The Procedure of Componental Analysis: Assessing the Literary Translation of Moroccan Cultural Terms into English

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Abstract
This paper examines the translation of cultural terms in لعبة النسيان (luʿbat ʾNnisyān) (1995) by the Moroccan novelist Mohamed Berrada and its English version of The Game of Forgetting translated by the Palestinian-American Issa J. Boullata (1996). The aim of this paper is to discuss the problematic aspects that translators often encounter in finding equivalent lexical terms in the target language due to cultural disparities. Componental Analysis (CA) is one of the procedures that translators and researchers opt for to solve cultural issues and objectively assess translations free from cultural constraints. On this basis, we analyse some samples from the English translation of the novel using a comparative procedure to identify semantic features and, consequently, reveal some limitations in the English translation. We conclude that in many cases the original meaning of the source language is lost or distorted, suggesting alternative translation possibilities for different cultural cases.

1. INTRODUCTION

Translation is basically rendering the coding of a text or a word from one language to another. The British scholar Peter Newmark (1988) argues that translation might seem simple by only changing the language to express meaning, but it can also be complicated due to its artificiality and lack of authenticity. Therefore, many types of texts (legal, administrative, dialect, local, cultural, etc.) hinder the production of an original-like text while translating, often leading to various translations of the same text. For this reason, Vinay and Darbelnet (1995) assume that translation is to be seen as an art, where translators make choices to follow certain procedures and produce texts in the target language for the audience to judge as either poor or natural or faithful. However, they add that this relativity and inconsistency stem from the lack of uniform approaches to translation. Thus, the more scholars explore the discipline, the more unique solutions they will find to transfer a text or a word from one language to another (Vinay & Darbelnet, 1995).

This paper fills a gap in the evaluation of the novel's translated version, as previous discussions of Boullata 's translated text have remained general, lacking detailed analysis. For

Magda M. Al-Nowaihi (1997), Boullata's translation is both accurate and elegant, arguing that it is not only an added value in the scholarship of translation but also a significant course on Arab culture. Al-Nowaihi's short review of the novel is likely to be successful in providing the reader with an overview of the themes, characters and time of the novel; however, her judgment of the translation seems unsubstantiated. Another review of the translated novel is carried out by Joel Gordon(1997) who focuses on analysing the genre and the tools while citing Boulatta's commentary on Berrada's literary decisions and choices. Thus, the review does not provide any study on the cultural aspect of the novel as a translated text. To fill in this gap, Chibani and Hsoune (2022) conclude that in 'The Game of Forgetting', the translator favoured modulation, functional equivalents, and cultural equivalents, while making little use of expansion and notes. Although the study diagnoses possible weaknesses in the translation, it neither explicitly states them nor judges the effectiveness of the chosen strategies. On this basis, this paper applies Componential Analysis to assess the translation of a literary text rich in cultural terms, idioms, and expressions by identifying some weaknesses in the translation, while proposing alternative strategies

This paper utilizes Componential Analysis to explore its efficacy in enhancing the translation accuracy of cultural terms. Data was taken from the translated Moroccan novel entitled *The Game of Forgetting*, through the selection of passages and excerpts where some typical Moroccan cultural terms are translated into English. Employing "Componential Analysis", we constructed detailed tables, assigning "+" (present) or "-" (absent) to semantic features based on their presence in both the source and target language versions. This rigorous approach pinpoints areas where meaning might be lost or transformed in translation, revealing the challenges and limitations of the suggested translations. In essence, this paper's methodology employs textual analysis and tabular mapping to illuminate the potential of "Componential Analysis" as a powerful tool for navigating the complexities of cultural translation.

In this paper, we argue that despite the efforts deployed by the translator to convey the meaning of cultural terms to the English reader, many limitations are found when evaluated for accuracy using the procedure of conditional analysis. In a parallel way, the article seeks to lay the ground for further studies about the necessity of being knowledgeable about Moroccan culture and language, before initiating any translation project of culturally bound terms. This way, we offer new insights into the preservation and adaptation of Moroccan cultural elements in literary translation.

2. THEORISING COMPONENTIAL ANALYSIS

Translation has long been a crucial global mechanism that serves various purposes. As communities expand and embrace diverse cultures and languages, the need for translation has been indispensable. Initially, the focus was on importing knowledge from other communities or establishing limited communication with rivals and enemies. With the world becoming more interconnected due to globalization, migration, and communication methods, the demand has increased to enable instant and spontaneous exchange of ideas, goods and services. Translation becomes more problematic when mediating between cultures where cultural gaps occur due to societies' diverse natures. It becomes even more problematic when translating religious texts, like the Bible, because of the holiness attributed to every single word of the sacred text

(Williams & Chesterman, 2002). The same applies to the global spread of Islam due to translations of the Quran into numerous languages (Agliz, 2015). Moreover, education stands to gain significantly from translation, as successful teaching and learning methods can be shared with teachers and students worldwide. However, translation can also pose challenges, as seen in the case of the Security Council Resolution 2420 (1967) on Israeli-Palestinian conflict, where English and French statements conveyed different meanings due to the omission of an article (De Valdés,1977; Moreau ,2020; Alfadda, Mohammed & Qadha, 2024).

Translation focuses generally on the meaning of words and sentences. For Eugene Nida (1964), the study of meaning as an aspect of language is a complex issue since every single word may have various meanings. A single word referring to an object, like "table", does not designate a piece of furniture solely, but it may refer to a wide range of objects embracing various shapes and sizes made of multiple materials for different purposes. Eugene Nida (1975) pinpoints four principal ways in which the meanings of different semantic units may be related to one another: inclusion, overlapping, complementation, and contiguity.

In this context, Aitchison (2012) illustrates the salience of studying meaning and distinguishing the differences among languages in semantic fields through many examples. While Arabic has many words for "camels", English has multiple terms for "dogs", posing a challenge for translators. The same challenge resides in transferring the simple English sentence "The cat sat on the mat" into French due to the different categorizations of floor coverings (paillasson, tapis, or descente de lit). Thus, taking into consideration the way a language constructs the meanings of words is crucial for translators. According to Aitchison (2012), words derive their meaning from their relationships within their linguistic system. She illustrates how "green" is understood in English as the colour between blue and yellow, which is not likely to be found in other languages. Additionally, this relational aspect of meaning gets more challenging by semantic field complexities, including gaps as in the case of English having terms for dead humans and animals but not for plants. Fuzzy boundaries are another challenge when no clear distinction is identified, as in the example of cup /mug (Aitchison, 2012).

Aitchison further highlights the importance of knowing the cultural perspectives of languages in meaning construction and derivation, especially with abstract concepts. Thus, different cultural understandings of time exist between the West which conceptualises a week as seven days versus Inca's nine-day week. Additionally, many linguistic and cultural differences like social roles (Western concept of "mother"), and social structures (English class system) create significant challenges for translation, as translators must navigate not only linguistic differences but also distinct conceptual frameworks that shape how different societies categorize and understand their world(Aitchison,2012).In this vein, the translator encounters many terms that emanate from the Moroccan context about jobs and roles like "الفقيهات" (l-faqīhāt) and "العروبيات" (l-ʿrūbiyyāt). The provided translation as "women reciters" and "village women" tends to discard many culturally specific elements. In light of this, we argue that Boulatta's translation of Berrada's novel has overlooked the cultural context in meaning derivations and understanding of the world.

While transferring a word or a text from the source language to the target language, translators have to face the challenge of the cultural aspect of every language. Thus, many terms may lose their exact meaning, or they are likely to be unfound in the target language repertoire due to lexical gaps. Newmark (1988) argues that cultural deposits, specificity and general terms are the main challenges. Many grammatical genders, forms of address and specific vocabulary related to natural phenomena impose a challenge, as they lack universal equivalents. The same is applicable for specific terms related, for example, to flora and fauna because of their specificity to a certain culture. Ironically, even general terms can be an obstacle as they can carry different meanings in numerous cultures (Newmark, 1988). The challenges become complicated while dealing with texts. For this purpose, Newmark lists a number of factors responsible for affecting the translation of texts, like the novel we endeavour to analyze, highlighting the tension between preserving the essence of the original text and adapting it to the target audience and context. For Mildred Larsen (1984), the challenge tends to grow even bigger at the level of factual texts from fear of distorting historical accuracy, introducing concepts or objects not mentioned in the source text or substituting a term or a concept with a misleading one, like using "avocado" for "fig" (Larsen,1984, p.188).

Translators face complex challenges mainly in dealing with non-equivalence between languages when words in the source language may not have direct equivalents in the target language. Baker outlines (2018) several reasons for this issue. Some culture-specific concepts may be entirely absent in other cultures; other concepts, though understood, are not lexicalized in the target language; and many words can be semantically complex though are morphologically simple. This latter can be exemplified in the studied novel by the word "الخليع" (l-khlī ʿ) which refers to a complicated process of preparing meat in contrast to the understood meaning conveyed by the word "meat". Other reasons stated by Baker (2018) for the non-equivalence between languages include the distinctions in meaning in some languages, as shown by Indonesian's specific terms for going out in the rain knowingly versus unknowingly (kehujanan/hujanhujanan), which is not found in English. More importantly, some words are likely to carry different expressive meanings across languages, especially when addressing sensitive topics such as translating "homosexuality" into Arabic. The traditional translation of this word was used to convey pejorative connotations until the suggestion of the more moderate term "mithliyuun." (Baker,2018, p.22)

Translating culturally different texts, according to Peter Newmark, is not an unattainable goal since language is not a necessary feature of a culture. On this basis, he prescribes a number of procedures: (1) Transference (2) Cultural equivalent (3) Neutralisation (i.e. functional or descriptive equivalent) (4) Literal translation (5) Label (6) Naturalisation (7) Componential analysis (8) Deletion (of redundant stretches of language in non-authoritative texts, especially metaphors and intensifiers) (9) Couplets (10) Accepted standard translation (11) Paraphrase, gloss, notes, etc. (Newmark,1988, pp.81-93). Among the translation procedures suggested by Peter Newmark figures "Componential Analysis" whose "basic process is to compare an SL word with a TL word which has a similar meaning, but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components" (Newmark,1988,p. 114).It is "an approach that identifies semantic elements (also called components or primitives) smaller than a word that combine to form the meanings of words" (Saeed 2016, p 438). Componential Analysis is based on spotting areas of similarities and

differences among the SL and TL words. Since the SL word tends to have a more specific meaning than the TL word, the translator is required to add more sense components to the corresponding TL word in order to achieve a closer meaning (Newmark,1988). By a consequence, the translator is invited to assign various semantic features to the word ranging from descriptive, functional and pragmatic aspects in addition to its cultural context and connotations. Componential Analysis involves breaking down a word into its semantic components to allow finding an approximate equivalent in the target language by conveying and analyzing its key components. In this vein, Saeed (2016) explains that Componential Analysis (CA) is effective in defining lexical relations and understanding relationships like hyponymy and incompatibility between words. An example of hyponymy is when one word (like "spinster") includes all the semantic features of another word (like "woman") in addition to other features. Therefore, the word "woman" has the following features: [FEMALE, ADULT, HUMAN] while "spinster" contains the same features plus [UNMARRIED] (Saeed, 2016, p.260). Likewise, to analyze incompatibility between words, comparing shared and contrasting features can be used. The comparison can be expressed using binary features (+ or -), For example, "woman" can be represented as [+FEMALE, +ADULT, +HUMAN] (Saeed, 2016, p.261).

The need for Componential Analysis is apparent in contextual variations between the two languages, as meaning can shift depending on the context, as in this example (e.g., for "market": mall, souk, shop), or when no single word is found to capture the full meaning in the target language. Overall, Componential Analysis seems to stand as an effective tool for avoiding subjective and biased translation and ensuring accurate communication across languages by scrutinizing the semantic features of cultural words and terms though it focuses mostly on the core meaning.

3.   DATA ANALYSIS AND DISCUSSION

Example 1:

SL: خاصةً خِلالَ سَهراتِهم أيّام حِراسَة **الخُليعْ** لَيْلاً إلى أن يَجِف

TL: Especially during the nights when they watch over **the meat spread out** to be cured

Semantic Features	TL: Meat	SL: الخليع
meat	+	+
fresh	+	-
Precooked	-	+

The word "الخليع" (l-khlī') in Morocco refers to a popular food made of fat and meat dried under the sun. The decision to translate it to "meat" only provides an umbrella term and its general component. Since it is laid under the sun to be dried, it needs surveillance, unlike meat which is usually bought fresh. Even the non-Moroccan reader is likely not to understand the reason behind watching over meat. We believe that the translator's use of a very general term does not serve the cultural atmosphere that the novel's setting attempts to commemorate or convey to non-Moroccan readers. Therefore, the translator should have used "reference" as a procedure, transcribing the word "l-khlī'" as pronounced in Moroccan vernacular, or "Functional

Equivalence" as, for instance, "a confit of Moroccan preserved dried meat," or "Descriptive Equivalence" where the sentence reads: "especially during the nights when they watch over *l-khlī'* (**a confit of Moroccan preserved dried meat**) to be cured".

Example 2:

SL: تَخرُج لِتَشْتَري **السُّفَنْجْ**

TL: She goes out and buys **muffins**

Semantic Features	TL: Muffin	SL: السفنج
made of flour	+	+
ring-shaped	-	+
cooked in oven	+	-
fried	-	+
served hot	-	+

From the data collected about the semantic features of the two terms related to cuisine, we notice big differences between the SL word " السفنج"(Sfanj) and the TL word "muffins". They tend to differ at various levels which makes the translation procedure based on "Cultural Equivalence" lacks accuracy, except the similarity in the main ingredient: flour. "Sfanj" and "muffins" have no identical features either at the level of the form, texture or taste. The alternative translation we can suggest, keeping the same procedure of "cultural equivalence": "Moroccan **doughnuts**"

Example 3:

SL: وَفِي بَعْض الأَيَّام نَعْجِنُ **رْغَايفْ** بِإِدَامِ الخْلِيعْ

TL: On certain days, she makes **pancakes**

Semantic Features	TL: pancakes	SL: رغايف
made of flour	+	+
baked on a pan	+	+
using oil	+	+
Round shape	+	+

While comparing the semantic features of the words "رغايف" (Rghayif) and "Pancakes", we remark on a total similarity making the translation clear and accurate even though there are many differences between the two at the level of preparation, shape and taste. The translator resorts to reduction and intentionally deletes the phrase " بِإِدَامِ الخْلِيعْ b'idam l-khlī'" to validate his choice and avoid ambiguity as pancakes cannot be prepared with "l-khlī'". We see this as a shortcoming in the translation because the novel celebrates a number of traditional culinary practices which are part and partial of the Moroccan culture, especially in an ancient city like

Fes. To guarantee the intended message, we suggest translating the sentence as follows: On certain days, she makes Rghayif (Moroccan pancakes) with the fat of lklii.

Example 4:

SL: تَذُوقُ الطَّاجِينُ

TL: Tastes the tajin stew

Semantic Features	TL: Tajine stew	SL: الطاجين
vegetables and meat	+	+
eaten with bread and hand	-	+
clay pot	-	+
shared dish	-	+

When examining the semantic features of the words "tajine" and "tajine stew", one can notice that the two dishes have various discrepancies. Apart from sharing the main ingredients which are meat and vegetables, the two terms differ at the other aspects as the translator opts for both borrowing and description procedures. We think that the translator succeeds in approaching the meaning to the target readers.

Example 5:

SL: تَضَعُ **البَقْرَجْ** علَى النَّافَخْ

TL: She puts the **pot** on the brazier

Semantic Features	TL: pot	SL: البقرج
kitchen material	+	+
for Boiling water	-	+
kettle like	-	+
tea utensil	-	+

The SL word "البقرج" (Baqridj) and the proposed English equivalent "pot" seem to diverge greatly at the level of their semantic features. The translator has decided to substitute a particular kitchen utensil highly related to Moroccan tea rituals while preparing tea, with a general term "pot" that encompasses a wide variety of utensils with different shapes and materials. The translator would have simply used the word "kettle", instead of "pot" and added the word "clay" before "brazier" to make the meaning complete. In the Moroccan context, preparing tea is a ritual that takes time. Putting the kettle on the clay brazier marks the beginning of the ritual followed by the second step described in the next example.

Example 6:

SL: وتَشْرَعُ فِي تَحْضِيرِ **الصِّينِيَّة**

TL: Begins to prepare the **tray**

Semantic Features	TL: Tray	SL: الصينية
kitchen equipment	+	+
for serving tea	+	+
gathering and hospitability	+/-	+

The Componential Analysis reveals that the Arabic word "الصينية" (ṣṣīniyya) and the English word "tray" share several semantic features regarding their functionality and description . However, they differ at the level of their cultural connotation as "الصينية" (ṣṣīniyya) is strongly attached to values of hospitality and gatherings in the Moroccan context. Overall, the translation procedure is accurate and clear.

Example 7:

SL: الحَرْبْ تْسَالَاتْ. الحَمدُ لله السُّكَّرْ مَا بْقَاشِي **بِالبُونْ**

TL: "Thank God, the war is over and sugar is no longer **rationed**."

Semantic Features	TL: rationed	SL: البون
legal procedure	-	+
limited amount	+	+
scarcity	-	+
hunger and crisis connotation	-	+

The analysis of the data reveals that "البون" (l-būn) carries additional semantic features beyond the basic meaning of "limited amount" in the English word "rationed". These include legal implications, a sense of scarcity, and an association with hunger and crisis situations during World War II in Morocco between 1940 1nd 1947. This context is missed by the translator, who opts for the procedure of rationing sugar by using the procedure of "transposition" substituting a noun with a past participle of a verb. We would suggest to add the phrase "with coupon" after "rationed" to accentuate the historical dimension of the message.

Example 8:

SL: يذهبان الى **مدرسة حرة**

TL: The boys now go to a **private school**

Semantic Features	TL: Private school	SL: مدرسة حرة

Educational Institution	+	+
Fees	+	-
Independent from the system	-	+

The analysis shows that "مدرسة حرة" (madrsa ḥurra) carries additional semantic features beyond the basic meaning of "private school" in English. Notably, it implies that the school embodies a specific system independent from the mainstream one. The absence of additional information in the phrase "يذهبان الى مدرسة حرة" (The boys now go to a private school) limits the context. This literal translation overlooks the historical context of the Moroccan private school during colonialism which was established by notables from the Moroccan Resistance Movements as a rival to the coloniser's schools and an act of cultural resistance. Therefore, to locate the translation of this sentence within the Moroccan resistance against French colonialism, the translation needs to contain a marker like "nationalist".

Example 9:

SL: بالربيع والخروج إلى **النزاهة** بضواحي المدينة

TL: going out on **picnics** in the suburbs

Semantic Features	TL: picnics	SL: النزاهة
Place	+	+
For entertainment	+	+
Includes food and beverages	+	+
Includes music	+	+

The componential analysis shows that the Arabic word "النزاهة" (Nnzāḥa) and the English word "picnic" share several semantic features. Both refer to an event that takes place in a public place, for the purpose of entertainment and includes food and beverages making the translation culturally and semantically clear and accurate.

Example 10:

SL: سَيَتَلأْلأُ فَوقَ رُؤُوس النِّساء **لَعْرُوبِيَّاتْ** وخُصورهن

TL: **village women** and around their waists

Semantic Features	TL: village women	SL: لَعْرُوبِيَّاتْ
Female	+	+
rural	+	+
illiterate	-	+
Special physical traits	-	+

The Componential Analysis shows that the Arabic word "لعروبيات" (l-ʿrūbiyyāt) and the English phrase "village women" share one semantic feature as both refer to women who live in a village. However, the SL word also carries additional semantic features that are not present in the English phrase. These include the connotations of being illiterate, as well as the suggestion of having certain physical traits that are associated with village women who tend to have large waists exhibited while dancing. Thus, the translation of "لعروبيات" as "village women" is accurate in terms of the basic meaning of the word, but less accurate regarding its connotations.

Example 11:

SL: آنئذ استطاب **اللاَّلَّة وْمَالِي**، وْكَرَّعْ كُؤُوسْ المُتعة وسَهرات المَلْحون

TL: In those days, he had **an easy-going life** and enjoyed all the pleasures of wine

Semantic Features	TL: easy-going life	SL: الآلة ومالي
Fun and easiness	+	+
Flirting with women	-	+
Scarcity	-	+

The Componential Analysis shows that the Arabic phrase "الللة ومالي" (l-ālā w-mālī) and the English phrase "easy-going life" share several semantic features. Both refer to a life that is characterized by fun, ease, and indifference. However, the Arabic phrase also carries additional semantic features that are not present in the English phrase. These include the connotations of flirting with women. By opting for this idiomatic Moroccan expression with descriptive adjectives, many cultural aspects are lost mainly those of indulgence and a wrong path to life. To highlight these components, we suggest this translation: "Life of fun and promiscuity".

Example 12:

SL: تعلو صليل سُطُولٍ فارغة أخرجت بضربة قدم، و**المَغْسَلْ** يُوضع بمحاذاة الجدار

TL: Screams rise and empty buckets rattle as they are kicked by the moving feet. The **washing board** is put away along the wall

Semantic Features	TL: The washing board	SL: المغسل
wooden board	+/-	+
Cleaning	+	+
Shower as ablution	-	+
Religious ritual before burying	-	+

The Componential Analysis reveals that the Arabic word "المغسل" (l-maghsal) and the English phrase "the washing board" share the semantic feature of cleaning. However, the SL word carries several additional features not present in the English translation, mainly the place and

the specific religious context associated with cleansing rituals before burial. By consequence, the direct translation of "المغسل" as "the washing board" fails to capture the full range of its meaning and context. In this context, we would suggest: "cleansing wooden board".

Example 13:

SL: لا يتعب من التَّحْيِيرَة وَالجَّذْبَة

TL: without ever being tired of **whirling and dancing ecstatically**

Semantic Features	TL: whirling and dancing ecstatically	SL: التَّحْيِيرَة وَالجَّذْبَة
Body movement	+	+
Enjoyment	+	-
Superstition and ghosts	-	+
Catharsis spiritual Rituals	-	+

The Moroccan Arabic phrase "التَّحيِيرة والجذبة" (ttaḥyīra wa jjadba) conveys more than just the physical act of whirling and dancing. It carries additional semantic features including the belief that spinning and dancing can ward off evil spirits or connect with the spiritual realm, considering it as a form of emotional release and purification and associating it with specific religious practices and traditions. As a result, while the English translation "whirling and dancing ecstatically" captures the physical movement, it does not capture the full depth of meaning present in the SL phrase. Yet, the translation is accurate and serves the intended meaning.

Example 14:

SL: تستدعى **الفُقِيهَاث** لترتيل القرآن

TL: invites **women reciters** to chant

Semantic Features	TL: women reciters	SL:الفقيهات
Females	+	+
Reading for fun	+	-
Religious position	-	+

The Arabic word "الفقيهات" (l-faqīhāt) and the English phrase "women reciters" share only one semantic feature: their gender. However, the Arabic word carries additional features not present in the English translation. First, it refers to women who hold a respected position in religious knowledge, and they are qualified to recite the Quran. Second, the SL word implies expertise in Islamic legal rulings and interpretations. By consequence, the direct translation of "الفقيهات" as "women reciters" fails to capture the full extent of their qualifications and religious significance, especially with the addition of the verb "chant" to refer to the act of reciting the

Quran. To clarify the contextual meaning, one can add "of the Quran" to "women reciters" and "some verses" after "chant".

Example 15:

SL: انتقلت إلى **دار الحق** وبقينا في دار الباطل

TL: She's gone to the **Abode of Truth** and we remain behind in the world of falsehood

Semantic Features	TL: Abode of Truth	SL: دار الحق
Place	+	+
Permanence	-	+
Truth	-	+
Divine association	-	+

The Arabic phrase "دار الحق" (dār al-ḥaq) is a compound noun consisting of the words "دار" (dār) and "حق" (ḥaq). The word "دار" (dār) means "place" or "abode," while the word "حق" (ḥaq) means "truth." The Componential Analysis of "دار الحق" (dār al-ḥaq) reveals that it has different semantic features from the TL word. The phrase "دار الحق" (dār al-ḥaq) is often used in a religious context to refer to the afterlife, the place where those who have lived a righteous life will go. However, by using a calque procedure for translation the meaning shifts to any place or state of being associated with truth, justice, and the divine. Using calque in this instance is not a good choice, the translator would have simply used a cultural equivalence to render the exact contextual meaning: "She's gone to **Heaven** and we remain behind in the world of falsehood.

Example 16:

SL: **الجلباب** والعمامة، والنظارات الطبية السميكة

TL: With his **robe**, his turban, his thick glasses

Semantic Features	TL: robe	SL: الجلباب
Piece of cloth	+	+
For Men and women	+	+
Traditional	-	+
Hood	-	+
Outdoor outfit	+/-	+

The Componential Analysis reveals that the English word "robe" is more general than the Moroccan word "الجلباب" (al-jilbāb). The English word can refer to any type of long, loose-fitting garment, regardless of its purpose or cultural significance. The word "الجلباب" (al-jilbāb) is more specific. It typically refers to a type of garment that is worn in Morocco and has traditional significance. As a consequence, opting for a cultural equivalence procedure leads to the absence of the authenticity and peculiarity of al-jilbāb as a Moroccan popular dress. The

word "djellaba" is a word that is commonly used in the English context and categorized in English dictionaries; therefore, it can be used without any problem.

Example 17:

SL: الجلباب **والعمامة**، والنظارات الطبية السميكة

TL: With his robe, his **turban**, his thick glasses

Semantic Features	TL: turban	SL: العمامة
piece of cloth	+	+
for the head	+	+
for the neck	+	-
denoting respect	-/+	+

The componential analysis reveals that the translation of "العمامة" (al-ʾimāma) as "turban" is accurate in terms of description and functionality. Both words refer to a type of headwear that is typically made of a long piece of cloth. However, the Arabic word "العمامة" (al-ʾimāma) has the semantic feature of "denoting respect."

Example 18:

SL: لكرة والغناء **والمخارية**

TL: Nonplussed, the children played ball, sang, **fought**, played cards, or pestered people.

Semantic Features	TL: fought	SL: المخارية
Struggle	+	+
Violence	+	-
Slang	-	+
Anger and crisis connotation	-	+

The translation of "المخارية" (l-makharyā) as "fought" is partially accurate in terms of the core meaning. Both words convey the concept of a physical struggle between individuals. However, the componential analysis reveals some important differences. First, there is a difference in grammatical function as "المخارية" is a noun in SL, while "fought" is a verb in TL affecting the point of view. Second,"المخارية" is a slang term in Moroccan Arabic, while "fought" is not considered slang in English. This difference may affect the tone and register of the translation. Third, while both words imply violence, "المخارية" might suggest a more informal or playful type of fight compared to the potentially more serious connotation of "fought." As a result, all the aforementioned alterations may contribute to the inaccuracy of the translation. If we would keep the word "fight", we would suggest using "playful-fighting" to indicate that it has to do with kids playing together.

4. CONCLUSION

As argued in this paper, translation is undoubtedly replete with challenges especially while approaching a cultural text akin to this Moroccan novel. By using Componential Analysis as a procedure to study the choices of the translator in transferring many cultural terms from the Moroccan Arabic to English, various limitations were depicted regarding the translator's decisions. In many cases, the original meaning of the source language is lost or distorted. We

assume that the translation was carried out without a full knowledge of the other various procedures which could have solved many instances and produced accurate and clear translation. For example, the translator overlooks the inclusion of notes or glossaries to clarify certain cultural terms which carry historical or religious connotations like "البون" (l-būn) and "المغسل" (l-maghsal). The procedure of transference where transliteration can be used was also possible to cater for the translation of many terms related to the cultural category of cuisine, such as "tajine" or of clothes like "djellaba" since these terms have found their place in the English language as universal terms. In light of the previous discussion, we strongly believe that while translating literary works into universal languages can allow readers to discover Moroccan culture, it is necessary to be cautious and precise in deciding upon the most suitable translation procedures to render the translated text as faithfully as possible.

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