

Chesterman's Syntactic Strategies for Retaining Parallelism in the Arabic-English Translation:

A Dialogue with an Atheist as a Model

Amany Hamed Mohamed*

hamedamany88@gmail.com

Abstract

The current study examines translation strategies for retaining parallelism in Dr. Mostafa Mahmoud's book *A Dialogue with an Atheist*. The study draws on a theoretical Framework of Andrew Chesterman (2016) syntactic strategy model for analyzing the data. The objective of the study is to investigate how parallelism in Arabic version is dealt with in its translation into English. The frequency of occurrence of parallelism is calculated to highlight the extent to which the English translation has retained a similar use of parallelism to achieve a similar impact on the readers.

The results reveal that ten strategies are employed: literal translation, loan translation, transposition, unit shift, phrase structure change, clause structure change, sentence structure change, cohesion change, level shift and scheme change to maintain parallelism in the English translation of the book. Moreover, it has been found that literal translation (25%), cohesion change (22%) and scheme change (11.4%) are most widely used strategies to retain the parallel structures. The translator succeeded in maintaining the original text and conveying the style and emotion of the author.

The study concluded that the translator should not only have command of both languages involved but should also be well-informed with the style of the writer or philosopher. In fact, in literary translation the translator faces the challenges of handling two translation principles: transferring an unaltered message and preserving the style of the writer. Further research is suggested to involve more analysis of Chesterman's translation model to investigate the semantic and pragmatic types used in the book.

Key Words: *Translation of Parallel Structures, Chesterman's Syntactic Strategy, A Dialogue with an Atheist*

* Lecturer, English Department, Faculty of Arts, New Valley University.

1. Introduction

Translation is a process of transferring meaning from source language to target language to achieve understanding. One of the most important things about translation is that it should be natural and easily understood. It should convey meaning from source language so that the reader get the exact meaning without ambiguity. Translators use a variety of translation strategies to convey meaning from one language to another.

Parallelism is a rhetorical device, which refers to the use of identical grammatical structures (words, phrases, or clauses) in a sentence. Parallelism is used in writing to link related ideas and to emphasize the relationships between them. Using the same constructions helps the reader to understand the meaning and ideas. The repetition of structure achieves emphasis and creates greater impact and persuasive force.

Literary texts are characterized by having rhetorical and aesthetic nature, which should be maintained in translation. One of the tasks of a translator is to reproduce the aesthetic value of the source text. In such type of translation, the form and the content are linked. The translator should pay attention that the reader can recognize parallelism in the text. Moreover, he/she have to make sure that the function of parallelism in the source text is the same as in the source text.

Dr. Mostafa Mahmoud's book 'A Dialogue with an Atheist' (1986) is a discussion between an intelligent religious person who studied Quran and Islamic philosophy. The book contains a lot of parallel structure. The book is translated into English by Mohamed Yehia (1994). Arabic and English are of different language origins, which poses difficulties when translating from Arabic to English. Translation should have "the same virtues as the original, and inspire the same responses in its readers. Therefore, a translator is both a reader and writer at the same time". (Akan et al. 2019: p58)

2. Theoretical Framework

Chesterman defines strategy as a well-established way of solving a translation problem. Chesterman distinguishes between two types of strategies: comprehension strategies and production strategies. Comprehension strategies is concerned with understanding and analyzing the source text. Production strategies focus on how the translator manipulates the text to produce an appropriate target text. Chesterman has divided production strategies to three categories: semantic, syntactic and pragmatic strategies. Each strategy includes 10 techniques. Only syntactic strategies are highlighted in this study.

In 1997, Andrew Chesterman, Hans Vermeer , and Finland scholar first introduced the concept of 'meme' into translation. But it was Andrew Chesterman's book *Memes of Translation* that had a great influence on translation teaching and practice. Meme, the nuclear of memetics, comes from a Greek word "mimeme" which means imitation. It refers to cultural transmission or replication. Like genes, memes spread and survive if they are easily memorable, useful, or

emotive. They have their own living environment and survival law. Meme can be divided into two types from the perspective of successful transmission: strong memes and weak memes. The transmission of memes also requires carriers such as a language, and hosts such as a reader or a translator.

According to Chesterman (2016), translation seeks to achieve coherence based on memes: ideas that spread like genes. Translation has memes: concepts and ideas that affect the translator's way of thinking. Memes is a conceptual tool for finding solutions of translation problems. Memes, then, are everything learned by imitating other people's habits, jokes, ideas, songs ...etc. Some memes co-occur with others such as languages, religions, ideologies, scientific theories

Chesterman (2016) believes that translation strategies includes a basic principle, which is *changing something*. He does not mean the replacement of elements in the source language words by their equivalent in the target language; this replacement is not sufficient. The types of changes made by the translators can be:

- a) The words used in the ST.
- b) The structure of ST words
- c) The context of the ST words.

Chesterman (1993: 1) stated that translating without a theory would be "to translate blind". Translating without self-awareness or self-criticism would mean relying completely on "common sense". It is a theory about the source text. Translation is a toolbox skill and the translator selects the right tool to accomplish a task.

2.1. Syntactic strategies

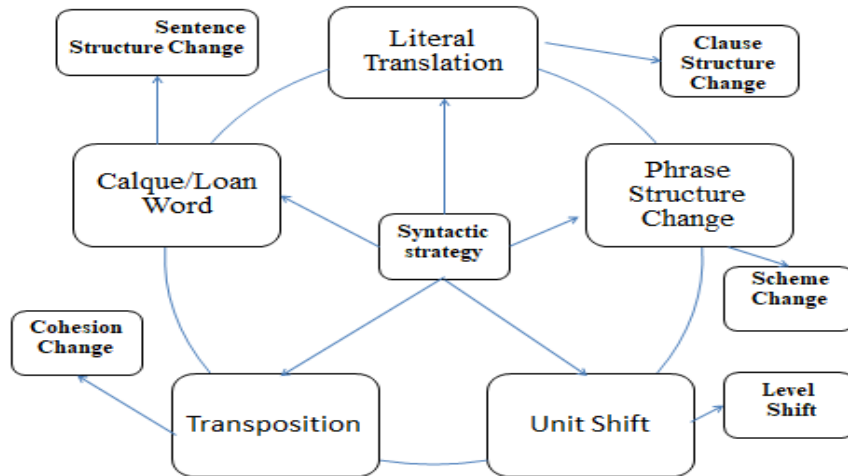
Syntactic/grammatical strategies refer to complete or partial duplication of the form of SL through syntactic or grammatical

changes. The grammatical structure of the target text is changed. Chesterman (2016) introduces his syntactic strategy as follows:

- 1. Literal translation:** the main principle of literal translation is to keep the syntactic structure of the source text and not to follow 'free translation', which gives the translator the space to use different syntactic structure to convey the meaning in the target text. Chesterman (2016: 91) states that literal translation is “maximally close to the SL form, but nevertheless grammatical”. He believes that it is a "default" strategy. In literal translation, the denotative meaning of words is taken as if from the dictionary not of context, but the grammar of the target text is respected (Farghal and Shunnaq (1999); Dickins, Hervey, and Higgins (2017). According to Newmark (1988: 76), literal translation is the first step in translation but a good translator "abandons a literal version only when it is plainly inexact or, in the case of a vocative or informative text, badly written".
- 2. Loan translation:** borrowing of terms and following the structure of the source text. It means the deliberate choice of individual words. A variant of this strategy is what Pym (1992) calls “double presentation”. It means including both SL and TL versions in the target text for clarification. Another variant is introducing a loan-based neologism as a translation solution.
- 3. Transposition:** Chesterman stated that he used this term (from Vinay and Darbelnet). It means changing of word class. This strategy involves structural changes e.g. from noun to verb and from adjective to adverb.

4. **Unit shift:** Unit shift is a change of a unit in the source text into another unit in the target text (morpheme, word, phrase, clause, sentence or paragraph). A unit shift occurs when a ST unit is translated as a different unit. Chesterman used this term from Catford (1965). A unit shift occurs when a ST unit is translated in the TT as a different unit.
5. **Phrase structure change:** changes which occur in the internal structure of the phrase.
6. **Clause Structure Change:** changing the structure of the clause in terms of the organization of its constituents. For example, changes from active to passive, finite to infinite, or rearrangement of the constituents of the clause.
7. **Sentence structure change:** changing in the structure of the sentence; a change in the relationship between main clauses and subordinate ones.
8. **Cohesion change:** The way the parts of a sentence are joined to make a comprehensible fluent sentence. It is called textual cohesion. It occurs in the form of reference by pronouns, ellipsis, substitution, repetition or the use of connectors. A cohesion change affects "intra-textual reference".
9. **Level shift:** it includes phonological, morphological, syntactical and lexical levels.
10. **Scheme change:** It refers to rhetorical schemata in the text as parallelism, alliteration and rhythm and rhymes in poetry. Parallelism refers to similar order of collocations, phrases or sentences. There are four scheme changes:
 - (1) SL scheme A= TL scheme A (using the same scheme)

- (2) SL scheme A= TL scheme B (using different scheme)
- (3) SL scheme A=TL scheme 0 (deleting the scheme)
- (4) SL scheme 0 = TL scheme A (adding a scheme)



3. Review of Literature

Chesterman's (2016) syntactic strategy model has been adopted in a lot of studies. Branco (2007) sheds light on translating online news reports by investigating online translated journalistic texts and observing how translation strategies are applied to translating online news reports from different sites. The study adopts a theoretical and methodological framework based on: Nord's (1991 & 1997) Functionalist Approach and Chesterman's (1997 & 2000) Memes and Translation Strategies. The results show that the translators tend to follow a more source text oriented style (static meme) and focus on a target-text oriented style (dynamic meme) produced for a target context.

Another study is of Adnin (2014) who has used Chesterman's translation theory (1997) to investigate the types or translation

strategies found in English-Indonesian short story *Some Words with a Mummy*. The result show that three translation strategies are used: syntactic strategies, semantic strategies, and pragmatic strategies. Semantic strategies are the most frequently used type. Syntactic strategies were used to make the story more natural and understandable to reading. A similar study is of Wulandari (2022) who also investigates translation strategies found in English-Indonesian translation of short story entitled *The Importance of Fulfilling Promise* Chesterman (1997) translation strategies are adopted: syntactic, semantic and pragmatic.

Retaining parallelism in the Arabic translation of the novel *Moby Dick* ,written by Melville in (1851), is discussed by Ikbal et al. (2016). The study is based on Chesterman's (1997) syntactic strategy model. The results shows the translator employed three strategies: literal translation, clause structure change and transposition to retain parallelism in the Arabic translation of the novel. Another study is of Hossieni et.al. (2017) who investigated two translations of *The Adventures of Huckleberry Finn* by Mark Twain. The study investigated the transference of humor from the source text to the target text by using a syntactic strategy of Chesterman. It compared the translators' recreation of humor.

Chesterman's model is also applied by Fumani & Izadpanah (2017). They investigate the differences among six translators in their application of strategies in translating proper names in the Holy Qur'an. The results show that 'loan translation' is used mostly by all the six translators while 'paraphrase' and 'synonymy' are used the least. Finally, each translator has used the three strategies of Chesterman's

(1997) model differently. Likewise, Shamaileh (2022) sheds light on the loss and the compensation of parallel structures when translated from Arabic into English in political speeches at bottom-up level: word, sentence and chunk levels. The results revealed that parallelism is frequently in Arabic political speeches as a rhetorical device for persuasion, assertion and emotional effect on the audience. In addition, Chesterman's model is used for analyzing legal text. Haya and Djohan (2022) analyze the syntactic translation strategies used in English-Indonesian translation of ASEAN Charter document. It has been found that literal translation is the most widely applied as it is an appropriate strategy for translating a legal document. Ardhinie (2017) and Al-Bdour (2022) see that achieving effective and accurate translation requires different translation strategies, including direct and indirect translation according to the type of text to find out plausible solutions to translation problems

Translating from Arabic to English is a complex task. Lataiwish (1995) focused on the syntactic, semantic, and cultural problems in Arabic-English translation with reference to the notion of equivalence. Khalifa (2015) said that the difference between the two language families creates translation problems; Arabic (Semitic origin) and English (Anglo-Saxons). Akan et. al. (2019) stated that the translator should have the critical linguistic knowledge in dealing with both the surface and underlying relations of the structure. Translation also requires the transferring and transforming a variety of linguistic elements from a language into the other.

4. Research Questions:

The study addresses the following questions:

1. What are Chesterman's syntactic strategies that correspond to the translation of *A Dialogue with an Atheist*?
2. Does the translator manage to retain parallelism in the target text?
3. What are the challenges that Arab translators encounter when translating paralleled structures into English?

5. Significance of the Study

Little research has been done on investigating the problems of translating from a Non-Indo-European language, such as Arabic, into English. This study is conducted to find out how the translator rendered the parallel structures found in the Arabic book.

6. Research Hypothesis

The translator used the presented syntactic strategies to retain parallelism.

7. Methodology

The methodology used in this study consists of two methods. The first one involves comparing and analyzing of both the Source Text (ST) and Target Text (TT). The main tool of the study is to detect the strategies adopted by the translator to keep parallelism of the source text using Chesterman's syntactic strategy model (2016) for analyzing the data. The source data for this study is the translated book *A Dialogue with an Atheist*. It is chosen for the richness of parallel structures. SPSS 28 program is used for analyzing the data statistically.

8. Data Analysis

8.1. Literal translation

Literal translation involves conveying the denotative meaning of phrases and sentences from one language to another. Therefore, it

works if there is correspondence between the two languages semantically and structurally.

١. الالكترن في الذرة يدور حول النواة، والقمر حول الأرض، والأرض حول الشمس، والشمس حول المجرة، والمجرة حول مجرة أكبر. (محمود، ٢٠١٣: ٧٨-٧٩)

The electron in the atom circles round the nucleus, the moon round the earth, the earth round the sun, the sun round the galaxy, the galaxy round a bigger one (Yehie, 1994: 88)

٢. أن يعطي السيد عبده ما لا حدود له من النعم، ويخلع عليه ما لا نهاية من الكمالات. It is the Master who **bestows endless gifts** on His slave and **invests him with infinite perfections.** (Yehie, 1994: 133)

٣. إنما خلقنا الله ليعطينا لا ليأخذ منا... خلقنا ليخلع علينا كمالاته فهو السميع البصير، وقد أعطانا سمعاً وبصراً وهو العليم الخبير، وقد أعطانا العقل لنتزود من علمه، والحواس لنتزود من خبرته (محمود، ٢٠١٣: ١١٦)

He created us so that He **may give** and **not take** from us. He created us to invest us with some of his perfections. He is **the All-Hearing** and **the All-Seeing** and He gave us hearing and sight. He is **the All-Knowing** and **the All-Cognizant** and He gave us **mind to take from His Knowledge** and **the senses to take from His Cognizance.** (Yehie, 1994: 133)

٤. ولن يحاسبك الله على قصرك ولن يعاتبك على طولك، ولن يعاقبك لأنك لم توقف الشمس في مدارها. (محمود، ٢٠١٣: ١٤)

He will not hold you responsible for your short or admonish you for your long stature, nor will He punish you for failing to stop the sun in its orbit. (Yehie, 1994: 13)

٥. فهو يخرج من الأرض الذهب والماس، ومن البحر اللآليء، ومن الزرع الفواكه والثمار. (محمود، ٢٠١٣: ١١٤-١١٥)

He extracts **gold and diamonds from the earth, pearls from the sea, fruits from nature.** (Yehie, 1994: 131)

Literal translation is maximally close to the ST form, but nevertheless grammatical. Newmark (1988:68-69) insists that "literal translation is correct and must not be avoided if it secures referential and pragmatic equivalence to the original. The translator tries to keep the parallel noun phrases in example (1), verb phrases in example (2). In example (3), the verb phrases *ليعطينا لا ليأخذ منا* and noun phrases *السميع العقل*, *لنتزود من علمه، والحواس لنتزود من خبرته، العليم الخبير، البصير* in example (4), the negative verbs *ولن يعاقبك ، ولن يعاتبك، ولن يحاسبك* in example (5) prepositional phrases *من الأرض الذهب والماس، ومن البحر اللآليء، ومن الزرع* and *الثمار والفواكه* are retained in translation.

8.2.Calque

Calque or loan translation is when a lexical item or linguistic expression is available in one culture and absent in another. This word comes from the Latin word 'calcare' which means to tread, and derived from the French 'calquer' which means 'to copy'. It is a root for root translation.

١. ولهذا جعل الله القلب والنية عمدة الأحكام. فالمؤمن الذي ينطق بعبارة الشرك والكفر تحت التهديد والتعذيب لا يحاسب على ذلك. (محمود، ٢٠١٣: ١٥)

This is why God judges according to what the heart harbors and the intentions bear. The believer who is forced to utter expressions of **Shirk** (polytheism) or blasphemy under threatenin~g or torture will not be held accountable for them. (Yehie, 1994:14)

٢. إن الذي يحضر في تلك الجلسات ليس الروح ولكن القرين. (محمود، ٢٠١٣: ٧٢)

It is not the spirit which attends the séances but its **Kareen** or Double. (Yehie, 1994: 80)

٣. ولو وقفت معي في غرفة بين عدة ملايين يقولون "الله أكبر" ويتلون القرآن بأكثر من عشرين لغة، ويهتفون: "لبيك اللهم لبيك" ويكون يذوبون شوقاً وحباً - لبيك أنت أيضاً بدون أن تدري (محمود، ٢٠١٣: ٨١)

If you had stood, as I did, on Mount Arafat, one among millions crying 'Allahu Akbar', reciting the Quran in more than twenty tongues, calling out 'labbayka Allahuma labbayk' (we have answered your call, God), sobbing, and melting in love and longing - you would have shed tears unconsciously. (Yehie, 1994: 90)

٤. لم يتكلم القرآن عن إنزال المطر وإنما عن إنزال الغيث، وهو المطر الغزير الكثيف الذي ينزل بكميات تكفي تغيير مصير أمة. (محمود، ٢٠١٣: ١١٢)

The Quran, I replied, did not mention 'rain' - as you allude in your last remark - but 'gaih' or a heavy, intense flood of rain that is sufficient to change the condition of an entire nation. (Yehie, 1994: 128-129)

٦. أنه كلما اتسع علمه اتسع مجال حريته... سواء كان العلم المقصود هو العلم الموضوعي أو العلم اللدني. (محمود، ٢٠١٣: ١٩)

The more knowledgeable man becomes the freer he is, and this holds true whether the knowledge meant is objective (Worldly) or Ladduni, coming from God alone. (Yehie, 1994:19)

The instances above are orthographic calques (appear in the form of transliteration of culture-bound words and phrases القرين Shirk, الشرك Kareen, اللهم لبيك Allahu Akbar, اللدني Ladduni, الغيث gaih). The translator avoids using foreign words due to the lack of equivalents in the target language. Dickins, Hervey, and Higgins (2002) focus on the existence of cultural distance between Arabic and English which creates challenges in translation to convey connotative meanings. They state that because of such cultural distance between Arab and English-speaking world "associative meanings are likely to be a problem" (p. 69).

8.3.Transposition

Transposition, borrowed from Vinay and Darbelnet, is a change of a part of speech for another without changing the meaning; from adjective to noun, from noun to verb etc. Newmark (1988) calls 'transposition' a translation procedure that involves a change in the grammar when translating from SL to TL for creating a meaning-based target text.

١. إن بيت العنكبوت هو أبلغ مثال يضرب عن سوء الملجأ وسوء المصير. (محمود، ٢٠١٣: ١٠٣)

The spider's dwelling is certainly the most vivid and eloquent example that can be employed to illustrate **the worst** kind of shelter or fate. (Yehie, 1994:19)

٢. وهناك من سيكون حسيباً على نفسه يعذبها بالندم ويشد وثاقها بالحسرة. (محمود، ٢٠١٣: ١١١)

Certain wrong-doers will call their own souls to account **tormenting** them with sorrowful regrets and **chastening** them with grief. (Yehie, 1994:127)

٣. ونحن نفرق وبشكل واضح وحاسم بين يدنا وهي ترتعش بالحمى، ويدنا وهي تكتب خطاباً.. فنقول إن حركة الأولى جبرية قهريّة، والحركة الثانية حرة اختيارية. (محمود، ٢٠١٣: ١٥)

We clearly and decisively distinguish between the **trembling** of our hand as a result of fever and its movement as it writes a letter describing that trembling. We are conscious of the shivering as determined and compulsory and of the letter-writing as free and voluntary. (Yehie, 1994:14)

٤. إن الضمير سلطة زجر وردع نبنت من الدواعي الاجتماعية. (٧٤) (محمود، ٢٠١٣: ٧٤)

It sees in conscience a **deterrent** and **admonitory** authority that sprang out of social factors. (Yehie, 1994:83)

٥. هل خُيِّرْت في ميلادي وجنسي، وطولي وعرضي، ولوني ووطني؟ هل باختيارِي تشرق الشمس، ويغرب القمر؟ (محمود، ٢٠١٣: ١٢)

Have I had any choice in my birth, sex, height and build of body, color, and country? Do I choose that **the sun rise and the moon set** ? (Yehie, 1994:11)

Hatim and Munday (2019) state that transposition is a word-class replacement without changing the meaning. In the first example, the word 'سوء' is a noun repeated twice. The superlative adjective 'the worst' is used to replace the occurrences of this noun. In the second example, the verb 'يعذبها' and 'يشد وثاقها' are verbs changed into (gerund) 'tormenting' and 'chastening'. In the third and fourth example, the nouns 'ردع' and 'زجر' are changed into adjectives 'noble', 'proud' 'deterrent', 'admonitory'. In example (5) the verbs 'تشرق', 'يغرب' are changed into nouns.

8.4. Unit shift

It is a technique by which SL unit is translated into a different unit in TL. The units include morpheme, word, phrase, clause, sentence, and paragraph. For example, a phrase in the SL may be changed into a clause or it may become a word, a clause becomes a phrase, and a word becomes a phrase in the TL.

١. وكذلك سوف تظل المحبة والرحمة والصدق والحلم والعفو والإحسان فضائل... ولن تتحول إلى جرائم إلا إذا فسدت السموات والأرض وساد الجنون وانتهى العقل. (محمود، ٢٠١٣: ٧٧)

Love, mercy, truthfulness, forbearance, forgiveness, and generosity will likewise remain virtues forever. They will never turn into crimes unless **the entire heavens and earth are corrupted and reason is annihilated leaving madness to rule supreme.** (Yehie, 1994:86)

٢. سبب أول أو محرك أول في غير حاجة إلى من يحركه... خالق في غير حاجة إلى خالق. (محمود، ٢٠١٣: ٨)

A premium mobile in no need of a mover, **a creator who has not been created.** (Yehie, 1994:8)

٤. على العبد النية، وعلى الله التمكين (محمود، ٢٠١٣: ١٨)

Man is to intend while God is **to enable and dispose.** (Yehie, 1994:8)

٥. لنا "نفس" إذن تعلق على الزمن وتتخطى الموت، وتتخطى الحتميات المادية. (محمود، ٢٠١٣: ٦٨)

We have, then, a spirit **that transcends time, death, and the material inevitabilities.** (Yehie, 1994:76-77)

Unit shift is a change that occurs from word to phrase, phrase to word or phrase to clause. In the first sentence we see three verb phrases 'انتهى العقل', 'ساد الجنون', 'فسدت السموات والأرض' in the source language are translated into two coordinated sentences 'the entire heavens and earth are corrupted and reason is annihilated leaving madness to rule supreme in the target language. In the second example the noun 'خالق' is translated into a relative clause 'who has not been created'. In example (4), the word التمكين which is one rank, is replaced by an infinitive phrase which is another rank. In example (5) three verb phrases are rendered one relative clause. For Agistiawaty (2019), unit shift in translation is inevitable because the structure of the two languages is different.

8.5. Phrase structure Change

This strategy involves a number of changes at the phrase level, including number, definiteness and change in the noun phrase, or person, tense and mood in the verb phrase.

١. والبنت التي تولد كان نصيبها الوأد والدفن في الرمال، والرجل يتزوج العشرة والعشرين، ويكره جواربه على البغاء ويقبض الثمن. (محمود، ٢٠١٣: ٥٣)

New-born **girls** to be buried alive while allowing men to marry up to twenty women and to force their slave-girls to prostitution and keep the 'proceeds' to themselves. (Yehie, 1994:61)

٢. الله ظاهر في النظام والدقة والجمال والإحكام... في ورقة الشجر... في ريشة الطاووس... في جناح الفراشة... في عطر الورد... في هذا القصيد السيمفوني الذي اسمه الكون. (محمود، ٢٠١٣: ٨)

He is manifest in order, precision, beauty, and regularity; in tree leaves, in the feathers of a fawn, in the **wings** of the butterfly, in the fragrance of flowers...which makes up that symphonic poem we call the universe. (Yehie, 1994:7)

٣. والقول بالحرية بهذا المعنى لا ينافي التوحيد، ولا يجعل الله أنداداً يحكمون حكمه، ويأمرون كأمره. محمود، ٢٠١٣: ١٦)

Understanding freedom in this way does not go against Tawhid (faith in the Oneness of God) or sets up equals to God **who bid and dispense like Him**. (Yehie, 1994:15)

٤. لو أنه أعفى نفسه من هذه المسؤوليات، وأخذ إجازة وأدار ظهره للكون الذي خلقه وتركه يأكل بعضه بعضاً. (محمود، ٢٠١٣: ١٠)

If He relieved himself of all responsibility and, **turning his back to the world he created**, left it unattended to destroy itself in conflicts. (Yehie, 1994:9-10)

٥. بأنك لم تخير في ميلادك ولا جنسك، ولا في طولك ولا في لونك ولا في موطنك. (محمود، ٢٠١٣: ١٣)

You had no say in determining your birth, sex, height, color, or country. (Yehie, 1994:12)

In the first example, the singular noun ' البنت ' is translated into plural 'girls'. In the second example the word ريشة is translated into plural 'feathers'. Two verb phrases are translated into one relative clause

'who bid and dispense like Him' in example (3) and in the fourth example two verb phrases وأخذ إجازة وأدار ظهره are translated into one noun phrase. In example (5) negative noun phrases are rendered into one.

8.6. Clause structure change

Changes occur in "the structure of the clause in terms of its constituent phrases"(Chesterman 2016: 94). Subclasses include different order of the constituent (Subject, Verb, Object, Complement, Adverbial), active vs. passive voice, finite vs. non-finite structure, transitive vs. intransitive.

١. إنه يختص برحمته من يشاء... وأنه لا يُسأل عما يفعل. وقد يريد الله لحكمة يعلمها أن يُنذر أحداً، وأن يُعذر آخر. (محمود، ٢٠١٣: ٢٨)

He blesses whomever He wills of his creatures with His mercy and that **He is accountable before none for His deeds**. For a wisdom known only to Him, He may send warnings to some but not to others. (Yehie, 1994:30)

٢. وبالمثل لا يمكنك رصد الشمس وأنت فوقها، ولكن يمكنك رصدها من القمر أو من الأرض... كما لا يمكنك رصد الأرض وأنت تسكن عليها... وإنما تستطيع رصدها من القمر. (محمود، ٢٠١٣: ٦٧)

Similarly, the sun's movement **cannot be observed by a person** standing on its surface, if that is possible, but it can be observed from the earth or the moon. In like manner, the earth's movement **can be observed from the moon**. (Yehie, 1994:75)

٣. وكما تعكس السماء ما ينقذف إليها من الأرض، كذلك تمتص وتعكس وتشتت ما ينقذف إليها من العالم الخارجي. (محمود، ٢٠١٣: ١٠١)

Just as the sky returns and deflects back **all that rises to it from below**, it also deflects, absorbs, or scatters away **all that is directed to it from space**. (Yehie, 1994:117)

٤. يرحم الجاهل بالجحيم تأديباً وتعلماً، ويرحم العارف بالجنة فضلاً وكرامة. (محمود، ٢٠١٣: ٣٩)

He shows the mercy of correction and of enlightenment to **the benighted in hill**; and He is merciful with his generosity and blessings to **the knowing in Paradise**. (Yehie, 1994:43)

٥. وعيون ترى في الظلام... ورجل يمشي على القمر. (محمود، ٢٠١٣: ٣٩)

Of eyes that see in the dark, of a man who **walked** on the moon. (Yehie, 1994:91)

In example (1), the passive **يُنسأل** is changed into active 'He is accountable before none for His deeds. On the contrary, in example (2) the active forms are changed into passive. In example (3), we notice the translation of the verb **يُنقذ** as a transitive 'direct' and intransitive 'rise' to make the meaning more explicit. In example (4), the subjects of each clause are mentioned at the end of the clause. In example (5), the present simple verb **يمشي** is changed into past tense 'walked'. Larson (1998) stated that implicit words should be made explicit to avoid wrong meaning and to present the information in a natural form and style. Furthermore, Blum-Kulka (2000) saw that to make implicit information explicit may requires higher explicitness in the target text than that of the source text.

8.7.Sentence Structure Change

The change occurs in the structure of the sentence unit which is made up of clause units. Changes are between main-clause and sub-clause types

١. وينزل رائد الفضاء على القمر فيكتشف أن كل ما استوعبناه بعقلنا على الأرض كان صحيحاً، وكل ما رسمناه كان دقيقاً؟ (محمود، ٢٠١٣: ٣٤)

The astronauts who landed on the moon ascertained that **all our calculations and designs have been true and accurate.** (Yehie, 1994:38)

٢. لأنه يخبرك عن ماض لم يؤرّخ، ويتنبأ بمستقبل لم يأت. وقد صدقت نبوءات القرآن المتعددة. (محمود، ٢٠١٣: ١٠٥)

It tells of a past that has not been recorded in history and about a future which, at the time of Revelation, has not yet materialized. Its various prophecies have come true. (Yehie, 1994:121)

٣. الله أرسل الرياح رخاء، وأجرى النهر خيراً (محمود، ٢٠١٣: ٢٦)
He sent a benevolent wind and caused the river to flow smoothly (Yehie, 1994:27)

٤. فالإسلام يكافئ الذي يجتهد ويخطيء بأجر، والذي يجتهد ويصيب بأجرين. (محمود، ٢٠١٣: ٤٩)

Islam rewards anyone **who expends an intellectual effort and errs**; it doubles that reward to him **who hits on the truth.** (Yehie, 1994:56)

٥. لن يصبح القتل فضيلة ولا السرقة حسنة، ولا الكذب حلية يتحلى بها الصالحون. (محمود، ٢٠١٣: ٥١)

Murder will never **become** a virtue nor will theft **change** into a blessing or lying **metamorphose** into an ornament for the good. (Yehie, 1994:58)

In example (1), two sub-clauses كان استوعبناه بعقلنا على الأرض كان كل ما استوعبناه بعقلنا على الأرض are changed into one main clause 'all our calculations and designs have been true and accurate'. In example (2), two sub-clauses يخبرك عن ماض لم يؤرّخ، ويتنبأ بمستقبل لم يأت are changed into two coordinated sub-clauses and a relative clause 'which, at the time of Revelation, has not yet materialized'. In example (3), the structure of the clauses is changed أرسل الرياح رخاء from V+S+Adj into 'He sent a benevolent wind' S+V+Adj+N, and أجرى النهر خيراً and the infinitive structure and the adverb 'smoothly' is used instead of the noun

خيراً. In example (4), the main sentence is divided into two units (sub-clause+relative clause). In example (5), the change is in the use of the variety of verbs in the sub-clauses that reflects the skill of the translator.

8.8.Cohesion Change

A cohesion change affects intra-textual reference, ellipsis, substitution, pronominalization and repetition, or the use of connectors of various kinds

١. القيمة التي تفيد نقول عنها خيراً، والقيمة التي تضر نقول عنها شراً. (محمود، ٢٠١٣: ٧٤)

That value which brings benefit I describe as good, **that** which harms I label bad. (Yehie, 1994:83)

٢. إلا أن نصف الأرض محجوب عن الشمس ومظلم، والآخر مواجه للشمس ومضيء بحكم كونها كروية. (محمود، ٢٠١٣: ١٠٠)

By the fact that one half of the planet is hidden from the sun and is, therefore, dark **while** the other half faces the sun and is lighted by its rays. (Yehie, 1994:116)

٣. والسر كما شرحنا أنه حدث في علم الله، ولكنه لم يحدث بعد في علم الناس. (محمود، ٢٠١٣: ٩٧)

The secret behind this, **as I explained**, is that the Judgment has, **in fact**, occurred and ended in God's Prescience but has not yet unfolded before men's knowledge. (Yehie, 1994:111)

٤. أن الجسد تابع وليس متبوعاً، مأمور ليس آمراً، ألا يجوع الجسد فنرفض إمداده بالطعام لأننا قررنا أن نصوم هذا اليوم لله؟ ألا يتحرك بشهوة فنزجره؟ (محمود، ٢٠١٣: ٦٤)

That the body is servant not master, compliant **and** not imperious. Doesn't the body feel hunger **but** we refuse to oblige it with food because we have previously decided to fast that particular day in

worship of God? Isn't it aroused with lust but we restrain it? (Yehie, 1994:73)

٥. وفي كل مكان من الأرض الرجال هم الذين يحكمون ويشرعون ويخترعون، وجميع الأنبياء كانوا رجالاً، وجميع الفلاسفة كانوا رجالاً. (محمود، ٢٠١٣: ٦٠)

Any place on earth you care to name it is men who govern, legislate, and invent. **All prophets and philosophers have been men.** (Yehie, 1994:68)

In the first four examples, cohesive devices are used to keep the elegant style of the Arabic text. In example (5), the word 'men' is ellipped and not repeated. The translator endeavored to use any kind of device to make a coherent English text. The reason is that there are many words in Arabic text that are repeated or previously mentioned and which is not necessary. English does the otherwise, it does not repeat the said information which can be understood from the text. Coherence change is used because of the differences in the textual norms. The use of cohesive devices vary from one language to another, if they are translated one-for-one from source language to the target language, the meaning is distorted.

8.9.Level Shift

It includes phonology, morphology, syntax and lexis. The mode of expression of a particular item is shifted from one level to another (more analytic or more agglutinative), intonation (such as “interrogativeness”) which other languages express through morphology or through word order.

١. وما يحدث بالموت أن الطبيعة الزائلة تلتحق بالزوال، والطبيعة الخالدة تلتحق بالخلود،

فيلتحق الجسد بالتراب، وتلتحق النفس بعالمها الباقي. (محمود، ٢٠١٣: ٦٦)

What occurs in death is that the second nature **passes away** while the immortal spirit **joins** eternity. The body **goes to** dust but the spirit **ascends to** its immortal world. (Yehie, 1994:75)

٢. والأرض كما هو معلوم مبسوطة في الظاهر، ومكورة في الحقيقة. (محمود، ٢٠١٣: ٩٩)

The earth, as is well-known, appears to those who live on it **spread flat** but it is, in reality, round or, to be exact, **oval in shape**. (Yehie, 1994:114)

٣. إنما الوهن في البيت لا في الخيط. (محمود، ٢٠١٣: ١٠٣)

The weakness, according to the Quran, is in the 'dwelling' not **the material of which it is made**. (Yehie, 1994:119)

٤. ثم من أين للسائل بالعلم بأن موضوعاً ما تافه لا يستحق تدخل الإله، وموضوعاً آخر

مهماً وخطير الشأن. (محمود، ٢٠١٣: ١١)

It is to be further asked: from what quarter did he know that certain affairs are important and serious enough to so deserve such attention? (Yehie, 1994:10)

٥. أما الإنسان فلا يمكن أن يعلم أحد ماذا يضمّر؟ وماذا يخبيء في نيّاته؟ وماذا يفعل غداً

أو بعد غد؟. (محمود، ٢٠١٣: ٢٠)

no one can know **what is hidden** in a man's intentions or **what he will do** the next day and the day after. (Yehie, 1994:19-20)

In example (1), The translation of the verb يلتحق is more analytic as the collocated expression تلتحق بالزوال is changed into the phrasal verb 'passes away'. The same verb is rendered differently according to the meaning 'joins', 'goes to' and 'ascends'. In example (2), the words مبسوطة and مكورة are translated in phrases. In example (3), the word الخيط of the spider is translated into a noun phrase 'the material of which it is made'. In example (4), the wondering statement is changed into an

interrogative form. On the contrary, in example (5), the interrogative forms are changed into declarative ones. Larson (1998) stated that it is essential that the translator may translate a single source language word by one word or by a number or words in the target language. Nida and Taber (1982) assured that some expressions are semantically condensed in the source language text and require expansion in the receptor language.

8.10. Scheme Change

This refers to the types of changes that translator uses in the translation of rhetorical schemes such as parallelism, repetition, alliteration, metrical rhythm etc.

١. أنت حر في أن تقمع شهوتك، وتلجم غضبك، وتقاوم نفسك، وتزجر نياتك الشريرة، وتشجع ميولك الخيرة. (محمود، ٢٠١٣: ١٤)

You are free to repress your appetites, **to bridle** your rage, **to resist** the promptings of your ego, **to deter** your evil intentions, **to enhance** your benevolent tendencies. (Yehie, 1994:13)

٢. فنحن نشعر بالمسئولية وبالندم على الخطأ، وبالراحة للعمل الطيب. (محمود، ٢٠١٣: ١٤)

We feel responsibility and contrition for our wrong-doing and **we feel relief** over our good deed. (Yehie, 1994:13)

٣. فهو مصيدة لمن يقع فيه من الزوار الغريباء... وهو مقتل حتى لأهله. (محمود، ٢٠١٣: ١٠٣)

It is a trap for all outsiders and **it is a slaughter-house for** its own inhabitants. (Yehie, 1994:119)

٤. خوف الله شجاعة... وعبادته حرية... والذل له كرامة... ومعرفته يقين، وتلك هي العبادة... (محمود، ٢٠١٣: ١١٦)

Fear of God is courage, worshipping Him is freedom, humility before Him is dignity, and knowing Him is certainty. Such is the nature of worship. (Yehie, 1994:133)

٥. فالمرض يخلف وقاية، والألم يربي الصلابة والجد (محمود، ٢٠١٣: ٢٣-٢٤)
Sickness bequeaths immunity; suffering engenders hardiness. (Yehie, 1994:24-25)

The translator used a parallelistic pattern to maintain the Arabic text. In example (1), the translator used to + infinitive structures. In example (2) and (3), the word 'feel' and 'it is' are repeated in coordinated sentences. Parallel structures are kept in example (4) and(5).

9. Results

Upon analyzing 184 parallel structures and their English counterparts, it has become apparent that the translator adopted syntactic translation strategies to retain parallel structures and to produce an English version that has the same effect of the Arabic. The strategies are literal translation applied 45 times or about (24.5%), Loan or Calque applied 7 times or about (3.8%), transposition applied 10 times or about (5.4%), unit shift applied 14 times or about (7.6%), phrase structure change applied 18 times or about (9.8%), clause structure change applied 8 times or about (4.3%), sentence structure change applied 13 times or about (7.1%), level shift applied 7 or about (3.8%), cohesion change applied 41 times or about (22.3%) and scheme change applied 21 times or about (11.4%).

These results show that the literal translation strategy is the most widely applied by the translator in *A Dialogue with an Atheist*. The literal translation strategy is used to convey the meaning and information properly. Cohesion change comes next as it constitutes (22.3%) followed by scheme change which constitutes (11.4%)

Table1 demonstrates the distribution of the translation strategies and the frequency of occurrence.

Syntactic Translation Strategy	Frequency	Percentage	Percentage %	Number of parallel structures in Arabic
1. Literal Translation	45	0.245	24.5%	184
2. Calque/Loan Word	7	0.038	3.8%	
3. Transposition	10	0.054	5.4%	
4. Unit Shift	14	0.076	7.6%	
5. Phrase Structure Change	18	0.098	9.8%	
6. Clause Structure Change	8	0.043	4.3%	
7. Sentence Structure Change	13	0.071	7.1%	
8. Level Shift	7	0.038	3.8%	
9. Cohesion Change	41	0.223	22.3%	
10. Scheme Change	21	0.114	11.4%	

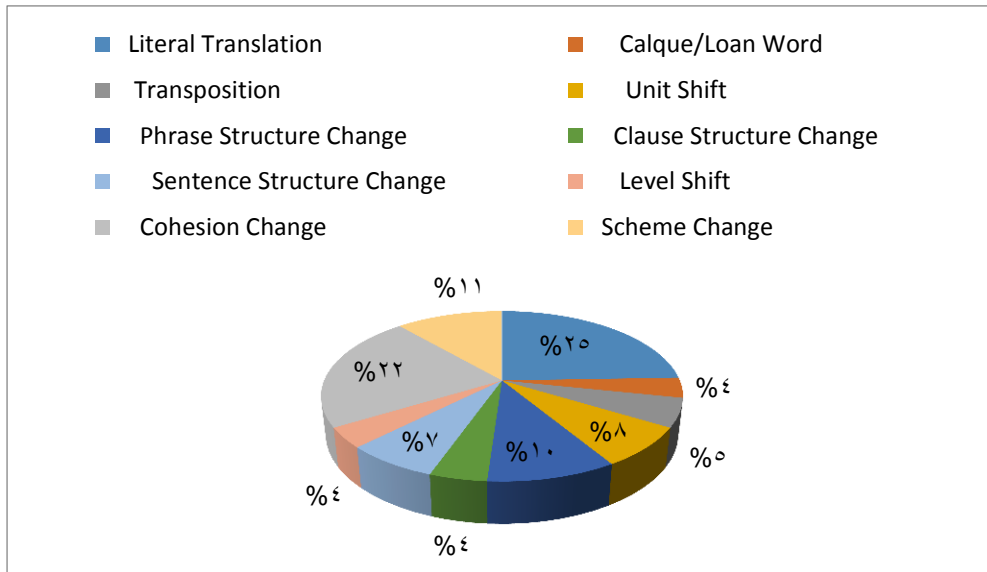


Figure (1) shows the percentage of the translation strategies used intranlating parallelism.

10. Discussion

The findings of the study show that the translator of *A Dialogue with an Atheist* employed 10 syntactic strategies to maintain parallelism. Literal translation is the most common because it helped him achieve parallelism in the target text. This finding is in line with (Ikbal et al. 2016; Haya & Djohan 2022). The study goes with Newmark, (1988, 68-69) who insists "literal translation is correct and must not be avoided if it secures referential and pragmatic equivalence to the original". Translation aims at reproducing the message. To achieve equivalence in the translation of parallelism, elliptical constructions and conjunctions, or cohesive devices are used to create sematic and syntactic unity. Moreover, changes in the rhetorical scheme and clause or phrase are made due to the linguistic differences

between Arabic and English. The study is in line with Adnin (2014) and Haya & Djohan (2022) that the translator should take into account the equality of meaning and content of the source text. In addition, the translators keep the naturalness of the translation so the reader can understand the meaning.

11. Conclusion

The Translation of parallel structures is significant in literary translation. The study sheds light on the syntactic challenges that translators encounter when translating parallel structures. It investigates how parallelism is achieved in the translated text through the frequency of occurrence of parallel structures in both Arabic and English texts. It has been noticed that the translator achieved the nearest approximation in words and phrases. He tried to adapt the form and meaning of the source language memes to the target language memes in order to achieve successful transmission.

English and Arabic are of different language origin. Translation problems that the translator may encounter when translating from Arabic to English are linguistic (lexis, syntax, rhetorical differences...etc.) and cultural (certain words and phrases have no equivalent). Furthermore, the translator has to keep the meaning, style and tone of the source text, which necessitates some grammatical changes. His role is to preserve the spirit of the original.

In this respect, the translator should not only have command of both languages involved but should also be well-informed with the style of the writer or philosopher he deals with. In fact, the translator is

handling two translation principles: transferring an unaltered message and preserving the style of the writer. Further research is suggested to involve more analysis of Chesterman's translation model to investigate the semantic and pragmatic types used in the book.

References

Adnin, A. (2014). *An Analysis of Translation Strategies Found in English-Bahasa Indonesia Short Story Some Words with A Mummy*. Thesis, Faculty of Cultural Studies, Universitas Brawijaya.

Akan, M., Karim, M.& Chowdhury, A. (2019). An Analysis of Arabic-English Translation: Problems and Prospects. *Advances in Language and Literary Studies*, vol. 10 (1), pp 58-65.

Agistiawaty, F. (2019). The Analysis of Unit Shift in the Research of Translation with Commentary: English into Indonesian. *Aksara*, Vol 31 (1), pp 123-136.

Al-Bdour , W. (2022). The translatability of literary contexts from Arabic into English, *Journal of Language and Linguistic Studies*, Vol. 18 (1), pp 692-704.

Ardhinie, E. (2017). An Annotated Translation of Daughter. *Journal of Language and Literature*. Vol. (1), pp 21-26.

Blum-Kulka, Sh. 2000. *Shifts of Cohesion and Coherence in Translation*. In *The Translation Studies Reader*. 298-313. London: Routledge

Branco, S. (2007). *The Application of Chesterman's (1997 & 2000) Translation Strategies to the Analysis of Translated Online News Reports Following Nord's (1991& 1997) Functionalist Approach*. Ph.D. thesis, Florianópolis.

Chesterman, A. (1993). *Translation as Theory*. Kaantaja. No. 1.

Chesterman, A. (2016). *Memes of Translation: The Spread of Ideas in Translation Theory*, Revised Edition, Vol. 123. Amsterdam :Benjamins Publishing Company.

Dickins, J, Hervey, S & Higgins, I. (2016). *Thinking Arabic Translation A course in translation method: Arabic to English*: Routledge, Second edition.

Farghal, M., and Abdullah, Sh. (1999). *Translation with Reference to English & Arabic: A Practical Guide*. Irbid: Dar AL-Hilal for Translation.

Fumani, M. & Izadpanah, K. (2017). *Strategy Application in Translation of Qur'anic Proper Names: An Analysis within Chesterman's (1997) Model*. The First International Conference on Current Issues of Languages, Dialects and Linguistics.

Haya, A ; Djohan, R. (2022). Syntactic Translation Strategies in English-Indonesian Asean Charter, *Journal of Language and Literature*, Vol. 10 (1), pp 54-64.

Hossieni, R.; Mobaraki, M; Nia, M. (2017). A Comparative Study of Transference of Humor in Translations of “The Adventures of Huckleberry Finn” by Mark Twain. *International Journal of Applied Linguistics & English Literature*. Vol. 6 (6), pp 1-8.

Ikbal, M., Abdullah, S., Jabak, O. (2016). Syntactic Translation Strategies for Retaining Parallelism in the Arabic Translation of Moby Dick. *Issues in Language Studies*, Vol. 5 (2), PP 44-57.

Khalifa, E. (2015). Problems in Translating English and Arabic Languages' Structure: A Case Study of EFLSaudi Students in Sharqa University. *European Journal of English Language and Literature Studies*, Vol.3 (4), pp.22-34

Larson, M. (1998). *Meaning-Based Translation. A Guide to CrossLanguage Equivalence*. Lanham. Maryland: Second Edition. University Press of America, Inc.

Lataiwish, M. (1995). *An Analysis of Literary Translation Arabic/English*. Ph.D. thesis, Faculty of Arts, Arabic Department, The University of Glasgow.

Newmark, P. (1988). *A Textbook of Translation*. New York & London: Prentice-Hall International.

Nida, E. A. & Charles R. Taber. (1982). *The Theory and Practice of Translation*. Netherlands: E. J. Brill, Leiden.

Pym, Anthony. (1992). *Translation and Text Transfer*. Frankfurt am Main: Lang.

Shamaileh, S. (2022). The Translation of Parallelism in Arabic Political Speeches between Loss and Compensation: A Comparative Stud. *International Journal of Arabic-English Studies (IJAES)*, Vol. 22 (1), pp 29-44.

Wulandari, D. (2022). Translation Strategies in English-Indonesia Story Entitled The Importance of Fulfilling Promises. *JURNAL JUSHPEN*, Vol 1 (1), pp 16-25.

Yehia, Mohamed. (1994). *A Dialogue with an Atheist*. Dar Al Taqwa.

التراكيب المتوازية في الترجمة من العربية إلى الإنجليزية وفق استراتيجيات

تشيسترمان: "حوار مع صديقي الملحد" نموذجًا

ملخص

هدفت الدراسة الحالية إلى بحث استراتيجيات الترجمة للاحتفاظ بالتوازي التركيبي في إحدى المحاور الفكرية للدكتور مصطفى محمود مع صديقه الملحد المُتخيل، واعتمدت في رصد الظاهرة على الاستراتيجية النحوية لـ(تشيسترمان) (٢٠١٦) لتحليل البيانات، حيث رصدت الدراسة كيفية تناول المترجم للتراكيب المتوازية باللغة العربية عند ترجمته لها باللغة الإنجليزية، وقد تمَّ حساب تكرار (التوازي) بغية إيضاح مدى احتفاظ الترجمة الإنجليزية باستخدام مماثل للتراكيب المتوازية؛ للتأثير بالقدر ذاته على القارئ.

وتوصّلت النتائج إلى أنّ المترجم قد استخدم عشر استراتيجيات، هي: الترجمة الحرفية، الترجمة الاقتراضية، الإبدال، تغيير الوحدة، إعادة صياغة الهيكل، تغيير هيكل شبه الجملة، تغيير هيكل الجملة، تغيير الترابط، تغيير المستوى، تغيير النظام في الترجمة الإنجليزية للكتاب، وانتهت الدراسة إلى أنّ المترجم اعتمد بشكل كبير على الترجمة الحرفية بنسبة (٢٥%)، وعلى تغيير الترابط بنسبة (٢٢%)، كما لجأ إلى تغيير النظام بنسبة (١١.٤%) للاحتفاظ بالتراكيب المتوازية، وهو بذلك قد احتفظ بالنص الأصلي ولم يجد عن مراد الكاتب أو يخرج عن قلبه الفكري.

وخلصت الدراسة إلى أنّ المترجم لا ينبغي أن يكون على دراية باللغتين المعنيتين فحسب، بل ينبغي له أن يلمَّ إلمامًا واسعًا بأسلوب الكاتب أو الفيلسوف، رغم ما تفرضه الترجمة الأدبية من قيود أولها: نقل النص دون تغيير، والثاني: الحفاظ على أسلوب الكاتب. ويعدّ هذا البحث نواة لمزيد من الدراسات التي تتناول نموذج (تشيسترمان) لدراسة الجوانب الدلالية والبراغماتية في الكتاب.