



Translating Australian Urban Gastronomic Experiences for Malay Tourists

Sulaiman, M. Z.

*School of Language Studies and Linguistics, Faculty of Social Sciences and Humanities,
Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Selangor, Malaysia*

ABSTRACT

Whether to satisfy one's hunger or just to indulge, gastronomy has always been a crucial part of the tourist experience. Given the importance of food in tourism, tourism promotional materials often promote destinations by highlighting appealing gastronomic experiences. Nevertheless, differences in terms of gastronomic preferences from one culture to another could possibly pose a challenge in cross-cultural tourism promotion and advertising, particularly in the case of translation. Bearing in mind that translated tourism promotional materials have at times been the subject of criticism among translation researchers, this paper attempts to investigate a multilingual Australian tourism website to explore the challenges involved in translating gastronomic experiences from English into Malay. Using the functional approach to translation, the paper analyses the English version of the website (source text) to see how gastronomy is used as a tool of persuasion to persuade Anglo readers and how it is translated into Malay. The Malay translation of the website (target text) is analysed to see whether it is coherent and consistent with the cultural situation in which it functions and whether it is suitable to perform its intended function of persuasion. The analyses revealed that the Malay translation, in general, did not take into consideration the fact that most of the themes and elements used to promote Australian cities gastronomically to the Anglo audience are not appealing to the Malay audience. This has resulted in the Malay translation being functionally inadequate. Based on the findings derived from the source text and target text analyses, potential strategies for the production of functionally adequate translations are proposed.

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E-mail address:

zain@ukm.edu.my (Sulaiman, M. Z.)

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INTRODUCTION

Food is a fundamental part of the tourist experience and providing the right gastronomic experience to tourists has always been indispensable in the tourism industry. An important criterion of a successful tourist city is to have, among other facilities, a wide array of restaurants (Law, 1993, p. 121). The importance of restaurants and food and beverage (F&B) outlets in tourism arises from the fact that tourists tend to prefer eating out (Shenoy, 2005, p. 1), whether to simply keep the body going by consuming what is termed as 'body food' or as an enjoyable experience and a leisure activity by consuming what is termed as 'soul food'. 'Body food' is often simple and taken quickly and is relatively cheap, while 'soul food' is more sophisticated, takes up more time and costs more (Law, 1993, pp. 121-122). The demand for the second type of food within the context of tourism has witnessed the rise of what is termed in the tourism industry as gastronomy, culinary or food tourism¹ and the emergence of tourist cities labelled as 'cities of gastronomy'². Given the important

role of food in travel and tourism, tourism promotional materials often showcase gastronomic experiences to promote tourist destinations.

Nevertheless, it must be acknowledged that different societies have different gastronomic needs and preferences due to their different values, worldviews and cultural background. What might be appealing to one culture might not be appealing, or might even be repellent, to another culture. Therefore, in order to promote gastronomic experiences, it has always been the task of the copywriter of tourism promotional materials to consider the cultural context as well as the audience profile, needs and expectations so as to insure maximum impact in culturally different settings (Sumberg, 2004, pp. 329-353; Woodward-Smith & Eynullaeva, 2009, pp. 121-136).

While the various cross-cultural aspects of tourism promotion have always been given due attention in a monolingual context,³ the same cannot be said about tourism promotion in a multilingual context, that is, in the case of translated tourism promotional materials. Translated tourism promotional materials have frequently been criticised in Translation Studies (Kelly, 1998, pp. 33-36; Snell-Hornby, 1999, p. 95; Hickey, 2004, p. 77; Sumberg, 2004, pp. 329-350; Federici, 2007, p. 111; Pierini, 2007, p. 90; Pinazo, 2007, p. 320; Sulaiman, 2014a, p. 507). The main criticism of the

¹ Gastronomy or culinary tourism refers to tourism that is motivated by an interest in food or drink. The motivation for gastronomy tourists is to experience and taste food and drink that can provide a lasting memory (Karim & Chua, 2010, p. 64).

* An example of an official recognition of this label is that conferred by UNESCO. Currently, cities that have been appointed as 'Cities of Gastronomy'² under UNESCO are: Chengdu, Florianopolis, Gaziantep, Jeonju, Östersund, Popayán, Shunde, Tsuruoka and Zahlé <http://en.unesco.org/creative-cities> (accessed 2015, December 12).

³ Tourism promotion in a monolingual context means that no translation activity is involved and that tourism promotional materials are produced by copywriters monolingually.

scholars is that these translations are not adequate from the point of view of the function that they should fulfil. It is argued that these translations fail to preserve the functionality of the source text, that is, 'to persuade, lure, woo and seduce' (Dann, 1996, p. 2) potential tourists. Although a number of studies have been conducted to analyse translated tourism promotional materials, these focussed on the promotion of tourism in general with the exception of works such as Sulaiman's, which focussed on the translation of tourist icons (2014b) and adventure tourism (2013). This paper focusses on yet another aspect of tourism, namely the gastronomic aspect, which, based on the literature, has not been explored in Translation Studies.

This paper examines an Australian multilingual tourism promotional website and investigates how urban gastronomic experiences are represented to lure Anglo readers and how these experiences are translated into Malay to potentially woo Malay tourists. The aim of the paper is ultimately to investigate whether the translations are functionally adequate and to explore the translational challenges and potential strategies and solutions.

CORPUS AND METHODOLOGY

The corpus selected for this study is Tourism Australia's flagship website www.australia.com.⁴ Tourism Australia is the Australian federal government agency responsible for promoting Australia as a tourist destination to the world. The 360-page website has

translations in 17 languages, with the English version being the primary platform (Tourism Australia, 2013). This study focusses on both the English version of the website (hereafter termed ST), which is targetted at Anglophone audiences, and its Malay version (hereafter termed TT), which is targetted at potential Malay tourists. For the purpose of this paper, representative excerpts from the analysed corpus have been selected for discussion and illustration.

Using the functional approach to translation, a profound translation-orientated text analysis (Nord, 1991) was carried out on the ST to identify features that are relevant to the translation process. The textual analysis incorporates an extra-textual analysis of the purpose and cultural context of the text. I investigated how gastronomic experiences were represented and how culturally-designed gastronomic themes and perspectives were used to lure the English reader. The ST analysis is followed by a target text analysis which examines the Malay version of the website (TT) in terms of its functionality in the target-cultural situation. The TT was examined to see whether it was coherent with the cultural situation in which it was functioning and whether it was suitable to perform its intended function. In this regard, the way the culturally-designed themes and perspectives of the ST were translated into Malay was examined. Based on the findings derived from the ST and TT analyses, I propose potential strategies for the production of functionally adequate translations i.e. translations that are able to create the intended effects on the reader.

⁴ Retrieved 2011, March 28.

SOURCE TEXT ANALYSIS

Like many international tourist cities, Australian cities are a focal point for gastronomic experiences and much effort is made to highlight the ability of urban Australia to provide quality gastronomic experiences for tourists who seek body food, soul food or both while visiting Australia. Australian cityscapes are represented as places that offer various types of food and places to eat in order to accommodate tourists of different needs and wants. The multiple gastronomic experiences offered range from fine dining at upmarket restaurants to takeaway outlets, from exotic oriental cuisine to Italian culinary experiences, from elegant cafes to backstreet coffee shops, and from swanky bars to historic pubs. An obvious feature of the language used to promote Australian cities gastronomically is the use of what is termed as 'gastrolingo': the register of food and drink (Dann, 1996, pp. 235-238).

The importance of gastronomic experiences in the promotion of Australian cities is reflected in the number of references made to F&B throughout the website. The gastronomic aspect of Australian cities is represented in the ST using the term 'restaurants' as a generic term to stress the role of gastronomy as an important component in the construction of Australian cityscapes. The generic notion of F&B is also expanded profoundly throughout the website through the use of gastrolingo to include and reflect various specific gastronomic themes. These themes can be summarised into six categories: soul food, body food, alcoholic

beverages, cultural cuisine, fresh produce and culinary art. The 'soul food' category includes examples such as 'swanky bars', 'gourmet buffet breakfast', 'stylish cafe', 'exotic food', 'upmarket dinners' and 'upmarket bars, hotels and restaurants'. The 'body food' category includes examples such as 'a takeaway plate of...' and 'In the back streets you'll find cafes for quick eats'. It is interesting to note that the soul food-body food variation is marked in the ST through the use of specific rhetorical devices such as the keyword (Dann, 1996, p. 174) and contrasting techniques (Dann, 1996, p. 45). These techniques play a key role in defining and ascribing the values of these two opposite categories. In order to illustrate the value of these categories, keywords such as 'swanky', 'gourmet', 'stylish' and 'upmarket' are used to imply luxury, classiness and sophistication for the soul-food category, while keywords such as 'casual', 'takeaway' and 'quick' are used to imply simplicity and affordability for the body-food category. Furthermore, these two categories are often contrasted with one another to imply gastronomy diversity. For example, upmarket dinners are contrasted with casual food style, and upmarket bars and restaurants are contrasted with back street cafes (e.g. 'Dining options range from relaxed pub lunches to upmarket dinners...').

In addition to the soul-food category which emphasises pleasurable experiences, wine, which is construed in many societies, particularly the West, as romantic, poetic, symbolic and status-laden, is introduced

to the culinary scene. Wine is presented either as a way to add value to the soul-food experience (e.g. 'a glass of champagne and gourmet breakfast') or as a pleasurable experience in its own right (e.g. 'Or head in the other direction, stopping for wine tasting in the Swan River vineyards'). The image and appeal of the gastronomic scene is also enhanced through the notion of gastronomic authenticity (Scarpato & Daniele, 2003, p. 299) by inviting tourists to experience Australia's very own authentic sparkling wines. The same notion is also employed to promote the city of Hobart by inviting tourists to 'taste a pint of Tasmanian beer in a Tasmanian historic pub'. Such a notion of gastronomic authenticity is equivalent to the quest for authenticity in tourism (MacCannell, 1976). The two coincide when the former entices people to travel to places of gastronomy origin in order to 'discover and experience the real gustatory sensations for themselves' (Dann, 1996, p. 237). Indirect reference to alcohol is also conveyed in the ST through words that are primarily associated with alcoholic beverages such as 'bars', 'pubs' and 'imbibe'.

The next important theme, cultural cuisines, reflects the diverse flavours and tastes that exist within the culinary scene of urban Australia. For example, the ST invites tourists to 'check out the Italian, Thai, Greek and French eateries.' What is also interesting in the ST is the fact that it invites tourists to experience Australian urban marketplace by shopping for fresh and raw farm produce in an attempt to highlight Australia's heritage

of agricultural richness and diversity (e.g. "Load up on organic fruit and vegetables, premium meat and poultry, locally fished and farmed seafood, gourmet cheeses and bakery products"). Another interesting component of the urban gastronomic experience that does not involve eating or drinking is culinary art: the art of preparing and cooking food. Tourists are invited to witness cookery demonstrations and to participate in cooking classes (e.g. "Watch guest chefs give cooking demonstrations, sign up for a cooking class"). It is clear that the gastronomic themes employed attempt to cover a wide range of gastronomic interests in order to portray the image of Australian cities in a gastronomically attractive manner. Based on the features of the gastronomic discourse used in the ST analysed, it is evident that the discourse is addressed to a particular audience who appreciates the destination image created.

TARGET TEXT ANALYSIS

While the gastronomic experiences promoted in the ST may well appeal to many tourists, particularly those from Anglophone societies, the same cannot be said with regard to the TT audience: Malay tourists. Most of the gastronomic themes are flawed in the eyes of Malay tourists. The main reason for this is the religious dimension, which differentiates many of the Malay values from the values of other cultures. Being Muslims, Malays are very particular about their food. In fact, Malays in general, regardless of their level of religiosity are very concerned

when it comes to what they consume. For them, the issue of food is centred on the Islamic concept of '*halal*' (permissible according to Islamic law). Halal food refers to F&B that can be lawfully consumed when certain conditions are met. Foods that are unlawful to Muslims and are avoided by Malays include pork, pork-derived foods and products from carnivorous animals. An important distinguishing feature of the *halal* label is that animals that can be consumed by Muslims (e.g. cattle, sheep, poultry), with the exception of seafood, must be slaughtered in the manner prescribed by Islam. The consumption of alcoholic beverages and food containing any alcoholic content is also prohibited in Islam and thus avoided by Malays. In addition, pork and alcoholic beverages are considered *najis* or impure. The consumption of alcohol by Malays in particular is viewed by Malay society as an immoral and disgraceful act. The importance of the *halal* status among Malays and many other Muslims is reflected in the fact that even when they are informed that they are being served *halal* food, they are still concerned about the genuineness of the halal status (Battour et al., 2010, p. 5), particularly if the food outlet is managed by non-Muslims. Although Muslims may consume vegetarian food, seafood and non-meat-based food prepared in non-Muslim eateries, many are still concerned about whether the utensils have been contaminated by non-permissible food such as pork. For Malays, explicit assurance of *halal* status is necessary if the food outlet is managed by non-Muslims. However, if the food outlet

is managed by Muslims and this is also reflected in the commercial name of the establishment, then explicit assurance of *halal* status is no longer necessary.

In the context of tourism, many studies have confirmed that the availability of halal food or 'Islamic gastronomy' (Widyo, 2005, p. 4) is an important factor among Muslims in general and Malays in particular in choosing their tourist destinations (Mohsin, 2005, p. 724; Battour et al., 2010).⁵ Thus, there is no doubt that one of the many concerns faced by Malay tourists travelling to non-Muslim countries is the availability of *halal* food and restaurants. Nevertheless, in the case of Australia, this should not pose a major problem as *halal* food is widely available at main tourist destinations across Australia (Rasid Rahman, 2008). The only problem lies in whether enough effort is made to make Malay tourists aware of the availability of *halal* food at these destinations.

The TT in general does not take into consideration that most of the themes and elements used to promote Australian cities gastronomically to the ST audience do not appeal to the TT audience. Western gastronomic appeal is reproduced in the TT with very limited cultural adaptations taking place. The overall gastronomic discourse of the TT invites Malay readers to dine at restaurants that are obviously non-*halal* to them. None of the gastrolingo elements in the TT imply that the food prepared by

⁵ This phenomenon has resulted in the rapid growth of 'Islamic tourism' or 'halal hospitality' (Battour et al., 2010, p. 1).

the F&B outlets is *halal* except in the case of seafood eateries and cafes at which it is generally assumed that food permitted by Islam may be available.⁶ To aggravate matters, Malay tourists are invited directly to consume alcoholic beverages such as champagne, wine, Australian sparkling and beer. Example 1 below is an example.

The TT also invites Malay tourists indirectly to consume these beverages by suggesting places that are primarily associated with alcoholic beverages, namely, ‘pubs’, ‘bars’, ‘beer gardens’ and ‘cocktail lounges’ (e.g. “check out the upmarket bars”). It is obvious that using a ST-orientated approach, in which Western gastronomic

Example 1

ST	TT	Back Translation
Afterwards you can reflect on the experience with a glass of champagne and gourmet buffet breakfast.	Selepas itu anda boleh mengenangkan kembali pengalaman dengan segelas champagne dan sarapan pagi buffet gourmet.	After that you may reminisce about the experience with a glass of champagne and gourmet buffet breakfast.

Source: www.australia.com/my/things_to_do/cities.aspx (emphasis mine)

appeal is retained and reproduced to attract Malay tourists, is counterproductive. It defeats the main purpose of creating an ideal tourist destination in the mind of Malay readers and may, in the most extreme case, result in their opting for other destinations that cater for their needs and expectation. This approach also creates the impression that the text is not addressed directly to them, that the text was not originally meant for them but for a different audience. In this case they consider themselves what House (2010, p. 245) describes as “eavesdroppers” who “eavesdrop” on a communication taking place between an addressor and another addressee (the Anglophone tourist in our case). This translation approach, which is classified by House as “overt translation”, is suitable in situations where

the purpose of the translation is not to create a translation as if it were a “second original” but rather to provide the new addressees (the eavesdroppers) with access to the ST. In our case, this is clearly not the purpose of the translation of Tourism Australia’s website. Adopting this approach will weaken the persuasive function of the TT as it will give the TT audience the impression that they are not ‘special’ and that they are merely a ‘second class’ audience. It also goes against an important advertising strategy, namely ego-targeting (Dann, 1996, p. 185), the function of which is to make readers feel as if they are being singled out by the text.

Cultural adaptations which could be construed as an attempt to adapt to the target culture are very limited in the TT. An example of such an adaptation is in Example 2.

In Example 2, the more specific “imbibe” (connotes the drinking of alcohol)

⁶ Cafes are acceptable to Malays as they are known to sell F&B that does not require halal certification such as coffee and non-meat products.

Example 2

ST	TT	Back Translation
[...] Salamanca Place is now Hobart's top tourist spot, with lots of places to dine and imbibe .	[...] Salamanca Place kini merupakan pusat pelancongan utama di Hobart, yang mempunyai banyak tempat untuk makan dan minum .	[...] Salamanca Place is now a main tourist centre in Hobart, which has many places to eat and drink .

Source: www.australia.com/my/things_to_do/cities.aspx (emphasis mine)

is transformed to the more generic term “*minum*” (to drink). This strategy, which is called “chunking up”⁷ by Katan (2004, pp. 199-201), is used to move up above the frame of the individual and different cultures to more generic, culture inclusive frames. Although this translation strategy is a useful one, it is more likely that the decision to use it was not intentional as it does not affect any cultural adaptation at the discourse level. In fact, in the next few sentences of the same paragraph, the notion of experiencing authentic Tasmanian beer in an authentic Tasmanian bar is reproduced without any cultural adaptation in the TT. The most logical reason to explain why the strategy was used is to overcome the problem of non-equivalence (Baker, 1992, p. 26). Since in the Malay language there are no single words that have similar connotations as ‘imbibe’, chunking up one level seems like a good or rather convenient solution.

Regardless of the inappropriateness of the gastronomic discourse in this particular corpus, it must be admitted that the importance of the notion of *halal* for Malay tourists is acknowledged elsewhere

by Tourism Australia. One of Tourism Australia’s key aims in its ‘Only in OZ Holidays’ campaign launched in Malaysia in 2010 was to “build and reinforce the ‘*halal*’ values to potential Malay prospects which Australia has to offer” (Tourism Australia, 2010). Part of the effort to court Malay tourists from Malaysia was indeed the launching of the Malay version of Tourism Australia’s consumer website (ETN staff writer, 2010). Besides the website, a guide titled “A Muslim Traveller’s Guide: Australia” (KasehDia Halal Guides, 2010) was also published by a Malaysian company (KasehDia Sdn. Bhd.) with the collaboration of Tourism Australia. The guide, which serves as a reference for Muslim travellers, particularly Malays planning a holiday to Australia, includes, among others, reviews of *halal* restaurants in Australian cities. The guide is available on the homepage of the Malay version of Tourism Australia’s website. In other words, the Malay website and the guide are among the key promotional materials used to lure Malay tourists from Malaysia to spend their holiday in Australia. However, these two materials seem to contradict one another. While the Guide emphasises gastronomic themes that appeal to Malay tourists, the Malay translation of the website does almost the opposite.

⁷ Also termed generalisation or translation by a more general word (superordinate) (Baker, 1992, p. 26; Katan, 2004, p. 173).

From the above, it can be concluded that the lack of attention on this very important aspect in the Malay version of the website is not a result of Tourism Australia's lack of understanding of Malay tourist needs and preferences but is rather caused by other factors related to the entire process of translation itself. Rendering the gastronomic appeal functional for a Malay audience would definitely require shifts at the macro level. However, as admitted by Pym (2011, p. 418), such shifts are rarely found in the translation and localisation of websites. He attributes this phenomenon to the fact that these shifts require too much effort of the translator. This is in tune with the 'law of interference' (Toury, 1995, pp. 274-279), which predicts that translators will adapt the small units and leave the big ones unchanged. The fact that 'imbibe' was rendered simply as 'minum' (drinking) in the previous example, hence omitting any explicit or implicit references to alcoholic beverages, reflects this point, assuming that this 'cultural adaptation' was implemented intentionally on the part of the translator. This is because taking 'imbibe' one level higher to 'drinking' does not require much effort nor does it constitute much interference.

Failure to execute the macro-level shift could also be caused by translators who lack the necessary training, or who are reluctant to challenge the primacy of the source text or ask the commissioners of the translation assignments (clients) for permission to make the necessary changes (Sumberg, 2004, pp. 344-347). It could also be due to the

conditions under which the translators are expected to work. Whatever the causes, the reality is that the Malay translation fails to carry out its function of creating the image of attractive Australian cityscapes for the Malay reader. Furthermore, the translation also fails to demonstrate Australia's ability to cater for the needs of Malay tourists. Perhaps this is one of the reasons behind what South Australia Tourism Commission (SATC) described as a key challenge in attracting Malay tourists in its Industry Forum Operator Handbook:

[The] emerging Malay middle class segment has the propensity to travel but lacks understanding of Australia's capability in catering for their needs.

(SATC, 2010, p. 54)

But the question is: How are Malays supposed to understand Australia's ability to cater for their needs, if the promotional materials used to attract them do not reassure them of this?

The discussion above is directly related to the first four categories of gastronomic themes used in the ST: soul food, body food, cultural cuisines and alcoholic beverages. The fifth category, that is, fresh produce, was also translated without any changes at the macro level. This is despite the presence of 'meat and poultry' which, if they are to be promoted to Malay tourists, must be meats that are *halal* and described as such. The last category, namely culinary art, is the only category that does not require any changes

at the macro-level as it does not necessarily involve food consumption (i.e. eating or drinking). Hence the reproduction of this gastronomy theme without any changes in the Malay version is quite acceptable. It must also be acknowledged that this category is indeed one that would appeal to some Malay tourists.

FUNCTIONALLY ADEQUATE TRANSLATION

The translator as a ‘bi-cultural expert’ (Vermeer, 1994, pp. 13-14) has the responsibility of advising the client on the necessity of executing macro shifts and effecting cultural adaptations. In the case of promoting Australian cities to Malay tourists within the gastronomic appeal framework, it should be noted that there are two main types of gastronomic element in TPMs: gastronomic elements that are promoted as objects of ‘tourist gaze’ (Urry & Larsen, 2011), and gastronomic elements that are promoted for the purpose of food consumption. Gastronomic elements promoted as objects of tourist gaze do not pose much problem and can be reproduced literally whilst maintaining the intended effects. On the other hand, gastronomic elements that are promoted to satisfy tourists’ hunger for body food or tourists’ desire for soul food will usually require some forms of cultural adaptation to render the gastronomic appeal functional. While texts referring to F&B and F&B outlets that are acceptable to Malays such as seafood

and cafes may be retained, texts containing ambiguous⁸ and non-acceptable F&B and F&B outlets (e.g. Italian, Thai, Greek and French eateries, pubs, bars) as well as prohibited beverages (e.g. champagne, wine, beer) must undergo cultural adaptation. This can be achieved by a number of strategies such as:

- substituting a Malay gastronomic appeal for Western gastronomic appeal;
- changing the function of gastronomic element from being an object of oral consumption to being an object of visual consumption (tourist gaze);
- substituting the gastronomic appeal with non-gastronomic appeal; and
- omitting the gastronomic appeal all together.

The degree of change and adaptation implemented by this functional approach must rely on a process of negotiation between the translator and the client who has the final say with regard to the strategies to be adopted.

Substituting a Malay gastronomic appeal for Western gastronomic appeal is very practical and is likely to be successful as Australian cities do not lack eateries that can attract Malay tourists. The Muslim traveller’s guide to Australia (KasehDia Halal Guides, 2010), which is published

⁸ Ambiguous F&B and F&B outlets are those whose halal status is unknown to the reader.

by a Malaysian company (KasehDia Sdn. Bhd.)⁹ with the collaboration of Tourism Australia, could be used as a key point of reference or even integrated in the Malay version of Tourism Australia's website. This strategy will not only solve the contradicting promotional approach that exists between the guide and the Malay website, but will serve as an added-value feature of the Malay website. For example, in certain instances, the generic term 'restaurant' could be translated into Malay using the 'chunking down' method (Katan, 2004, pp. 201-202), that is, moving from general (restaurant) to specific (*halal* restaurant) in order to render

the TT functional and appealing to the target audience (Example 3).

The lateral chunking method can also be used, that is, moving from one type of eatery or food which does not appeal to Malay tourists to another type of food or eatery which does appeal to Malay tourists. For example, in one of the previous examples, the idea of having Tasmanian beer in a historic pub could be replaced by the idea of local fresh seafood, considering the fact that *halal* food outlets are rather limited in Tasmania and that fresh seafood is one of Tasmania's gastronomic attractions. The notion of authenticity implied in the ST

Example 3

ST	Functionally Adequate Translation	Back Translation
[...] Each of our cities is unique, but each offers a relaxed outdoor lifestyle, melting pot of cultures and a whirlwind of theatre, restaurants [...] and shopping strips [...]	[...] Setiap bandar kami mempunyai keunikan tersendiri dan menawarkan suasana hidup yang tenang, syurga membeli-belah, pelbagai pilihan restoran termasuk restoran halal [...]	[...] Each of our cities is unique, and offers a relaxed atmosphere of life, shopping paradise, a wide range of restaurants including halal restaurants [...]

Source: www.austrelia.com (emphasis mine)

⁹ The International Halal Food Guide Series by KasehDia Sdn. Bhd. was launched in 2003, and includes reviews of halal restaurants in Kuala Lumpur, Singapore, Australia, Dubai, Canada, New Zealand and London. It was touted as "the world's best series of halal food restaurant guides" by The Asian Wall Street Journal. The Australian issue was awarded the 'Best Guides in the World' winner at the prestigious Gourmand World. What is interesting is that the creator of the series was inspired to come up with such a series while she was in Australia in 2001 as a tourist. During her visit, she found it difficult to find halal restaurants and discovered that there was no literature nor guide available on halal restaurants in Australia (Rozniza Mohd Taha, 2011)

could also be somewhat preserved by using the notion of "local fresh seafood" in the Malay translation (Example 4).

Furthermore, the function of the gastronomic elements can be shifted from fulfilling oral consumption purposes to being objects of visual consumption (tourist gaze). In Example 5 for example, "with lots of places to dine and imbibe" indirectly suggests places for the tourist to eat and drink. These places can be translated as a mere feature of the destination's landscape for gazing purposes without suggesting

Example 4

ST	Functionally Adequate Translation	Back Translation
Drink coffee under the sun umbrellas or taste a pint of Tasmanian beer in a historic pub [...]	[...] atau menikmati hidangan makanan laut tempatan yang segar di restoran-restoran yang banyak terdapat di sini [...]	[...] or enjoy local fresh seafood at one of the many restaurants available here [...]

Source: www.australia.com (emphasis mine)

Example 5

ST	Functionally Adequate Translation	Back Translation
[...] Salamanca Place is now Hobart's top tourist spot, with lots of places to dine and imbibe . The Georgian warehouses house have been reinvented as galleries, theatres, cafes, bars and restaurants [...]	[...] Salamanca Place kini merupakan pusat pelancongan utama di Hobart, yang dipenuhi bazar membeli belah, pelbagai restoran dan kafe, galeri seni dan teater [...]	[...] the square of Salamanca Place is now a main tourist centre in Hobart, filled with shopping bazaars, various restaurants and cafes, art galleries and theatres [...]

Source: www.australia.com (emphasis mine)

them as places to eat and drink. In order to implement this strategy in the translation, the first sentence of the ST is merged with the visual consumption elements (galleries, theatres, cafes, bars and restaurants) of the second sentence.

Along similar lines, 'wine tasting' in Example 6 is changed to 'visiting beautiful vineyards'.

The gastronomic appeal can also be replaced by a different appeal. This

strategy can be described as omission with compensation. For example, in Example 7, the "champagne and buffet breakfast" experience can be omitted and replaced with the "inflation and deflation of the balloon" experience which, although not mentioned in the ST, is highlighted in the Muslim guide. Another viable option would be to omit the gastronomy appeal altogether without any compensation.

Example 6

Source Text (ST)	Functionally Adequate Translation	Back Translation
[...] Or head in the other direction, stopping for wine tasting in the Swan River vineyards or Devonshire tea in historic Guildford.	[...] Anda juga boleh menghala ke hulu sungai dan melawat ladang-ladang anggur yang indah atau menikmati teh Devonshire di pekan Guildford yang bersejarah.	[...] You can also head upriver and visit beautiful vineyards or enjoy Devonshire tea in the historic town of Guildford

Source: www.australia.com (emphasis mine)

Example 7

Source Text	Functionally Adequate Translation	Back Translation
Float over Canberra in a hot air balloon Get an aerial view of Canberra's national attractions on a sunrise hot air balloon flight [...] There's a lovely sense of tranquillity up here in the clouds as you watch the city awaken. Afterwards you can reflect on the experience with a glass of champagne and gourmet buffet breakfast.	[...] Anda juga boleh mengambil bahagian dalam proses pengembangan dan penguncupan belon.	[...] You can also participate in the process of inflating and deflating the balloon.

Source: www.australia.com (emphasis mine)

CONCLUSION

In order to preserve the functionality of translated tourism promotional materials, that is, to persuade, lure, woo and seduce, it is imperative that these materials address their audiences in terms of their culturally predicated needs, preferences and motivations. This paper has demonstrated the importance of promoting tourism across languages and cultures using the right gastronomic appeal. In the case of Malay culture, the conceptualisation of appealing gastronomy is founded on the religious dimension of Malay society. Nevertheless, such differences in gastronomic preferences often require the execution of macro-level translational shifts in the form of cultural adaptations. Such content changes in the gastronomic 'menu' require a process of negotiation between the translator and commissioner. What is even more important is that it requires extensive background knowledge on the destination being promoted, including other gastronomic options available. This

additional background knowledge, which goes far beyond the information provided by the source text, allows the translator to come up with appropriate translation strategies. In the context of the earlier examples of functionally adequate translations, the translator will not be able to propose that "restaurants" be translated as "*halal* restaurants", "Tasmanian beer" as "local fresh seafood," and having "a glass of champagne and gourmet buffet breakfast" as "participating in the process of inflating and deflating the balloon" unless he or she has the necessary knowledge to support and validate the new information proposed in the translation.

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