

Arabic for Tourism: Guidelines for Linguists and Translators

Idris Mansor

School of Humanities, Universiti Sains Malaysia
Penang, Malaysia

Ghada Salman

School of Humanities, Universiti Sains Malaysia
Penang, Malaysia

Abstract

The various linguistic and rhetorical characteristics of Arabic tourism discourse have been under investigation in this study. The research paper aims to study and analyse several tourist texts in Arabic to locate the most significant linguistic, as well as stylistic features of Arabic discourse for tourism. Arabic, which is a Semitic language, is one of the richest and most beautiful languages of the world. Therefore, this study highlights significant dominant features specific to Arabic tourism discourse as specialized discourse. Findings indicated that Arabic for tourism consists of various emphatic adjectival expressions, which are the most dominant features as compared to other tourism text characteristics. The content analysis included 333 items located in a number of Arabic tourist brochure extracts. The items were classified into 10 categories of linguistic and rhetorical techniques used in the Arabic tourism discourse and being analysed in terms of their frequency of usage. These techniques were further explained in detail within the context of Arabic for tourism. Various patterns of certain characteristics were also been linguistically and stylistically studied and explained. The data obtained from this research paper is significant in providing useful insights and guidelines for linguists of Arabic, as well as translators of tourism texts. Also, the linguistic and stylistic analysis on these items revealed that there are several features specific to the Arabic language of tourism as specialized discourse. The study concluded that Arabic for tourism possesses many positive stylistic and linguistic features, which add to its richness and beauty.

Keywords: Arabic, tourism, features, translation, guidelines

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Introduction

Tourism is “the processes, activities and outcomes arising from relationships and the interaction among tourists, tourism suppliers, host governments, host communities and surrounding environments that are involved in the attracting and hosting of visitors” (Goeldner & Ritchie, 2006: 5). Tourism can also be seen as a leisure activity involving the movement of people to various destinations for a short-term stay (Urry, 1990). Moreover, Valdeón (2009) stresses that tourism has been recognized as a powerful economic force and therefore it has become the world’s first industry in the last decades of the 20 th century.

Today tourism stands as an essential pillar of the economic and social development worldwide (Zain Sulaiman, 2013: 1). With regard to the language of tourism, the author goes on to say that the language of tourism as specialized discourse is an instrument of persuasion and “the intangibility of tourism products has made language the most powerful driving force in influencing potential tourists and converting them into actual tourists”. The language of tourism is depicted by Dann (1996: 2) as the language that aims to “persuade, lure, woo and seduce”. In addition, it is featured by certain linguistic and rhetorical characteristics such as the deft use of adjectives, figurative tropes and emphatic phrases. The type and function of text for tourism is hybrid. A tourist text can be informative, persuasive and argumentative, whereby “it encompasses different communicative functions” (Munoz, 2011: 32). The functions of these three types are: to convey plain facts for creative compositions and to influence or persuade the reader (Munday, 2008). Trosborg (2000) also highlights ideational features and semantic aspects being related to the linguistic realization of the tourist text such as the skilful use of metaphors and images, as well as culture-specific elements.

Although the field of tourism draws on everyday vocabulary, many words are semi-technical and they appear with a more specific meaning than typically used in everyday contexts (e.g. finger and package). Finger, which is a part of the hand or long, thin-shaped area of land, refers to the walkway used to embark or to disembark from the aircraft at the airport. Package can also designate specialized expressions in a tourist context when used in combination with other daily terms. For example, “tour package, holiday package and combined package” (Ruiz-Garrido & Saorin-Iborra, 2013: 3).

According to Gotti (2006), there also exist several lexical features of the language of tourism such as *monoreferentiality*, whereby each term has only one referent in a given context. For example, tour operator, which refers to companies that organize holidays and tours, is a monoreferential term in a tourist context. Another feature is *conciseness*, which refers to the shortest possible form such as campsite (camp+site). The word ‘voucher’ has in fact acquired a specialized meaning in the context of tourism. It refers to the receipt that can be used instead of money to pay for goods, whereas it generally designates a written document serving to attest the correctness of accounts or monetary transactions. The use of ‘voucher’ in this sense constitutes another lexical feature of a tourist text. Such feature is referred to as *the relationship with general language*. Furthermore, *The relationship with other specialized language* can also be regarded as a lexical attribute of tourism discourse. Also, several terms have been borrowed from other fields such as the field of economics that is most likely associated with tourism. *The use of emphatic language* is a common lexical feature of the specialized tourist discourse, whereby lexis is emphatically used to extol the positive features of the places described and the services

offered. For example, ‘a unique shopping centre’ and ‘crystal-clear water’ that refer to the beauty and uniqueness of the places mentioned.

Dann (1996) has also pointed out that there exist certain techniques of the language of tourism. These techniques are *humor*, *linguaging*, *ego-targeting*, *comparison*, *key words and keying*, and *testimony*. *Humor* is employed in a tourist text as a figurative tool to grab attention so that an element of surprise is created, for example, ‘London without cash’ and ‘our revolutionary holiday ideas’. *Linguaging* is a special choice of vocabulary, whereby foreign words are used to create interest in the reader. *Ego-targeting*, on the other hand, is a tourist-text feature that transforms individuals into subjects as we become subjects. For example, ‘you will love Lyons’. *Comparison* involves the use of figurative tropes such as simile and metaphor to create a particular mental image or effect in the tourist’s mind that is fundamentally appealing. An example from travel writing is ‘a colonial town nestled in a Banff-like setting’, whereby the point of comparison is the scenery. To achieve optimal effectiveness, the message has to be short and clear in a tourist text. Therefore, it should conclude with the identified key word such as ‘continental’, ‘escape’ and ‘pleasure’. Such style characterizes another lexical feature of tourism discourse. Furthermore, the language of tourism uses a less elevated type of *testimony*, especially in the discourse of travel advertizing. For example, ‘everyone loves it here’. This feature is mainly used to satisfy visitors and attract their attention to the tourist attractions and services.

However, according to Kelly (1997: 36), the style of tourism language might differ from one language to another. As far as tourism language of both Spanish and English are concerned, the Spanish language text establishes a formal, distant relationship with the reader, whereas the English language text tends to be less formal by establishing direct communication with the reader. The same goes to English and Arabic. The English tourism language tends to be less formal, whereas the Arabic tourism text tends to be formal (Dickins, Hervey & Higgins, 2002: 209-210). Nevertheless, Arabic is known for its beautiful literary language that is full of rhetorical characteristics.

This study, therefore, was carried out with the aim to investigate peculiar features of Arabic tourism texts. These features can be uniquely owned by Arabic, but not shared with other languages. By conducting qualitative descriptive methodology, this study was based on tourism text analysis. For that, several Arabic tourism brochures were selected and analysed. The data was manually collected based on the model of ‘techniques of the language of tourism’ set by Dann (1996) and ‘the language of tourism’ model presented by Gotti (2006). In doing so, this study seeks to provide guidelines for linguists, as well as translators of any source language text into Arabic target text in translating tourism. Such important literary characteristics of Arabic for tourism can be employed in writing and translation.

Arabic and Its Rhetorical Characteristics

The Arabic language is one of the richest metaphorical languages of the world (Abu Libdeh, 2011). It was the leading language in the middle Ages and has occupied an international position similar to that of English at the present time. It has left much influence over the languages of Europe as well (Abdul-Raof, Hussein, 2001, 2006). Today, Arabic is the most developed Semitic language and it is one of the major languages of the world. Furthermore, Arabic is enjoying the status of an official language of the 21 countries in the world. Indeed, it is

a language of a great religion and civilization (Hasanuzzaman, 2013). Arabic is the language of the Qur'an (or Koran, the sacred book of Islam) and the religious language of all Muslims. It is the holy language of Islam and thus it has been studied in the four corners of the world. Its significance is attributed to many reasons, among which are religious, political, economic, and military. Arabic for tourism has recently gained attention despite the fact that research on Arabic for special purposes (ASP) is scarce and limited (Sulaiman & Nur al-Deen, 2011).

There is no language in the world that is as systemically comprehensible as Arabic as Arab rhetoricians' efforts of establishing a comprehensive rhetorical and stylistic system for Arabic discourse were fruitful. Arabic is one of the six official languages of the United Nations, is spoken by at least 250 million Arabs and used by Muslims reciting the Holy Quran, which is the central religious text of Islam. Also, Rhetoricians of Arabic were captivated by "Quranic Arabic and its prototypical grammatical and stylistic patterns together with its lexis". Therefore, Arabic has an uninterrupted history of at least sixteen centuries of development and has been the inspiration of a body of literature that is rich in forms of expression, styles and genres (Abdul-Raof, 2006: 271).

Arabic is described as the language of rhetoric and eloquence in general. With respect to the rhetorical features of Arabic, it is rich in tropes and figures of speech that are considered as stylistically decorative elements. Arabic deftly employs such devices to achieve effectiveness of style and make it lofty and sublime (Abdul-Raof, 2001). The well-known Arab linguist Abdul Qahir al-Jurjani (died 471 A.H.) studied and theorized Arabic rhetorical figures and emphasized the importance of figures of speech in his book *Asrar al-Balaghah* (The Secrets of Eloquence). He has in fact set the rules for the foundation of *'Ilm al-Bayan* (The Science of Tropes) or *'Ilm al-Balaghah* (The Science of Arabic Rhetoric), which is one of the three basic sciences; *'Ilm al-Badi'* (The Science of verbal Embellishments) and *'Ilm al-Ma'ani* (The Science of Structural Semantics) that make the Arabic language eloquent and rhetorical (Abu Libdeh, 2011).

Although the most fertile soil for the employment of such figurative elements is fiction, figurative words and expressions are used in other text types as well, but to a lesser degree (Abdul-Raof, 2001: 143-144). Among the most commonly used and stylistically useful and effective figures of speech in Arabic are metaphor (*isti'ārah*), simile (*tashbīh*), personification (*tashkīh*), and metonymy (*kināyah*). Both metaphor and simile are based on similitude, in other words, there exists a relationship between them although the particles مثل [*mithl*] or ك [*ka*] are not used in metaphor. An example of metaphor is ان القرن الواحد والعشرين يطرق ابوابنا [*inna al-qarna al-wahida wa-al-^hishrīn yaṭruqu abwābanā*] [*The twenty-first century is knocking at our doors*]. In this sentence, the metaphor is represented by the word يطرق [*yaṭruqu*] [knock at]. Considering the following examples, we can easily differentiate between metaphor and simile: 'Tom is a tree' and 'Tom is like a tree'. In the first sentence, '[a] tree' is the metaphorical element, while in the second sentence 'like a tree' is the simile element (Dickens, Hervey & Higgins, 2002: 148). Therefore, simile can be treated in much the same way as metaphor, whereby both expressions are metaphorically expressing a person whose major features of him are not apparent.

Personification, on the other hand, is the use of "the attributes of human beings to non-human, inanimate or abstract nouns". Also, the animation of the inanimate can be represented by personification as in ضحك الصخر [*ḍaḥika al-ṣakhru*] [The stones laughed] and بكت السماء [*bakat al-*

samā' [The sky wept]. Metonymy takes place when an expression is replaced by another such as الصحف [*al-ṣuḥuf*] [newspapers], which is replaced by the metonymy word الصحافة [*al-ṣahāfah*] [the media] and مدينة الضباب [*madīnah al-ḍabāb*] [the city of fog] is the metonymy of لندن [London] (Abdul-Raof, 2001).

Data Analysis and Findings: Linguistic and Stylistic Characteristics of Arabic Tourism Discourse

Arabic for tourism purposes (ATP) enjoys many positive aspects, which keep pace with contemporary life. Indeed, the analysis performed on the Arabic items of the selected tourist brochures in this paper demonstrates that there are several positive, linguistic and stylistic features specific to the Arabic language of tourism as specialized discourse. The researchers have located 333 items in these brochures. Table 1 illustrates the frequencies of the items:

Table 1. Frequency Analysis of the Language of Tourism in Arabic

No	Features/Linguistic Techniques	Frequency	Percentage
1.	Emphatic Adjectives	194	58.3 %
2.	Figures of Speech	35	10.5 %
3.	Superlative Adjectives	28	8.4 %
4.	Relationship with other Specialized Language	18	5.4 %
5.	Monoreferentiality	16	4.8 %
6.	Keying	12	3.6 %
7.	Emphatic Repetition	10	3.0 %
8.	Use of Imperative Statements/Requests	10	3.0 %
9.	Comparison	5	1.5 %
10.	Relationship with General Language	5	1.5 %
Total		333	100 %

Results of the analysis showed that the total number of linguistic and rhetorical characteristics of Arabic for tourism is classified into 10 categories. Of these major features, the first four are the most commonly used in the Arabic tourist text. They are: 1) emphatic adjectives, 2) figures of speech, 3) superlative adjectives, and 4) relationship with other specialized language. Analysis results also indicated that the less commonly used linguistic features of Arabic in tourism discourse are: 1) monoreferentiality, 2) keying, 3) emphatic repetition, 4) imperative statements/requests, 5) comparison and 6) relationship with general language.

Emphatic Adjectival Expressions

In the context of the analysis of this research, emphatic adjectives refer to words that name certain qualities, or that define or limit nouns. The employment of such emphatic language is widely used in Arabic tourism discourse because the lexis used are often very emphatic, usually highly praising the positive features of the places described, as well as the services offered (Sulaiman & Nur al-Deen, 2011). It was found in the analysis conducted on the research data that the use of emphatic adjectives is the most dominant linguistic feature in the selected

Arabic tourist brochures. It is shown in Table 1 that there are 194 items of emphatic adjectives out of total 333 items. Results showed that there exist six patterns of emphatic adjectives:

- i) The use of single-word adjectives is the most common pattern in the application of emphatic positive adjectives. It is used to give beauty and distinction to the place or service offered. In this pattern, only one positive adjective is used to describe the noun. For example, تذكارات جميلة [*tidhkārāt jamīlah*], whereby the single word جميلة [*jamīlah*] [beautiful] is the adjective that positively describes and evaluates souvenirs, which is تذكارات [*tidhkārāt*]. Other examples include مدينة وردية [*madīnah wardiyyah*], whereby the single adjective وردية [*wardiyyah*] is portraying the unique colour of the city, i.e. the noun مدينة [*madīnah*]. In the following example, المياه العذبة [*al-miyāh al-^cadhbah*], whereby the noun المياه [*al-miyāh*] is described by the single, positive adjective العذبة [*al-^cadhbah*] to portray the sweetness of water. القرى المضيافة [*al-qurā al-miḍyāfah*] and الشمس الخلابة [*al-shams al-khalābah*] are also examples of such pattern of single emphatic adjectives. The adjective المضيافة [*al-miḍyāfah*] emphatically and beautifully depicts the hospitality of the villages, that is, the noun القرى [*al-qurā*], whereas الخلابة [*al-khalābah*] is a single, positive adjective used to emphasize the attractiveness and charm of the sun, i.e. the noun الشمس [*al-shams*].
- ii) The second pattern is the use of compound adjectives, i.e. an adjectival expression to describe a single noun. In this pattern, two or more positive adjectives are used to describe and emphasize the beauty and attractiveness of the noun, that is, the tourist attraction or the noun described. For example, تحفة فنية نادرة [*tuhfah fanniyyah nādirah*] [unique and artistic piece of art], whereby the two adjectives فنية [*fanniyyah*] [artistic] and نادرة [*nādirah*] [unique] are used to describe and emphasize the uniqueness of the matchless noun تحفة [*tuhfah*] [a piece of art]. Another example is the adjectival expression مياهه الدافئة والغنية [*miyāhuhu al-dāfi'ah wa-al-ghaniyyah*] [its warm and rich waters], whereby both الدافئة و الغنية [*al-dafi'ah wa-al-ghaniyyah*] [warm and rich] are positive adjectives describing the warmth, richness and attraction of the noun مياهه [*miyāhuhu*] [its water]. In the following example الارث التراثي الجميل [*al-irth al-turāthi al-jamīl*] [valued inherited legacy], two positive adjectives are used to emphasize the prettiness and glamour of the noun الارث [*al-irth*] [legacy]. Another example is مشهدا طبيعيا لامثيل له [*mashhadan tabī'īyan lā mathīla lahu*] [peerless natural view] consists of two positive adjectives طبيعيا [*tabī'īyan*] [natural] and لامثيل له [*lā mathīla lahu*] [peerless] describing the peerless view, in other words, the noun in Arabic مشهدا [*mashhadan*] [view].
- iii) The use of adjectival phrases is another application of positive, emphatic adjectives, which refers to adjectives that are in the form of phrases. This pattern is characterized by the use of adjectival noun or verb phrases. An example of an adjectival noun phrase is مجتمع اصيل الكمال [*mujtama^c aṣīl al-kamāl*] [original perfect society], whereby the noun phrase اصيل الكمال [*aṣīl al-kamāl*] is used to describe the noun مجتمع [*mujtama^c*] appreciating the originality of the society. Meanwhile حصنا يصعب اختراقه [*husnan yaṣ^cabu ikhtirāqahu*] [fort make difficult to be penetrated] is an adjectival phrase, whereby the verb phrase يصعب اختراقه [*yaṣ^cabu ikhtirāqahu*] describes حصنا [*husnan*] showing that the noun 'fort', that is حصنا [*husnan*] is hard to be penetrated. Moreover, منظرا مثيرا للاعجاب [*manẓaran muthīran lil-i'jāb*] [impressive view] and مدينة كبيرة تعج بالحركة [*madīnah kabīrah ta^cujju bil-harakah*] [bustling big city] are examples of adjectival noun and verb phrases, respectively. Both adjectival phrases, i.e. the noun phrase مثيرا للاعجاب [*muthīran lil-i'jāb*] and the verb phrase تعج بالحركة [*ta^cujju bil-*

ḥarakah] [bustling] are used to describe the attractiveness of the noun منظرًا [*manẓaran*] [view] and the city مدينة [*madīnah*], being crowded with visitors.

- iv) The use of negative denotation adjectives with contextual positive connotation such as المنارات القديمة [*al-manarat al-qadimah*] [old minarets] is another noticeable feature of the Arabic language for tourism. The word القديمة [*al-qadimah*] [old] is an Arabic adjective, usually has a negative denotation, that is, old or ancient. However, in the given example it has a positive connotation, extolling the positive features of the place mentioned. Another example is السيارات العتيقة [*al-sayyārāt al-ʿatīqah*] [antique cars], whereby the adjective العتيقة [*ʿatīqah*] [antique] refers to something that is very old and out of date. However, in the given Arabic tourist discourse, it refers to the noun, that is, السيارات [*al-sayyārāt*] [cars] positively to indicate these cars are valuable antiques.
- v) The use of foreign words and expressions in an Arabic tourist text in the form of transliterated borrowed adjectives such as منظر بانورامي [*manẓar bānūrāmī*] [panoramic view] is another feature that characterizes Arabic for tourism. The borrowed word بانورامي [*bānūrāmī*] [panoramic] is an adjective describing and praising the beauty of the view منظر [*manẓar*]. Another example is منظورا دراميا [*manẓūran darāmiyyan*] [dramatic view], whereby the borrowed word دراميا [*darāmiyyan*] [dramatic] is used to describe the noun منظورا [*manẓūran*] [view] to show that the view is dramatically peerless.
- vi) Finally, the sixth pattern is the use of culture-specific words and expressions like الخيول العربية [*al-khuyul al-ʿarabiyyah*] [Arab horses] and الفن الإسلامي [*al-fann al-Islamiy*] [Islamic art] to give distinction and add a local flavour to the Arabic tourist brochure. Both adjectives العربية [*ʿarabiyyah*] [Arab] and الإسلامي [*al-Islamiy*] [Islamic] are specific-culture words used in the Arabic tourist discourse to show the uniqueness and distinction of the Arab culture and Islamic heritage, respectively. Another located example is الأشغال اليدوية القطرية [*al-ashghal al-yadawiyyah al-qatariyyah*] [Qatari handcrafts], whereby the specific-culture word القطرية [*al-qatariyyah*] [Qatari] is used to underline the unique nationality of the handcrafts, that is, الأشغال اليدوية [*al-ashghal al-yadawiyyah*].

Figures of Speech

The employment of figures of speech in a piece of writing entails that the writing language style is figurative. To begin with, style is, as Abrams (in Majddoub, 1996) puts it, the manner of linguistic expression. In other words, it is how the writer uses language; how words and sentences are employed to create a certain effect. Figurative style is described as the level of style, which is based on lofty or highly specialized terms and elaborate figures of speech. The analysis of the selected Arabic tourist texts showed that much of the language style used in the collected tourist brochures is figurative due to the deft use of figures of speech.

Arabic is a literary language and therefore it is rich in rhetorical devices such as metaphors and similes to reflect its richness and beauty of style. Figures of speech are employed to attract the reader's attention and to add uniqueness and elegance of style. They are used to emphasize the beauty of a place, a person, a thought, etc. According to the data analysis conducted on the selected Arabic tourist brochures, another feature of Arabic for tourism has been located, which is the use of various types of figures of speech in the Arabic tourist text.

A rhetorical figure can be defined as an artful deviation in the form taken by a statement (Majddoubeh, 1996). In tourism discourse, using figures of speech is the most effective way to express a certain place, landmark or person in to sway an audience. To create such a pleasant influence in a tourist text, Arabic deftly uses figures of speech to attract the tourist's attention to the attractions or services on a tourist brochure for instance. Such rhetorical techniques serve as attention-grabbing devices to create an element of appreciation and attention in the reader.

Types of figures of speech that are located in the selected Arabic tourist discourse are: metaphor (*isti'arah*), simile (*tashbih*), metonymy (*kinayah*), and personification (*tashkhis*).

i) Metaphor (*isti'arah*)

The first figure of speech that is located in the selected Arabic tourist brochures is metaphor. Metaphor is defined as "the use of language to refer to something other than what it was originally applied to, or what it 'literally' means, in order to suggest some resemblance or make a connection between the two things" (Knowles & Moon, 2006: 3). Consider the following example of metaphor:

والبتراء مدينة موعلة في القدم. العرب الانباط هم الذين استوطنوها وجعلوا منها اية في الفن و النحت والتكوين

Literal translation: And Petra is a very old city. The Arab Nabataeans inhabited this place and made it a masterpiece of art, sculpture and structure.

A resemblance is suggested between the city of Petra and a masterpiece in art and sculpture, whereby البتراء [Petra] (topic - الموضوع) is like اية في الفن و النحت والتكوين [sign of art, sculpture and manufacture] (vehicle/the metaphorical element - المشبه به) in that Petra is as beautiful and perfect as a masterpiece of art and sculpture (grounds - وجه الشبه).

Another example is the metaphor in the following sentence:

يعد هذا المنتجع الفريد من نوعه قبلة انظار الباحثين عن الهدوء و الجمال و العلاج منذ فجر التاريخ

Literal translation: This unique resort is considered the most unique all resorts. It is a Mecca for those looking for peace, beauty and treatment back in early history.

In this example, a resemblance or a connection is made between the place المنتجع [al-muntaja] [the resort] and an important destination such as Mecca for Muslims قبلة المسلمين [qiblah al-muslimin] [Muslims' Kiblah in Mecca, the direction to which Muslims turn in praying; toward the Kaaba], whereby the resort which is the topic (الموضوع) is the same as Mecca, which is the vehicle/the metaphorical element (المشبه به) in a context in which we can take the intended meaning to be something like the mentioned resort is an important place to be visited by Muslims, who must go there for pilgrimage (grounds - وجه الشبه) in this context.

ii) Simile (*tashbih*)

The second literary technique used in the selected Arabic tourist texts is simile, which is defined as the figure of speech by which an act or object is likened or compared explicitly to

some other act or thing, of a different kind or quality. It is the comparing or likening of two things having some strong point or points of resemblance, both of which are mentioned and the comparisons directly stated (Dictionary of Literary Terms, 1972). In English, simile is characterized by the use of as and/or like to present similitude. In Arabic, we use the particles ك [ka] or مثل [mithl] to hold such an explicit resemblance or likening between two things.

An example of simile is:

اكسبت التسهيلات التي يتم توفيرها للمتزلجين المبتدئين و المحترفين دبي شهرة ثابتة كجنة للمتزلجين على الماء

Literal translation: Facilities provided for water-skiing lovers, beginners and professionals have made Dubai permanently famous just like Paradise for water-skiers.

In the above example, a connection is made between دبي [Dubai] (topic - الموضوع) and جنة [jannah] [paradise] (the vehicle - المشبه به) and كجنة للمتزلجين [ka-jannah li-al-mutazallijin] [is like heaven] is the simile element (عنصر التشبيه), in a context in which we can perceive the intended meaning to be something like Dubai is as beautiful and attractive place like 'Paradise' for tourists, especially those who like water-skiing activities (وجه الشبه - the grounds).

iii) Metonymy (kinayah)

Another distinctive figurative device that is located in the Arabic specialized tourist discourse is the use of metonymy. Metonymy is a figure of speech that replaces the name of a thing with the name of something else with which it is closely associated (Klaus-Uwe, Thornburg, & Barcelona, 2009). The authors added that metonymy is not only an ornamental rhetorical trope. Rather, it is regarded as an essential figure of thought through which the structure of languages is shaped.

Examples of metonymy are مدينة وردية [madīnah wardiyyah] [the Rose City] and مدينة الأنباط [madīnah al-anbāf] [the Nabataeans' City] for Petra in Jordan, and النهر المقدس [al-nahr al-muqaddas] [the Sacred River] for the River of Jordan.

The first example is:

مدينة عمرها من عمر الزمن. المدينة الوردية: مدينة الأنباط أثمن كنوز الأردن

Literal translation: The city, which is as old as time. The Rose City: The Nabataeans' City, the most precious of Jordan's treasures.

whereby the city of Petra is replaced with the names of (the Rose City and the Nabataeans' City) with which it is closely associated. The writer suggests names for the city as it is a historical and archaeological city in the southern Jordanian governorate of Ma'an that is famous for its rock-cut architecture and water conduit system. Petra is named as the Rose City due to the color of the stone out of which it is carved. It is also named as the Nabataeans' City because it is established as early as 312 BC as the capital city of Nabataeans. It is regarded as Jordan's symbol, as well as the Jordan's most-visited tourist attraction. Petra is chosen as one of the UNESCO's world heritage sites. Both names: (the Rose City) and (the Nabataeans' City) are metonymical of Petra.

The second example is the Jordan River, which is a 251-kilometre-long river in West Asia flowing to the Dead Sea. In the following example,

يخترقه نهر الأردن هذا النهر المقدس الذي ينشر الخصب والحياة و الجمال

Literal translation: Crossed by the River of Jordan, this sacred river spreads out fertility, life and beauty.

the writer suggests the name of النهر المقدس [*al-nahr al-muqaddas*] [the sacred river] for Jordan River because they are both metonymically associated. The river is considered sacred because it is mentioned in the Bible and has significance in Judaism, Christianity and Islam. The example also suggests that it is a source of food for the people in the region to show the significant status of the river not only as a tourist attraction, but also as a source of life.

iv) Personification (*Tashkhis*)

The Arabic tourist text is also characterized by the use of another rhetorical device, which is personification (*tashkhis*). Personification is defined as a figure of speech in which inanimate objects or abstract ideas are bestowed with human qualities or actions (Majddoubah, 1996). In a tourist text, writers use personification to help establish mood and build imagery in a piece of writing. What personification does best is that it connects a reader with the object that is being described. Personification also helps boost emotions and can make plain sentences more interesting when used effectively. For example:

يسمح باستئجار الخيل أو الجمال أو عربة تجرها الخيول للوصول الى قلب المدينة المبهر

Literal translation: It is permitted to hire horses or camels to reach to the exiting heart of the city.

The writer suggests that the city as an inanimate object is bestowed with a human characteristic, that is, the heart قلب [*qalb*] [heart] to direct the tourist to visit this dynamic and lively place as it is the heart of the city. The second example is:

تتصدر الحدائق أهم عناصر الطبيعة الترويحية بما تضيفه من جمال على البيئة وتلطيف للحرارة, علاوة على دورها الأساسي في تنقية الجو من التلوث في أثناء النهار بوصفها رئات تنفس المدن

Literal translation: It is clear that gardens are the most important elements of natural recreation as they add beauty to the environment and decrease the temperature, in addition to its main function in refining air from pollution during the day as it is the breathing lungs of the city.

Here, the writer suggests that the inanimate object المدن [*al-mudun*] [cities] have a human characteristic such as رئات تنفس [*ri'āt tanaffus*] [breathing lungs]. The context suggests that these cities have lots of trees functioning as human lungs that help purify the air from pollutants.

Superlative Adjectives

Another language feature that is located in the Arabic language as a specialized discourse for tourism is the use of superlative adjective forms. Superlative adjective forms are used to compare one thing, one person, one place or service with all (Murphy, 1985: 208). For example,

the use of the superlative adjective أبرز [abraz] [the most significant], الأعلى [al-aghlā] [the most expensive] and أفضل [afdāl] [the best] whereby these superlative adjectives describe and compare a thing, a service or place with all services or places in the world to give clear emphasis on the uniqueness of the place and to attract the tourist's attention to the significance and beauty of the thing or service.

Data analysis conducted on superlative adjectives demonstrated two patterns of Arabic superlative adjectives. The first is the use of the Arabic superlative form with the Arabic definite article al- [ال- (ال التعريف)]. This article is literally translated as 'the' in English. For example,

تشكيلة كبيرة ومنوعة من المطاعم تعتبر الأهم في قطر

Literal translation: A wide range of various restaurants, which are considered the most important in Qatar

The superlative adjective 'الأهم' [al-aham] [the most important] is used to describe restaurants in Qatar as the most important places to visit.

وبعض من تصميمات العمارة الأكثر جرأة في العالم

Literal translation: And several architectural designs, which are the most daring in the world.

The phrase الأكثر جرأة [al-akthar jur'ah] [the most daring] is a superlative form used to describe the architectural designs as the most daring in the world. These two superlative adjectives الأهم [al-aham] [the most important] and الأكثر جرأة [al-akthar jur'ah] [the most daring] come with the definite article al-.

The second pattern is the use of the superlative form without the Arabic article al- followed by a noun. For example:

المدينة الوردية: مدينة الانباط أجمل المواقع السياحية

Literal translation: The Rose City: The Nabataeans' City, is the most beautiful tourism sites.

The superlative adjective 'أجمل' [ajmal] [the most beautiful] followed by the noun المواقع [al-mawaqīc] [sites] is used to describe the Rose City (Petra) in Jordan as it is the most beautiful tourist attraction in the world.

تتمتع دبي بأحد أفضل المواقع الجغرافية

Literal translation: Dubai enjoys being one of the best geographical places.

The superlative adjective أفضل [afdāl] [the best] followed by the noun المواقع [al-mawaqīc] [sites] is used to describe Dubai as it enjoys the best geographical location in the region.

This form of superlative adjective is used without the Arabic article al-. These two patterns of superlative adjectives are considered as stylistic variation in Standard Written Arabic.

The Relationship with other Specialized Languages

The huge indebtedness to the semantic field that belongs to other specialized languages is regarded one of the most remarkable characteristics of tourism discourse lexicon (Dann, 1992). In Arabic tourism discourse; terms are borrowed from other fields most closely linked to tourism. Such lexical features characterize the Arabic specialized discourse for tourism. Based on the data that has been collected from the selected tourism texts, it shows that there are various specialized terms borrowed from other fields such as geography and environment, sport, religion, and economics and finance. For example:

- i. Geography terms
مناخ [*manākh*] [climate], سطح البحر [*saḥ al-baḥr*] [sea level], سطح مائي [*saḥ mā'ī*] [water surface], ترسبات كلسية [*tarassubāt kalsiyyah*] [calicic sediments], المسطحات [*al-musaṭṭaḥāt*] [flat areas], التلوث [*al-talawwuth*] [pollution], الجرف الصخري [*al-jurf al-ṣakhrī*] [rock cliff].
- ii. Sport
رياضة التزلج [*riyāḍah al-tazalluj*] [skiing], الرياضة المائية [*al-riyāḍah al-mā'iyah*] [water sport], الرياضات البحرية [*al-riyādāt al-baḥriyyah*] [sea sport], المسابقات المحلية [*al-musābaqāt al-maḥalliyyah*] [local competitions].
- iii. Religion
الدير [*al-dayr*] [monk], عيد الرب [*ʿīd al-Rabb*] [The day of the Lord], كنيسة [*kanīсах*] [church].
- iv. Economics and finance
الخزينة [*al-khaznah*] [treasury].

These examples indicate that the language of tourism is also related to other fields of studies. This is due to natural features of the field that is a combination of different fields.

Monoreferentiality

Gotti (2006) discusses monoreferentiality as part of the lexical features of the language of tourism. The term mono-referentiality indicates that only one meaning is allowed in a given context.

This lexical feature of monoreferentiality is also located in the Arabic text for tourism such as types of tourist services or attractions offered. In this context, the use of lexical monoreferentiality can be divided into two categories; i) general monoreferentialities, and ii) Specialized Arabic tourism monoreferentialities.

General monoreferentialities are lexicon that are common in different languages as almost all languages share the same reference, but with different names according to the language. These terms are either literally translated or calqued. Examples of general

monoreferentiality that can be found in the selected Arabic tourism texts of this study are as follows:

- الوكالات السياحية [al-wakālāt al-siyāhiyyah] [travel agents]
- المناطق الحرة [al-manātiq al-ḥurrah] [free zones]

The terms ‘travel agent’ and ‘free zone’ are common terms of tourism in almost all languages.

In contrary, specialized Arabic tourism monoreferentiality refers to lexicon of tourism, which can only be found in Arabic for tourism. In other words, these lexicons are peculiar to Arabic tourism text. Data analysis showed different types of Arabic tourism monoreferentiality, such as:

- منتجعات صحراوية [muntaja‘āt ṣahrāwiyyah] [desert resorts]
- رحلات السفاري الصحراوية [rihlāt al-ṣafārī al-ṣahrāwiyyah] [Desert safari trips]

These types of data are considered special to Arabic tourism since they are not shared by other cultures.

Keying

Keying is another element of the verbal techniques of the language of tourism (Dann, 1992). McCannell (1989a: 10) links keying with the rhetoric of tourism. Gold and Gold (1994: 77) also make a similar point when they observe that the rhetoric of advertising is at its most persuasive when the images and symbols it employs are drawn from the shared language of the audience and advertiser, and moulded by the latter to suit the needs of the former.

In the Arabic language of tourism, interesting examples such as the use of تذكارات [tadhkārat] [souvenirs], مرافق للشواء [marāfiq li-al-shiwā‘] [barbeque facilities], المنتجع [al-muntaja‘] [resort], مغامرة [mughāmarah] [adventure], أحواض السباحة [aḥwaḍ al-sibāḥah] [swimming pool], مدرج مسرحي [mudarraḥ masraḥī] [show auditorium], حديقة الحيوانات المائية، [ḥadīqah al-hayawānāt al-mā‘iyyah] [water creatures garden] and أماكن الترويح عن النفس [amākin al-tarwih ‘an al-naḥs] [recreational places] are deftly used in the Arabic tourism discourse to entertain and at the same time persuade the audience that the destination or service is worth visiting.

Example in context is as follow:

فهي توفر أيضا أماكن الترويح عن النفس متمثلة في الحدائق والشواطئ

Literal translation: It also consists of recreational places such as gardens and beaches.

In the above example, the term أماكن الترويح عن النفس [amākin al-tarwih ‘an al-naḥs] [recreational places] functions as a persuasive element in the rhetoric of advertising in the Arabic tourism discourse. It refers to the places where recreational facilities can be found.

Emphatic Repetition

Repetition can be defined as “multiple instances of an idea or word, and the greater the number of repetition the more we notice it” (Reynolds, 1995: 185). In the selected samples of Arabic tourist texts, the researchers have located such a multiple occurrence of one single idea or word, which is regarded as emphatic repetition. Based on Reynolds’ definition of stylistic repetition, the number of occurrences, which grabs the attention, is a key element of placing more emphasis on a certain idea. In the English language, repetition is employed mainly to emphasize meaning.

In the Arabic language, however, it is an intrinsic part of the structure of Arabic. The repetition of synonyms and antonyms in Arabic helps create cohesion between parts of the text. Linguistic cohesion and rhetorical force of Arabic discourse are the result of using structural and semantic repetition. “Writers in Arabic use lexical couplets consisting of conjoined synonyms, which create new semantic paradigms as they evoke old ones” (Johnstone, 199: 1). Repetition as a stylistic feature of the Arabic discourse indicates that the writer’s style is lofty and eloquent and the discourse is elevated (Holes, 1995 & Al-Khafaji, 2005).

Emphatic repetition is another noticeable stylistic feature of Arabic for tourism, whereby repetition is employed for the sake of placing certain emphasis to highlight the idea and underline the distinction of the various tourist attractions and services and for the sake of persuading the audience to the destination or service. Repetition in Arabic is an important stylistic feature because of its persuasive and emotional impact on the audience (Mazraani, 1993 & Johnstone, 1991). Repetition is regarded as a significant, useful linguistic strategy of persuasion (Tannen, 1989). Examples located in the selected tourist discourse of Arabic show the repetition of synonyms; the use of lexical couplets consisting of conjoined synonyms such as *الاعجاب والانبهار* [*al-ʿjāb wa-al-inbihār*] [admiration & appreciation], *البدائع و النفائس* [*al-badāʿi wa-al-nafāʿis*] [valuables & treasures] and *مدهش و مثير* [*mudhish wa-muthīr*] [amazing & interesting].

In context, the explanation is as follow:

المدينة الوردية: مدينة الانباط، أثنى كنوز الاردن، أجمل المواقع السياحية، احدى عجائب الدنيا السبعة. كل هذه الأسماء و الألقاب التي اطلقت عليها رغم عمق معانيها لاتساوي حالة الأعجاب و الأنبهار التي يشعر بمن تكتحل عيناه بمنظرها الساحر

Literal translation: The Rose City: the Nabataeans’ City, the most precious treasure of Jordan, the most beautiful tourism site, one of the seven wonders of the world. All these names and titles that are associated with it in spite of its deep meaning is not the same as the situation of the wonders and fascination that a man feels towards beautiful kohl of eye of a lady with her fantastic appearance.

In this Arabic tourist context, the writer uses the repetition of the Arabic *الاعجاب والانبهار* [*al-ʿjāb wa-al-inbihār*] [wonders and fascination] as lexical couplets consisting of a twin nouns referring to the same meaning, which is the admiration and appreciation of the beauty of the Rose City, Petra.

The Use of Imperative Statements/Requests

According to Munoz (2011: 35), imperative statements or requests are used in tourism texts “in order to avail him/herself of the opportunities which are on offer”. The use of imperative statements/requests is also located in the Arabic tourist discourse to highlight the status of politeness and respect when offering tourist services to attract those who are interested to see the place and to direct them to behave in a certain way. Examples include:

لمزيد من المعلومات عن الشواطئ في دبي ومواعيد ارتيادها، الرجاء زيارة موقع ديفنتلي دبي التابع لدائرة السياحة والتسويق التجاري في دبي

Literal translation: For more information about beaches in Dubai and its visiting schedules, please visit ‘Dubai Definitely Website’ that is run by tourism and marketing office in Dubai.

This example indicates that the Arabic polite request الرجاء زيارة [*al-rajā' ziyārah*] [please visit] is used to show politeness when addressing or directing tourists to get more information about the place they intend to visit.

احرص ان تعتمر قبعة لتحميك من الشمس

Literal translation: Please put on a hat for sun protection.

Another example of a polite request, which is located in the Arabic tourist discourse, is احرص ان تعتمر [*iḥriṣ an ta'tamira*] [please put on]. It is used by the tourist text writer to politely direct tourists to wear a hat in order to protect themselves from the blazing sun.

كذلك احمل دائما ماء للشرب بكمية كبيرة

Literal translation: Also always bring a big amount of drinking water.

To direct tourists to behave in a certain way, the writer uses the Arabic احمل [*iḥmil*] [bring], which is a polite request.

Comparison

Comparison in a tourist discourse is “a verbal technique which is often employed to mollify the effect of strangeness which are associated with a vacation” (Dann 1996: 171).

Comparison is a tourist discourse feature that is used in the selected Arabic tourist brochures to highlight the importance and distinction of a place or service and to attract the tourist’s attention to a certain destination. Examples of comparison include:

منذ القدم والأرز ولبنان توأمان

Literal translation: Long back in history, Pine and Lebanon are twins

The comparison in the context above is held between Lebanon and the Pine tree, which is the national symbol of the country. The underlined expression suggests that the country is deep-

rooted in history as its old pine trees that are grown in forests, which are fairly open and even-aged almost all the country.

كما أكسبت التسهيلات التي يتم توفيرها للمتزلجين المبتدئين والمحترفين دبي شهرة ثابتة كجنة للمتزلجين على الماء

Literal translation: Facilities provided for water-skiing lovers, beginners and professionals, have made Dubai permanently famous like 'Paradise' for water-skiers.

In this context, there is a clear comparison between Dubai and the surf beach. The Arabic كجنة للمتزلجين على الماء [ka-jannah li-al-mutazallijīn 'ala al-mā'] [like 'Paradise' for water-skiers] suggests that Dubai is likened to Paradise for those who like to practice the water surfing sport. Dubai is famous for its perfect surf beaches that are popular with surfers including both amateurs and professionals.

The relationship with General Language

When a specialization process is applied to the language of tourism, terms of general meaning acquire the specialized meaning in tourism (Williams, 1976). The analysis that has been carried on the selected data of Arabic tourism indicates that such a lexical feature of the language of tourism is located in the sample Arabic tourist texts. Examples include general words like مرشدون [murshidūn] [tourist guides] and الأكلات المحلية [al-akalāt al-maḥalliyyah] [local foods], which have acquired the specialized meaning in tourism of 'tourist guides' and 'local foods', respectively. Examples are explained as follows:

هناك مرشدون في معظم الغابات

Literal translation: There are tourist guides in most forests.

The context of this example suggests that the Arabic مرشدون [murshidūn] [guides] is a general meaning term, which acquires a specialized meaning in this tourist context. It refers to tourist guides, who provide help and information to tourists on an organized tour.

وتتميز تشكيلة المطاعم بتنوعها لتشمل معظم مدارس الطبخ العالمية ولترضي جميع الاذواق بما في ذلك من يبحث عن الأكلات المحلية التي تعكس جزء من الثقافة والتاريخ المحلي

Literal translation: Restaurants are variously exotic. They include all types of world cuisines to satisfy all tastes, especially those who look for local dishes, which reflect part of culture and local history.

The Arabic الأكلات المحلية [al-akalāt al-maḥalliyyah] [local dishes] is another general term. The tourist context suggests that the market offers a wide range of restaurants and cafes featuring a diverse variety of foods to satisfy all tastes, including the tastes of those searching for local dishes that reflect the local culture and history of the country.

Conclusion

The linguistic and stylistic analysis of the located items included in the selected Arabic tourist brochures revealed that there are significantly dominant features specific to the Arabic language of tourism as specialized discourse. Findings indicated that Arabic for tourism consists of various emphatic adjectival expressions, which are the most dominant features as compared to other tourism text characteristics. The purpose is to support the function of the tourism text, which is persuasive and to reflect the beauty of the language. In addition to this dominant feature, Arabic for tourism employs different types of figures of speech and superlative adjectives. This, however, contradicts with previous research findings, which stated that the language of tourism in Arabic is formal. By implementing these positive features, the relationship between the text and the target readers seems less distant. Moreover, findings obtained indicated that Arabic for tourism has its own peculiar features that are not shared with other tourism languages. Indeed, Arabic tourism text is both emphatic and repetitive. Therefore, Arabic for tourism possesses many positive stylistic and linguistic features, which add to its richness and beauty. More importantly, the data obtained from this research paper is significant in providing useful insights and guidelines for linguists of Arabic and tourist text translators of any language into Arabic.

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About the Authors:

Idris Mansor is a senior lecturer in Translation Studies at the Department of Translation Studies and Interpreting, School of Humanities, Universiti Sains Malaysia. He holds a PhD in Translation Studies from the University of Leeds, United Kingdom. His research interests include translation approaches, Arabic-Malay translation, tourism/travel translation, history of translation and Islamic texts translation.

Ghada Saeed Salman is a PhD candidate in Translation Studies, School of Humanities, Universiti Sains Malaysia (USM). She has worked as an instructor of Translation at Al-Balqa' Applied University in Jordan.

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