

Understanding the language of tourism: Tanzanian perspective

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Different from other languages such as newspeak, journalese and many others, tourism has its own linguistic line. The language of tourism necessitates tourism practitioners and tourists to endlessly learn it. It covers all forms of touristic communication at every stage of journey, safari and stay. This paper seeks to engage in the mediation between expertise about language and the actual language use in the tourism domain and highlights areas that need clear understanding. It not only helps tourism practitioners sell effectively available tourism products and services, and communicate competently with tourists and colleagues in the industry but also government officials in curricula and policy matters. We have found, through ethno-methodological and textual data, more features of language of tourism through Tanzanian tourism practitioners.

Keywords: language of tourism, touristic communication, tourism practitioners

Différent d'autres langages comme le langage politique ou encore journalistique, . . . le tourisme a sa propre ligne linguistique. Le langage du tourisme oblige les praticiens du tourisme et les touristes à l'apprendre continuellement. Il couvre toutes formes de communication touristique à toutes les étapes du voyage, safari et séjour. Cet article cherche à se livrer à la médiation entre l'expertise langagière et l'usage réel langagier dans le domaine du tourisme et souligne les endroits qui demandent une compréhension claire. L'article aide les praticiens du tourisme à vendre des produits touristiques et des services, et à communiquer efficacement avec des touristes et collègues dans l'industrie. Il aide également les fonctionnaires du gouvernement au niveau des programmes et politiques linguistiques. Grâce aux praticiens tanzaniens du tourisme et aux données ethno-méthodologiques et textuelles, nous avons trouvé plus de caractéristiques du langage du tourisme.

Mots-clés: langage du tourisme, communication touristique, praticiens du tourisme

Introduction

Each domain has its language. You might have heard of business language, political language, legal language, economic language, language of banking, language of architecture, language of dance, and so on. Tourism is also

language in itself as discussed in this paper. But before we go into the insights of the language of tourism, let us first know what *tourism* and *tourist* mean.

The words *tourism* and *tourist* are not clear to all people. As a result, some people think that they have never been tourists or done tourism in their life time while they might have been or done so without their knowledge. Some think a tourist must always be a foreign traveller with a lot of money. The word 'tourism' has always been difficult and challenging to define as it raises a lot of debates among tourism experts. This happens when the issues of time or length of stay, kinds of activities purpose and distance are included in the definition. For instance, there has been a debate as to whether, in order for a visit, journey or stay to qualify as 'tourism' or a person as 'tourist', the time should not be less than 24 hours and not more than one consecutive year. Again, activities raise another debate. Which activities matter in defining 'tourism' or 'tourist' Some say the activities should be voluntary; not obligatory or paid (remunerated) from activities done at the destination or during the stay. This brings more debate as some purposes of the visit such as business involve payment. With the current technological development in business transactions, it is increasingly difficult to separate business negotiation from transaction. Lastly, distance brings more debate as the experts do not always agree which distance qualifies to make the visit, journey or stay touristic. However, all experts (such as UNWTO 1995; Smith 1995; Beaver 2002; Lwoga 2011) concur in that tourism is a movement of people (not of any other creatures) which involves temporary stays in places outside their homes for purposes such as leisure, health, studies, sports, religion and so on.

Tourism as language has got a discourse of its own. Its vocabulary, jargon, registers, structure, grammar, stylistics, semantics, expressions and neologisms are exceptional. This language operates through conventional system of symbols and codes. It attempts to persuade, lure, or woo millions of people to become active purchasers of tourism products and services.

Understanding the language of tourism is sometimes a headache as this language has nothing to do with being a native speaker of a particular language. For instance, being an English, French, or Japanese native speaker does not necessarily mean being capable of understanding the tourism code in the respective language. Everyone should learn or acquire the language of tourism before becoming a tourist or tourism practitioner because the language is not spoken naturally or colloquially, but rather it has got its own linguistic line, with a combination of natural and social sciences: language, history, geography, philosophy, psychology, sociology, economics, geology, herpetology, ornithology, mammalogy and so on.

This paper analyses the study on the language of tourism in the local milieu of Tanzania. The study was held in August 2011 in Arusha, with two objectives: (1) to know how tourism practitioners communicate among themselves and with tourists; and (2) to find out possible additional features of the language of tourism. The selection of Arusha as a case study was based on the fact that the place is the hub of tourism in Tanzania which hosts 51%

of licensed tourism operators. The paper is divided into different parts: introduction; literature review; research methodology; findings of the study; analysis and discussion; recommendations and lastly the conclusion. At the end, the paper has appendices that include figures, tables, and a list of definitions of the most useful but confusing terms used in the tourism industry in Tanzania that gives extra elaboration of the main work and therefore makes readers follow with ease.

Literature review

Linguistic situation of Tanzania

Tanzania is one of the richest African countries in terms of languages. Mapunda (2010:7) says the Tanzanian linguistic situation can be canvassed at three levels or triglossic model:

1. English – This is spoken by a few elites and considered, at national level, the most prestigious language, and it is therefore given a high (H) status. It is used in many domains including international relations and diplomacy, science and technology, [trade and cases (written) reports in the High Court and Court of Appeal].
2. Kiswahili¹ – This has both high (H) and low (L) statuses. It is given an H status in rural areas where a few people speak it prestigiously. However, Kiswahili is widely spoken by urban and semi-urban areas dwellers where it is given an L status. Additionally, Kiswahili is used in international relations and diplomacy, primary court and day-to-day communication [including parliamentary debates and in running most cases in all Tanzanian courts of law].
3. [More than 150] ethnic community languages (ECLs) – These are predominant in most rural areas of Tanzania. They are perceived as of L value or status by the Tanzanian speech community.

Tanzania (Tanganyika then) was initially colonised by Germans from 1889 to 1919. After the First World War it was put under the League of Nations and became a British protectorate until the country gained independence in 1961. Since independence there has been an endless debate as to whether one of the two foreign languages (German or English) or Kiswahili, the vehicular language of the country, be used as a medium of instruction (MOI) across all levels. For instance, Kiswahili was chosen to serve that purpose following controversy over whether German or Kiswahili should be used as the MOI in schools (Eleuthera 2007).

Since an official release statement from the Ministry of Education in 1984, English and Kiswahili have been being used as the MOI. While Kiswahili is used as a MOI in primary schools, English serves as a MOI

from secondary to university (Lwaitama and Rugemalira 1990). However, today English is also used as a MOI in English-medium primary schools while Kiswahili also serves as a MOI in some courses offered by the Tanzania's Vocational Education Training Authority (VETA). Likewise, the basic certificate in Wildlife Management offered by the country's Institute of Wildlife Management-Pasiansi in Mwanza is offered in Kiswahili for paramilitary needs that is, game park rangers are trained in Kiswahili before they pursue higher levels in English.

Additionally, French has been being taught as a third or fourth language in Tanzanian learning institutions since 1963 when it was introduced to the University of East Africa – today University of Dar es Salaam (UDSM) – and to secondary schools in 1966 (Swilla cited in Chipa 1983: 4). French-English bilingualism was advocated to all Africans during the Organisation of African Unity (OAU) – today African Union (AU) conference of May 1963 in Addis Ababa as a way of uniting the whole Africa (David 1975 as cited in Chipa 1983). Today French is taught in a total of 212 learning institutions countrywide.

Besides English and French, four other foreign languages are taught in the country for tourism purposes since 1990s. These are Spanish, Italian, German and Japanese. In connection to that, French, Spanish and Arabic are taught at the Tanzania-Mozambique Centre for Foreign Relations (CFR) in Dar es Salaam for diplomatic needs. Multilingual workers are more marketable than monolingual counterparts. A good example is the multilingual tourism practitioners, especially guides, who are, apart from being more highly paid, do back-to-back safaris or tours with tourists of different tongues. To illustrate this, the multilingual guides travel all the year round with tourists whose language they speak. On the contrary, monolinguals wait for another season or safari which involves the language they speak. This is done not as a punishment but to make sure that tourists are satisfied with the interpretation of the available resources done in their language.

Though the country has tried to encourage Tanzanian students to speak English, the effort has always been unrealisable (Desai, Qorro and Brock-Utne 2010). Sometimes there have been sanctions (such as 'SPEAK ENGLISH ONLY', 'NO ENGLISH NO SERVICE' and corporal punishment) in schools over students who speak their ECLs, but these sanctions have not made students to speak English yet (Mpemba 2006; Mapunda 2010).

Most people even academicians code-switch,² code-mix³ or intra-word switch⁴ using English and Kiswahili codes even in official meetings, seminars and workshops which are prepared in English. Sometimes switching becomes severe to the extent of completely abandoning English and using Kiswahili as the main language of these meetings, seminars and workshops. This also happens in classrooms where the tendency of translanguaging (i.e. code-switching, – mixing and intra-word switching) or bilingual teaching has almost become a custom. It is done even in English or Kiswahili classes in which the use of English or Kiswahili alone throughout sessions would

be expected. However, Kadege (2006) finds trans-lingualism fruitful as it not only contributes to high performance of students but also reinforces acquisition of knowledge unlike the use of one language throughout sessions.

Due to this 'automatic' mixing or switching preferably to Kiswahili, there has been a continued battle over Kiswahili as the language of instruction (LOI) in Tanzania. The government has a special plan to enable the use of Kiswahili as the only LOI in education and training at all levels (URT 1997). On the one hand, the public believe and argue that the acquisition of knowledge and skills through Kiswahili would be easier than through English. On the other hand, Kiswahili would replace English which is said to be responsible for the falling standards of education in Tanzania (Broke-Utne and Holmarsdottir 2005; Qorro as cited in Kadege 2006). However, this plan has not been designed and implemented yet as students, teachers and the government officials fear being left behind others at the global level.

there is a general false attitudinal fear among students and some teachers that using Kiswahili as LOI in secondary and tertiary level education would imply loss of English language. This kind of loss would, in turn, isolate them from the international community. Again, this misguided fear is also the ploy used by politicians to prevent the switch over to Kiswahili as the LOI (Rubagumya as cited in Chonjo 2006).

The majority of Tanzanians do speak Kiswahili but they do not speak it as their first language (L1). It is, however, the second language (L2) of most Tanzanians with the exception of the Zanzibari (who speak a Kiswahili dialect referred to as *kiunguja*) and some coastal area dwellers (who use different dialects of Kiswahili). All Tanzanians are Bantu with the exception of the Maasai (Nilotic) who speak Maa, the Gujur of Indian and Pakistani origin who speak gujarati, the Hadza or Hadzabe (Khoisans, hunter-gatherers) who speak a click language and the Iraqw and Gorowa (Cushitic) who speak their languages called after their names.

Most Tanzanians (especially rural inhabitants) use their ECLs at home but Kiswahili for cross-tribal communication (Gordon 2005 as cited in Eleuthera 2007). Tanzanian tourism practitioners use Kiswahili when they communicate among themselves; they hardly practice English (unless they speak with tourists) as some, particularly guides, believe that they know English and therefore make more effort in other foreign languages like Spanish, French, Italian, German and Japanese with three major goals – to practise, show off and seek for privacy.

What makes the language of tourism language of tourism?

The language of tourism is not a new subject area though it is not well known to many people. It has been developed and discussed by some authors

including Bühler (1990), Dann (1996, 2001) and Kuusela (2001). This kind of language has three aspects: *properties*, *media* and *techniques*. The convergent properties of the language of tourism include functions, structure, tense and magic.

Functions of the language of tourism

The language of tourism has functions. Dann (1996, 2001), the expert of this kind of language if I may call him so, has talked a lot on these functions which were definitely borrowed from language or communication functions of Jakobson (1963) as explained below.

- *Expressive/emotive/affective* – when the message is expressive in function, the speaker expresses their emotions, attitudes, judgements and feelings, and this function is sometimes associated with the use of interjections that add information about the speaker's internal state. The use of the 1st person is preferred. For instance 'Wow! We can get fantastic lunch here!' Or 'I feel comfortable now!'
- *Conative/directive* – the receiver of the message is ordered, warned, persuaded, or recommended by language of social control. Imperatives or indirect orders support this function. For instance, 'Give me two teas, please.' Or 'It is so hot in this room.' (= 'Can you open the door/window for me please?' Or 'Can you turn on the AC or fan for me please?')
- *Phatic/interactional* – both the speaker and the listener interact. Facial expressions, gestures and postures can be observed through the channel. For example 'Good morning! Did you sleep well?' Or 'Are we together?' Here we expect that a person interacts with another person; not speaking alone.
- *Metalinguistic/metalingual/reflexive* – the language itself, for example, giving meaning or extra explanations such as 'What do you mean by this?' plays the role of a metalinguistic function as it needs more explanations for better understanding.
- *Poetic/aesthetic* – the form of the message comes in unusual way, for example, metaphors, jargons, etc. For instance, 'What do you have on the *à la carte*?' is poetic. If the hearer's schema of hospitality is low, it will not be possible for them to comprehend at once – that '*à la carte*' refers to a kind of menu in which each dish for each course (food) is individually priced, as opposed to *table d'hôte*.⁵
- *Referential* – the speaker and hearer share a common understanding about a referent; sometimes new information is given. For example, 'I need it well-done like that of yesterday'. Here 'that of yesterday' is shared between the speaker and hearer. They have common understanding to what 'that of yesterday' refers.

Structure of the language of tourism

The language of tourism uses a structure known as AIDA, an acronym for Attention, Interest, Desire and Action. In this, we have different media.

Audio media

This is very influential as word-of-mouth is used. Oral reports, lectures and other forms of narratives, electronic sources such as radio broadcastings, music, and audiocassettes count a lot. These media are cheap, flexible and suitable to capture a wide variety of clients.

Visual media / sensory media

Under this, we have paintings, photographs, postcards, prints and home videos that help a lot in conveying messages to tourists.

Written and visual media

Good examples of this category include package tour brochures, flyers, posters, maps, travelogues, guidebooks, cookbooks, pamphlets, magazines, journals and newspapers. The most accessible media, according to Hall (1976), Blažević and Stojić (2006: 59) are brochures as 'they are usually in predominant promotional form, available free of charge at tourist offices, hotels and [parks,] and therefore often play a crucial role in the decision of a tourist to visit a certain sight'.

Audio and visual media

This category involves films and live sources such as trade fairs, orchestra or festivals in which tourists participate fully or partially.

Written, audio and visual media

The combination of written, audio and visual media include travel shows, trade fairs, counselling by travel agents, events at a destination (e.g. festivals, theatre performances, sporting events), museums, exhibitions and visitor centres.

Tense of the language of tourism

In tourism time is almost always present. Tense is switched from past to historic present in storytelling especially in museums where even if the past event is narrated, it is done in historic present to make past events more vivid.

Imperative mood is associated with illocutionary force, thus a request of command. It is clear that the speaker wants to stress control over the listener, so the language is essentially oratory and attempts to persuade or dissuade using the rhetoric (e.g. 'Think of not feeding animals in the national park').

In recipes, the imperative mood is used all the time as a chef or cook is told to do something. As a reminder, this is not a command, but it is to economise paper space and time though instructional language is also a common genre in recipes. For instance, '**knead** the dough for 10 – 15 minutes, **stir** until the salt dissolves; **add** flour if needed . . .'

Future is sometimes expressed in imperative mood. This is witnessed in itineraries where 'do something' means 'you will do something': '**arrive** lunch time, **drive** to Seronera, **depart** with picnic breakfast, **descend** into the Ngorongoro Crater floor for game drive, etc. Ellipsis takes place here; the subject and the auxiliary future marker 'will/shall' is not reflected. So, words 'You will/we shall/they will' are not written in itineraries but are rather heard when a briefer or guide speaks to tourists.

The magic of the language of tourism

Magic as defined by Dann (1996: 55) is 'a property in the language of tourism through which instant transformation can take place without any other explanation than the miraculous power of magic itself'. The language of tourism, almost like business language, is persuasive in nature. Most people find themselves buying what they were not dreaming of. For instance, one could see a hotel or any product in a brochure or advertisement, but they do not hesitate towards making decision as what is seen in a photo persuades them to react without thinking twice that it might not reflect a 100% of the reality. Dann (1996) argues further that nomenclature is a powerful element in the language of tourism. When an area, food, drink etc. is unattractive, a change of name can make the difference and bring more customers. Dann (2001) adds four other characteristics which he calls 'divergent properties' of the language of tourism, distinguishing the language of tourism from other languages: lack of sender identification, monologue, euphoria, and tautology.

Lack of sender identification

Dann (1996: 62) says a promoter in brochures and other forms of advertisements is always unidentifiable. This is what is called 'lack of sender identification'. The use of passivisation is encouraged in the language of tourism. For instance, 'Driving in the parks is allowed between 6 am and 6 pm only', 'It is not allowed to off-road', 'Domestic pets are forbidden in the park'.

Monologue

The addressee, according to Dann (1996), is treated asexual, ageless, and without social status. This is however found in written discourse of tourism since in the spoken discourse the addressee is observed. Many tourism practitioners like producing long speeches without much interruption from tourists as if they have crammed what they are explaining. This makes them practise their foreign languages, without many direct or indirect corrections from native speakers.

Euphoria

For tourism language there is no language of failure; everything is possible; there is a solution in every step even if the practitioners see all signs of impossibilities. Dann (1996), says the tourism discourse tends to speak only in positive and glowing terms of the attractions it promotes, and the holiday is always problem free.

According to guides, tourists would always need to see animals that fall under the 'Big Five' (elephant, rhino, lion, buffalo and leopard) but which are unfortunately very difficult to see. Again, a cheetah is not one of the Big Five, but one of the most difficult animals to see. However, most guides would like to look for it in order to tell their clients how it differs from a leopard as they are often confusing to most tourists and that the cheetah is the fastest land mammal attaining a top sprinting speed of up to 120 km/hour. They do not give up; on the contrary, they are always optimistic, and keep looking for the animals until they see them by chance (as these animals are not in a zoo). This brings a lot of joy as they feel it is a bonus for them.

Tautology

According to Dann (1996: 65–67), tourists already know what is available at their destination or their expectations before their departure: landscape, transport, culture, and so on. For instance, taking photos or buying souvenirs on a destination is simply to reproduce what is featured in brochures, and this completes a tautological circle. It has been found that tourism practitioners normally 'regurgitate' or rather 'copy and paste' what they have learnt and keep on interpreting⁶ or selling the same products and services repeatedly to different tourists and sometimes to the same clients. Also itineraries and brochures 'regurgitate' the same thing continuously with few modifications.

Techniques of the language of tourism

The language of tourism has two types of techniques: verbal and visual. Verbal techniques are more powerful in seducing and influencing people to

get involved in tourism activities. The visual ones, which we will not discuss in this article, are colour, format, visual cliché and connotation procedures.

Comparison

Comparison is a powerful device to change people's attitudes quickly, successfully and lastingly. This technique involves two means: *simile* and *metaphor*. On the one hand, **simile** is the means of comparing things, animals or people by the use of words like 'as', 'like' (i.e. A is like X). For instance, 'A client is like a king' or 'Time is as worthy as money'. On the other hand, **metaphor** does not involve the use of markers of comparison: like, as (i.e. A is X). In that case, 'A client is a king' and 'Time is money' are metaphors. Also 'Zanzibar is a spicy island' and 'a guest is a friend of the house at all times' are good examples of metaphors used in Tanzania. Likewise, Arusha was compared to Geneva by the former US President Clinton when he visited it in 2004; so many companies tell tourists to come and see 'Arusha, the Geneva of Africa'.

Keyword and keying

Keyword (diction) is very important in the language of tourism, particularly in advertisements. Dann (1996: 9–11) says words associated with excitement, romance, adventure and image derived from tourists such as 'adventurous', 'wonderful', 'exciting', paradise, 'enjoy', 'relax', 'explore', 'sun package', 'leisure', 'home', 'luxury', 'excellence', 'charming garden', etc. are preferred. Sometimes *keying* (the use of appropriate language in connection with attraction or motivation) such as 'genuine', 'real', 'authentic', and the like is used in the language of tourism. For instance, 20 licensed tour operators (7%) in Arusha use the word 'adventure' while 11 of them (4%) use the word 'expedition' as part of their company's names.

Other keywords and keying found as part of their institution's names include 'luxury', 'VIP', 'amazing', 'bush', 'warrior', 'leisure', 'summit', 'wilderness', 'palace', 'executive', 'classic', 'real', 'comfort', 'relaxation', 'authentic', 'secured', 'pure', 'unforgettable' and 'wonderful'. Some are Swahili based: *ajabu* (amazing), *raha* (comfort), *amani* (peace), *furahia* (enjoy) and *karibu* (welcome).

Languaging

The language of tourism tends to use a lot of foreign and local languages particularly in brochures and menus. This is technically called *languaging*. Languaging found in menus in hotels and luncheonettes in Arusha, for instance, include: *buffet*, *à la carte*, *spaghetti bolognese* (spaghetti with minced

beef), *spaghetti aux fruits de mer* (spaghetti with sea food), *parachichi vinaigrette* (avocado with French dressing), *kuku wa kupaka* (chicken in coconut sauce), *mtori* (banana soup mixed with beef stew), *chapati* (pancake), *andazi* (bun), *nyama choma* (grilled beef), *mbege* (chagga local banana beer), *makongoro* (hoof soup), *oloshoroo* (Maasai food made of cooked maize mixed with yogurt and sometimes sent to cool in a fridge) and *nyambisi* (chicken sautéed with vegetables). Brochures also have languaging such as *gastronomic voyage*, *décor*, *en route*, *daladala*,⁷ *bodaboda*⁸ and *safari*. Languaging not only sweetens the language but also sometimes ‘persuades’ clients to buy a tourist product or service.

Ego-targeting/interpellation/hailing

If a person recognises that they are being addressed by an advert, they feel singled out, special and welcomed. They are, in that case, likely to become consumers. In ego-targeting, the target audience is made a very personal individual. Dann (1996:185–8) says ‘tourism discourse uses the dialogic form that assumes intimate conversation, as if you were the only person in the world receiving the message’. This use of the second person (you) is mostly used for ego-targeting in the tourism industry as it makes tourists or any other clients welcomed and at home: ‘Enjoy **your** stay’ (not others), ‘Book **your** lifetime adventure, our aim is **YOU** to share the authentic Maasai life and culture’, ‘Specially **for you** who are interested in classic music’, The use of the combination ‘for + noun’ is also powerful: ‘Special **for honeymooners**’, ‘ideal spot **for nature lovers**’.

Humour

Burke (1966) calls a human being ‘a laughing animal’. The language of tourism usually makes people laugh or enjoy (‘comic relief’) and the most powerful purpose of tourism is leisure, where tourists need to relax and enjoy to the maximum. Buying or using tourism facilities or services needs the use of humour to capture the attention of a certain group of people. For instance ‘I’ve climbed Mt. Kilimanjaro, I’ve reached the roof of Africa, I’ve visited Selous’, etc. printed on T-shirts or caps are a good way of advertising a resource for humour. Having great humour means attaining pleasure and lacking pain. What comes as humour comes with happiness and this is through fulfilment of one’s expectation.

Testimony

Testimony comes as people have enjoyed or have been satisfied with services. On the contrary, people could also talk about the negative side of what they

are experiencing or have experienced. Tourism experts say every client is a VIP; treat them almost equally to get positive testimony. Suggestion boxes, letters, postcards, telephones, e-mails, Facebook, skypes, travelogues and perhaps the best killer – face to face communication – play a big role in testimonies.

Dann (2001) argues that people expect their vacation to be romantic and exotic. The travel industry, to satisfy these requests, enhances countryside destinations in contrast to dirty, polluted, spoilt, noisy, metropolitan everyday life. The language which promotes bucolic and pastoral destinations is structured in contrast with the humdrum home activity. The romanticism and fantasy are a successful attempt to extend tourist childlike character. Tourism practitioners handle tourists like ‘children’ and make them ever-loving friends or they would end up giving out their negative testimonies as this extract from travelogue:

We expected a bit of comfort and good food at the [Mtakuja] Hotel but what a **disappointment!** The **air conditioning** did not seem to work properly in **any** of the hotel. It was almost **as hot inside the hotel as outside**. Our bedroom was **so** hot that we could **not** sleep. When we complained about the air conditioning the staff **just ignored** us. We decided to **try** the Saturday night barbeque in the garden but were **so disappointed** – a barbeque with **hardly any** meat! – No steak and No chicken, **just a few** sausages and **tasteless** kebabs. The dining menu looked extensive so I decided to try the Pasta Carbonara. That was the **biggest mistake** I made! The pasta was literally **swimming in oil!** I have **never** sighted such Pasta Carbonara in my short travelling life. Late at night one night someone was knocking **frantically** on my door, [. . .]. The **final insult** was when they tried to charge us for items from the mini-bar whereas we hadn’t used anything from the mini-bar in our room. Overall we were **glad** on the day we checked out! Looking back there was **nothing passionate** [. . .] about the hotel. The check out staff were quite **rude** about this and accused us of lying. We would **never** stay at this hotel again and would **not recommend** it.

Tourists penalise tourism practitioners for poor service in different ways: some would simply not give them tips, some would damage their cognitive/intellectual reputations by giving them bad recommendations through questionnaires or suggestion boxes, and some would send them bad testimonies through companies’ emails or travelogues. The contrary is also possible for good service, and this is normally followed by recommendations for promotion of workers, good tips or both. Bad testimonies are more verbose than good testimonies.

Research methodology

Description of the study area

The site selected was Arusha city. *Arusha* was named after the tribe of *waarusha*, known as *Larusa* by the renowned Maasai who encouraged them in 1830 to settle in the Selian area and acquire the Maa language. The word 'larusa' was derived from 'arus' (white and red spotted cattle); hence the name (Larusa) to the small community who possessed them. The choice of Arusha was based on the fact that it is the leading cosmopolitan and touristic town; almost all the tribes of Tanzania and many others from neighbouring countries move to work in this place as tourism practitioners; chiefly in hotels, tour companies, airlines and curio shops. Close to the famous attractions such as national parks of Arusha, Mount Kilimanjaro, Tarangire, Lake Manyara and Serengeti, Oldupai gorge and Ngorongoro Crater, Arusha welcomes more tourists than any other town in Tanzania. Tanzania has today (2011) 564 licensed tourism operators of which 51% are based in Arusha (see Figure 1).

Data Collection Procedures and Methods

In collecting data, both primary and secondary data were considered. A range of questions was prepared in order to get primary data. Semi-structured interviews and focus group discussions were used to obtain some information on the language of tourism. Questions were both close and open-ended and were answered by respondents through group interviews and very few questions were answered individually and recorded (see Appendix 1). Also guides' radio call communication was recorded with a voice recorder and transcribed (see Appendix 2).



Figure 1. Map of Tanzania showing location of the study area (http://en.wikipedia.org/wiki/Arusha_Region)

Getting key informants (couriers, guides, tour leaders, hoteliers and airlines staff) in a formal setting was difficult as they are always working in shifts and while at work most of them are busy with clients (especially at the time of the study, August, when it was high season) and therefore could not make time for discussion at ease. As this is not enough, other workers such as front office staff or waiters in hotels are not allowed to sit down even if clients are not around as they expect to receive clients at any time – for meals, accommodation, recreation or any other services. Other data were obtained through focus group discussions and the meanings of a few Maasai-based borrowed words were found or cross checked through consulting Maasai senior elders at Kijenge Street.⁹

The systematic random sampling procedure was carried out through picking a piece of paper written 'to be interviewed' or 'not to be interviewed'. Those who picked the paper written 'to be interviewed' were considered for the study, and this gave everyone an equal chance of participation in the study. The suggested number of 50 respondents was considered good enough to give reliable information and represented tourism practitioners working in Arusha. As the key informants were grouped in fives, the focus group discussions worked easily, giving every participant a chance to participate fully – something that could be difficult for recording and analysing if the number had been larger than fifty. The age and experience were not considered for the selection, but during the analysis it was found that the respondents' ages and experiences were of between 25 and 50 years, and of between two and 25 years respectively.

The focus group discussions were held in informal settings; not formally in offices or conference rooms or halls as most idiomatic expressions and nicknames need an informal environment and our expectation was to get a good number of them, both informal and disapproving.

In addition, the discussions were held in either English or Kiswahili, or both and the respondents were told to give what they had in either language for research purposes. Local names from Maasai, Meru, Chagga, etc. were given just as they are with clarification in Kiswahili as Tanzanians are rather Swahiliphones and they feel more relaxed if they discuss a matter in Kiswahili, code-switch, code-mix or intra-word switch in different languages. Four fresh graduates from Universities in Arusha joined the researcher as research assistants, and made it possible through discussions in groups of five respondents, making a total of 50 respondents (as said earlier) as the researcher and research assistants had two groups each.

As the expectation was to get different idiomatic expressions and nicknames, some of which could be taboo to society, two research assistants were female and they dealt with female respondents, who were hoteliers and reservationists in tour companies and airlines as there were no female couriers and guides, and hardly any tour leaders. Besides the four groups from female respondents, there were four groups of male couriers, guides and tour leaders from various tour companies, a group of male respondents from the hotel

industry, and a group of male respondents from the aviation industry. The discussions with the female respondents were held at hotel lounges right after their check out at around 4 pm while the discussions with the male respondents were done at wash up areas while some of them were waiting for their vehicles to be washed and in restaurants before or after their luncheon.

Besides, a total number of ten brochures from tour companies and hotels, ten itineraries from tour companies, ten menus from hotels, restaurants and bars, travelogue and a list of names of licensed tourism operators from the country's Ministry of Natural Resources and Tourism (URT-MNRT 2011) and personal observation were used for primary data. The number of the brochures, itineraries, menus and a list of names of licensed tourism operators helped get enough reliable data on the language of tourism.

Some secondary data were also collected from different sources of literature such as guidebooks and internet to supplement the primary data. The guidebooks have something to do with specific areas (what to see, what to do, what to visit, how to behave in a certain area and some few local words from the language of the receiving country). The internet is a good source of data as it has something to do with the language of tourism, that is directly written by other authors but also indirectly written and needs researchers to reveal it.

With the exception of the radio call communication which was also transcribed, the data collected were compiled, analysed and discussed descriptively with the aid of Ms Excel, figures and tables. The results of those methods and respective techniques formed the basis of our discussion.

The findings of the study, analysis and discussion

The study has found more *function*, *verbal techniques* and *divergent properties* of the language of tourism. While it was noted in other studies by Bühler (1990), Dann (1996) and Kuusela (2001) that six functions (*expressive*, *conative*, *phatic*, *metalinguistic*, *poetic*, and *referential*) exist in the language of tourism, this study has blessed them all and come up with an additional function (*reflectional*) (see Figure 2).

In this function, the speaker is the sender and the receiver of the message at the same time. For instance, 'I need five double gin-tonic, oh, no, three only, sorry!' Here, the speaker gives us more than one function: expressive, conative, phatic, poetic and reflectional.

'I need' itself is expressive as the customer expresses what they feel like drinking. Again, it is conative since the customer orders the drink that is served in a single or double tot. Besides, it is phatic as the customer is speaking to the waiter; not to themselves. Moreover, the poetic function is observed when the language is not clear to all people as not all know the meaning of a tot, a very small glass measuring hard drinks such as this one (gin-tonic) which is made of gin and tonic water. But eventually, the customer

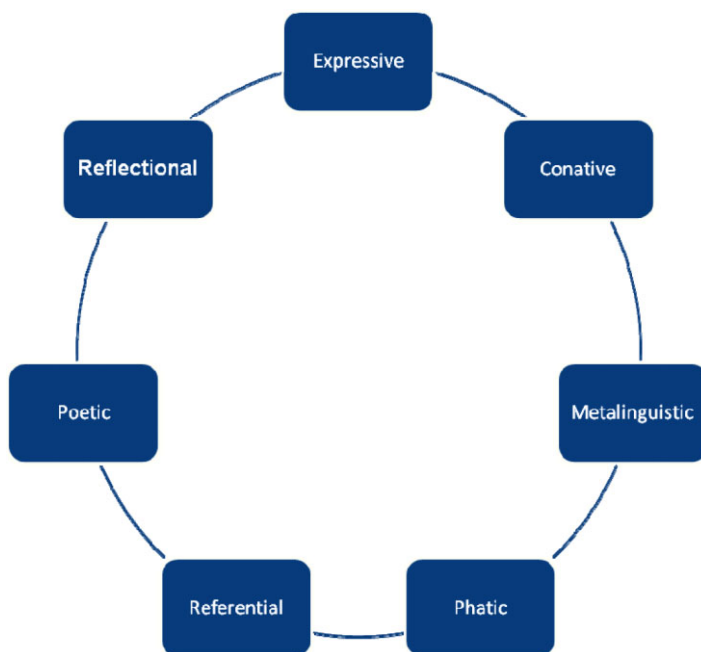


Figure 2. Functions of the language of tourism

makes up their mind, switching from *five* to *three*. This making up of one's mind is what I call 'reflectional' function in the language of tourism.

Again, other studies highlighted the existence of six verbal techniques (*comparison, keyword and keying, languaging, ego-targeting/interpellation/hailing, humour, and testimony*), but this study has accepted those findings and come up with three more verbal techniques (*borrowing, nicknaming, and name calling*) (see Figure 3).

Borrowing

The language of tourism tends to borrow words from natural heritage and cultural heritage or local names in particular. To illustrate this, 80% of the 44 borrowed words found in the data were of Maasai origin outnumbering even the Swahili ones (9%) though Kiswahili is the vehicular language of the country. The reason is that the words came from areas where the Maasai live: Ngorongoro and Arusha districts in particular. These names are found in guidebooks, brochures and itineraries and sometimes they are simply spoken a lot by tourism practitioners in Arusha as it was found in the discussions. Additionally, the tribe mentioned several times in the literature in the tourism industry in Arusha is the Maasai, the most known nomadic pastoral society

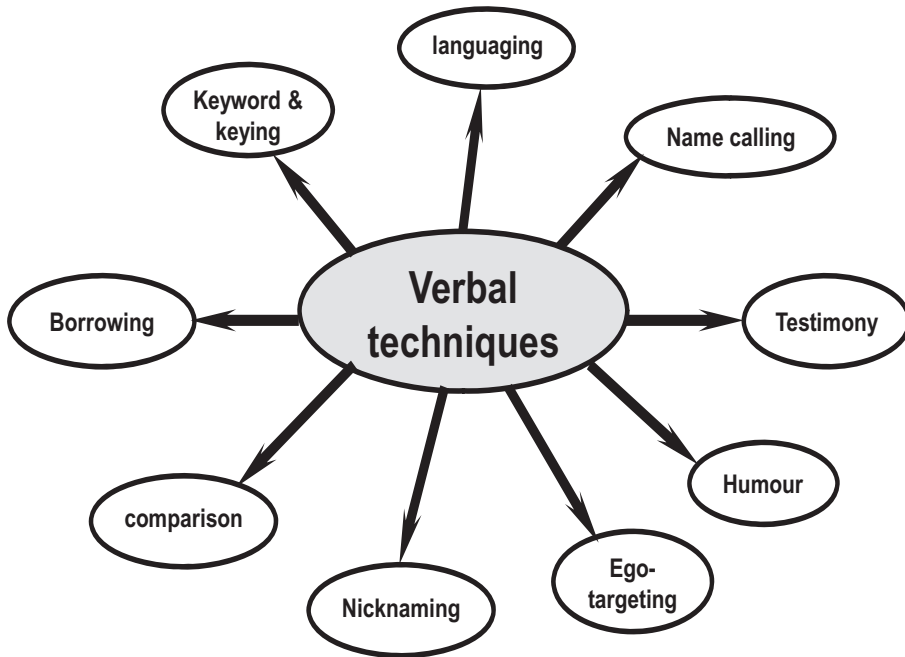


Figure 3. Verbal techniques of the language of tourism

who secured the area in 1800s. It has been found that 90% of the brochures and 70% of the itineraries encourage visiting Maasai as their lifestyles interest tourists and other visitors. Other ethnic groups mentioned include the Hadzabe or Tindiga who are hunter-gatherers and speakers of a click language, and the Barbaig or Datoga (both dwellers of Ngorongoro, mostly near Lake Eyasi). See the borrowed words in Table 1, Appendix 3 for more details.

Nicknaming

It has also been found that the language of tourism nicknames a lot to sweeten the message or hide the third person from getting the intended message. For instance, nicknaming of animals in Tanzania is used by guides so that tourists are not aware of the animals they have spotted or are expecting to see later this could lead to a conclusion that their job is easy and eventually reduce financial reputation (e.g. tip) or damage their cognitive/intellectual reputation or both! Though nicknaming of animals has to do with the above reason, the guides and other tourism practitioners already have a custom of using the nicknames even when they talk among themselves in towns or elsewhere as using their actual names seems unprofessional or implies that the speaker has never

been exposed to the tourism domain. The animals nicknamed are those that are very difficult to see (e.g. leopard, cheetah), lovely (e.g. giraffe, zebra) or are very funny (e.g. spotted hyena, hammerkop). See Table 2, Appendix 3 for more nicknames.

According to the study, people are also nicknamed to assimilate their work or behaviour. For instance, one of the park rules and regulations requires guides not to exceed 50km/h in national parks and no more than 25km/h in the Ngorongoro Crater. However, driver-guides would sometimes not abide by this rule/regulation for one major reason: the roads in protected areas are bumpy; so, if a vehicle is driven below 60km/h on these rough roads (especially Ngorongoro-Serengeti road), it is likely that the passengers will not be comfortable and the vehicle may lose shock absorbers or nuts, and the safari will no longer be interesting. According to the guides, this is known even to the park rangers, who also violate this rule/regulation. However, since their job is to protect the parks, they would sometimes hide and use speed ladders to stop and penalise other drivers. Now, as most tour vehicles are equipped with radios for easy communication especially among guides, these guides would alert each other saying *wazee* (elders) or *jamaa wa tochi* (torch men) or simply *tochi* (torch) as they spot the rangers. Again, to tell each other the nationality of their clients they are guiding, they would say *taifa kubwa* (big nation) to refer to Americans or *wa kwa Malikia* (from the Queen) to mean British tourists, and so on. See Table 3, Appendix 3 for more related examples.

Nicknaming is also used for places and other things to hide the meaning from others or demonstrate professionalism or superiority complex. For example, instead of just saying Serengeti, tourism practitioners would say *shamba kubwa* (big farm), *hela* (money) they would use *mayai* (eggs). See Table 4, Appendix 3 for more nicknames.

Name calling

Another technique which is very important and powerful in the language of tourism is name calling. By this I mean remembering one's name and addressing them by their first name or surname depending on their culture.

Carnegie (1998: 97, 98) says that 'the ability to remember names is almost as important in business and social contacts as it is in politics' and adds 'a person's name is to that person the sweetest and the most important sound in any language'. It was observed in the study that most tourism practitioners try their best to take time and energy to concentrate, repeat and fix names indelibly in their minds. It could be heard 'Good morning Chris! Good evening Ann!' for the guests who had already become customers. A simple 'Good morning' was offered to guests who had not become their clients yet. Remembering that name and recalling it with ease

was said to have always a positive compliment as this is the biggest secret of winning someone become one's friend and or customer. Tourism practitioners use the *name calling* technique to win business since if a person is addressed by their name, they will always feel very important, welcomed and secured.

The study has also found that most Westerners and young people would wish to be addressed by their first names whereas adult Africans, especially those who have had formal education or training, would wish to be addressed by their surnames.

It was additionally noted during the discussions that greeting someone without a proper form of address especially high rank government officials like presidents, kings or queens, ministers, members of parliament, judges, and the like or not recognising one's academic title like Professor or Doctor is not rewarding in the tourism industry in Tanzania. According to the respondents who were asked why it is almost a must, they said unless you do not know one's rank or title, not addressing for instance a Professor by their title is as good as insulting them since, culturally, it is despising them or not recognising the level of educational prosperity they have attained. It could therefore be better to forget their names than to forget their titles. For that matter, tourism practitioners have automatically become diplomats through hospitality.

Furthermore, what Dann (2001) calls divergent properties has been highly acknowledged by the researcher of this study: lack of sender identification, monologue, euphoria, and tautology. However, more divergent properties have been found in the Tanzanian perspective: environment/place of occurrence, direction, local idiomatic expressions, scientific descriptions related to the natural heritage, specific jargon for interpretation of resources, the use of immediate natural resources for institutions' names, the use of the Big Five, the use of radio call terminology and pricing.

Environment/place of occurrence

One can experience the language of tourism in tourists' destinations like natural areas such as protected areas and cultural tourist destinations especially where tourists reach during their tours or safaris and stays. These include national parks, game reserves, conservation areas, marine parks, snake parks, cultural heritage sites, archaeological sites, monuments, museums, and the like. Again, tourist guidebooks, brochures, menus, leaflets, tourist journals, magazines, etc. also contain the language of tourism. The language of tourism comes in most cases from tourism practitioners like couriers, tour leaders, guides, hoteliers, travel agents and tour operators, and sometimes tourists.

Direction

All contacts including websites, emails, faxes, telephone numbers, physical and postal addresses are normally found on brochures so as to use the facilities and services. They direct or invite people to become buyers or consumers of tourism products and services. For example, common physical addresses found in the data of this study include 'Azimio tower is found near St James Church', 'The company is located the gateway to Ngarenaro', 'It will take you 25 minutes drive to the Arusha National Park from Arusha city', 'Located in the very centre of town overlooked by the majestic shadow of Mount Meru and only a few minutes from the Arusha International Conference Centre . . .'. 'Kilimanjaro International airport is 55 km from Arusha'. As this is not enough, sometimes simple maps were seen on printed brochures to guide foreigners and inexperienced guides. Some brochures are digital and can be accessed on the internet such as this for the Arusha Hotel: <http://www.thearushahotel.com/brochure/index.html>

Local idiomatic expressions

The language of tourism also uses unique expressions that might not be found in other domains or fields. Swahili idiomatic expressions were captured during the study. Though all of them come from the guiding context during safaris, some are today used by not only guides but almost all tourism practitioners in informal contexts in streets, offices and elsewhere (see Table 5, Appendix 3).

Scientific descriptions related to the natural heritage

The language of tourism is full of scientific descriptions for more clarity about what exactly one talks about. These scientific patterns include names of flora and fauna, but also geographical features, and so on. Most guidebooks and professional guides would need specificity where confusion is expected. As per the results, nomenclature is in most cases used especially to clients who need deep scientific descriptions, clarification or classification.

Living creatures are confusing especially at the level of species identification through judging degrees of apparent similarities and differences. For instance, birds are always confusing regardless of the many ways of identifying them such as by looking at their sizes and weight, colour, beaks or bills, songs and calls, behaviours, habitats, flight, shapes and sizes of their wings, tails, nests and so on. If we take colourful birds like weavers, for instance, we can wrongly see them as if they look alike, but in reality they are not, and strange as it may seem, even the shapes of their nests, though suspended from reeds, bushes or branches of trees, vary from one species to

another. So, the masked weaver (*Ploceus velatus*) does not look like the Cape weaver (*Ploceus capensis*); their nests do not look the same either.

It is commonly known that names normally come by chance or arbitrarily.¹⁰ For example, there is no direct link between the English name 'lion' or the Swahili one 'simba' and the animal (lion/simba) itself. The speech communities just decided to name the animal 'lion' and 'simba' in English and Kiswahili respectively.

Sometimes the same animal can have more than one common name in one language. For instance, confusion occurs when some English speakers call an animal 'wildebeest' while others (from a different geographical area) call the same animal 'gnu'. A solution here is to use one name (*Connochaetes gnou*) for the black wildebeest/gnu. This scientific name is used by all English speakers and non-English speakers from different geographical areas. The confusion also applies to a bird which some English speakers commonly call 'plover' while others call it 'lapwing' to which a solution is to call it *Vanellus* and add *coronatusm* if it is crowned i.e. *Vanellus coronatusm*. Similarly, a tree commonly known as 'acacia' is sometimes called 'wattle'. Though some species have thorns and others do not, a solution, as per the senior guides, is the application of scientific names such as *Acacia mearnsii*, *Acacia nilotica*, *Acacia tortilis*, etc. depending on how they look like.

The scientific names serve therefore as neutral and prestigious names since such scientific names cut across all languages from all geographical positions. Guides use them in any language, pronouncing them almost the same, in Latin, with a few accentual modifications according to the language they are speaking.

The style of writing these scientific names is that a generic name is always written with the first letter capitalised while a species name is written with all letters not capitalised (unless the whole name is capitalised) even if they seem names of countries as it is the case of *Acacia senegal* – where the *s* is never capitalised here, but the *A* is.

It was further learnt that guides in Arusha use more often scientific names in interpreting flora than in interpreting fauna. Even when common names of plants (trees, shrubs, grasses) are used, the guides still feel proud to use botanical names in their interpretations. So, one can use 'Sodom apple' and at the same time *Solanum incanum*, tamarind and *Tamarindus indica*, sausage tree and *Kigelia africana*, and so on.

It was later noted that though these scientific names make a great deal to differentiate species, it is advised to use possible common names and explanations as unnecessarily using too many scientific names in spoken discourse brings a lot of confusion and boredom as most travellers or tourists are not from or not used to the tourism domain and their travel is for leisure, not for studying as if they are at university! So, instead of saying 'the *Adansonia digitata* lives longer than any other tree in the world', it is advised to simply use the common name 'baobab tree' for easier communication.

Specific jargon for interpretation of resources

Almost like the above point, but this time the language of tourism tends to go beyond the normal commonly spoken language in the sense that it uses the same common living language but not as that used by laymen. For instance, normally one could simply say 'buffalos' tend to be near hotels for their safety. On the contrary, one using the language of tourism would call these buffalos 'solitary bulls'¹¹ and hotels 'lodges' so as to be more specific since not all buffalos have that tendency and in a Tanzanian context, lodges are located in protected areas such as national parks while hotels are in towns.

Though it was hinted that every resource has specific terms, the data in this study have favoured natural resources, particularly animals as Tanzania's tourism is largely wildlife-based. For example, each group of animals has its own specific name, male and female animals are addressed in different ways depending on the animal, the young has its particular name, and sound names differ from an animal to another. For example, we say a baby is crying, but we cannot say 'the elephant baby is crying'. The discussion with professional guides took us to experts (Estes 1997; Picker *et al* 2004) who gave us details about these animals. Find more examples of mammals, birds, reptiles and insects specifications in Table 6, Appendix 3 of which interpreters would need to make use.

The use of immediate natural resources for institutions' names

It has been found through textual data that most tourism operators make use of names of the resources such as wildlife as a way of promoting these resources found around the country. For more illustration, 28 institutions (10%) out of the 289 licensed tourism operators in Arusha use such names – some being in English and some in Kiswahili (made clear in brackets). Wild animals names used include aardvark, antelope, bush buck, dik-dik, *duma* (cheetah), *kudu*, leopard, lion, Maasai giraffe, *mbogo* (solitary bull buffalo), mongoose, *ndutu* (genet), rhino, *simba* (lion), *sokwe* (chimpanzee), *swala* (antelope), *tandala* (kudu), giraffe and Thomson (kind of gazelle). Birds names found in the study are flycatcher, hoopoe, peacock and sunbird. *Kipepeo* (butterfly) is the only insect name found in the data.

Though the names symbolise the company, some are not really collocating with the environment, and therefore not really selling. For instance, if we use animals such as *kiwi*, *bear* that do not exist in the environment in which we are working, it will be meaningless. Some names found direct selling are Kibo (the roof of Africa – 5,895m), Kilimanjaro and Serengeti. This kind of naming was recommended in the discussions as it gives clear details of the name itself before the clients think of what else the company might be dealing with. By Kilimanjaro, for instance, tourists could straight think that the company deals with mountain trekking.

The use of proper names of the owners (or their abbreviations) was observed in the study, but this was discouraged as their meanings might not be clear. Again, though some names are brand leaders, the study found that some clients do not feel happy when a company's name bears a name of the animal which they could not spot during their safari or the whole stay in the country. For instance, clients would expect to see lions if the name of the tour company was 'Lions Tours'! Naming a company needs enough knowledge of the culture (including phonological and semantic needs) of both the host and the guest. The name should not be irritating or insulting customers in one way or another; on the contrary, it should sound sweet and make sense to persuade them.

The use of the Big Five

It has also been found that the language of tourism uses the phrase 'the Big Five' so often. This phrase, which was coined by white hunters who plied their trade in Africa, especially during the first half of the 20th century, is inevitable in the language of tourism particularly in African context. Capstick (1983) and Zijlma (2006) say the members of the Big Five were chosen for the difficulty in hunting them on foot and the degree of danger involved, rather than their size. Fodor (2004) confirms that these wild animals are very good attackers and forgive rarely when given a chance. Chiwanga (2011) adds that the phrase is frequently used in most tourist destinations particularly in Africa. All the itineraries and brochures collected during this study had the phrase to attract or persuade customers. The collection consists of a must-see list of animals which, according to the guides interviewed, the Tanzanian guides must know as a base of their interpretation: African elephant, lion, Cape buffalo, leopard and rhinoceros. However, Chiwanga (2011) says some senior safari guides have started selling what is referred to as *the Small Five*, switching from the Big Five that contribute a lot to environmental destruction due to off-roading in search for them. The name of the Small Five relate somewhat to the Big Five: *elephant* shrew, ant *lion*, *rhinoceros* beetle, *buffalo* weaver and *leopard* tortoise.

Pricing

As the language of tourism tends to persuade people to buy the services or use the facilities, pricing is very important and the language of tourism uses a specialised jargon to make the pricing in association with other industry's terms completely unique.

Just like the business language, pricing has a big psychological impact on the tourism business. Pricing must generally be carefully coordinated with other marketing mix elements, especially the 3 Ps: product, placement and promotion. Prices in the tourism industry go in parallel with not only the

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quality of services but also the season. For instance, in the travel industry, a kind of vehicle matters a lot: 4WDs cost in general more than 2WDs. In hotels, the prices for accommodation depend on whether a room is single, double, triple, suite, and so on. Again, the type of price plan matters: bed and breakfast (B & B), half board or full board.

All over again, demand affects prices since the higher the demand, the higher the price. During high season, tourist traffic and prices are normally higher than during low season. This causes overbooking, full house, blocks and downgrading in hotels, and back-to-back safaris in tour companies. However, during the shoulder season, the prices are constant, not very high; not very low.

This technique is very powerful as it goes into even giving complementary rooms or meals to couriers, tour leaders or driver-guides during the low season apart from reducing prices or providing special rates to tour operators who bring in many customers. Pricing involves determining mark-up, studying competition, and evaluating tour value for the price to be charged.

The use of radio call terminology

The study has shown that the language of tourism in Tanzania has been using radio call terminology since 1950s for different reasons: the message reaches many people at a time and it is free of charge. Besides, some people sometimes use it for fun and some for making their colleagues more active and alive as they would like to be heard. For driver-guides, it seems safer and more professional before tourists than receiving a phone call while driving. Moreover, inexperienced guides would use it if they were lost. In addition, guides use it for a quick survey on what and where other guides have seen animals, particularly the Big Five and other animals difficult to see. However, this is done confidentially for fear of letting clients notice it and conclude that tour guiding is easy – something that could at the end diminish financial and or cognitive/intellectual recognition

Sometimes communication is done on radios between a guide and a reservationist or switch board attendant or even a transport manager, operations manager or tour manager or between hotels or airlines and lodges or camps in protected areas for official talks such as information about a particular problem that they might have faced: breakdown, sickness, luggage loss, change of accommodation, and so on. During the course of any conversation held on radio, with the exception to when a client needs to use a radio call, the language used is always Kiswahili so as to exclude others or seek privacy.

However, it was further found that tourism practitioners such as guides, couriers and tour leaders or managers communicate through telephone calls even in protected areas when they have confidential messages they do not want workmates to know. However, this is done in most cases when they are

not driving – before or after game drives, lunch or dinner – and the language used is Kiswahili or an ethnic one depending on the degree of confidentiality and the communicative competence of the speakers and hearers. Appointment between guides and tourists such as meeting for another game drive, dinner invitation or entertainment is communicated verbally face to face before they leave each other or through internal calls at the hotel or lodge in which they are staying.

Additionally, this study has made known that 76% of all correspondents know how to operate radio calls or have ever been exposed to this kind of communication by using words in voice procedure (code words). However, only 24% know how to use the spelling alphabet which is used for spelling parts of a message containing letters and numbers to avoid confusion, particularly when letters sound similar. For instance, ‘n’ and ‘m’ or ‘b’ and ‘d’ sound almost the same. To get rid of this confusion, ‘November’ and ‘Mike’ and, ‘Bravo’ and ‘Delta’ are used respectively.

Besides, it has been found that some words in voice procedure have been overlapping the radio communication, entering even normal face to face conversations (‘Roger’, ‘Unanisoma?’ (Do you read me?) and ‘Nimekukopi’ (copy), and some vary in meaning. There are also additional code words in Kiswahili, some directly translated from English as shown in Table 7, Appendix 3. However, the study found some words in voice procedure completely unknown to tourism practitioners in Tanzania (see Table 8, Appendix 3). Furthermore, it was noted during the discussions that NATO Phonetic Alphabet (international radiotelephony spelling alphabet) is used in the tourism industry in Tanzania (see Table 9, Appendix 3).

Here is a literal English translation of a transcription of a conversation among professional guides who were communicating through radio call: The conversation took 3 minutes and 9 seconds. To get its best ‘flavour’ go to the original text in Kiswahili in Appendix 3 (if you are conversant with Kiswahili) before going through the literal translation below.

1. Mvuyekule: *male male*↑ *ah . . . male male*↑
2. Male: *come mvuyekule* [over]↓
3. Mvuyekule: *male do you read me* [over]↓
4. Male: //roger over//↓
5. Mvuyekule: *ah i read you grandpa where map* [over]↓
6. Male: *korongo la john (john’s valley), i’ve turned a bit to mong’oo’s* [over]↓
7. Mvuyekule: *to mong’oo’s* ↑
8. Male: //roger//↓
9. Mvuyekule: [roger roger] *anything useful my boss* [over] ↓
10. Male: *i m trying to get whiskers at the ditch* [over]↓
11. Mvuyekule: [roger]↓ *but if you turn back to the hippos and follow the track . . . to sopa signpost putting the valley . . . right then left after the bridge . . . director you can chart at an arboreal with its booty up a tree* [over]↓

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12. Male: *Ah . . . &&& that pays commander [over]↓*
13. Mvuyekule: *[roger roger] i think we can still catch the whiskers papa as they are on wedding [over]↓*
14. Male: *that's absolutely roger &&& i'm turning like a fish van over↓*
15. Mvuyekule: *//&&& roger over 'n out//↓*
16. Mwaku: *Ah . . . mvuyekule↑*
17. Mvuyekule: *//go ahead over//↓*
18. Male: *come again that thingamabob is on which side if you're from makoma[over]↓*
19. Mvuyekule: *mwaku if /you copy me/ . . . come by that of mawe meusi (black kopjes) to sopa signpost /do you copy mel. [over]↓*
20. Mwaku: */copy/ [over]↓*
21. Mvuyekule: *roger as you're at the signpost put the valley left the first sausage tree i'm still there do you copy me↑ [over]↓*
22. Mwaku: *//copy↓//*
23. Mvuyekule: *ok chief you have it once you're done with that i'm told there were whiskers on honeymoon the way to mong'oo have you read me↑ i've read you but i had a stare at them this afternoon↓ i had baskets with me so i was not in hurry to go back for hot lunch↓ today my compatriot it has been flowery unlike last time when it was gloomy [over]↓*
25. Mvuyekule: *[roger] superior↓ me at sopa today where you↑*
26. Mwaku: *me under the tree -pimbi (public campsite) expert are you [tango five four four alpha november victor↑ over]↓*
27. Mvuyekule: *absolutely [roger]↓*
28. Mwaku: *[roger] papa↓ i'm just behind you [over]↓*
29. Mvuyekule: *//roger↓ over n out↓//*

Conventions used:

1. 2. 3. = turns taking by the speakers
- // // = beginning and ending of an English code-switching; not translated in this version.
- / / = Swahili-English intra-word switching done in the original text.
- [] = beginning and ending of an English code-mixing; not translated in this version.
- ↑ = rising intonation
- ↓ = falling intonation
- ≠ = cough
- &&& = laughter
- . . . = pause
- () = translation within translation

If you hear the conversation of these professional guides, you can probably do not understand everything even if you are a native speaker since their communication is full of codes, nicknames and idiomatic expressions.

To decipher this communication, go to the lists of nicknames, idiomatic expressions and radio call terminology (Tables 2–4, Appendix 3), keeping one eye on the bolds so that you can get the actual meanings.

This communication is normal for the couriers, guides, and tour leaders. They could even backbite your intimate friend (if they wished so), without your knowledge even if you were there, listening to them, just like the street youth could do. But, since they are ethically well cooked, they are very humble, always giving the first priority to professionalism! This kind of communication is carried out throughout the day talking about flora and fauna, and any other issues concerning their job and life.

Truncations or clippings (please see Appendix 2 for original Swahili conversation and these terms) (such as *Ya kwa Mong'oo* (6)) and elisions (*mi* instead of *mimi*, *wee* instead of *wewe* (26)) come as for the speakers the economy of time is very important; they have no enough time to digest it. Additionally, ungrammaticalities (such as *kibao ya Sopa* (19) instead of *kibao cha Sopa*, *chakula ya moto* (24) instead of *chakula cha moto*), poetic phrases (like *hiyo maneno iko upande gani* (19) instead of *huyo mnyama yuko upande gani* i.e. where is that animal), and illogical statements (such as *ukitokea Makoma* (19) instead of *nikitokea Makoma* i.e. if you are coming from Makoma instead of if I am coming from Makoma) are explicitly applied in radio communication to give a special flavour to the language.

Furthermore, repetitions of 'Roger', 'over' and 'copy' in this conversation originally produced in Kiswahili, code-switching (4, 8, 15, 17, 22, and 29), code-mixing (such as 'Njoo Mvuyekule over' (2) and many more in (3, 5, 6, 9, 10, 11, 12, 13, 14, 18, 19, 21, 25, 26, 27, and 28)), and intra-word switching (such as 'unanikopi' (19, 21) and 'nimekukopi'(20)) show lack of enough Swahili lexicon on the radio communication. Since radio communication did not exist in the tourism industry in Tanzania until early 1950s it is certain that getting Swahili equivalent words or expressions in voice procedure was difficult. The only solution was therefore to borrow words such as 'Roger', 'over', 'copy', 'papa', 'go ahead' and 'over 'n out' or directly translate them as in 'unanisoma?' (Do you read me? (3)), 'nimekusoma' (I have read you (5)), 'nakusoma (I read you (21)), 'rudi' (come again (18)), and so on.

Likewise, the musicality of 'Roger' and 'over' makes this kind of communication more poetic and interesting though, according to the study, many people who have no knowledge or skills about radio communication, seem to be wondering why 'Mr Roger' and 'over' are mentioned several times. For instance, in the above extract, *Roger*¹² has been mentioned 14 times (4, 8, 9, 11, 13, 14, 15, 21, 25, 27, 28; 29) while *over* 21 times (2, 3, 4, 5, 6, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21, 24, 26; 28), and funnily enough, *Roger* is mentioned at the beginning of the turn taking while *over* comes at the end before allowing the other person to send their transmission.

Though *mzee* (grandpa/old man), *papaa* (papa), *bosu wangu* (my boss), *mkurugenzi* (director), *kamanda* (commander), *chifu* (chief), *jamaa yangu* (my

compatriot) and *mkuu wangu* (my superior) normally have different meanings, these words have been used in this context with the same meaning. They have nothing to do with their denotative meaning, that is, their literal meaning – the definition you would find in a dictionary, but rather used connotatively. They paint a picture in your mind or create emotions and feelings or affection in the speakers' minds and let the other person feel important and respected though the discourse itself is completely informal. All of these words used therefore mean 'my buddy', 'chum', 'chap', 'guv', 'compatriot' or simply 'my friend'. These guys are workmates or compatriots and perhaps the same age as me; so they cannot be addressing one another 'commander' as if they are in the army or 'chief' while a chief as we know cannot be a guide!

Though we do not know whether they are working in the same company or not, the first two (Mvuyekule and Male) seem to be working in the same company as, according to the findings, radio conversation among guides starts in most cases with those who are from the same company, sharing the same frequency then other guides 'pick up' the conversation as the case of Mwaku. On the contrary, the three can be working in the same company or all of them might be working in different companies but they decided to use one frequency that most guides use (Leopard Tours Ltd's) and they know every one's voice even if they could not hear their names mentioned.

Then, if you follow closely their turns taking, at least every one gives a good name to his mate: Mvuyekule addresses Male as *mzee* (5), *bosi wangu* (9) and *papaa* (13), and in turn Male addresses Mvuyekule as *kamanda* (12). Likewise, Mvuyekule addresses Mwaku as *chifu* (23) and *mkuu'* (25) while Mwaku addresses Mvuyekule as *jamaa yangu* (24), *mtaalamu* (26) and *papaa'* (28). The word *mtaalamu* (expert) (26) has been used in the conversation to show high appreciation for what the other guide has done, thanks to his expertise, namely, he has spotted a leopard and kindly enough informed fellows to see the animal as it is very difficult to find especially during the day since it is nocturnal (active during the night). So, as we have seen in the data found in the conversation among the professional guides, everyone tries his best to use as many sweet names as possible to sweeten the work almost like what we have seen earlier (in *nicknaming* and *name calling*)!

Recommendations

The study has implicitly found that tourism practitioners play many roles. They are educators, interpreters, managers, ambassadors or diplomats for their country, gastronomes, entertainers, safety providers, counsellors and parents or carers. They (especially guides) are also conservators, ecologists, theorists and researchers or lifelong trainees as they study endlessly through observation and experience in the actual fields and find many things that are not written in books. Sometimes, guides enjoy what tourists enjoy. They

become tourists or part of tours or safaris and get the same treatment or services as their clients (tourists): leisure, recreation, entertainments, food, drinks and accommodation from other tourism practitioners. For these reasons thorough training is needed to make them competent enough and eventually perform to tourists' satisfaction.

The teaching curricula for different levels should be clearly defined, set and agreed upon by government curricula designers and developers, tourism experts and policy-makers. This training should comprise of foreign languages in which the communicative language teaching (CLT) approach is needed as this will require learners to speak the respective languages in different contexts while keeping an eye on the language of tourism. This approach together with motivation will make them more competent for satisfactory performance while communicating with workmates and tourists.

Besides, a language should be taught with the aid of audio-visual facilities in artificial environment (by using authentic documents especially oral ones, role plays, debates and the like) or in actual environment (outside classrooms) so as to allow learners to practise it and develop more confidence and competence. Excursions should also be organised as, on the course of doing them, learners will develop their communicative competence if they are encouraged to practise foreign languages and the language of tourism they have learnt.

One language (English, French, Spanish, etc.) should be used by a tourism practitioner for at least three years with native speakers of the respective language before they start learning another language. This will make the learner not only acquire other elements particularly cultural ones that might have not been taught in class but also become familiarised with different dialects and accents. In addition, learning more than one language at the same time (especially those that are from the same family such as French and Spanish or Italian) or when the learner has not attained a sufficient level of communicative competence will make the learner end up mixing linguistic components of the languages they have studied: phonology, grammar and so on.

Likewise, food hygiene, customer care, handling emergency such as loss, change of room, death and the like, as well as first aid and computer skills should be considered as part and parcel of the studies at all levels with different doses as these reinforce language competence.

For guides knowledge and skills of interpretation of natural and cultural resources are of paramount importance. Their base for interpretation of natural resources should, as suggested by senior guides, be the Big Five while their base for cultural resources should be the Maasai – the most loved, visited and best promoted tribe in Tanzania. Again, field work for specialised driving (e.g. in rough roads, highland areas, foggy areas) and parking especially during game drive is highly needed before carrying tourists. Driving VIPs, disabled customers, children, honeymooners, photographing tourists and hunting tourists requires highly skilled and competent driver-guides. In connection to

this, the curricula need to make future guides familiar with the designated tracks and targeted destinations or areas within which they will be guiding, and be knowledgeable and skilful in basic car mechanics before carrying tourists. Regardless of the field work, newly employed guides need to work under supervision of experienced follows especially in convoys. Incompetence in the above elements would make tourism practitioners lose confidence and, in turn, this would eventually influence poor oral communicative performance.

In assessing linguistic competence of future tourism professionals, oral tests and examinations are of vital importance as tourism practitioners mostly interact orally with tourists; written discourse is given a very limited room.

Currently there are hardly any oral tests and examinations in Tanzanian learning institutions at all levels from primary to university. Regardless of this phenomenon, policy-makers and linguists are reluctant to react against the Tanzania Institute of Education (TIE), which deals with, among other things, curricula designing, planning and development, the National Education Council of Tanzania (NECTA), which is responsible for all national examinations, and the Tanzania Commission for Universities (TCU), a regulator and a supportive agency for the growth, development and coordination of proper functions of higher education system in Tanzania. The three aforementioned institutions are under the Ministry of Education and Vocational Training (MoEVT). With the exception of a few institutions that teach other foreign languages such as French based on both written and oral competences, the majority of institutions favour written tests and examinations and devalue the oral elements. Some forms of these written tests and examinations should be discouraged as they do not develop creativity and language competence. For instance, the ministry has recently approved multiple choice questions to be applied in primary schools to all final national examinations including those of languages, and it might do so for higher levels. However, these cannot really test one's competence. If for instance, a student who has never learnt a language, say French, sits for the paper, they can simply close eyes and fortunately pass it with flying colours through guessing the right answers without any effort!

For tourism practitioners, lack of oral competence assessment component can lead to poor performance especially in interpretation of the available resources, customer care delivery and interactions with clients on normal issues such as education, history, politics, economy, intercultural affairs and so on.

Conclusion

The language of tourism has increased in parallel with the massive number of tourists who reach various destinations in the world. This study has found that

this substantial movement of tourists is the main contributor of many neologisms as most people get employment directly or indirectly in the tourism industry and who, in turn, borrow words from tourists and again generate new words and expressions from their local languages. The neologisms found in this study are from different languages but are greatly used in Swahili language conversations. So, more studies should be undertaken in other countries to expose how the language of tourism has made possible neologisms in their local languages and in the international languages including English.

From the data and discussion, we can see that understanding the language of tourism is a bit complex as it involves multicultural and multilingual dimensions. We have seen, for instance, different languages have contributed to the characteristics of the language of tourism in Tanzania: Swahili, Maasai, Chagga, English, Kamba, Meru and Mbugwe. There is therefore no fixed number of features of the language of tourism in the world. There are many features of the language of tourism depending on different languages or dialects, and local settings since the language of tourism is rather acquired than learnt explicitly by the local users. Besides, it has been found that the language of tourism affects and at the same time is affected by local tourism practitioners' lives and by cross-cultural exchanges between or among the locals and the tourists.

This paper examines the language of tourism in the local milieu. The present findings are consistent with previous findings by other researchers and have provided a more comprehensive understanding of the features of the language of tourism. It should, however, be noted that because this study concentrated on only one tourist destination (Arusha), there may be other characteristics of the language of tourism that have not been found. If, for instance, the study had been carried out in other distant areas like Zanzibar (Unguja or Pemba) or Mtwara (far South of Tanzania), there could have been more results as the type of tourism there is not largely wildlife-based as in Arusha, but mostly cultural.

Furthermore, it should be noted that the study was to be done only in one area and with the aid of a few instruments including itineraries, brochures, guidebooks and travelogues and without visual techniques as the study could be exhaustive and have time and financial implications. If the study had applied other instruments such as emails, flyers, posters, maps, cookbooks, magazines, journals, newspapers, computer assisted sources, and all audio-visual media, the findings could have more than these. Again, visual techniques were not applied at all. So, more studies can examine other areas that this study did cover and the instruments that were left unapplied.

This paper serves as a model for more similar studies within and outside Tanzania and highlights areas that need clear understanding. It not only helps tourism practitioners sell efficiently the available tourism products and services in the tourist destinations but also communicate competently with other colleagues in the tourism industry.

All in all, the paper helps government officials in policy-making and curricula designing and development particularly on teaching tourism practitioners as suggested above: what the training should involve (contents), how it should be carried out, and how the learners should be assessed their competence. This will, thanks to the well trained personnel, boost the economy of the country through high flow of tourists and foreign currency.

Notes

1. Sometimes Swahili (though language experts in Tanzania consider *Kiswahili* as a language and *Swahili* as an adjective or the community speaking Kiswahili).
2. Completely shift from one code (language) to another.
3. Insert a different code in a sentence.
4. Use two different codes in a word.
5. *A la carte* and *Table d'hôte* are French, but are used in the English language of tourism just like *bon appétit* (enjoy your meal), *chef*, and many others especially in the cuisine (including the word *cuisine* itself).
6. To interpret, in the context of tour guiding, is to explain a resource to tourists.
7. Nickname or slang for public transport in 1980s when the fare was still Tshs 5/- coin commonly referred to as 'dala' in Kiswahili, a word that was borrowed from English 'dollar' as five shillings were the equivalent of 1 dollar. A *daladala* (literally 'dollar-dollar) is today considered standard and it normally refers to a minibus.
8. Very recent nickname for motorcycles that carry passengers for business purposes just like *daladala*. They sometimes cross borders; that is why they are called *bodaboda* (literally 'border-border').
9. 'Kijenge' was delivered from Swahili 'kujenga' in 1977 when the Hotel *Seventy Seven* was being constructed as an order from the first Tanzanian President, Julius Nyerere, aiming at hosting 77 Commonwealth countries which attended a meeting. The Arusha people who were living there were told to vacate to the current *Kijenge Kati*.
10. Only a few names are formed through onomatopoeia i.e. by imitating the voices, sounds, voices, songs or calls the objects make. For instance a *go away bird* was named so because of its song that was assumed to be saying 'go away'. Others include cuckoo, hiccup, ding dong, cock-a doodle-do, tick-tock, buzz, moo, zip, and many more.
11. In Kiswahili they are called *mbogo* meaning 'notorious' or 'aggressive', as when they become very old, they detach from family herds (called *Nyati* in Kiswahili) or bachelor herds; hence, they are found roaming near lodges where they can be safer.
12. Roger was the US military designation for the letter R (instead of today's 'Romeo') from 1927 to 1957.

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Appendix 1: Structured questions for the interview

1. Identify borrowed words from these itineraries and menus and tell meanings and the languages to which they belong.
2. (a) Do you have idiomatic expressions in your work?
(b) If yes, what are they and in which language are they? What are their meanings?
3. (a) As you interpret natural or cultural resources, do you need specifications?
(b) If yes, in which areas?
4. (a) Do you use nicknames for tourists or among yourselves?
(b) If yes, why?
(c) Which nicknames do you use and what do they mean?
5. (a) What are your means of communication? (b) Why do you use such means?
6. (a) Do you have any code in communication?
(b) If yes, what is it and why?
(c) Do you all know how to use it properly?

Appendix 2: Swahili transcription of the conversation among professional guides

1. Mvuyekule: *male*↑ *male*↑ *aah* . . . *male*↑ *male*↑
2. Male: *njoo mvuyekule* [over]↓
3. Mvuyekule: *male unanisoma* [over]↓

4. Male: //roger over//↓
 5. Mvuyekule: Ah . . . *nakusoma* mzee↓ *wapi ramani* [over]↓
 6. Male: korongo la john↓ *nimekata ya kwa mong'oo* kidogo [over]↓
 7. Mvuyekule: *ya kwa mong'oo*↑
 8. Male: //roger//↓
 9. Mvuyekule: [roger roger]↓ *kuna cha maana bosi wangu* [over]↓
 10. Male: najaribu kusaka *sharubu hapa lupu* [over]↓
 11. Mvuyekule: [roger]↓ *lakini hapa viboko ukirudi na njia ya kwenda sopa . . .*
ukiweka
korongo kulia . . . kisha upande wa pili kushoto baada ya daraja . . .
mkurugenzi kuna wa juu kapandisha windo lake [over]↓
 12. Male: aah &&& hiyo kamanda inalipa [over]↓
 13. Mvuyekule: [roger roger]↓ *nadhani hao sharubu tutawakamata tu papaa . . .*
maana
wako kwenye arusi [over]↓
 14. Male: hiyo [roger] kabisa↓&&& *nageuka kama gari ya samaki* [over]↓
 15. Mvuyekule: //&&& roger↓ over 'n out//↓
 16. Mwaku: aah. . . mvuyekule↑
 17. Mvuyekule: //go ahead over//↓
 18. Mwaku: *ebu rudi* kidogo, . . . *hiyo maneno iko upande gani ukitokea makoma*
[over]↓
 19. Mvuyekule: *mwaku ≠ kama /unanikopi/ . . . njoo na hiyo ya mawe meusi. . .*
hadi kibao ya
sopa/umenikopi/↑ over↓
 20. Mwaku: /nimekukopi/↓
 21. Mvuyekule: [roger]↓ *ukifika kibaoni weka korongo kushoto mgunga wa*
kwanza↓ bado
nipo pia /unanikopi/ ↑[over]↓
 22. Mwaku: //copy//↓
 23. Mvuyekule: *haya chifu kazi kwako↓ ukimaliza hiyo nasikia kulikuwa na*
sharubu kwenye
fungate njia ya mong'oo umenisoma↑
 24. Mwaku: *nimekusoma lakini hawa jamaa nilikula nao mchana↓ maana*
nilikuwa na
vikapu sikuwa na haraka ya kurudi kwa chakula ya moto↓ leo
pamependeza
jamaa yangu↓ si kama jana palikuwa pamenuna [over]!
 25. Mvuyekule: [roger] mkuu↓ *mi sopa leo↓ wapi wewe↑*
 26. Mwaku: *mi chini ya mti – pimbi mtaalamu↓ wee* [tango five four four
alpha
november victor↑ over]↓
 27. Mvuyekule: [roger] kabisa↓
 28. Mwaku: [roger] papaa↓ *niko nyuma yako* [over]↓
 29. Mvuyekule: //roger ↓ over 'n out//↓

Conventions used:

1. 2. 3. = turns taking by the speakers
 // // = beginning and ending of an English code-switching; not translated
 in this version.

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/ /	= Swahili-English intra-word switching done in the original text.
[]	= beginning and ending of an English code-mixing; not translated in this version.
↑	= rising intonation
↓	= falling intonation
≠	= cough
&&&	= laughter
...	= pause
()	= translation within translation

Appendix 3: Tables

Table 1. Borrowed names

Name	Origin	Meaning	Where found
<i>Chekereni</i>	English	Check train (near railway crossing)	Chekereni, Arusha
<i>Elerai</i>	Maasai	Yellow backed Fever tree (<i>Acacia xanthophloea</i>)	Lerai forest, Ngorongoro Crater
<i>Empakaai</i>	Maasai 'em' (small) + Swahili 'mpaka' (limit/border) + Maasai 'ai' (my)	Literary, my minor border but the real meaning is 'crater' or 'crater'	Empakaai Crater, Ngorongoro
<i>Embulbul</i>	Maasai 'em' (small) +bulbul (foundation)	Small fountain	Embulbul depression, Ngorongoro
<i>Endulen</i>	Maasai	Castor oil	Endulen, Ngorongoro
<i>Eunoto</i>	Maasai 'eunoto'	Planting /ceremony after circumcision	Eunoto Retreat Lodge, Mto wa Mbu
<i>Ganja'</i>	Hindi	Marijuana (<i>Cannabis sativa</i>)	Expressions like the French 'fumer du ganja' (to smoke ganja)
<i>Gol</i>	Maasai 'egol'	Difficult (to climb on)	Gol mountains, Ngorongoro
<i>Ilboru</i>	Maasai 'engabor'	White	Ilboru Safari Lodge
<i>Kibo</i>	Chagga 'kipoo'	'spotted'- the black rock which stands out here and there against the snowfield	The Kilimanjaro's highest peak or the roof of Africa
<i>Kiboroloni</i>	Chagga +English	Kibo + alone ^b	Kiboroloni, proper name of a place, in Moshi
<i>Kilimanjaro</i>	Swahili 'kilima' + Maasai/Meru (ngare), Chagga (jaro/ kilemanjaare) Kamba, coast (jaro) ^c	Mountain of water, mountain of caravans, white/shining mountain, impossible journey, mountain of evil spirit that cause cold.	Kilimanjaro Mountain, Kilimanjaro National Park
<i>Laetoli</i>	Maasai 'laitoli'	Salty plains	Laetoli site, Ngorongoro where footprints of <i>Australopithecus afarensis</i> were discovered
<i>Lemala</i>	Maasai 'le' + 'emala'	Of + calabash (of calabash)	Lemala hills, Ngorongoro
<i>Lobo</i>	Maasai 'le' + 'obo'	(Place) of one man- One Maasai used to live here.	Lobo Wildlife Lodge, Serengeti
<i>Lodouare</i>	Maasai 'lodo' + 'ngare'	Red + water (Red water)	Lodouare, Ngorongoro
<i>Lolmalasin</i>	Maasai	(Mountain) of calabashes	Mount Lolmalasin, Ngorongoro
<i>Losirua</i>	Maasai	Eland	Losirua Crater
<i>Magadi</i>	Maasai 'makat'	Soda or salt	Lake Magadi in Ngorongoro Crater and Serengeti
<i>Mandusi</i>	Maasai	Fly (insect)	Mandusi swamp, Ngorongoro Crater
<i>Mang'ati</i>	Maasai 'irmang'ati'	'rebel'/'disobedient'/'devils' ^d	Barbaig or Datoga tribe near Lake Eyasi in Ngorongoro

Table 1. Continued

Name	Origin	Meaning	Where found
<i>Manyara</i> <i>Macwenzi</i>	Maasai 'emanyara' Chagga 'kimawenze'	<i>Euphorbia tirucalli</i> , species of an Euphorbia tree 'broken top, notched'-the jagged appearance of the peak Friend	Lake Manyara National Park The second highest peak of Mt. Kilimanjaro after Kibo In forms of references to the Maasai men
<i>Mong'oo (male) / emong'oo (female)</i>	Maasai	Ornament	Munge river, Ngorongoro Crater
<i>Munge</i>	Maasai	The river of mosquitoes—in 1980's there were a lot of mosquitoes especially near the brook that crosses this small town into the lake Manyara	Small town near Lake Manyara National Park, a major stop off point for most photographic safari tourists
<i>Mto wa Mbu</i>	Kiswahili	Painted place/light treks	Nasera rock in Ngorongoro
<i>Nasera</i>	Maasai	Water + brown (like the colour of some ants)	Ngarosero (brown water), a proper name of a river in Arusha
<i>Ngarosero</i>	Maasai 'ngare' + 'sero'	Water + black	Ngaronaro (black water), a proper name of a river in Arusha
<i>Ngaronaro</i>	Maasai 'ngare' + 'naro'	Springs/fountain	Ngoitokitok picnic site, Ngorongoro Crater
<i>Ngoitokitok</i> <i>Ngorongoro</i>	Maasai Maasai 'olgira' (big bowl) + 'le' (of) Korongoro'	Korongoro's big bowl'	Ngorongoro Crater
<i>Olbalbal</i>	Maasai	Lake	<i>Olbalbal swamp</i>
<i>Oldoinyo lengai</i>	Maasai 'oldoinyo' + 'le' + 'ngai'	Mountain + of the + god (mountain of God)	Oldoinyo lengai, a proper name of a mountain in Ngorongoro
<i>Oldoinyo roku</i>	Maasai 'oldoinyo' + 'roku'	Mountain + black (black mountain)	Oldoinyo roku, a proper name of a mountain in Arusha
<i>Oldoinyo sambu</i>	Maasai 'oldoinyo' + 'sambu'	Mountain of ants (dark brown colour)	Oldoinyo sambu, a proper name of a mountain in Arusha
<i>Oldupai</i>	Maasai	Wild sisal / Mother-in-law's Tongue (<i>Sanscervia ethenbergiana</i>)	Oldupai gorge, found in Ngorongoro'
<i>Olkarien</i>	Maasai	Red soil that the <i>ihimom</i> warriors use before they become elders	Olkarien gorge, (breeding site of Rueppell's Griffon vultures), Ngorongoro
<i>Olmoti</i> <i>Safari</i>	Maasai Kiswahili	Crater/Depression Trip to see wildlife in protected areas such as national parks and the like ⁶	Olmoti Crater, Ngorongoro Part of many tour operators' names
<i>Serena</i> <i>Serengeti</i>	Maasai 'sercina' Maasai 'siringet'	Goodbye 'Endless plain' – mostly of savannah (14,763 km ²)	Serena Lodges Serengeti National Park

<i>Shidohya</i>	Meru	'Pick them for me' – It was said that the owner could ask flycatchers ('guides' who move around to look for stranded tourists) to find ('pick') for him any customers who could pay even at low price, with intention of capturing the market.	Shidohya Tours & Safaris, Arusha
<i>Sopa</i>	Maasai ' <i>supai</i> ' or ' <i>sopa</i> ' (to one) or <i>endasopa/endasupai</i> (to many)	Hello (only a man greets another man of the same age)	Sopa Lodges –Ngorongoro, Serengeti and Tarangire
<i>Tarangire</i>	Mbugwe 'tara' + 'ngire'	'River' + 'warthogs'- the river was said to have many warthogs that came to drink water hence 'the river of warthogs'	Tarangire National Park, Tarangire Safari Lodge
<i>Yejo</i>	Maasai	Mama	In paying attention

Notes: ^a The name 'ganja' is associated with the Swahili 'kiganja' (hand) or more specifically the expression 'vuta ganja' (smoke marijuana). It was taken by some tourists who did their safari in East Africa into many languages as some of them use marijuana to treat many sicknesses including those mentioned by Dharani and Yenesew (2010: 75): asthma, depression, psychotic crying, g laucoma, spasmodic cough, also vomiting and nausea (in cancer patients after chemotherapy) and for boosting appetite and energy for AIDS patients.

^b The British said amazingly 'Oh, Kibo alone!' as they only saw from far the Kibo summit alone, the Chagga thought they had said 'Kiboroloni' – something that sounded sweet to them; hence the name!

^c Many theories exist that never give a conclusion.

^d The Maasai nicknamed the Barbaig 'orman'g'ati' after they had many battles over grazing areas in Serengeti and Ngorongoro 200 years ago.

^e Korongoro is a proper name of a Maasai who lived in the area. However, most guides simply say 'Ngorongoro' means 'big bowl' thinking that the whole word comes from one Maasai word.

^f The name 'Olduvai' was derived from the Maasai 'Oldupai' (wild sisal), a plant found massively in the area (Roodt, 2005:60). It was mistakenly written with 'v' as the Maasai 'p' sounds somewhat like 'v'. Currently the literature is using 'Oldupai' as the Tanzanian government has decided to retain this original name to replace 'Olduvai' which has been in use since 1911 when the gorge was discovered.

^g Most non-Maasai speakers address the Maasai women 'mama yejo', which is a mistake as it is a repetition of the same word in two languages: Kiswahili and Maasai respectively.

* Disapproving term.

Table 2. Nicknames associated with animals

Swahili Nickname	Literal meaning	Actual meaning
<i>Pembe</i>	Horn	Rhinoceros
<i>Sharubu</i>	Whiskers/Manes	Lion
<i>Masikio</i>	Ears	Elephant
<i>Wa juu</i>	Arboreal	Leopard
<i>Madoadoa/wa chini</i>	Dots /terrestrial	Cheetah
<i>Shingo</i>	Neck	Giraffe
<i>Bwana afya/usafi</i>	Doctor /sweeper/cleaner	Spotted hyena
<i>Mistari</i>	Stripes	Zebra
<i>Fundi chuma</i>	Blacksmith	Hammerkop (hammerhead) ^a
<i>Mkia</i>	Tail	Crocodile
<i>Kamba/mshipi</i>	Rope /belt	Python

Note: ^a This English name also came through nicknaming the bird whose head looks like a hammer.

Table 3. Nicknames associated with people

Swahili nickname	Literal meaning	Actual meaning
<i>Taifa kubwa</i>	Big nation	American tourists
<i>Wa kwa Malikia</i>	From the Queen	British tourists
<i>Wanyola</i>	Spanish speakers	Spaniards
<i>*Wapare^a/phacochères^b</i>	Mean/frugal	French tourists
<i>Wazee/ (Jamaa wa) tochi</i>	Elders /torch men	Park Rangers
<i>*Kima</i>	Monkey	A tourist with no tip
<i>Wala pilipili</i>	Eaters of pepper	Indians
<i>*Kishoka/Betri/wa kushoto</i>	Axe/battery /of left ^c	Escort guide (who is seated aside; not driving)
<i>Boi</i>	Servant	Hotelier
<i>Walamba/wala asali</i>	Lickers/eaters of honey	Honeymooners
<i>Suka</i>	Steer	Driver / driver-guide

Notes: ^a The Pare tribe in Tanzania are said to be mean or frugal and therefore joked at by other tribes; the French are said to be similar to the Pare.

^b French word for 'warthogs'. It was given to them because they really admire seeing the warthog.

^c Most cars in Tanzania are right hand drive (RHD) as the driving is always on the right. An escort guide, in Tanzanian context, does not drive but sits aside and interprets the resources. However, a driver-guide is the one who drives, guides and interprets the resources to tourists. A tour guide, unlike the escort guide, has driving competence and experience but when he is with a driver-guide in the same vehicle, he is there for a special purpose – to assist the driver-guide who does not speak the language of the tourists they are carrying. In that case, the task of the driver-guide is simply driving (and guiding) without interpreting the resources unless he is invited to do so by the driver-guide or asked by the clients.

Table 4. Nicknames associated with places and other objects

Swahili nickname	Literal meaning	Actual meaning
<i>Chini ya mti</i>	Under a tree	Camping site / Picnic area
<i>Jumba kubwa</i>	Mansion	Lodge
<i>Kibati</i>	An iron sheet	A game of getting money from a person one month and let the other person do so the following month and so on. It can involve as many players as possible.
<i>Kikapu</i>	Basket	Balloon flight
<i>Kilima cha meza</i>	The hill of table	Proper name given to the hill that looks like a table, found in the Ngorongoro Crater.
<i>Kilima chapati</i>	The hill of pancake	Proper name given to the kopjes that look like a pancake found at Moru and Simba kopjes areas in the Serengeti National Park.
<i>Kilima matako^a</i>	The hill of buttocks	Proper name given to the hill that looks like human buttocks, found near Oldoinyo Sambu, the way to Tanzania-Namanga border.
<i>Kiona mbali</i>	Foreseer	Binoculars
<i>Kipanyja</i>	Mouse/rat	A step equipped van converted minibus (for any use: public transport, tourism, etc.
<i>Kifodi</i>	Small ford (car model)	A step equipped van converted minibus (only for public transport)
<i>Kivese</i>	Palm oil	Fuel (petrol or diesel)
<i>Kwa Mong'oo</i>	At the Maasai man's	Maasai kopjes, ^b in the Serengeti National Park
<i>Kwa Wajuu/Chui</i>	At/to the Arboreal/Leopard	Leopard Tours
<i>Macho ya panzi</i>	Grasshopper's eyes	Land cruiser HZJ78 whose headlights look like grasshopper's eyes.
<i>Mayai</i>	Eggs	Money
<i>Msalabani</i>	At the cross	Nickname given to a crossroad in the Ngorongoro Crater.
<i>Msumari wa moto</i>	Hot nail	A newly bought vehicle for tours/safaris
<i>Mtoni/kisimani</i>	At /in a river	At a wash-up area
<i>Shamba kubwa</i>	Big farm	Serengeti National Park
<i>Shamba la kongoni</i>	Farm of hartebeests	An area in the Ngorongoro crater where many hartebeests are easily found as their preferred feed is abundant.
<i>Viatu</i>	Shoes	Tyres
<i>Viboko</i>	Hippos	Hippo pool
<i>Vidimbwini/lupu</i>	Ditch area	Swampy area
<i>Vikapu</i>	Baskets	Lunch boxes

Note: ^a Disapproving.

^b This Dutch word, *kopjes* (pronounced [kopizj]) a definitive of 'kop' (head), literary means 'small head'. However, the term refers to the granite rock outcroppings like those in Serengeti plains as a result of volcanic activity. They provide micro habitat for wild animals including lions.

Table 5. Swahili idiomatic expressions

Swahili idiomatic expression	Literal meaning	Actual meaning
<i>Achia vumbi</i> <i>Fani imevamitwa</i>	Leave dust The profession has been invaded.	Overtake Expression used to mean 'let us be serious, today every one can be a guide, even "barbers"!'
<i>Vua viatu</i> <i>Lamba/kula vichwa^b</i> <i>Unatumbukia (shimoni)?</i> <i>Wapi namani?</i> <i>Ramani inasomaje (inasomekaje) leo?</i> <i>Uza</i> <i>Kuna cha maana?</i> <i>Ichie gari kama ya samaki</i> <i>Wako kwenye arusi/fungate</i> <i>Nilikula naye/haa!</i>	Put-off shoes Lick/eat heads Are you descending (into the pit)? Where map? How is the map reading today? Sell Is there anything useful? Release (tourist) car like a fish van. They are on wedding /honeymoon I dined with it/ them!	Get passengers on the way ^c or serve clients in a restaurant or bar Are you descending into the crater floor? Where are you? Do you know anything about today's game drive? Interpret the resources Any good news? Go/drive with breakneck speed (high speed) ^d They (lions) are on mating season I watched it/them (lions, cheetahs, leopards) for longer time than expected!
<i>Ame pandisila (nyama)</i> <i>Windo</i> <i>Weka korongo kulia/kushoho.</i> <i>Leo pamependeza/hamenuna!</i>	It has hung its meat Booty Put a valley right/left. Today it is flowery / gloomy!	It (leopard) has sent its prey up a tree Prey Be on the right/left of a valley /river bank. Today the game drive is /is not interesting! (beginner's luck/ unlucky day)
<i>Unageuka lini?</i> <i>Unapiga "Ut-hurri" lini?</i> <i>Kaa benchi</i> <i>Wamekuona?</i> <i>Wamekuonaje? /</i> <i>Wamekuachaje?</i> <i>Mgodi haujatenai!</i>	When are you U-turning? Be on bench Have they seen you? How have they seen you? / How have they left you? The mine has produced nothing!	When are you going to pick other clients and start another safari? Wait for another safari (while others continue with safaris). Have they tipped you? How much have they given you as tip? No tip (or tip is discouraging)!

Notes: ^a 'Barbers' in this context means anyone with a very limited skill like barbers who are wrongly considered knowledgeable about cutting men's hair only.

^b Disapproving

^c This phrase, borrowed from *daladala* drivers in towns, is used in the tourism industry to refer to when a driver-guide is alone and therefore gets new passengers on the way to or back from the safari before or after his clients have boarded a plane.

^d The speed compared to that of a fish van in fear of the fish going rotten.

Table 6. Examples of specific jargon for interpretation of resources

SN	Animal	Collective noun	Male	Female	Young	Sounds
1.	Elephant	herd, parade, clan (bond group that shares the same range)	bull	cow	Calf	Rumbling: deep growling sound or quite rumbles. Trumpeting: a sound of excitement through the nostril that is hard enough to make trunk resonate, alarm or cry for help. Squealing: juvenile distress call that elicits an immediate response from mother and other females, moaning, grunting. Screaming: used by adults along with trumpeting to intimidate opponents. Roar: most impressive natural sound, loud roaring. Grunting Moaning: when two lions approach each other. Hissing: emitted with mouth open as if to snarl. Spitting: abrupt hiss when a stranger approaches closely. Meowing and Growling/ Snarling: expressing wide range of emotion by changing volume, intensity, tempo and tune of the call example meowing of cubs is a signal of light distress. Purring and Humming: sound of commitment example when cubs are sucking. Puffing: 'Piff-piff' signifying peaceful intention. Woofing: to express alarm of frightened lion.
2.	Lion	pride, coalition	lion	lioness	cub, lionet	Moo normal sound Maaa: Call given by one or few individuals up to 20, tunes a minute before and during movement to a drinking place (water signal). Honks, Croaks (Grazing vocalisation): often heard as the herd is grazing to keep it in the same direction. Croaking: given when calling calves. Waaa: given during danger (danger signal). Heard only 3 times by daylight. When hunting lion is detected at a distance. Grunting: aggressive signal given by dominant male after being stumped. Bellow: when shot.
3.	Buffalo	herd	bull	cow	calf, yearling	

Table 6. Continued

SN	Animal	Collective noun	Male	Female	Young	Sounds
4.	Rhino	crash	bull	cow	calf	Squealing: summons not only mother but other rhinos on the double. Also produced by female when mating. Meowing: calf distress cry. Shriek like pig, grant and groan: given when fighting. Puffing snort: Sound given during tense encounter with conspecific and others. Whining: juvenile begging call – sad sound during unpleasant situations or difficulties. Panting: a contact call common in a group Squeaking: short, high-pitched sound – calf in distress. Gruff squealing: sound given when chasing Snarling: defensive/ missive sound. Chirping: Sound given when fleeing from an aggressor. Sawing: given when moving particularly early in the evening and shortly before dawn. Grunting, snarling, and hissing: produced when alarmed Growling: given when in fear, rage and sometimes caterwaul when fighting each other Purring: loud voice given by mother when summoning cubs. Meowing: Urr-urr- small cub calling for mother Wa-wa-wa: given when comfortable Resonant honking call: made by submerged hippo Wheeze-honking: when courting. Yawning: threat display Exhaled breath: to express threat or dominance. Roaring: to express agony (physical or mental pain). Grunting: to express distress.
5.	Leopard	coalition, leap, lepe, prowl, spot	leopard	leopardess	cub	
6.	Hippopotamus	school	bull	cow	calf	

7.	Hyena	clan, pack	male, dog	female, bitch	cub, pup, whelp	<p>Whoop: distance signal, rising o-o-o call, which is repeated up to 15 times and audible 5km though, it depends on weather, age, area/position, health, etc. Given while walking with head low to the ground and emitted mostly by males.</p> <p>Fast whoop: accelerated higher-pitched, given by excited hyena example when competing with lion or another clan on a kill.</p> <p>Low: a drown-out o-o-o sound, low-pitched, rising and falling. Produced when waiting for a kill. It is followed by fast whooping.</p> <p>Giggle: high-crackling laugh by a fleeing individual example when attacked or chased indicating anxiety or fear (laughing hyena).</p> <p>Yell: loudest most intense call, start as scream – roar when attacked or trying to escape.</p> <p>Growl: a deep loud rumble, emitted by the animal crouched defensively, while threatening to bite or actually biting an attacker.</p> <p>Rattling-growl: low noise in its throat showing anger- soft, low-pitched staccato grunts given in a rapid succession, alarm possibly threat, by hyena surprised at a kill or den when approached by a person or a lion. Louder version is between clans when trying to displace lion.</p> <p>Grunt: very low growl with mouth closed when aggressive, example a female with cubs, is approached by a male.</p> <p>Groan: similar to grunt but drawn out, higher and variable in pitch often before or during greeting ceremony usually between relatives or when female and sub-adults interacting with cubs.</p> <p>Whine or whinny: loud, high-pitched squeals and chattering noises made by begging hyenas. The female uses it several minutes at the end of weaning cubs.</p> <p>Soft squeal: like whine but quit and without chattering, during friendly meeting and submissive behaviour after long separation.</p> <p>Bark: sound 'hoo' for alarm signal.</p> <p>Growl: low intensity expression alarm, also female when excavating dens.</p> <p>Whining: indicating distress or summons pups from the den or pups when begging food.</p> <p>Twitter: bird-like intense sound uttered during pre-hunt rallies, chase as a quarry is overtaken, mobbing a hyena and when competing over food.</p> <p>Ultrasonic sounds: used by pups at play.</p> <p>Squeals: given when kicked or beaten, during play, fight, or when stallion is caught or injured.</p> <p>Barking, braying, whinny, nicker: These are contact calls.</p>
8.	Wild dog	pack,	dog	bitch	pup, whelp	
9.	Zebra	crossing, harem dazzle	stallion	Mare	foal, colt, filly	

Table 6. Continued

SN	Animal	Collective noun	Male	Female	Young	Sounds
10.	Monkey	troop, cartload	male	female	infant	Boom: male loud calls (short tonal call with concentration of energy). Pyow: loud resounding call audible several hundred metres. Ka-train: given by male when crowned hawk eagle is spotted and during aggressive interactions. Growls; during fights and chases Phrased grunt: to maintain cohesion. Trills: given by sub-adult repeatedly when approached closely by an adult. Chirps: given by female and sub-adult to bring troop members to a state of alertness, evoke flight from open areas Churring eek-chrr, alarm grunt, distress squeal, growl-grunt, wooomph call, mock and flight. Sneezing, snorting; bleating Snort: for alarming Meowing/meowing: when calf bleats. Roaring: sound given by cows seeking strayed calves. Booming sound, whistling, grunting Babbling sound Clucking or piping calls, braying, bleating Cock: One syllable sound 'buck-wheat, buck-wheat'. Hen: Two syllable sound 'buck-wheat, buck-wheat'. Hissing, grunting Hissing, grunting, growling; roaring Hissing
11.	Warthog	sounder	boar	sow	piglet, shoat, farrow	
12.	Impala	herd	buck	doe	calf	
13.	Giraffe	herd, corps, tower	bull	cow	calf, giraffeling	
14.	Ostrich	flock, herd	male, cock	female, hen	chick	
15.	Flamingo	colony	male	female	chick	
16.	Hornbill	flock	male	female	chick	
17.	Guinea fowl	rasp	cock	hen	fleeck	
18.	Vulture	flock	male	female	chick	
19.	Crocodile	nest, bask	bull	cow	hatchling	
20.	Snake	bed, nest pit, den	male	female	snakelet, neonate (a newly born snake), hatchling (a newly hatched snake)	
21.	Rat /mouse	colony, harvest, horde, mischief, nest	buck	doe	pup, kitten, kit, pinky, crawler	Squeaking, squealing
22.	Bee	hive, swarm (in flight), bike, grist, drift	drone	queen (reproducing female), worker (non-reproducing female)	larva	Buzzing, singing
23.	Wasp	colony, warn, hive	drone	queen, worker	larva	Hissing

[Correction added on 03 January 2014, after first online publication: The sounds listed under "Rhino" and "Leopard" have been corrected.]

Table 7. Famous words/expressions in voice procedure

Words in voice procedure	Meaning
Come! / <i>Njoo!</i>	Talk, I am listening to you!
Go ahead! / <i>Endelea!</i>	Send your transmission. Say what you want to say.
Over! i.e. 'Over to you.'	I have finished talking; it is your turn now!
Copy?	Have you understood?
Copy!	I've heard/got what you've just said.
Roger!	Yes! Sure! I get you.
Negative!	No!
Standby!	Pause for the next transmission!
Come again! / <i>Rudi!</i>	Repeat, I didn't get you!
Do you read me? / <i>Unanisoma / Do you copy me? / Unanikopi?</i>	Do you understand/get me?
I read you badly. / <i>Nakusoma kwa mbali.</i>	I don't get you properly. / I hardly hear you.
Over 'n out!	This is the end of our conversation!

Table 8. Unfamiliar words/expressions in voice procedure

Words in voice procedure	Meaning
Affirm	Yes
Reading you Five/ Loud and clear	I understand what you say
Wilco	Will comply (after receiving new directions).
Send your traffic	Send your transmission. (Equivalent to 'Go ahead')
Say again	Please repeat your last message. (Equivalent to 'Come again'.
Break	Signals a pause during a long transmission to open the channel for other transmissions, especially for allowing any potential emergency traffic to get through.
Break-Break	Signals to all listeners on the frequency, the message to follow is priority. Reserved for emergency traffic.
Wait one	Pause for the next transmission. This usually entails staying off the air until the operator returns after a short wait. (Equivalent to 'Standby'.)

Table 9. NATO Phonetic Alphabet

Spelling alphabet	Representation of the code
A	Alpha
B	Bravo
C	Charlie
D	Delta
E	Echo
F	Foxtrot
G	Golf
H	Hotel
I	India
J	Juliet
K	Kilo
L	Lima
M	Mike
N	November
O	Oscar
P	Papa
Q	Quebec
R	Romeo
S	Sierra
T	Tango
U	Uniform
V	Victor
W	Whiskey
X	X-ray
Y	Yankee
Z	Zulu

Appendix 4: A list of English tourism terms commonly used in the Tanzanian context

- A la carte (Literally on the card/menu): a kind of menu in which each dish for each course (food) is individually priced as opposed to *table d'hôte*.
- Airline: a business that deals with carrying passengers and/or goods by aircraft.
- Archaeological site: a place in which the study of the societies and peoples of the past are studied through examining the remains of their buildings, tools, and other things, which are preserved as a part of the archaeological record.
- Back to back: a term used to describe tours operating on a consistent, continuing basis, usually without time between.
- Bar: a commercial building where one can have drinks, particularly alcoholic ones.

- Bed and breakfast (B & B): an overnight accommodation usually in a hotel, with continental breakfast included in the rate.
- Big Five: a list of African elephant, rhino, lion, Cape buffalo and leopard.
- Blacklist: (1) a special list that is used to identify guests or customers who, for one reason or another, were always difficult to deal with and caused troubles in the hotel, tour or airline. A guest blacklisted can be politely and skilfully unaccepted or denied of services or avoided and not trusted in future; (2) Put someone's name on a blacklist.
- Block: number of rooms, seats, or space reserved in advance, usually by tour operators, or receptive operators who intend to sell them as components of tour packages.
- Briefing: an employee in a tour company that meets and briefs tourists i.e. informs them in a nutshell about their tour or safari, particularly about do's and don'ts, safety or security, food, drinks, money exchange, water, electricity, purchase of souvenirs, tipping, etc. Sometimes a guide, a tour leader, or a manager can perform this role provided that he is not involved in the respective tour or safari. The same person will mostly meet the clients for debriefing as they are done with their tour or safari i.e. getting feedback about what they experienced during their tour or safari.
- Brochure: a small magazine that contains pictures and information on a company or product it sells.
- Broth: a stock with solid pieces of flavouring meat, fish, chicken, vegetables, or herbs.
- Buffet: a long table with different dishes displayed in which clients serve themselves. The price for this system of service is always fixed.
- Check in: 1) arrive at a hotel as a guest. 2) Arrive at a hotel, tour company or airline, etc. as a worker. 3) Show your ticket at an airport so that you can be told where you will be sitting before departure. The place is referred to as check-in.
- Check out: 1) leave a hotel as a guest after clearing your bill. 2) Leave a place of work.
- Chef: A head cook in a kitchen. In a hotel, there might be many chefs, but there must be a head chef (the over all in charge of all kitchens in a hotel)
- Complimentary room: a guest room for which no charge is made. Complimentary rooms with a tour group are usually occupied by the tour manager, leader or driver.
- Connecting flight: A flight that requires the passengers to change from one plane or airline to another at an intermediate point (called connecting point) on way to their destination.
- Conservation area: a protected area in which human beings are allowed to co-live with wild animals and not necessarily working as staff of the respective protected area.
- Continental breakfast: Fresh fruits, juice, a beverage (coffee, tea, milo, hot chocolate or milk), egg and bread rolls or toast. Weetabix, corn flakes, bun, doughnut or pancake can be added.

- **Courier:** A knowledgeable, competent and experienced guide, promoted by a tour company after many recommendations from clients (tourists), to lead other guides in a convoy.
- **Cultural Heritage Site:** an area where one can observe works of man or the combined works of nature and of man, with outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view.
- **Day rate:** a reduced rate granted for the use of a guest room during the daytime (usually one-half the regular rate for a room during the day up to 5 pm), not overnight occupancy. Often used when someone needs a display room, office, or is in-transit due to odd airline schedules.
- **Destination:** the place to which a traveller is going. In the travel industry, any city, area, or country which can be marketed as a single entity for tourists.
- **Direct flight:** a flight between two points by an airline with no change in flight numbers, which may include a stopover at an intermediate point to get new passengers, or allow some to disembark or a technical stop.
- **Double room:** a room with a big sized bed (normally 5 × 6 ft or 6 × 6 ft) for two people.
- **En route:** on the way to or from somewhere.
- **Flat rate:** a specific room rate for a group agreed upon by a hotel in advance. Sometimes group rate.
- **Flier:** an advertisement (usually printed on a page or in a leaflet) intended for wide distribution.
- **Front office:** focal area of a hotel situated in the lobby, which guests normally face for the first time and which comprises of reception, reservation, guest relation desk, information desk, porter desk, and sometimes switchboard. It ensures that the guests are best attended during their arrival, stay and departure. It is the area in a hotel through which guests check in and check out.
- **Full board:** hotel rate that includes accommodation, breakfast, lunch and dinner.
- **Full house:** a hotel with all guest rooms occupied.
- **Game drive:** an activity of going around a protected area and viewing wildlife on a safari. This is normally done early in the morning or late afternoon when it is cool and animals are hunting. The roof of a 4x4 vehicle is often open so that the tourists can take photos.
- **Game reserve:** a protected area in which hunting activities are allowed under a permit or license in given hunting blocks.
- **Gravy:** a sauce, made often from the juices that run naturally from meat or vegetables during cooking.
- **Guide:** a person qualified to conduct tours of specific localities or attractions and interpret the available resources. To be specific, there exist eight commonly known types of guides in Tanzania depending on where they guide or the tasks they perform (though they are slightly different): tour guide, driver-guide (sometimes safari guide), mountain guide, hunting guide, beach guide, museum guide, escort guide and freelance guide.

Among these, only a driver-guide, as the name suggests, drives while guiding and interpreting the resources for tourists. A freelance guide also does so if a company has hired him with his own vehicle; or rarely if that company has trusted him to the extent of giving him its vehicle to drive. As it is explanatory, a freelance guide is hired by different tour companies to perform various tasks to different destinations.

- Half board: a rate that includes accommodation, breakfast and lunch or dinner.
- High season: the period of the year when occupancy/usage of a hotel or attraction is normally the highest. High usage invariably means higher prices for rooms or admission. Also referred to as on-season or peak season.
- Honeymoon: an immediate holiday taken by a man and a woman right after their marriage. The people involved in the honeymoon are referred to as honeymooners.
- Hotel: a commercial building in which one can get accommodation, food, drinks, entertainments, and services like foreign exchange, internet, telephone calls, conference, meetings, seminars, workshops and so on.
- Hotelier: a person who works in a hotel.
- Interpretation: part of guiding that covers selling or explaining the resources to a tourist i.e. to tell them what the resource is all about, how it lives or behaves, and so on. A piece of interpretation takes roughly 3-10 minutes and is followed or interrupted by questions from listeners or tourists. It does not cover every thing about the resource at a time; it only covers the observed parts of the resource or its behaviours displayed at the time of speaking. The resource can be tangible such as a building or intangible such as a language, cultural such as a museum or natural such as an animal, and so on.
- Itinerary: a travel plan of a tour or safari provided by a travel agent or tour operator for their client. A proposed or preliminary itinerary may be rather vague but a final itinerary normally has all details, including destinations (e.g. national parks, game reserves, and so on, where to lodge (e.g. hotels, resorts), what is expected to be found (e.g. animals), flight numbers, time of departure and arrival, routes, planned activities and so on.
- Leaflet: a written or pictorial message on a single sheet of paper.
- Lodge:
 - (1) A commercial building or resort that caters for meals and accommodation mostly to travellers. It can be a hotel, house, cottage, and so on.
 - (2) Live temporarily in a lodge.
- Low season: that time of the year at any given destination when tourist traffic, and often rates, are at their lowest. Also referred to as off-peak or off-season.
- Marine park: a park consisting of a water such as a sea or lake and protected or set aside to preserve a specific habitat or ecosystem of the organisms that exist there.

- Market segment: the concept of dividing a market in parts.
- Monument: a large structure, usually made of stone, built to remind people of a person or event that has become important to a social group as a part of their remembrance of historic times or cultural heritage, or simply as an example of historic architecture.
- Motel: a blend of 'motorists' and 'hotel'. It refers to a hotel which offers car services and is mostly situated along a highway.
- Museum: a building where a collection of artifacts and other objects of scientific, artistic, cultural, or historical importance are preserved and made available for public viewing.
- National park: a protected area in which rules and regulations do not allow, among other things, hunting activities, uprooting, picking, cutting or damaging any plant, bringing in or out anything including a pet, bones, feathers, dung, and so on.
- No-show: a client or guest that makes reservation and confirms it but does not cancel it nor registers with the hotel, Tour Company or airline through which they made the reservation.
- Off-roading: driving outside the designated track.
- Overbook: accepting reservations for more space than is available.
- Package tour: a combination of several travel components provided by different suppliers, which are sold to the consumer as a single product at a single price.
- Pax: industry abbreviation for passengers. It also refers to a number of clients coming to a hotel, Tour Company or a table.
- Porter: a person employed in a hotel or tour company to carry luggage and other items of tourists.
- Poster: an eye-catching and informative textual or graphical piece of printed paper designed to be attached to a wall or vertical surface for advertisement.
- Protected area: a clearly defined geographical space, recognised, dedicated and managed, through legal or other effective means, to achieve long term conservation of nature with associated ecosystem services and cultural values.
- Rack rate: regular published rate of a hotel or other travel service.
- Restaurant: a building which prepares and serves food and drinks to customers.
- Room service: food or beverages served in a guest's room.
- Rooming list: list of names of tourists submitted to a hotel. The names are not alphabetised, but rather room by room indicating who is rooming with whom. Twin-bedded rooms, singles and triples are usually listed in separate categories.
- Rota/roster: timetable for activities mostly in a hotel or restaurant that includes people who will be doing them.
- Safari: a trip or travel to a destination particularly a protected area such as national park and the like with the aim of seeing wildlife.

- Sauce: liquid, creaming or semi-solid food served on or used in preparing other foods. Sauces normally accompany other dishes to add them flavour, moisture, and visual appeal.
- Service charge: an amount of money added to the basic prices in a hotel or tour company that is given to the staff as a motivation for dealing with clients or tourists.
- Single room: Room with a normal small sized bed for one person.
- Snake Park: a fenced in or enclosed place where one can see snakes and other reptiles like crocodiles, turtles, tortoises, and so on.
- Small Five: a list of elephant shrew, ant lion, rhinoceros beetle, buffalo weaver and leopard tortoise.
- Soup: warm food that is made by combining ingredients such as meat and vegetables with stock, juice, water, or another liquid. The French *consommé* is sometimes used to refer to clear soup.
- Stay over: a guest who overspends services in a hotel i.e. they can sleep more than one night.
- Stew: a combination of solid food ingredients such as vegetables (carrots, potatoes, beans, peppers, tomatoes) and meat cooked in liquid and served in the resultant gravy.
- Stock: thin liquid produced by simmering raw ingredients such as beef, bones, fish, veal, chicken, vegetables, or herbs, which are then removed, leaving the liquid alone.
- Suite: a set of connected rooms – normally a bedroom and a living room. A suite normally has additional amenities for VIPs' comfort: internet access, mini-bar, personal safe, satellite TV, and so on. It can be deluxe, executive, presidential, etc.
- Table d'hôte: (Literally table of the host) kind of menu in which the price for all dishes is fixed as opposed to *à la carte*.
- Tariff: official publication compiling rates or fares and conditions of hotel or tour services
- Technical stop: In aviation industry, a stop most commonly used to refuel the aircraft, to make unexpected essential repairs or to respond to some emergency need. During a technical stop no traffic is unloaded or loaded.
- Tourism industry: an industry that deals with products, services facilities, and amenities for tourists during their journey to a destination, stay in a destination and journey back to their usual place of residence. These include the provision of transport or travel services, delivery services (such as meals, accommodation, etc) and all supporting services (such as gears, advice, media, etc.). In short, the tourism industry includes travel industry, and hotel industry or hospitality industry at large.
- Tour leader: a group leader, acting as liaison to a tour operator, acts as escort.
- Tour manager: the over all leader of a tour after the Director.
- Tour operator: a person or company which creates and/or markets inclusive tours and subcontracts with suppliers to create a package. Most tour operators sell through travel agents and/or directly to clients.

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- Tour/travel agent: one who acts or has the power to act as the representative of other companies that deal with tours or travels.
- Tour vouchers/coupons: documents issued by tour operators to be exchanged for tour components.
- Transit: process of changing planes without going through security and/or customs. It also refers to a short stop at a point while tourists continue their safari to their destination. In this case 'on transit' is applied.
- Triple room: Room with three separate normal small sized beds (normally 3.5 × 6 ft or 4 × 6 ft) for three people.
- Twin room: Room with two separate normal small sized beds for two people (normally 3.5 × 6 ft or 4 × 6 ft).
- Upgrade: to move to a better accommodation or class of service.
- Waitlist: list of clients awaiting transportation or accommodation at times when they are not available, confirmed as a result of subsequent cancellations.

Some terms overlap and can be found in the language of tourism in other countries. The list has covered a few terms that are often confusing.