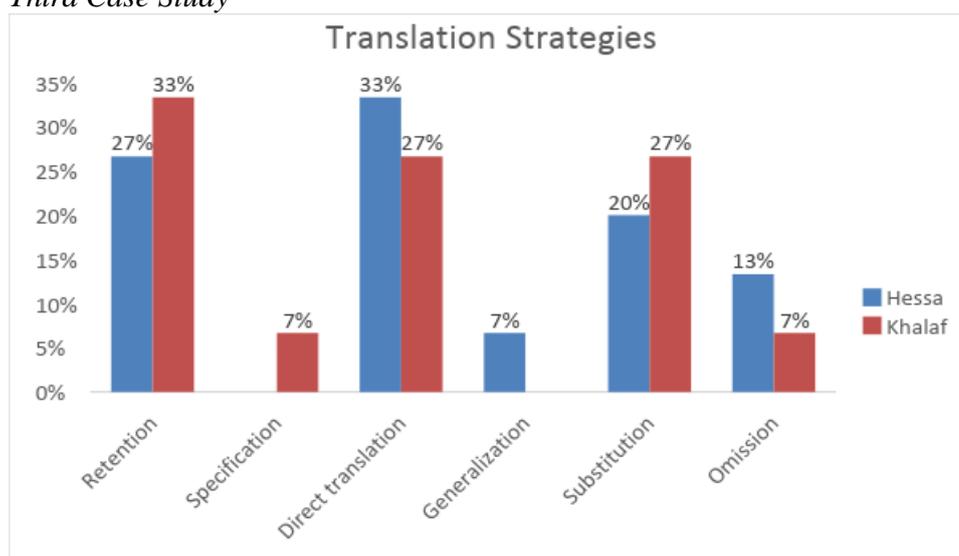
The results demonstrate the presence of 15 items from three categories in the following distribution: 8 material culture (53%), 4 social culture (27%), 3 organizations, customs and ideas (20%). No examples of ecology or gesture and habits were found.

Alammar and Alqurashi applied five of the six translation strategies, but not the same. While Alammar applied Retention 4 times (27%), Direct translation 5 times (33%), Generalization once (7%), Substitution 3 times (20%) and Omission twice (13%), Alqurashi applied Retention 5 times (33%), Specification once (7%), Direct translation 4 times (27%), Substitution 4 times (27%), and Omission once (7%). The variation in the two translations is that Alammar did not employ the Specification strategy while Alqurashi did not employ Generalization.

Table 14. *Cross Tabulation of Culture Category and Translation Strategy in Alammar's Translation*

Count of Translation Strategy (Alammar)	Column Labels					
Row Labels	**1**	**3**	**4**	**5**	**6**	**Grand Total**
2	3	1	1	1	2	8
3		2		2		4
4	1	2				3
Grand Total	**4**	**5**	**1**	**3**	**2**	**15**

Cross-tabulation of the variables (Tables 14 and 15) resulted in the following frequencies: for material culture, Alammar applied Retention to 3 items, Direct translation to 1 item, Generalization to 1 item, Substitution to one item and omission to 2 items, whereas Alqurashi applied Retention to 3 items, Direct translation to 1 item and Substitution to 4 items. Both translators applied Retention in the translation of *Leavenworth prison* (ليفندورث سجن) and Direct translation to *take me in the smoker now*, with Alammar rendering it as خذني إلى غرفة التدخين B.T Take me to the smoking room and Alqurashi rendering it as خذني الى مقصورة التدخين B.T Take me to the smoking cabinet, so both applied the same strategy but with different expressions.

Table 15. *Cross Tabulation of Culture Category and Translation Strategy in Alqurashi's 2012 Translation*

Count of Translation Strategy (Alqurashi)	Column Labels					
Row Labels	**1**	**2**	**3**	**5**	**6**	**Grand Total**
2	3		1	4		8
3	1	1	1		1	4
4	1		2			3
Grand Total	**5**	**1**	**4**	**4**	**1**	**15**

In the domain of social culture, Alammar applied Direct translation and Substitution twice each, whereas Alqurashi applied Retention, Specification,

Direct translation and Omission once each. The most obvious example here could be the rendering of *the marshall*. Alammar substitutes the reference with something the target audience are familiar with مدير الشرطة B.T *Police chief*, but Alqurashi applies Retention (المارشال).

For organizations, customs and ideas, Alammar applied Retention once and Direct translation twice, and similarly Alqurashi applied Retention once and Generalization twice. For example, both translated *for counterfeiting* similarly, with Alammar opting for Direct translation as في قضية تزوير.

As previously described, the translators used several strategies when translating the short story. However, in terms of identifying whether the translations are source- or target–oriented, a calculation of the source-oriented strategies (Retention, Specification and Direct Translation) and the target-oriented strategies (Generalization, Substitution and Omission) must be carried out. Tables 16 and 17 illustrate the results.

Table 16. *Source-Oriented vs. Target-Oriented Strategies in Third Case Study (Alammar)*

	Alammar	
	Source-oriented	**Target-oriented**
	4	1
	0	3
	5	2
Sum	9	6
Percentage	60%	40%

Table 17. *Source-oriented vs. Target-Oriented Strategies in Third Case Study (Alqurashi)*

	Alqurashi	
	Source-oriented	**Target-oriented**
	5	0
	1	4
	4	1
Sum	10	5
Percentage	67%	33%

To conclude, using the compiled classification, a total of 15 cultural references were extracted from the corpus. The cultural references were categorised based on Newmark's categorization, as stated earlier, and then the strategies applied by each translator were determined. The researcher calculated and analysed the frequency and percentage of the strategies employed in an attempt to compare and contrast the findings. This case study demonstrates a tendency towards the source culture in both translations: 60% to 40% in the translation strategies applied by Alammar and 67% to 33% in the strategies applied by Alqurashi. The results demonstrate a clear tendency to foreignize in both translations.

Conclusion

The first part of this study aimed to establish a framework for the actual case studies, particularly one that could be set forth as a model to evaluate culture within re-translations with regard to determining translation tendency towards the source or target culture. The case studies carried out in this section through the comparison of translation strategies in relation to publication dates of translations and re-translations seem to suggest that translation in the Saudi literary system changes through time, not necessarily due to it being a re-translation but rather due to the receiving culture's dominating norms and degree of acceptance of the source culture. Ideological changes in the target culture might potentially lead to re-translations, but this is not the only reason.

Alongside this theoretical background, I believe the analysis of the three case studies offers an additional perspective on the subject and reflect some interesting findings that could be challenged in future research. As well as revisiting the Re-translation Hypothesis, I hope this study has made a methodological point by demonstrating how bringing together theories can be fruitful in conceptualizing and highlighting a phenomenon within translation studies. The results of these three case studies can be considered a contribution to re-translation theory as they highlight the grounds of this phenomenon, which can develop an understanding of it as a whole, and of specific target texts, and can help predict the publication of new versions.

The offset of this research began with gathering data in the form of three source texts along with two translations for each source text, distinguishing its cultural references and analysing the strategies employed in the translation process, it was important to identify patterns of behaviour and verify whether they correspond to the retranslation hypothesis. That having been laid out, it is fair to say that the retranslation hypothesis is not a fixed approach in the Saudi literary system. The evidence obtained from the analysis in this paper declare the absence of noticeable differences in the orientation towards the source or target culture between the earlier and the later translations of the same source text. Differences appear between the case studies in general but not as much within them.

It is crucial to bear in mind that the methodology implemented while conducting the study can only extract preliminary results. Thus, the hypothesis is still not absolutely proven or refuted. In addition, the testing of different parts of the material can generate different results (De Letter 2015). Further research in Descriptive Translation Studies is always desired and worth exploring.

Acknowledgments

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Appendix

Table 18. *Cultural References and Translation Strategy in First Case Study*

Source Text	Cultural Reference	Translation Strategy (Alawadh)	Translation Strategy (Alqurashi)
in the heaven and in the earth	1	3	3
in hell	4	3	3
midnight	4	3	3
a dark lantern	2	3	5
the shutters	2	4	5
in the chimney	2	3	3
police	4	5	5
police office	4	5	5
The officers	4	5	5
gentlemen	4	6	6
Oh God	4	6	4
Almighty God	4	6	6
Villains!	4	5	5

Table 19. *Cultural References and Translation Strategy in Second Case Study*

Source Text	Cultural Reference	Translation Strategy (Alawadh)	Translation Strategy (Alammar)
She sat upon a bench	2	5	5
A large-meshed veil imprisoned her turban hat	2	4	4
a full yard away	2	1	1
park chairmen	4	5	5
you must remember that I am a **lady**	4	3	3
it is the wonderful drama of life	4	1	1
furnish me with an incog	2	5	5
there are five or six names that belong in the holy of holies	4	5	5
the men who surrounded me dancing like little marionettes	2	4	6
balls	3	4	5
ice in my champagne	2	6	6
champagne is cooled in the bottle and not by placing ice in the glass	5	6	4
dining at the Waldorf	4	6	1
a dinner party	3	3	3
Madison Avenue	2	4	3
I am besieged by two	3	4	5
a Grand Duke of a German principality	4	1	1
an English Marquis	4	1	1
glittering reticule	2	5	5
There is a dinner, and a box at the play	3	3	4
the stool	2	4	4
New Arabian Nights (book title)	3	3	5
club	2	3	3

Table 20. *Cultural References and Translation Strategy in Third Case Study*

Source Text	Cultural Reference	Translation Strategy (Alammar)	Translation Strategy (Alqurashi)
At Denver	2	1	1
the coaches on the B. & M. express	2	4	5
in the west	4	3	3
the marshall	3	5	1
the pen	2	6	5
Leavenworth prison	4	1	1
for counterfeiting	4	3	3
our crowed	3	5	6
Washington	2	1	1
marshalship	3	3	2
ambassador	3	3	3
in Denver	2	1	1
take me in the smoker now	2	3	3
I'm half dead for a pipe	2	5	5
I can't deny a petition for tobacco	2	6	5