

## PROCEDURES USED IN TRANSLATING CULTURAL WORDS OF THE MOVIE, “EAT PRAY LOVE”

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***Abstract:** Translation is a kind of activity of transferring the author’s idea from source language into target text, the culture involving. Some cultural words are often considered as the difficulties to transfer. “Eat Pray Love” is an American biographical romantic which has received many positive reviews and later in 2009, it became the New York Times Best Seller for 187 weeks. This research is conducted to find the pattern of cultural words translation procedures used by the translator in translating the transcript and subtitle. The unit of analysis of this research was in the form of words, phrases and clauses in the movie entitled Eat Pray Love. This study has the aim to gain a complete understanding in translating cultural words, the problems that may occur then how to solve it. The descriptive-qualitative approach has been applied during this research then selecting the cultural words. The result of this study reveals that from 126 cultural words found in the movie. The frequency of cultural words found the most are material culture and social organization. The process of rendering the selected cultural words in Eat Pray Love movie into target language mostly used borrowing procedure.*

***Keywords:** cultural words, Eat Pray Love movie, translation procedures*

Culture is one of the most important aspects in human’s life, taking part as an identity which distinguishes the characteristic of a person from another person. It is something natural that every human being has born with. Every society has a different culture. It is important to know that different culture also becomes one of the most distinctive aspects of a person, a group, a nation, or a country that differentiates them. The word “culture” derives from a French term, which actually derives from the Latin “colere” that means to tend to the earth and grow, or cultivation and nurture. Bunch of aspects are related to culture itself and one of those is language.

Language is the method of human communication, either spoken or written, containing of the use of words in a structured and conventional way either grammatically or any other rules and norms that allow humans to understand what each other means. As

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for that, language is the most important communication tool in human life. Human cannot socialize with others without communicating. Kramersch (2002:5) stated that language creates socially shared realities or cultures even if they are only temporary, according to whom language is used not just as a tool for the exchange of information, but as a symbolic system with the power to create and shape symbolic realities, such as values, perceptions, identities through discourse. From the definitions mentioned above, it can be concluded that culture has a close relationship with language. The relationship between culture and language is the way they share human values, realities and behaviors of a social group. Simply, it means that language takes part as an identifier of someone’s culture.

In other words, through language we can learn about other’s culture. Recently, Mandarin Chinese is the first place as the most spoken language in the world while English is after that. English in fact is also a major, common, international language which is the most universal one. Apparently, although English is a universal language, there are still a lot of people who don’t understand English for English isn’t everyone’s mother tongue. This has become an obstacle for people who live in the non-English speaking countries or who don’t have English language education background. However, in understanding the meaning of a language, learn it specifically isn’t the one and only solution. This problem can be solved by reading or listening to the translation of the language.

According to Newmark (1981:7), “Translation is a containing in the attempt to replace a written message and or statement in one language by the same message and/or statement in another language”. This theory automatically leads to an understanding that translation can’t be separated from learning two languages, so that the translation could get an equivalent meaning between source language and target language.

On the ground that translation involves two languages then these cause two different cultures are presented. This creates two-fold process withdraws the separation

between the source and the target language and enables to negotiate cultural differences. This kind of negotiation is a crucial process where a translator studies both languages, truly concerns about both cultures, in effort to get an equivalent, contextual translation. This work is essential in order to produce a good translation so that the audiences won't get confused. As a result, a translator's work can be considered as a success.

Nowadays, there have been many works of translation found in either written or spoken products such as in articles, comics, novels, academic books, variety shows, movies, and etc. Regarding of that, in this research, the writer took a movie as an example. This is a 2010 movie entitled "Eat Pray Love". It is an American biographical romantic comedy-drama movie that received mixed to negative reviews from critics, but was a financial success, grossing \$204.6 million worldwide against a \$60 million budget. The writer chose this movie because in fact, this is a based on true story movie. This is an adaptation movie from the novel with the same title, *Eat Pray Love* by an American author, Elizabeth Gilbert. The memoir was published on February 16<sup>th</sup> 2006. This literary work of Liz has received many positive reviews and later in 2009, it became the New York Times Best Seller for 187 weeks. The novel has also been translated into many different languages including Indonesian entitled, "Makan, Doa, Cinta". In 2010, came up the movie directed by Ryan Murphy. The movie, "Eat Pray Love" was starring many famous artists like Julia Robert, James Franco, Javier Bardiem and also a popular Indonesian actress, Christine Hakim.

Specifically, the writer will analyze the translation procedures used in translating the cultural words found in the movie. The writer embraced translation procedures topic because she has a passion in translation field and wants to become a movie translator. From this study, the writer can learn more detailed and deeply about translation especially translation procedures as a beginning step where the focus is still more in translating a micro (smaller) unit of languages (words, phrases & sentences). In this study, the writer can gain a complete understanding in translation about how to translate, the problems that may occur and how to solve it. This is a stepping stone for her to improve

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her translating ability. The aim of this study is to find out the cultural words found in the movie, “Eat Pray Love”, to find out what procedures used in translating the cultural words found in the movie, “Eat Pray Love” and to find out which translation procedure is used the most in translating cultural words found in the movie, “Eat Pray Love”.

## **LITERATURE REVIEW**

### **Culture & Translation**

Culture is a way of life that is developed and shared by a group of people and passed down from generation to generation. Culture is made up of many complex elements, including religious and political system, customs, languages, tools, clothing, buildings, as well as culture, an integral part of human beings, so many people tend to think inherited genetically. When someone tried to communicate with people of different cultures and adjust to the differences, proving that culture is learned. Culture is a holistic lifestyle. It is complex, abstract, and spacious. Many aspects of culture help determine communicative behavior. The elements of the socio-cultural spread and include many social activities of human. Newmark defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (1988:94), thus acknowledging that each language group has its own culturally specific features. Peter Newmark (1988: 103) categorizes cultural words in five different groups: Ecology - geographical and territory, Material culture - food, clothes, places, transportations, Social culture – leisure and work, Social Organization – political & administrative (organization, customs, ideas, activities, procedures, concept), Gestures and habits. This kind of cultural words is between description and function which can be made where necessary in ambiguous cases since a gesture or habit can occur in one culture but cannot in others, such as, spitting, kiss finger tips to greet or to praise. Other examples taken from Indonesian terms are like *sungkeman*, *njuh bulan*, *aben*, etc.

## Untranslatability

Untranslatability is the property of text or speech for which there is no equivalent can be found when translated into another language. A text that is considered to be untranslatable is considered a *lacuna*, or lexical gap. The term arises when describing the difficulty of achieving the so-called perfect translation. It is based on the notion that there are certain concepts and words that are so interrelated that an accurate translation becomes an impossible task which sometimes make a translator keeps using the SL without doing any change. This has become a commonly known case in translation world faced by a translator. This problem occurs as an effect that language carries sacred notions or is intrinsic to national identity. Catford (1965:4) defines untranslatability as a failure to find a target language equivalent is due entirely to the differences between the source language and the target language. Some examples of this type of untranslatability would be ambiguity, play on words (puns), poligosemy (the quality or state of having a few meanings, as opposed to having a single meaning or many meanings), etc. linguistic untranslatability occurs in situations where the linguistic elements of the original text cannot be substituted by adequately in structural, linear, functional, or semantic terms as a consequence of a lack of denotation or connotation. However, untranslatability is a matter of degree as some texts are more translatable than others. As a case in point, a text with an aesthetic function contains some elements which make its rendering more difficult in the target language compared with a text with informative function which makes the translation process easier. Cultural untranslatability refers to the translation difficulties that originate from the gap between the source culture and the target culture. Catford states that cultural untranslatability occurs when “A situational feature, functionally relevant for the source language text, is completely absent from the culture of the target language as a part. For example, the names of some institutions, clothes, foods and abstract concepts among others” are instances of cultural untranslatable items (p. 99).

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**METHOD**

The data collected from the data source, it is a 2010 movie, Eat, Pray, Love. The writer downloaded the movie along with the transcript & subtitle. The English & Indonesian subtitle supported this research as source of data for the analysis chapter. The qualitative data collection of this study was on these following steps the writer will classify the data (cultural words) into the right category based on Newmark cultural words categorization theory. After that, the cultural words in a phrase or sentence will be categorized also into what kind of translation procedure used. This time categorization is based on the theory of Vinay & Darbelnet.

**FINDINGS AND DISCUSSION**

It shows how the data have been examined and classified based on its cultural words and translation procedures category. Data are also counted as it is presented the quantity and percentage for each. Moreover, the total quantity of cultural words is also shown in the last row of the table.

**Table 4.1 Pattern of Cultural Word Translation**

No	Cultural Words	Translation Procedures	Quantity	Percentage
1.	Ecology	Borrowing	15	11.90 %
		Equivalence	3	2.38 %
		Borrowing	27	21.42 %
		Calque	6	4.76 %
		Modulation	1	0.79 %
2.	Material Culture	Equivalence	7	5.55 %
		Adaptation	1	0.79%
		Borrowing	2	1.58 %
3.	Social Culture	Calque	1	0.79 %
		Equivalence	2	1.58 %
		Adaptation	2	1.58 %
		Borrowing	10	7.93 %
		Calque	3	2.38 %
		Literal	1	0.79 %
		Transposition	1	0.79 %
Modulation	1	0.79 %		

4.	Social Organization	Equivalence	28	22.22 %
		Adaptation	2	1.58 %
		Borrowing	1	0.79 %
5	Gesture & Habit	Modulation	3	2.38 %
		Equivalence	9	7.14 %
TOTAL			<b>126</b>	<b>100 %</b>

Table 4.2 describes the pattern of cultural words translation in the movie, “Eat Pray Love”. It was found that there are 5 types of cultural words based on Peter Newmark. It can be seen that there are 18 cultural words (14.28%) of ecology, 42 cultural words (33.33%) of material culture, 7 cultural words (5.55 %) of social culture, 46 cultural words (36.50%) of social organization, 13 cultural words (10.31%) of gesture and habit. The frequency of cultural words found the most is social organization and the mostly used procedure by the translator is *borrowing*.

#### 4.2.1 Cultural Words Found in the movie, “Eat Pray Love”

##### 1. ECOLOGY Excerpt 1

SL	00:06:36,053 - 00:06:40,306 You, me, <b>macadamia</b> nuts.
TL	00:06:36,063 - 00:06:40,316 Kau, aku, kacang <b>macadamia</b> .

The presented excerpt above is containing a cultural word. The word *macadamia* appeared in the beginning of the movie when Elizabeth Gilbert was talking with her husband in the car on their way back home. The datum is containing a cultural word of ecology that refers to flora. *Macadamia* is an Australian origin kind of nut. Historically, it became famous when English nation came to Australia for the first time. Shortly, after eating the nuts and found out its delicious taste, Europeans specially came to Australia to get the deeds then succeed to plant it in Europe. Recently, there are many macadamias exist in various countries in the world. As it is something belongs to a certain culture, so the words were rendering into *macadamia*. Hence, it can be concluded that the translation procedure used for the phrase is pure borrowing.

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In addition, although macadamia has been widely known, it’s sure that some audiences might find it difficult to understand what the word “*macadamia*” means on the ground that it has a culturally specific characteristic where it’s automatically uncommon to other cultures. Based on its history, it might be something new for the countries outside Australia and Europe especially Asians. This problem occurred can be solved by giving additional description beside the translation like: (*kacang mahal khas Australia*). The remarks will make minor watchers who are strangers to the word be fully get the meaning of it. Therefore, this action will create a completely success translation.

**Excerpt 2**

SL	00:58:15,399 - 00:58:17,400 What time will the <b>turkey</b> be ready?
TL	00:58:15,409 - 00:58:17,410 Jam berapa <b>kalkun</b> nya siap?

The utterance quoted above is containing a cultural word of ecology that refers to fauna. The source language turkey is a large bird which is native to the Americans. Although it is an American origin kind of animal, there is an equivalent word found in Indonesian word i.e. kalkun. Due to the fact that both source language and target language share the same knowledge of the word, the procedure used by the translator in rendering this word from source language into target language is equivalence. In addition, this type of translation procedure applied will not bring any problems to the movie watchers because kalkun is commonly known by Indonesian people. In reality, each city in Indonesia has many restaurants that serve different kind of dishes by using kalkun as the main material. Another supporting fact is that there are a lot of turkey-based dish recipes using Indonesian language found on the internet. This is a proof that the fauna has been widely known in Indonesia.

**Excerpt 3**

SL	01:55:00,008 - 01:55:01,842 These are <b>rambutan</b> .
TL	01:55:00,018 - 01:55:01,852 Ini <b>rambutan</b> .

The presented excerpt above is containing a cultural word of ecology that refers to flora. In the movie, there was a Brazilian tourist in Bali called this fruit same as its term in source language. *Rambutan* is a fruit that is native to the Indonesian region. Nowadays, rambutan trees are cultivated mostly in Southeast Asia. It has also become popular in other tropical countries, especially Central America. The word *rambut* which means “hair” is a reference to the numerous hairy protuberances of the fruit. The fruit is often red but sometimes yellow. When peeled open, it reveals a sweet, white flesh clinging to a woody seed. On the ground that it is a cultural specific word then there is no equivalent word in other languages or cultures. Therefore, in rendering the word from SL to TL, the kind of translation procedure used by the translator is borrowing. This translation will not cause any problem since it is an Indonesian flora. Indonesian watchers certainly get what it means. On the other hand, as it has been mentioned above, the tourist called it same as its source language word. This is a result as there is no equivalent word found in English. In here, foreigners will not be confused and understand the meaning of the word because it is clear that the event took place in Bali, Indonesia.

**Excerpt 4**

SL	01:59:23,772 - 01:59:27,107 Some <b>spring</b> break, huh?
TL	01:59:23,782 - 01:59:27,117 Liburan <b>musim semi</b> , kan?

The presented excerpt above is containing a word which can be categorized as a cultural word. It was examined as an ecology that refers to season. *Spring* is one of the four temperate seasons, following winter and preceding summer. It is a Western typical kind of season where although some Asian countries also have this season, but it doesn't

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occur in every countries in the world. Since there is no spring in Indonesia, so it produces a cultural gap. There is a change of word class in rendering the source language into the target language where the word *spring* in English was transferred into a phrase *musim semi* in Indonesian. Therefore, the translation procedure used by the translator in translating this cultural word is equivalence. Moreover, the translation will not cause any problems to Indonesian watchers. Although spring season doesn't occur in Indonesia, but it happens to the other South East Asian countries like South Korea, China. The popularity of either Korean, Chinese or Hollywood movies in Indonesia has given the watchers the picture of what spring looks like. This fact leads to a conclusion that equivalent procedure used by translator is a success on the ground that it causes no obstacle for Indonesian watcher in understanding the words' meaning.

**2. MATERIAL CULTURE Excerpt 5**

SL	00:04:39,353 -00:04:41,062 I fed him <b>nachos</b> . Is that bad?
TL	00:04:39,363 -00:04:41,072 Aku memberinya <b>nachos</b> . Apakah itu buruk?

The presented corpus above is containing a cultural word of material culture that refers to food. *Nachos* is a Mexican dish that consists of tortilla chips topped with melted cheese and often also with other savoury toppings. Over the years, this Northern Mexico origin dish has been very popular in many countries in the world. On the ground of its authenticity which means it is a cultural specific thing, then there is no equivalent term found in the target language. English borrowed the word purely without doing any change or naturalization. In the movie, the translator rendered the word from source language (English) directly into target language (Indonesian) without any change too. Therefore, the translation procedure used for this word is pure borrowing.

In addition, by using pure borrowing procedure, mostly Indonesian watchers will still know what the word means as it has been very famous in Indonesia. In fact, there opened many Mexican cafes and bars that has *nachos* in the menus such as

Hacienda Mexican Bar & Grill, Amigos Bar& Cantina, and etc in DKI Jakarta, Mexicola in Bali, Tacozen in North Sumatra. This shows that Indonesians have been very familiar with the dish. Even though, concerning minor watchers that might not know about *nachos*, translator should add description beside the word like: (*kerupuk Mexico*) to provide a better understanding.

**Excerpt 6**

SL	00:11:49,741 -00:11:52,576 And he tried to start a <b>microbrewery</b> .
TL	00:11:49,741 -00:11:52,586 Dan dia mencoba menyalakan <b>microbrewery</b> .

The presented corpus above is containing a cultural word of material culture that refers to equipment. The word written in bold is not something commonly known in every culture. A *microbrewery* or craft brewery is a machine that produces small amounts of beer, typically much smaller than large-scale corporate breweries, and is independently owned. Historically, the oldest brewery was established in Tasmania in 1824. This background shows that this is an origin Western style of equipment. As for that, it leads to a conclusion that the machine is a specific thing that belongs to a certain culture. In fact, there is no equivalent word found in target language. Therefore, in translating the cultural word, translator used the procedure of pure borrowing. In addition, this translation will cause a problem in which most of the watchers might not know what it is since the word is also related to a lifestyle that originally belongs to the western. In order to provide a clearer understanding to Indonesians, translator should add a short description after the word i.e. (*mesin pembuat bir mikro*).

**Excerpt 7**

SL	00:17:53,646 -00:17:56,231 He just folded my <b>delicates</b> .
TL	00:17:53,646 -00:17:56,241 Dia baru saja melipat <b>pakaian dalam</b> ku.

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The presented corpus above is containing a cultural word of material culture that refers to clothing. There was a changing of word class in its translation process where a noun in source language was transferred into a noun phrase in target language. According to oxforddictionaries.com, *delicates* came from an adjective *delicate* that simply means soft. Furthermore, when the word changed its word class into a noun *delicates*, the definition will be a delicate fabric or garment which is literally called as *bahan halus* in Indonesian as the target language. This direct translation will create a wrong understanding because in this context of situation, the noun refers to underwear instead. As for that, in order to emphasize and produce the right meaning, the translator translated *delicates* into *pakaian dalam*. Therefore, the translation procedure used is equivalence. This translation will not cause any problems to the audiences since it is a common thing that belongs to all culture. Moreover, Indonesian watchers will also learn a different term of underwear in English. It improves the audiences’ English vocabulary.

**Excerpt 8**

SL	00:27:59,001- 00:28:02,420 Language, <b>gelato</b> , spaghetti, something.
TL	00:27:59,001- 00:28:02,430 Bahasa, <b>es krim</b> , spaghetti, sesuatu.

The presented excerpt above is containing a cultural word of material culture that refers to food. *Gelato* is a popular frozen dessert in Italy. It is generally made with a base of 3.25% milk and sugar. This famous dish is often called the same term as its source language in other cultures. English uses the same term as Italian but Indonesians don’t always use its original term. Its cultural specific character causes a gap between the origin and the completion. Translator adapted the phrase *es krim* in rendering it from the source language to make it sound more familiar. Even though it’s not precisely the same, but ice cream is the closest one to *gelato*. Therefore, the translation procedure used in translating the cultural word is adaptation. As a matter of fact, this translation didn’t

produce an accurate meaning because basically *gelato* has a higher proportion of milk and a lower proportion of cream and eggs (or no eggs at all). It is churned at a much slower rate, incorporating less air and leaving the *gelato* denser than ice cream. That being case, to emphasize the precise meaning and give a clearer & more right understanding, a translator should use a pure borrowing procedure where the word remains *gelato* in target language. On the other hand, it might be useful to add a short description beside the word i.e. (*es krim khas Italia*).

### Excerpt 9

SL	00:35:39,920 -00:35:41,754 You like <b>napoleon</b> ?
TL	00:35:39,930 -00:35:41,764 Kau suka <b>napoleon</b> ?

The utterance above is containing a cultural word of material culture that refers to food. It was mentioned when Elizabeth Gilbert first arrived at a restaurant in Rome and being asked by a Swedish woman if she wanted to order an extra dish or not. According to Wikipedia.com, the word *napoleon* is equal to “thousand leaves” when translated literally. Factually, it is an Italian flaky pastry layered with custard and icing. This dish is not common to all cultures. Regarding its correlation with Indonesian culinary, both Indonesia and Italy have a small similarity. In Indonesia, the food named *bolu* might has similar texture with the pastry mentioned in the movie but the other material used for the cake are not the same? Likewise, it’s different from its taste and texture side. This proves that the word basically belongs only to a certain nation or culture. As for that, the translation of it is exactly the same as its source language i.e. *napoleon*. On that note, the translation procedure used for this word is pure borrowing.

By using borrowing procedure in which translator directly take the same term from source language into target language, it might cause problem for some watchers who are not familiar with the word. Another fact, since the word *napoleon* is widely known

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as a French statesman and military leader of Italian descent back in 17<sup>th</sup> century, this will make minor watchers curious although it the end of the scene, it is shown that a woman gave Liz a cake after asking whether she wants to order napoleon or not. The translation might better add a little detail beside the word like (*kue khas Italia*).

**Excerpt 10**

SL	00:44:37,832 -00:44:40,917 A big platter of <b>artichoke alla giudia</b> ...
TL	00:44:37,842 -00:44:40,927 Sepiring besar <b>artichoke alla giudia</b> ...

The excerpt above is containing a cultural phrase of material culture that refers to food. It was mentioned when Elizabeth Gilbert had lunch with her Italian friends. *Artichoke alla giudia* is a dish of Roman Jewish cuisine. It is a deep fried artichoke with salt, pepper, lemon juice seasoning. The last touch is a bit sprinkle of cold water to make them crisp. On the ground of its authenticity, the name of this dish remains the same term in either English or Indonesian. Therefore, in translating the phrase, the translator used translation procedure of calque. Moreover, although the procedure used will produce also the same word as its source language and this dish is hardly can be found in Indonesia, watchers will not be confused of it as the word was mentioned in the scene where Liz was being challenged by her Italian friends to order dishes herself. Watchers automatically understand that the unfamiliar terms are the name of Italian dishes. Also, every dish was shown directly in the movie after Liz called its name so the watchers will know what the phrase means.

**Excerpt 11**

SL	01:16:22,068 -01:16:23,193 You need a <b>Thumps up</b> .
TL	01:16:22,068 -01:16:23,203 Kau butuh <b>Thumps up</b> .

The excerpt presented above is containing a cultural word of material of material culture that refers to drink. It was mentioned at Liz Gilbert’s first week in India. Her American friend asked her to try this soft drink. *A thump up* is a brand of cola in India. This Indian coke is much sweeter than Coca Cola. Due to its same term in both source and target language, it leads to a conclusion that in translating this cultural word, translator used the procedure of calque. The same term in target language will not cause any confusion to Indonesian watchers. Due to the fact that after the phrase was mentioned, the drink was directly presented to the audience when not long after that, an Indian guy came in the scene and serves it to both Liz and Richard. Nevertheless, Liz also gave her respond regarding the taste of the soft drink too. This provides much better understanding for the watchers.

In addition, below are the pictures of *Thums Up*:



**Excerpt 12**

SL	01:28:12,360 -01:28:14,195 I should've called a <b>cab</b> , but I didn't.
TL	01:28:12,370- 01:28:14,205 Harusnya aku memanggil <b>taksi</b> ,tapi tak kulakukan.

The excerpt above is containing a cultural word of material culture that refers to transportation. *Cab* is a short form of cabriolet that came from a horse- drawn carriage. Most of the English speaking countries use both words while the non-English speaking ones use taxi almost exclusively, and a regional derivative. The description mentioned before strengthens the fact that to make it equivalent, Indonesia as a non-English speaking country named it as *taksi* where it was naturalized from the word taxi. Therefore,

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in translating the word from its source language into its target language, the translator used the translation procedure of equivalence. In addition, although historically the word origin is from different culture outside Indonesia, as the development where cultures have been adapted one another, the word has become familiar. Factually, Indonesia has been known to have this kind of transportation in almost every city. On that note, procedure used by translator does not cause any problem.

**Excerpt 13**

SL	01:25:46,308 -01:25:51,218 Big, white, <b>floppy dress?</b>
TL	01:25:46,308 -01:25:51,228 <b>Gaun putih besar dan anggun?</b>

The excerpt above is containing a cultural phrase of material culture that refers to clothing. The Noun Phrase of source language ‘*floppy dress*’ was rendered into ‘*gaun anggun*’ in target language. The translator adjusted the phrase without changing the meaning of the message. Since there was a process of making the target language simpler, therefore, the translated phrase was a variation of the form of the message that obtained by a change in the point of view of the source language. This procedure is used to make the phrase more understandable in target language. Therefore, the procedure used in translating the phrase is modulation. In addition, translator has produced a good translation by using a modulation procedure because it creates a better understanding to Indonesian watchers instead of translated it literally into *pakaian yang tidak kaku*. Based on the context of situation, the words in target language i.e. *gaun anggun* provides a clearer and more accurate meaning to Indonesian audiences.

**Excerpt 14**

SL	01:45:57,007- 01:46:00,635 <b>Jamu. Drink this.</b>
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TL	01:45:57,007- 01:46:00,645 <b>Jamu.</b> Minum ini.
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The excerpt presented above is containing a cultural word of material culture that refers to drink. *Jamu* (old spelling Djamu) is a traditional medicine from Indonesia which is predominantly a herbal medicine made from natural materials, such as roots, bark, flowers, seeds, leaves and fruits. In the movie, this drink was mentioned in the same term as its source language. This shows that there is no equivalent translation found since it only belongs to a certain culture. Its cultural specific characteristic makes the word being called likewise the original term. Therefore, in rendering the cultural word from source language (Indonesian) into target language (English), the translator used translation procedure of pure borrowing. In addition, on the ground that it is an Indonesian word, there will be no problems occurred to Indonesian watchers. Vice versa, by using the same term in English as target language, watchers who are not native to this drink will also get what the word meaning as the drink was directly presented in the scene. Also, the previous events occurred and shown in the movies have a close relation to the word itself so it is such a combo in providing a clear understanding to foreigners.

### Excerpt 15

SL	01:48:28,617 -01:48:32,245 Hi. Could I get a <b>tequila</b> on the rocks with a lot of lime, please?
TL	01:48:28,627 -01:48:32,255 Hai. Bisakah aku minta <b>tequila</b> dengan es dengan banyak jeruk nipis, tolong?

The utterance mentioned above is a cultural word of material culture that refers to drink. The word was mentioned when Liz Gilbert first came to a bar in Bali. *Tequila* is a Mexican alcoholic liquor distilled from the fermented sap of the blue agave. Although alcohol type of beverage can be found in every country in the world, but there is a uniqueness in tequila. As it was mentioned in the definition before, it is made from blue agave which is plants that originally grow in Jalisco, Mexico. This fact leads to a

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conclusion that this kind of drink is culturally specific. Due to its authenticity so there is no equivalent found in rendering the word from source language into target language. The word remains *tequila* in Indonesian word. Hence, in translating the cultural word, the translator used the procedure of pure borrowing. Moreover, although Indonesian watcher will understand the word meaning for the drink was directly presented in the event, it might be better if a little description i.e. (*bir Mexico*) added after the translation in order to create a more detailed information.

### 3. SOCIAL

#### Excerpt 16

SL	00:17:13,898 -00:17:17,567 David. A <b>yogi</b> from Yonkers.
TL	00:17:13,898 -00:17:17,577 David. <b>Yogi</b> dari Yonker.

The utterance above is containing a cultural word of social culture that refers to leisure. *Yogi* is a practitioner of yoga. The term is originally taken from Sanskrit and technically used to address a male practitioner while *yoginī* is the term used for female. The two terms are still used with those meanings today, but the word *yogi* is also used generically to refer to both male and female practitioners of yoga and related meditative practices belonging to any religion or spiritual method. There is no equivalent word found in other languages as its culturally specific characteristic. Hence, the translator rendered *Yogi* from source language into *Yogi* in the target language. Therefore, on the ground that there is no changing or any naturalizing done on the word then the procedure used is pure borrowing. By using the exactly same term, some Indonesian watchers might not understand what it means as it is something uncommon. Yoga is a common word for people but *Yogi* might be a new term for some audiences. Watchers will know what the term means after paying attention to the next events when Liz had conversations

with David. The ineffectiveness occurred can be omitted by adding the literal description after the term i.e. (*praktisi Yoga*). On that note, minor watchers will have a better understanding regarding the word's meaning.

### Excerpt 17

SL	00:49:05,141 -00:49:07,976 And then we're gonna go watch the <b>soccer</b> game.
TL	00:49:05,141 -00:49:07,986 Kemudian kita akan menonton pertandingan <b>sepak bola</b> .

The presented excerpt above is containing a cultural word of social culture that refers to leisure. *Soccer* is a common English word but in fact, there is other term that also has the same meaning as that which is football. Historically, dated to 1889, the term “socca” was initially created as an abbreviated version of “association football” which was often rused to differentiate the game from “rugby football.” In the US, this shortened slang version evolved from “socca” to “socket” and finally “soccer”. Shortly, soccer is used for American English while football is used for British English. In Indonesian language, the word has been rendered into *sepak bola* where there was a shift of word class here. The word in source language has changed into an equivalent phrase in target language. In conclusion, translating the cultural word, the translator used the procedure of equivalence. Additionally, by using the phrase *sepak bola* in Indonesian, the watchers will not be confused as it is something very common and basic in Indonesia.

### Excerpt 18

SL	02:07:22,041 -02:07:30,257 A cheaper, more lovely way to celebrate would be to make a donation to help a <b>healer</b> named Wayan Nuriyasih buy a house in Indonesia.
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TL	02:07:22,041 -02:07:30,267 Yang lebih murah, cara lebih indah untuk dirayakan adalah dengan menyumbang untuk membantu <b>tabib</b> bernama Wayan Nuriyasih. membeli rumah di Indonesia
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The presented excerpt above is containing a cultural word of social culture that refers to work. The word above has a wide meaning. Contextually, *healer* in this case means someone whose job is healing people traditionally, usually using herbal or traditional medicine. If the source language is transferred literally into the target language, this utterance is equal to the word *penyembuh*. However, this will cause a confusion and oddness because Indonesian people generally don't use this term in referring an occupation. As the matter of fact, the translator rendered the word into *tabib* instead. This translation has a process of adapting a word so it will be more common for a certain culture. As for that, the translation procedure used is adaptation. In addition, by using an adaptation procedure, the translation will give a right accurate understanding to the watchers.

Instead of the literal meaning “*penyembuh*” in which it creates a wide meaning that is linked to an unclear understanding, *tabib* sounds more natural to the Indonesian audiences. This in fact also fits contextually.

**4. SOCIAL ORGANIZATION Excerpt 19**

SL	01:18:22,980 - 01:18:24,314 He was with <b>carnival</b> .
TL	01:18:22,980 - 01:18:24,324 Dia ikut <b>karnaval</b> .

The utterance quoted above was categorized as a cultural word of social organization that refers to an activity. Historically, *carnival* means a Western Christian and Greek Orthodox festive season that occurs before the liturgical season of Lent. In

contrast, recently, it has been defined as a special occasion of public enjoyment and entertainment involving wearing unusual clothes, dancing, eating, and drinking which this event is usually held in the streets of a city. This celebration has a Western style of characteristic but it has been adopted by many countries in the world including Indonesia. Therefore, the original term from source language was naturalized into *karnaval* in target language. On that note, the translator used the procedure of natural borrowing.

In addition, the translation has provided a clear understanding to Indonesian watchers. Eventhough historically the term has a basic definition that differs to recently modern definition, audiences will still find the right meaning as the previous events have involved in giving a view to create a right understanding to the watchers.

#### **Excerpt 20**

SL	00:12:33,827 - 00:12:36,328 I <b>second that</b> . Don't be rude.
TL	00:12:33,827 - 00:12:36,338 Aku <b>setuju</b> dengan itu. Jangan bersikap kasar.

The presented corpus above is including a cultural word of social organization that refers to concept. It occurred when Liz Gilbert's best friend agree with the negative respond from people on a theater performance. Later on, Gilbert told her to not be rude. *Second that* is a shorthand for "I second that motion," that the real meaning comes from parliamentary procedure, the way in which a group of people come together and most efficiently present and discuss possible courses of action, and make decisions. The term means one agrees with a proposal suggested by someone else. According to urbandictionary.com, the phrase has been used currently in an informal situation too which has a slang meaning of someone supports or agree with an idea. It is simply equal to "I agree with that". This cultural word was rendered into *setuju* in the target language. There is a shift of word class from Verb Phrase in source language into Verb in target language. The translator found an equivalent phrase in order to produce an accurate translation. Therefore, the procedure used is equivalence. In addition, instead of

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translating the idiom literally into “*kedua itu*” that will produce a wrong meaning and create confusion to Indonesian watchers, by using its equivalent words for the translation, Indonesian watchers will be provided a right understanding. Also, Indonesian people can learn a new English idiom. This enriches watchers’ knowledge of English language.

**Excerpt 21**

SL	00:22:39,890 - 00:22:44,602 Well, I think <b>chanting</b> and meditation is the same thing in a different costume.
TL	00:22:39,890 - 00:22:44,612 Kurasanya <b>nyanyian</b> dan meditasi adalah hal yang sama dalam balutan yang berbeda

The presented excerpt above is containing a cultural word of a social organization that refers to religious aspect. *Chanting* is a rhythmical repetition (either silently or aloud) of a song, prayer, word or sound. It is one of the most ancient spiritual practices and a part of most religions and spiritual paths. On the ground that this term originally belongs to a certain religion (Hinduism), it can be concluded that it is a culturally specific. In translating the term from its source language into the target language, the translator found an equivalent word i.e. *nyanyian*. Therefore, the translation procedure used is equivalence. By finding the equivalent word, the translator has made the term easy to be understood by Indonesian watchers.

**Excerpt 22**

SL	00:24:54,275 - 00:24:56,901 <b>Goddamn</b> him, and he used to give it to you for free.
TL	00:24:54,275 - 00:24:56,911 <b>Brengsek</b> dia, dan dia dulu memberikannya padamu secara gratis.

The presented excerpt above was categorized as a cultural word of social organization that refers to concept because if it is translated literally, it doesn't produce an accurate meaning. It has to be rendered contextually and also adjusted based on the culture origin idea. *Goddamn* is an adjective which usually used as an expression of anger, surprise, frustration or any negative emotions. Basically, this utterance consists of the words God and Damn. Literal translation of those words is equal to '*Tuhan Mengutuk*' in target language. Nevertheless, the translator transferred the word into *berengsek* in order for the word to sound more natural and understandable. Therefore, translation procedure used is equivalence. In addition, there are words similar to the target language like *bajingan* that is often used by Indonesians. Eventhough, by using the term *berengsek*, the translator has succeed to make it sounds softer and at the same time gives a clear understanding for the watchers. On that note, being provided its equivalent word, it automatically enriches audiences' knowledge regarding English idiom. This might be a new vocabulary or term for minor watchers.

### Excerpt 23

SL	00:29:02,523 - 00:29:05,775 An old man <b>hands you</b> a prophecy, you have to respond.
TL	00:29:02,533 - 00:29:05,785 Pria tua <b>menolongmu</b> dengan ramalan, kau harus merespon.

The presented excerpt above is containing a cultural word of social organization that refers to concept. *Hands you* is a verb phrase that commonly mentioned as give you. On the ground of its uncommon characteristic then it was categorized as something specific culturally. The rendering from source language will simply mean '*memberikanmu*' in target language. However, the translator changed it into *menolongmu*. This shift of point of view was done in order to make the translation be more natural & accurate. On that note, the translation procedure used is modulation. In addition, by using this procedure, translator produces an accurate meaning that is easily understood by the audiences. Moreover, for some Indonesian watchers, this translation will enrich their knowledge regarding English term. In this case, minor

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audiences who never knew the cultural phrase before, will be provided a new way to say help. Therefore, not only producing an accurate translation, translator also has added a new useful knowledge for the audiences.

**Excerpt 24**

SL	00:30:51,173 - 00:30:52,506 Oh, <b>God</b> . You'll make friends.
TL	00:30:51,183 - 00:30:52,516 Ya <b>Tuhan</b> , kau akan punya teman.

The presented utterance above is containing a cultural word of social organization that refers to religious aspect. *God* is universally known as the creator and ruler of the universe and source of all moral authority, the supreme being. In source language, the word can be called in different terms like “Almighty, Allah, Father”. On the other hand, in target language the term can be called as ‘*Dewa, Yang Mahakuasa, Allah, Bapa*’. Those various terms has a root by the fact that there are many distinctive religions or beliefs in this world. However, the most general equivalent word to address God in target language is *Tuhan*. Therefore, translation procedure used by the translator is equivalence. In addition, although in some religions may refer this word into different term but *Tuhan* is universally acceptable. On that not, by using equivalence procedure of translation, there is no problem faced by Indonesian watchers as the word itself has been basically known already.

**Excerpt 25**

SL	01:15:27,013 - 01:15:30,140 It's off- <b>Broadway</b> , but it's pretty cool.
TL	01:15:27,023 - 01:15:30,150 Bukan <b>Broadway</b> ,tapi cukupkeren.

The presented excerpt above is containing a cultural word of Social Organization that refers to artistic. Instead of a street name, the utterance shown

headed to *Broadway* theatre where the theatrical performances presented in the 41 professional, each with 500 or more seats located in the Theater District and Lincoln Center along Broadway, in Midtown Manhattan, New York City. This is a culturally specific artistic thing in which can't be found in other cultures. As for that, there is no equivalent word for it. On that note, the translation procedure used by the translator is pure borrowing. In addition, by using the exact same term as its source language, this translation might cause a problem where for some watchers who are unfamiliar to this word, this might cause a confusion. In order to create a better understanding, a translator should add a little description after the translation i.e. (*teater profesional di New York*).

### Excerpt 26

SL	00:54:30,883 --> 00:54:33,676 So you better <b>watch your step</b> going down
TL	00:54:30,893 --> 00:54:33,686 Jadi sebaiknya <b>kau berhati-hati melangkah</b>

The excerpt presented above is containing a cultural word that can be categorized as a social organization which refers to a concept. Watch your step is a phrase used as a warning to someone to walk or act carefully. This idiom belongs to a certain culture where its equivalent meaning can be found in other culture. However, the rendering of this utterance wasn't directly made equal to '*perhatikan langkahmu*'. The words from source language was translated into *kau berhati-hati melangkah*. Here, there is a change of word type where Verb-watch and Noun Phrase-your step in source language was changed into Noun – you, Verb- berhati-hati and Verb-melangkah in target language. As for that, the translation procedure used is transposition. In addition, by using this translation procedure, translator has provided a great understanding for Indonesian watchers because if the translator uses literal translation, the words in source language will be "*melihat langkahmu*" in which this does not sound natural. Not only providing a good translation but on the other hand, Indonesian watchers can enrich their English ability as this gives them a different term of *careful*.

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**Excerpt 27**

SL	01:38:55,920 - 01:38:58,213 Child tormented by <b>demon</b> .
TL	01:38:55,930 - 01:38:58,223 Anak disiksa oleh <b>iblis</b> .

The presented excerpt above is containing a cultural word of social organization that refers to idea. The word was mentioned by an old lady in Bali telling that a child was tormented by a *demon*. *Demon* is universally known as an evil spirit or devil, especially one thought to possess a person or act as a tormentor in hell. It is always seen as the opposite of light or goodness. Literally, demon is defined as ‘*setan*’ in Indonesian word. However, the translator rendered the word from source language into *iblis* in target language. The translator adapted a different term as for it is more accurate based on the context of situation. Therefore, the translation procedure used for this cultural word is adaptation. In addition, by using adaptation procedure, the word in target language is more acceptable and familiar for Indonesian watchers.

**Excerpt 28**

SL	02:15:23,314 - 02:15:26,691 You will come back to Bali? Come to my <b>cremation</b> ?
TL	02:15:23,324 - 02:15:26,701 Kau akan kembali ke Bali? Datang pada upacara <b>kremasiku</b> ?

The presented excerpt above is a cultural word of social organization that refers to religious aspect. The word was mentioned by an old medicine man when Liz Gilbert was about to leave Bali. *Cremation* is the disposal of a dead person's body by burning it to ashes, typically after a funeral ceremony. Hindus & Buddhists are the ones who originally do this kind of tradition. Nevertheless, currently, the idea has been adopted and practiced by people from the other religions too. The utterance quoted above is an original term from Latin *cremationem* (nominative *crematio*) but it has been

naturalized in other languages. Translator rendered the word cremation from English as source language into *kremasi* in Indonesian as target language. Therefore, the translation procedure used is natural borrowing. In addition, the translation in target language sounds natural and does not create confusion as it is something commonly used by Indonesians. In case for some minor watchers might not know the meaning, it could be added a little description i.e. (*pembakaran jenazah*). This leads to a conclusion that the translator has produced a good acceptable translation.

**Excerpt 29**

SL	00:09:06,630 - 00:09:16,629 I hope I've expressed my <b>ample gratitude</b> for all the blessings you've given in my life.
TL	00:09:06,630 - 00:09:16,639 Kuharap aku telah mengekspresikan <b>rasa penuh syukurku</b> atas segala berkah yang telah Kau berikan dalam hidupku.

The presented excerpt above is containing a cultural phrase in a form of noun phrase. It can be categorized as a social organization that refers to concept. Ample gratitude simply is an expression of someone being extremely grateful of something. Ample here is an uncommon word for the other cultures. Originally, it is a term from latin “*amplus*” then adapted into English after French. The phrase was translated into *rasa penuh syukur* in target language. Therefore, the translator used translation procedure of equivalence. By using equivalence instead of literal procedure, the translator has produced a good translation in which will be acceptable and understandable for the Indonesian watchers. In addition, the phrase *rasa penuh syukur* is also a common saying that usually mentioned by Indonesian people to express a big thank you for what has been given. This is also something religious related.

**5. GESTURE & HABIT**

**Excerpt 30**

SL	00:14:30,693 -00:14:32,444 <b>Cheers!</b>
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TL	00:14:30,703 --00:14:32,454 <b>Bersulang!</b>
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The presented excerpt above is containing a cultural word of gesture & habit that refers to gesture. *Cheers* is a gesture of expressing good wishes before drinking. This is originally a typical of Western style of custom. However, it’s already a common word for it has been adapted by other cultures in the world as well. The word *cheers* in source language was transferred into *bersulang* in target language. Although Indonesian people often use the exact same term as English, the translator here rendered it to an equivalent word instead. On that note, the translation procedure used is equivalence. In addition, by using equivalence procedure, translator has produced a good natural translation. In fact, Indonesians also usually uses the same term as its source language which is “*Cheers*”, but here translator rendered it to *bersulang* in an effort to make it sound more natural and culturally adjusted. On that note, the word in target language is certainly acceptable to the audiences.

**Excerpt 31**

SL	00:49:08,144 - 00:49:10,562 And tomorrow we're gonna <b>go on a little date.</b>
TL	00:49:08,154 - 00:49:10,572 Dan besok kita akan <b>teruskan kencan kecil kita.</b>

The presented excerpt above is containing a cultural phrase of gesture and habit that refers to gesture and habit. The sentence was mentioned by Liz Gilbert to her girl best friend when they were eating Pizza in Italy. The word “date” is commonly known as the day of the month or year as specified by a number. The other definition will be a romantic appointment. However, in this context of situation, the word date means hanging out with a best friend. The translator transferred *go on a little date* from source language into *teruskan kencan kecil kita* in target language. Therefore, the translation procedure used is equivalence. By finding its equivalent word, although it still sounds strange for Indonesians don’t usually use the word “*kencan*” to address

hanging out with best friend, but this kind of translation remains acceptable and understandable. On the other hand, it enriches the audiences' knowledge about Western culture and provides a new English idiom for some minor watchers who are new to the phrase.

**Excerpt 32**

SL	00:57:06,747 - 00:57:09,790 It's my dream, a real American <b>Thanksgiving</b> .
TL	00:57:06,757 - 00:57:09,800 Impianku, <b>Thanksgiving</b> Amerika yang asli.

The presented excerpt above is containing a cultural word of gesture and habit that refers to habit. *Thanksgiving* is an annual national holiday marked by religious observances and a traditional meal & held in the US on the fourth Thursday in November. The definition leads to the fact that is a culturally specific habit in which belongs only to certain culture which is Americans. As for that, the translator the exact same term as the source language i.e. *Thanksgiving*. On that note, the translation procedure used is pure borrowing. In addition, by using borrowing translator, the translation produced in target language will not cause confusion to most of Indonesian watchers because the word has been widely known by people in the world outside America. However, there might be some minor audiences who haven't heard it and it would cause curiosity of what it means. Solution for this possible problem is by giving an extra description such as (*perayaan pengucapan syukur*).

**Excerpt 33**

SL	00:58:44,553 - 00:58:47,263 Yeah. Come on, <b>join hands</b> .
TL	00:58:44,563- 00:58:47,273 Yeah. Ayolah, <b>bergandengan</b> .

The presented excerpt above is containing a cultural phrase of gesture and habit that refers to gesture. The phrase was mentioned before Liz Gilbert and her friends

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began praying when celebrated Thanksgiving day. The phrase join hands simply means holding each other’s hands. The translator transferred the word from source language into *bergandengan* into target language. The phrase was shifted into a word in Indonesian language. Although the word class has changed, but the type remains the same. On that note, it leads to a conclusion that the procedure used for this translation is equivalence. The phrase translated into a word is such a good rendering produced since it is a common understandable word for Indonesians. On the other hand, in fact, Indonesians also have the same culture like joining hands in doing a prayer with the whole family.

**Excerpt 34**

SL	01:28:52,234 - 01:28:57,613 I didn't. I just <b>roared</b> into that driveway and I didn't see my little boy.
TL	01:28:52,234 - 01:28:57,623 Sungguh. Aku hanya <b>meluncur</b> ke jalan masuk dan tak melihat putraku.

The presented excerpt above is containing a cultural word of gesture and habit that refers to gesture. The word *roar* literally means a full, deep, prolonged cry uttered by a lion or other large wild animal. In contrast, in this context of situation, the Verb is equal to glide which means moving with a smooth, quiet continuous motion. The use of different term leads to a conclusion that this is a cultural specific word. As for that, the translator didn’t render the word from source language literally into *meraung* in target language. The translation was done by finding an equivalent word instead which is *meluncur*. Therefore, the translation procedure used is equivalence. In addition, the word used in target language is natural, understandable and will not cause confusion for Indonesian watchers.

**CONCLUSION & SUGGESTION**

That being case, it can be concluded that the procedure mostly used by the translator is borrowing either pure or natural borrowing. Some examples of cultural words rendered by applying pure borrowing translation are such as *nachos*, *tequila* while the ones rendered using natural borrowing are such as *lottery* into *lotere*, *cremation* into *kremasi*, *carnaval* into *karnival*. In addition, the least used procedures are literal and transposition. An example for literal translation i.e. a noun phrase *Mother Teresa* that was translated into *Bunda Teresa* while the example of transposition translation is an idiom i.e. *watch your step* in source language that was translated into *berhati-hati melangkah* in target language.

According to the frame of reference of the researcher, the use of each procedure is depending on a translator's translation purpose and also the authenticity of the source text because some of the words have no equivalent in other languages so must be translated using pure borrowing procedure. Eventually, as it was mentioned a lot in Discussion part, there are words loaded with cultural specific terms. As the matter of fact, the cultural specific words are somehow difficult to translate and every translator has to deal with this obstacle. To solve this problem occurred, a translator should add a short description after the terms to make them more understandable and acceptable for the audiences.

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