Analysis of English Texts in Public Relation Media of Thai Cultural Tourism

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Abstract

The present study was aimed at analyzing English texts in Public Relation Media of Thai Cultural Tourism in order to compile 3 sets of high−frequency wordlists: proper nouns, technical terms, and collocations. In the study, a corpus of "Cultural Tourism English" was compiled from 105 articles concerning cultural tourist attractions in the north of Thailand. The corpus consists of 225,479 running words and the program, WordSmith Tools, was used to analyse Tourism English in the corpus. In the analysis, sets of keywords were used to analyze and identify the popular names of cultural tourist attractions, technical terms and collocations which were frequently found in the corpus. It was found that to call the names of places and objects, like temples, pagodas, palaces and Buddha images, transliterated names were used more often. In contrast, English common nouns were mostly used for general description and for calling shrines, monuments, statues, sculptures and festivals. Regarding technical terms and collocations, a lot of general words were considered as technical terms when co−occurred with particular words. The results of the study were planned for designing a glossary handbook for local people to give details of cultural tourist attractions in English to foreign tourists. A lesson would also be designed for supplementary an ESP course for training students to use a glossary handbook for taking a local cultural trip with foreigners.

Keywords: ESP, tourism English, corpus−based analysis

บทคัดย่อ

งานวิจัยนี้มีวัตถุประสงค์ที่จะวิเคราะห์บทความภาษาอังกฤษในสื่อ
ประชาสัมพันธ์การท่องเที่ยวเชิงวัฒนธรรมไทยเพื่อนำผลการวิเคราะห์มาสร้าง
ชุดคำศัพท์ที่พบบ่อยในภาษาอังกฤษเพื่อการท่องเที่ยวจำนวน 3 ชุด คือ คำนาม
ชื่อเฉพาะ คำศัพท์เทคนิคและคำปรากฏร่วม ในการวิจัยได้สร้างคลังข้อมูล "ภาษา
อังกฤษในการท่องเที่ยวเชิงวัฒนธรรมไทย" ขนาดข้อมูล 225,479 คำโดยรวบรวม
จากบทความ 105 บทที่ตีพิมพ์ในสื่อประชาสัมพันธ์การท่องเที่ยวเชิงวัฒนธรรม
ไทยในแถบภาคเหนือโดยใช้โปรแกรม WordSmith Tools ใน การวิเคราะห์
ข้อมูล โดยกำหนดชุดคำสำคัญ (keyword) เพื่อใช้วิเคราะห์ชื่อสถานที่ท่องเที่ยว
ยอดนิยม คำศัพท์เทคนิคและคำปรากฏร่วมที่พบบ่อยในคลังข้อมูลภาษา ผลการ
วิจัยพบว่านิยมเรียกชื่อวัด วังเจดีย์และพระพุทธรูปด้วยคำทับศัพท์ในภาษาไทย
ส่วนการอธิบายรายละเอียดทั่วไปและการเรียกชื่อศาล อนุสาวรีย์ รูปปั้น รูปแกะ
สลักและเทศกาลนั้นนิยมใช้คำนามทั่วไปมากกว่า ในการวิเคราะห์คำศัพท์เทคนิค
และคำปรากฏร่วมพบว่าคำศัพท์เทคนิคหลายคำเกิดจากคำศัพท์ทั่วไปเมื่อใช้
ร่วมกับคำบางคำ ผลการวิเคราะห์จะนำไปจัดทำอภิธานศัพท์เพื่อเป็นคู่มือสำหรับ
ชาวท้องถิ่นในการนำเที่ยวเชิงวัฒนธรรมไทยในท้องถิ่นให้กับนักท่องเที่ยวชาวต่างชาติ
รวมทั้งเพื่อนำไปจัดทำบทเรียนเสริมในรายวิชาภาษาอังกฤษเพื่อฝึกอบรมให้
นักศึกษาฝึกใช้หนังสืออภิธานศัพท์ในการนำเที่ยวเชิงวัฒนธรรมในท้องถิ่น

คำสำคัญ: ภาษาอังกฤษเพื่อจุดประสงค์เฉพาะ ภาษาอังกฤษในการท่องเที่ยว
           การวิเคราะห์คลังข้อมูลภาษา

Introduction

The role of English is increasingly important particularly since it has been announced to be the working language for the ASEAN Community starting in 2015.When ASEAN Community officially commences, more ASEAN people can freely work and travel among member countries. In the tourism context of Tak Province where the researchers' university (RMUTL Tak) is situated, it is expected that there will be foreign tourists travelling in the local areas more than ever. One reason is because Mae sot District in Tak Province is promoted to be "Special Economic Zone" at the frontier of Thailand and Myanmar. The zone is regarded as an important economic gate linking to East−West Economic Corridor so it is supported by Thai government to be an investment zone for being import−export centers. Another reason is because Tak Province has plenty of unique tourist attractions so it is registered as one of tourism provinces in Thailand. Cultural tourist attractions in Tak and nearby provinces are interesting and charming for their long history and outstanding cultures. Therefore, the promotion of cultural tourism in these areas is considered not only for taking trips for pleasure but also for disseminating Thai traditional cultures to people from other countries.

However, to describe historical and cultural places in English is not easy for most Thai people. This is because cultural tourism English contains a lot of technical terms or specialized words and expressions which are greatly different from general English for describing particular places, objects and activities etc. For example, although in their real lives Thai people are so familiar with '*relic*', '*shrine*', '*mandapa*', '*meditation*', '*inscription*', '*sculpture*', '*pedestal*', *Buddha image*', '*ordination hall*', '*mural painting*' etc., they seldom know how to express these words in English. One more example is the "*attitudes*" of Buddha images which do not concern with feeling or opinions as in general English, but referring to the postures of the images such as '*seated*', '*standing*', '*reclining*', '*meditation*' etc. The

particular meanings of these words in tourism English are hardly learnt by Thai people. Typically, these tourism words and expressions are unlikely included in general English courses or trainings. Therefore, it is not surprising that people without experience in using tourism English are generally unable to choose proper words for describing cultural sites, and unable to share local cultures to foreigners effectively.

To enable local people to guide foreigners in cultural tourism, a glossary handbook of tourism English is useful. With this handbook during travelling with foreigners, users can look up words whenever they want to express something in particular. They will be able to communicate better with their foreign friends or colleagues in these situations. As a result, the present study was aimed to analyze English texts in public relation media of Thai cultural tourism in order to identify high frequency words and collocations used to describe cultural attractions in the target areas. The results of the study were planned for developing a glossary handbook entitled "*Thai−English Glossary for Guides in Thai Cultural Tourism"* for facilitating local people to describe cultural sites more properly. In addition, an ESP lesson of "*Thai Cultural Tourism in Tak Province*" would also be developed to supplement the course of *English and Culture for International Communication* in English for International Communication Program at Rajamangala University of Technology Lanna Tak. The lesson was for training the students to use the glossary when taking a cultural trip with foreigners.

Research Questions

1. Which proper names are frequently used in tourism public relation media for calling cultural sites, objects and festivals in the target areas?

2. Which technical terms are frequently used in tourism public relation media concerning cultural attractions in the target areas?

3. Which collocations are frequently used in tourism public relation media concerning cultural attractions in the target areas?

Scope of the Study

The area of the study was confined in cultural tourism in the north of Thailand: Tak, Sukhothai, Kamphangphet, Lampang and Chiangmai. The texts for analysis were selected from articles in public relation media published in print and online during 2011 − 2014. The selected articles were used for describing ancient remains, religious places, memorials, sacred places and traditional festivals in 5 provinces. The analysis method in the study was frequency−based to identify sets of words and collocations frequently used in PR media.

Underlining Principles

Cultural Tourism

Cultural tourism is defined in Wikipedia (2015) as a subset of tourism concerned with a country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those people, their art, architecture, religions, and other elements that helped shape their way of life. According to Cultural Tourism Center: KKU (n.d.), cultural tourism is a type of tourism focusing on knowledge and wisdom inherited under conditions of area and socio−cultural contexts, including history and community development. Cultural tourism is divided into 10 types: historical sites; ancient remains and museums; traditional architectures; arts, handicrafts, mural paintings, statues and sculptures; religions and religious rituals; music, performance and films; language and literature; lifestyle, clothes and food; customs, local cultures, and festivals; and local technology and wisdom.

Tourism English

English is widely used as an international language in most areas such as education, business, industry, banking, medicine and tourism. The evidences of English popularity are frequently found in many countries in the forms of signs, airport announcement, menus in restaurants etc. Although English used in different fields of study shares common lexical and grammatical aspects, each field typically has its own specialized use and usage of English. Similarly, tourism English contains specific words for communication in running business or providing trip services; and word choice also varies according to particular type of trips. Lam (2007, p. 72) mentions that tourism English is "a special register of English that is different from general English and that serves some specific purposes". This means that tourism English has its own technical terms used for specific purposes.

According to Fengxiang (n.d.), a lexical feature of tourism English contains a lot of proper names, technical terms, and words from other languages. There are plenty of proper names in tourism English to call tourist attractions, places, objects, and activities. In this case, transliterated proper names are preferred to translated words, and it is acceptable for these proper names to be pronounced in local accents. In addition, many technical terms with particular meaning are often found in tourism English. Some examples are '*package tour*' (trip including accommodation), '*off season*' (period when there is less tourists), and '*bed−board house*' (hotel room with breakfast). Moreover, tourism English includes many words and idioms from other languages. As tourism English is used for travelling to various places, the language is blended with various cultures to communicate with foreigners. The examples of loan words are '*en route*' (on the way) from French, '*Mapodoufu*' (food) from Chinese and '*kimono*' (dress) from Japanese. In Massalmi's (2013) literature review, outstanding words such as *away, discovery, escape, dream, free, romantic, secluded* etc. are found frequently in PR media and these

words are sometimes used as '*keyword*' in language analysis to study the use of words.

On the other hand, a cultural feature is one outstanding part of tourism English because it is concerned with description of culture, history, geographical locations, ways of living, lifestyles, clothes and food. Cultural facts are convincing for tourists to visit cultural attractions which have interesting history, architectures, events, or traditional practice. According to Manca (2011), the relationship between language and culture affects on word choices and cultural filters because language is used as a tool to disseminate cultures. Therefore, the use of language is inseparable from culture.

Related Previous Studies

With different objectives, most previous studies analyzed tourism English in corpora compiled from online travel information. Some of them were reviewed in this paper as follows.

Pierini (2009) analyzed tourism English to study the use of adjectives in accommodation contexts by considering lexico−semantic, grammatical, and pragmatic aspects. Texts from British hotel websites were collected to compile a corpus of 196, 400 words. A word frequency list was built to identify high−frequency adjectives, and then these adjectives were displayed in a concordance format to find recurrent patterns and collocations.

Massalmi (2013) compared tourism English in PR media published in 3 countries: The United Kingdom, The United States of America, and Canada. The objectives were to find out whether there were differences in using the descriptive adjectives among these countries. In the study, Massalmi collected 101 travel brochures in the target countries to compile a corpus with 3 subcorpora i.e. 1 subcorpus/country. The adjectives in each subcorpus were classified according to semantic categorization and some adjectives were excluded.

The adjectives found in more than 2 PR media with at least 10 occurrences were selected for the comparative study. It was found that although tourism English in these countries was similar but the frequency of adjective uses was different. The use of adjectives in British media was more frequent and for convincing than the other two countries.

Kang and Yu (2011) conducted a corpus−based stylistic analysis of tourism English. They compiled Tourism English Corpus (TEC) from texts in PR Media officially published in the United Kingdom and the United States. Freiburg−LOB Corpus of British English (FLOB) was used as a reference corpus. It was found that tourism English had its own style. Although there was no significant difference in lexical density, the average word/sentence length, the distribution of content words was different. In TEC, there was a larger quantity of proper nouns, scenic nouns, nouns of direction, descriptive adjectives with positive meaning, superlative adjectives and verbs with the meaning of visiting and enjoying.

Lam (2007) analyzed lexico−grammatical aspects in English for tourism industry corpus. The data were collected from travel guides, tourist information, and travelogues on the websites. The keywords were classified according to the semantic fields before using for the analysis. The results from analyzing word contexts and clusters in concordance lines showed that tourism English is distinctive from general English.

Gandin (2014) investigated loan words and expressions in tourism discourse by using the BBC Travel Corpus. The aim of the study was to identify contexts of using linguistic techniques and functions. The focus was on the relationship between the use of foreign terms to indicate specific topics and destinations as well as the related discursive environments.

Similarly to the above research, the present study used travel information mostly published online to compile Thai Cultural Tourism English (TCTE) Corpus, and the frequency−based method was used to find high frequency words and recurrent patterns of word use. According to Massalmi (2013) and Kang and Yu (2011), some aspects of tourism English in different countries were compared, and it was found that tourism English in each country had its own distinctive features. Therefore, the present research expects to portray distinctive features present in Thai cultural tourism English, and use the findings of language analysis in specific contexts from particular areas to develop a glossary for supporting local people who are involved in taking foreign tourists on cultural trips.

Research Methodology

Sample Texts of Cultural Tourism English

Sample texts of cultural tourism English were selected from PR media of cultural tourism in 5 provinces in the north of Thailand: Tak, Sukhothai, Kamphangphet, Lampang, and Chiangmai. The text content consisted of descriptions of ancient remains, religious sites, memorials, sacred places and traditional events. These articles were published in print and online between the years 2011 and 2014. All printed PR media came from the Tourism Authority of Thailand's (TAT) brochures Series entitled "Amazing Thailand". The online articles were from websites of the TAT, travel agencies, and travelogues.

Thai Cultural Tourism English Corpus (TCTECorpus)

Thai Cultural Tourism English Corpus was compiled from 105 articles as detailed in sample texts of cultural tourism English above. To balance the data in the corpus, 5 files were selected from printed TAT brochures i.e. 1 file/ province whereas the other 100 files were

from online media i.e. 20 files/province. The corpus size was 225,479 running words with 10,462 word types. Table 1 presents statistic and descriptive information of Cultural Tourism English Corpus.

Table 1:   Information of Thai Cultural Tourism English Corpus

Information of TCTE Corpus	
Corpus size	225,479
Word types	10,462
Sentences	11,116
Text files	105
Av.No. of words/file	2,147
Medium	Written language
Llanguage	English in PR media of Thai cultural tourism in Tak, Sukhothai, Kamphangphet, Lampang, Chiangmai
Sources	• TAT printed brochures • Websites of TAT, travel agencies, and travelogues
Contents	• Genernal informaiton • Ancient remains • Religious places • Memorials • Sacred places • Traditional festivals

Research procedure

After texts were collected to compile TCTE Corpus, WordSmith Tools were used to build word frequency lists, sort texts, and display data in concordance lines and clusters. The analysis focused on identifying 3 high−frequency wordlists: proper names, technical terms and collocations. The analyzing results would be used for developing "*Thai−English Glossary for Guides in Thai Cultural Tourism*" for local people to take a cultural trip with their foreign friends or colleagues. After that an ESP lesson of "*Thai Cultural Tourism in Tak Province*" would be designed for the course of *English and Culture for International Communication* in EIC Program at RMUTL Tak. The research procedure is illustrated in Table 2.

Table 2:   Research procedure

Research procedure
1. Collect samples of cultural tourism English.
2. Compile the CTEC corpus.
3. Analyze data to compile 3 sets of high-frequency wordlists:
- Wordlist of proper names
- Wordlist of technical terms
- Wordlist of collocations
4. Apply the findings to develop:
- A handbook: "*Thai-English Glossary for Guides in Thai Cultural Tourism"*
- An ESP lesson: "*Thai Cultural Tourism in Tak Province* "

Data Analysis

The data in TCTE Corpus was analyzed in 3 parts—proper names, technical terms, and collocations. The methods of the analyses are described in the following sections.

Analysis of proper names

In this study, proper names were referred to names of places, objects, and activities frequently found in description of cultural sites in the target areas. The purpose was to identify specific places and things in local cultural attractions. Moreover, it was to identify whether the use of translated or transliterated words were preferred. For example, the translated word '*Temple*' in '*Phraborommathat Temple*' or the transliterated word '*Wat*' in '*Wat Phraborommathat*' would be preferable. Another example was the famous festival in Tak Province which would be preferred between '*Loi Krathong Sai Lai Pratip Phan Duang*' and '*Night of a Thousand Floating Lanterns*'. To analyze proper names, 6 sets of keywords were selected with translated and transliterated keywords in parallel. These keyword sets included names of temples; pagodas, shrines and monuments; Buddha images, statues and sculptures; royal palaces; and festivals. Words with different spellings but referring to similar places or objects were grouped together in the same word family. Table 3 illustrates the keywords used for the analysis of proper names.

In the analysis of proper names, a word frequency list was built from TCTE Corpus, and words in the same family were lemmatized. Then, the keywords were used to analyze the data one by one in concordances lines. Proper names with at least 5 occurrences were selected to be included in the wordlist of proper names.

Table 3: Keywords for the analysis of proper names

Translated Keywords	Word family	Transliterated Keywords	Word family
Set 1: Proper names of temples			
Temple	Temple	Wat	
Monastery	Monastery	Viharn	Vihan, Viharn, Vihara, Wiharn, Wihan
		Ubosot	Ubosot, Ubosod, Bot
Mandapa	Mandapa	Mondop	Mondop
Set 2: Proper names of pagodas			
Pagoda	Pagoda	Chedi	Chedi
		Stupa	Stupa
Set 3: Shrine and monument			
Shrine	Shrine	San	San, Sarn, Sal
Monument	Monument, Memorial	Anusawari	Anusawari
Set 4: Royal palace			
Palace	Palace	Wang	Wang
Set 5: Buddha image, statue, and sculpture			
Image	Image	Phra	Phra, Phraphuttarub, Pra
Statue	Statue		
Sculpture	Sculpture		
Idol	Idol		
Set 6: Festivals			
Festival	Festival	Loi (Krathong)	Loi, Loy, Krathong
Fair	Fair		
Lantern	Lantern		

Analysis of Technical Terms

Technical terms were divided into 2 types: common nouns and noun qualifiers. In the study, common nouns referred to nouns to call places, objects and activities in general such as '*relic*', '*legend*', '*pedestal*', '*inscription*', '*remain*' etc. whereas noun qualifiers referred to adjectives and words used for describing the noun keywords such as '*sacred*', '*mural*', '*enshrined*', '*adorned*' etching the analysis of common nouns, a word frequency list was built, and words with less than 20 occurrences were deleted. Common nouns were selected from the remaining words in the list to be included in the wordlist of technical terms. Regarding the analysis of noun qualifiers, the common nouns in the technical term wordlist were used as keywords for analyzing the frequent noun qualifiers used for describing the keywords. All keywords were lemmatized for the program to display all concordance lines at the same time and the program were set to display a cluster in 2 words/cluster. The noun qualifiers used to describe the keywords with at least 10 occurrences were selected to be included in the wordlist of technical terms.

Analysis of Collocations

Collocations were analyzed by using the same set of keywords assign the technical term analysis, but the program was set to display a cluster of 2−5 words/cluster. Recurring word clusters with at least 10 occurrences were selected to be included in the wordlist of collocations.

Findings of the Study

Findings of the study are presented in 3 topics: analyzing results of proper names, technical terms and collocations as follows.

Analyzing Results of Proper Names

As mentioned earlier, the proper names were analyzed with 6 sets of keywords with translated and transliterated words in parallel in each set. After the word frequency list in the corpus was built, it was found that the keywords were high frequency words in tourism English with the average frequency of 430 occurrences/keyword. The words found with more than 1,000 occurrences were 3 transliterated words i.e. *Wat* (F: 2,344), *Chedi* (F: 1,044), and *Phra* (F: 1,059); and only one translated word '*Temple*' (F: 1,507). The other keywords were found more than 100 occurrences, except *Stupa* (F: 94), *Mandapa* (F: 53), *Idol* (F: 38), *Lantern* (F: 26) and *Anusawari* (F: 1). Table 4.1 presents the frequency of the keywords for analyzing proper names.

Table 4: Frequency of the proper name keywords

Translated Keywords	F	Translated Keywords	F	Transliterated Keywords	F	Transliterated Keywords	F
Set 1: Temple							
Temple	1,507	Monastery	130	Wat	2,344	Viharn	475
Mandapa	53			Ubosot	140	Mondop	120
Set 2: Pagoda							
Pagoda	195			Chedi	1,048	Stupa	94
Set 3: Shrine and monument							
Shrine	302	Monument	224	San	80	Anusawari	1
Set 4: Royal palace							
Palace	151			Wang	112		
Set 5: Buddha image, statue, and sculpture							
Image	682	Statue	193	Phra	1,059		
Sculpture	124	Idol	38				
Set 6: Festival							
Festival	306	Fair	90	Loi (Krathong)	119		
Lantern	26						

When the concordances of these keywords were displayed, the proper names were identified. Recurring names with less than 5 occurrences were then deleted. Table 5 shows the results of the analysis of proper names in each set, including the number of proper names with at least 5 occurrences and their frequency found in the corpus. According to Table 5, it was found that transliterated words were

mostly preferred to call the names of the temples, pagodas, and Buddha images (Set 1, 2, and 5) whereas the translated words were preferred to call the names of shrine, monument, royal palace, statue, sculpture and festival (Set 3, 4 and 6). On the one hand, the analysis of the given keyword in Set 1 showed that the transliterated word '*Wat*' was noticeably used more often than the translated words. '*Wat*' was included in 104 names of temples with an outstanding frequency of 1,765, whereas '*Temple*' was found in only 2 proper names with the frequency of 10, even though its total occurrences in the corpus were initially found to bemire than a thousand. Another transliterated word '*Viharn*' was also found in only 2 proper names with 25 occurrences, but the other keywords in Set 1 '*Monastery*', '*Mandapa*', '*Ubosot*', and '*Mondop*' were not found in proper names at all. Therefore, 108 names of temples − *Wat* (104), *Temple* (2) and *Viharn* (2) − were included in the wordlist of proper names for later developing the glossary. The top twenty names of the temples on the frequency list are illustrated in Table 6.

Table 5: Results of the analysis of proper names

Translated Keywords	No. of proper names (at least 5 occurrences)	F	Transliterated Keywords	No. of proper names (at least 5 occurrences)	F
Set 1: Temple					
Temple	2	10	Wat	104	1,765
			Viharn	2	25
Set 2: Pagoda					
			Chedi	10	162
Set 3: Shrine and monument					
Shrine	10	127	San	1	15
Monument	4	51			
Set 4: Royal palace					
Palace	1	62			
Set 5: Buddha image, statue, and sculpture					
Statue	8	125	Phra	13	154
Sculpture	2	37			
Set 6: Festival					
Festival	6	92	Loi (Krathong)	3	148
Fair	6	55			
Lantern	1	6			

Table 6: Top 20 proper names of the temples on the frequency wordlist

N	Proper Names of Temples	F	N	Proper Names of Temples	F
1	Wat Maha That / Wat Mahathat	141	11	Wat Phra That	35
2	Wat PhraKaeo	62	12	Wat Si Sawai	35
3	Wat Phra That LampangLuang	62	13	Wat Chiang Man / Wat Chiangmun	33
4	Wat Phra Sing(h)	56	14	Wat Chet Yod /Wat Jed Yod	32
5	Wat Chang Lom	50	15	Wat SuanDok	31
6	Wat Chedi Luang	43	16	Wat Phra Phai Luang	30
7	Wat PhraKaeo Don Tao	43	17	Wat Sa Si	30
8	Wat Traphang (Ngoen/Thong)	40	18	Wat Si Chum	30
9	Wat Phra That Doi Suthep	36	19	Wat Chana Sonkhram	28
10	Wat Phra Borommathat	35	20	Wat Chang Rob / Wat Chang Rop	28

The preferable use of transliterated words in proper names was also found in analyzing Set 2 and 5 for calling pagodas and Buddha images. There were 10 names of pagodas with '*Chedi*' (F: 127), 13 names of Buddha images with '*Phra*' (F: 131), and 6 names with '*Statue*' (F: 47). These names were included in the wordlist of proper names and they were illustrated in Table 7. On the other hand, the translated words '*Pagoda*' and '*Image*' were not found in proper names at all. These words were similar to '*Temple*' which was used mostly for general description rather than using in proper names. It was also noticed when the transliterated words '*Wat*', '*Viharn*', '*Ubosot*', and '*Mondop*', and '*Chedi*' were used, their translated names were often supplied to explain the meaning in the brackets or with the words '*mean*' or '*or*'. Some sample concordances are shown in Table 8.

Table 7: Proper names of the pagodas and Buddha images

N	Proper Names of Pagodas	F	N	Proper Names of Buddha Images	F
1	Wat Ched iLuang	51	1	Phra Singh	19
2	Wat Chedi Jet Thaew / Wat Chedi Chet Thaoe	26	2	Phr aAchana	14
3	Wat Chedi Sao (Lang)	25	3	PhraKaeo (name) / Phra Kaew	14
4	Wat Chedi Liem / Wat Chedi Liam	22	4	Phra Phuttha Sihing Buddha	12
5	Yuddhahatthi Chedi / Chedi Yutthahatthi	9	5	Phra Si Sakayamuni / Phra Sri Sakayamuni	12
6	Maha Chedi Luang	8	6	Phra (Chao) Attharot	11
7	The Temple of Twenty Chedi	6	7	Phra Buddha (name)	11
8	Wat Chedi Sung	5	8	Phra Mae Ya	9
9	Chedi Chon Chang	5	9	Phra Chao Than Chai	8
10	Royal Pagoda (ChediYutthahatthi)	5	10	Phra Kaeo Khao	6
N	Proper Names of Statues	F	11	PhraSila (Khao)	5
1	Statue of King Ramkhamhaneng the Great	13	12	Phra Yok	5
2	Statue of King Taksin the Great	11	13	Phra PhuttarupSaen Thong	5
3	Elephant statue / Statue of elephant	8			
4	Gesnesha statue / Statue of (Lord) Genesha	5			
5	Statue of Chao Pho PratuPha	5			
6	Statue of Buddha's footprint	5			

Table 8: The examples of using translated and transliterated words to explain the meaning

N	Concordances of '*Temple*' and 'Wat'
1	Mahaviharn, Wat Chedi Chet Yot (a temple with seven pinnacles) is one of the oldest Buddhist
2	notable is the monastery of Chedi Chet Thao (temple with seven points), impressive with
3	The temple is called Wat Ku Tao, which hmeans "Temple with the Water Gourd Chedi".
4	oined by the royal sanctuary Wat Mahathat, or temple of the Great Relic. Sadly little rema
5	mns. Wat Chang Rob Meaning Elephant-Encircled Temple, this ruin is just that – a temple bu
6	…of the sculptures seen here inside the Vihara(Grand Meeting Hall) ….
7	… sand, and the huge main viharn(prayer hall) is still open…
8	… was invited from Yangon to house in the Wihan(image hall) here.
9	A small ubosot (ordination hall) has a Burmese-style.
10	ly for striking sunsets. Several of the white Chedis (pagodas) contain ashes of Chiang Mai
11	to the rear of the temple grounds next to the chedi (stupa). The building boasts a Lanna-s
12	ucted at the end of the 14th century when the chedi or stupa was 24 metres high. King Tilo

In contrast, an analysis of keywords provided in Set 3, 4 and 5 indicates that translated words were used more often than the transliterated words. The word '*Shrine*' was found in 10 names (F: 127) whereas '*San*' was only used in one name (F: 15). Regarding memorials, '*Monument*' was used in 4 names, but '*Anusawai*' was found only once so it was deleted. Similarly, '*Palace*' was used in 2 names (F: 62), but '*Wang*' was only found in proper names of cities, town, roads rather than in the names of the palace so it was deleted. The word '*Festival*' was used in 6 names (F:92), '*Fair*' in 6 names (F:55), '*Lantern*' in 1 name (F:6), and '*Loi (krathong)*' in 3 names (F:148). These proper names are illustrated in Table 9.

Table 9: Proper names of the shrines, monuments, royal palaces,

N	Proper Names of Shrines	F	N	Proper Names of festivals	F
1	(City / Town) Pillar Shrine	31	1	Loi Krathong Festival	32
2	(Phra) Mae Ya Shrine	18	2	Songkran Festival	19
3	Chao Pho PratuPha Shrine	16	3	Loi (Loy) Krathong and Candle Festival	18
4	King Taksin (the Great) Shrine	16	4	Yi Peng Festival	10
5	Ta Pha Daeng Shrine / San Ta Pha Daeng	13	5	Loi Krathong Sai Festival	7
6	Deity Shrine	9	6	Banana Festival	6
7	Siva Shrine	6	7	Taksin Maharachanuson Fair	13
8	Chaopho Phawo Shrine	6	8	Red Cross Fair	10
9	The Four Great King Shrine	5	9	Kluai Khai Fair	10
10	San Ta Pha Daeng	15	10	Phra Mae Ya Homage Paying	10
N	Proper Names of Monuments	F	11	Khantok Chang Fair	7
1	Khru Ba Si Wichai Monument / Monument of Khru Ba Si Wichai	13	12	Nop Phra Len Phleng Fair	5
2	King Ramkhamhaeng (the Great) Monument / Monument of Phor Khun Ramkhamhaeng	25	13	Thousand (1000) of (Floating) Laterns	6
3	Three Kings Monument	6	14	Loi (Loy) Krathong	98
4	Chaopho Mueang Dong Monument	7	15	Loi Krathong Sai	42
N	Proper Names of Royal Palaces	F	16	Loi Krathong Sai Lai Prathip Phan Duang	8
1	Bubing Palace / Phu Phing Palace	16			
2	The Royal (Winter) Palace	46			

Analyzing Results of Technical Terms

The analysis of technical terms was conducted in 2 parts: common nouns and noun qualifiers. In the analysis of common nouns, a word frequency list was built. There were 10,462 word types in the list. Then the words with less than 20 occurrences were deleted, and the remaining words types were 1,315. Next, the common nouns in the list were identified and classified into 5 categories according to the word meanings and uses. Five categories of words included general information, history/legends, ancient/religious places, antiques/objects, and festival/activities. Words that do not belong to these categories were deleted. In word selection, although some words seem irrelevant to cultural tourism such as, '*forest*', '*teak*', '*border*','*horse*'; they were selected if they related to related to specific cultural attractions in the target areas. For example, '*forest temple*' was a type of many temples in the target areas, '*teak*' was a material mostly used for parts of building or handicrafts in the north of Thailand, '*border*' is mostly referred to in Tak tourism, and '*horse carriage*' is one outstanding cultural activity in Lampang. Therefore, these words were also selected for the wordlists of technical terms. After word selection, the total number of the selected common noun technical terms was 204 word types (F:27,423)as illustrated in Table 10.

In the analysis of noun qualifiers, the technical terms of common nouns in Table 10 were lemmatized and used as keywords to display all concordances and 2−word clusters. After deleting the clusters with less than 10 occurrences, there were 1,092 remaining clusters from all 2,666 clusters. Then 132 noun qualifiers were selected if they were context−specific in the target areas. Some words which were not direct qualifiers such as '*Pedestal of*', '*To house*', '*To enshrine*' etc. were also included because they were considered as having particular meaning in cultural tourism concerning Buddha images. Local people might not be familiar with these words. Table 11 illustrates the selected technical terms of noun qualifiers frequently used for qualifying particular base nouns.

Table 10: Technical terms of common nouns

N	For general description	F	N	For general description	F	N	For general description	F
1	ACCOMMODATION	26	27	FRAGMENTS	20	53	RELIGION	22
2	ADMISSION	94	28	FRONTIER	21	54	RESIDENCE	80
3	AKHA	22	29	HANDICRAFT	70	55	ROUTE	161
4	ARANYIK	43	30	HERITAGE	85	56	SITE	389
5	ARTIFACTS	25	31	HILLTRIBE	44	57	SIZE	50
6	ARTISANS	22	32	HMONG	50	58	SOURCE	38
7	ATTRACTION	284	33	HOMAGE	48	59	SPOT	24
8	BORDER	91	34	HORSE	78	60	STALL	24
9	CARVINGS	46	35	IDENTITY	21	61	STATION	82
10	CENTER	508	36	INFORMATION	113	62	STORY	31
11	CHINAWARE	55	37	INTERSECTION	20	63	SURROUNDING	48
12	COLLECTION	66	38	JOURNEY	34	64	TEAK	75
13	COMMUNITY	33	39	KAREN	62	65	TERMINAL	63
14	CONSERVATION	72	40	KHMER	86	66	TOURIST	256
15	CONTACT	198	41	KILN	149	67	TRADE	66
16	CULTURE	129	42	LACQUER	20	68	TRADITION	86
17	DESTINATION	59	43	LAHU	30	69	TRANSPORT	101
18	DISPLAY	105	44	LISU	34	70	TRAVEL	113
19	DISTANCE	92	45	LOCATION	128	71	TRIBE	107
20	ENTRANCE	100	46	LUNAR	38	72	TRIP	53
21	EXHIBITION	83	47	MONG	28	73	VISIT	383
22	FACT	36	48	MUSEUM	438	74	WEAVING	26
23	FEATURE	238	49	OBJECT	57	75	WOODCARVING	37
24	FEE	47	50	PLATFORM	21	76	WORSHIP	61
25	FOREIGNER	64	51	POPULATION	22			
26	FOREST	169	52	REGION	103			
N	For describing history/legends	F	N	For describing history/legends	F	N	For describing history/legends	F
77	CENTURY	248	85	FOUNDATION	26	93	PROSPERITY	21
78	DYNASTY	43	86	HISTORY	164	94	REIGN	166
79	EMPIRE	21	87	KINGDOM	299	95	RESERVOIR	37
80	ERA	80	88	LATE	72	96	RULER	122
81	EVIDENCE	62	89	LEGEND	47	97	THRONE	54
82	EXCAVATION	75	90	MOAT	94	98	TRACE	35
83	FORTIFICATIONS	23	91	NAGA	45	99	AGE	42
84	FORTRESS	28	92	PERIOD	249			
N	For describing antiques/objects	F	N	For describing antiques/objects	F	N	For describing antiques/objects	F
100	RELIC	145	106	GOD	61	112	PLASTER	21
101	BUDDHA	1104	107	IDOL	38	113	POSTURE	46
102	BUDDHISM	56	108	IMAGE	682	114	SCULPTURE	98
103	BUDDHIST	197	109	LORD	174	115	STATUE	193
104	CAST	52	110	LOTUS	81	116	STUCCO	167
105	DESIGN	118	111	PEDESTAL	51	117	STYLE	629

Table 10: Technical terms of common nouns (continued)

N	For describing festival/activities	F	N	For describing festival/activities	F	N	For describing festival/activities	F
118	SPIRE	20	139	GATE	180	160	STRUCTURE	173
119	SQUARE	243	140	MEDITATION	34	161	TEMPLE	1507
120	STUPA	94	141	MERIT-MAKING	30	162	TOWER	32
121	NICHES	52	142	MONASTERY	118	163	WALL	583
122	PAGODA	237	143	MONK	124	164	WANG	110
123	CHEDI	1050	144	MURAL	64	165	WAT	2357
124	INSCRIPTION	136	145	PAINTING	47	166	HALL	280
125	MANDAPA	53	146	PALACE	151	167	MONDOP	117
126	ARCHITECTURE	208	147	PAVILION	24	168	ORDINATION	154
127	ART	365	148	PHO	124	169	PORCHES	20
128	ASHES	31	149	PILLAR	121	170	PRANG	74
129	BASE	385	150	RAMPART	36	171	ROOF	89
130	BELL	121	151	REMAIN	212	172	SHAPE	105
131	BO	23	152	RENOVATION	48	173	TIER	30
132	BOT	30	153	RESTORATION	44	174	UBOSOT	110
133	BUILDING	361	154	RUIN	183	175	VIHARN	416
134	CANDLE	37	155	SINGH	216	176	WIHARN	110
135	COLUMNS	42	156	SLATE	37	177	SHRINE	302
136	CONSTRUCTION	65	157	SPIRIT	23	178	FORM	140
137	DECORATIONS	75	158	STAIRCASE	64	179	MONUMENT	203
138	FOOTPRINT	65	159	STEPS	30			
N	For describing festival/activities	F	N	For describing festival/activities	F	N	For describing festival/activities	F
180	ACTIVITIES	67	189	FAIR	90	198	POTTERY	61
181	CARRIAGE	73	190	FESTIVAL	305	199	PROCESSION	71
182	CELADON	61	191	FLOATING	60	200	PRODUCTS	94
183	CELEBRATION	53	192	FOLK	30	201	SANGKHALOK	71
184	CERAMIC	97	193	GOODS	122	202	SHOW	132
185	CEREMONY	71	194	KRATHONG	178	203	SOUVENIR	38
186	COMPETITION	22	195	LANTERN	26	204	BATHING	23
187	CONTEST	33	196	MARKET	105			
188	EVENT	100	197	PERFORMANCE	56			

Table 11: Technical terms of noun qualifiers

N	Noun Qualifiers	Base Nouns	F	N	Noun Qualifiers	Base Nouns	F
1	Adorned	Base	20	16	Buddhist	Temple, Monastery	70
2	Agricultural	Products, Goods	10	17	Burmese	Style, Temple	83
3	Ancient	Places, Objects	145	18	Bus	Terminal	63
4	Annual	Festival	12	19	Carved	Wood	14
5	Aranyik	Area	30	20	Carvings	Products	46
6	Archaeological	Site, Remain, Style	64	21	Celadon	Products, Ware	61
7	Assembly	Hall	10	22	Central	Region	10
8	Attitude	of Buddha Image	14	23	Centuries-old	Temple	25
9	Attraction	Details, Information	109	24	Ceramic	Wares	19
10	Ayutthaya	Period, Kingdom	59	25	Ceylonese	Style	11

Table 11: Technical terms of noun qualifiers (continued)

N	Noun Qualifiers	Base Nouns	F	N	Noun Qualifiers	Base Nouns	F
11	Bell-shaped	Chedi	95	64	Loi, Loy	Krathong (Sai)	10
12	Boundary	Wall	29	65	Lotus-bud-shaped	Chedi, Viharn	139
13	Bronze	Image, Statue	67	66	Main	Chedi	104
14	Buddha	Image, Statue, Relic	1140	67	Main	Buddha Image	45
15	Buddha's	Footprint	11	68	Main	Entrance, Gate, Bell	43
26	Chedi	Base, Bases	32	69	Marble	Buddha Image, Statue	22
27	Chinaware	Products	71	70	Meditation	Temple	22
28	Circular	Bell	10	71	Mondop	Structure	10
29	City	Pillar	146	72	Mural	Painting	64
30	City	Wall, Hall, Gate	194	73	National	Museum	140
31	Conservation	Center	72	74	Northern	Region	28
32	Cultural	Center	45	75	Opening	Hours	86
33	Decorated	Chedi Base	51	76	Operating	Time	92
34	Deity	Shrine	10	77	Operating	Day	89
35	Demarcation	Wall	10	78	Ordination	Hall	248
36	Details	Attraction	84	79	Pedestal	of	51
37	Diamond	Wall	10	80	Phra	That	177
38	Earthen	Wall	11	81	Phra	Boromathat	63
39	Elephant	Sculpture	14	82	Prayer	Hall	11
40	Emerald	Buddha Image	63	83	Preaching	Hall	10
41	Enshrine	Buddha Image	20	84	Principal	Buddha Image	30
42	Established	in	15	85	Principle	Chedi	40
43	Floating	Krathong	63	86	Provincial	Hall	39
44	Former	Great King	20	87	Public	Transportation	14
45	Gate	Wall	15	88	Railway	Station	82
46	Handicraft	Center, Products	19	89	Rattanakosin	Period	20
47	Hariphunchai	Period, Kingdom	60	90	Reclining	Image, Statue	30
48	Held	at, in, on	20	91	Red	Cross	18
49	Heritage	site	24	92	Region	of	10
50	Hill tribe	Places, Handicrafts	147	93	Reign	of	118
51	Historical	Park, Site	20	94	Religious	Site	23
52	Horse-drawn	Carriage	317	95	Remains	of	89
53	Housed	in	18	96	Revered	Image, Monk, Temple	35
54	Inscribed	Stone	31	97	Round	Chedi	12
55	Kiln	Site	10	98	Royal	Pagoda, Palace, Temple	159
56	Krathong	Sai	48	99	Ruin	of	57
57	Lacquer	Wares	73	100	Sacred	Buddha Image	12
58	Lanna	Style, Kingdom	50	101	Sangkhalok	Wares	13
59	Lanna	Era, Art	17	102	Scripture	Hall	37
60	Laterite	Wall, Column, Chedi	178	103	Seated	Buddha Image, Statue	49
61	Life-sized	Buddha Image, Statue	10	104	Sema, Sima	Stone	15
62	Local	Places, People, Thing	10	105	Sermon	Hall	10
63	Located	At, in ….	10	106	Singhalese-style	Chedi	11

Table 11: Technical terms of noun qualifiers (continued)

N	Noun Qualifiers	Base Nouns	F	N	Noun Qualifiers	Base Nouns	F
107	Situated	at, in, near, on	120	120	To house		20
108	Siva	Shrine	10	121	To pay respect		20
109	Square (-shaped)	Base, Mondop, Chedi	109	122	To worship		11
110	Standing	Image, Statue	58	123	Tourist	Attraction	284
111	Stone	Inscription, Slab	121	124	Tourist	(Service) Center	20
112	Stucco	Image, Statue	37	125	Town	Wall	32
113	Subordinate	Chedi	30	126	Town	Area	10
114	Sukhothai	Period, Era, Kingdom	116	127	Traditional	House	10
115	Teak	Pillar, Wood	20	128	Tribal	Museum	10
116	Textile	Museum	10	129	Ubosot	Base	10
117	The Great	King	184	130	Viharn	Base	10
118	To decorate		17	131	Walking	Buddha Image	10
119	To enshire		14	132	Wood	Carving	23

Analyzing Results of Collocations

Regarding the analysis of collocations, the keywords in Table 10 were also used to analyze noun qualifiers. However, the word cluster was set at 2−5 words/cluster. From 5,899 clusters in total, the clusters with less than 10 occurrences were deleted, and the remaining clusters for the analysis were 2,950. Only 220 meaningful clusters were selected for the wordlist of collocations. These collocations were illustrated in Table 12.

Table 12:   Collocations

N	Collocations	F	N	Collocations	F
1	ADORNED BASE	22	22	ART MUSEUM	14
2	ANCIENT AYUTHAYA STYLE (BUDDHA IMAGE)	13	23	ART STYLE	10
3	ANCIENT BUDDHA IMAGE	49	24	ASSEMBLY HALL	10
4	ANCIENT CITY	13	25	ATTITUDE OF	21
5	ANCIENT KILNS	10	26	ATTRACTION DETAILS	138
6	ANCIENT MONUMENT	91	27	AYUTHAYA STYLE BUDDHA IMAGE	10
7	ANCIENT PALACE	10	28	AYUTTHAYA PERIOD	67
8	ANCIENT RELICS	16	29	AYUTTHAYA STYLE BRONZE BUDDHA STATUES	18
9	ANCIENT REMAINS	22	30	BASE OF THE CHEDI	13
10	ANCIENT SITES	53	31	BELL SHAPED CHEDI	110
11	ANCIENT TEMPLE	20	32	BOUNDARY WALL	47
12	ANCIENT TOWN	10	33	BRICK BUDDHA IMAGE	12
13	ANCIENT UBOSOT	10	34	BRICK WALL	10
14	ANCIENT VIHAN	19	35	BRONZE BUDDHA IMAGE	42
15	ANNUAL CELEBRATION	11	36	BRONZE BUDDHA STATUE	81
16	ANNUAL FESTIVAL	14	37	BRONZE IMAGE OF THE BUDDHA	18
17	ARANYIK AREA	48	38	BRONZE STATUE	32
18	ARCHAEOLOGICAL REMAINS (OF ANCIENT SITES)	22	39	BRONZE STATUE OF KING	32
19	ARCHAEOLOGICAL SITE	42	40	BUDDHA IMAGE	1363
20	ARCHITECTURAL STYLE	23	41	BUDDHA IMAGE OF THE AYUTTHAYA PERIOD	10
21	ARCHITECTURAL WORKS	14	42	BUDDHA IMAGE OF THE SUKHOTHAI STYLE	10
N	Collocations	F	N	Collocations	F
43	BUDDHA IMAGE PROCESSION	10	87	ELEPHANT TRAINING CENTER	12
44	BUDDHA IMAGES CAST	10	88	ELEPHANTS CONSERVATION CENTRE	10
45	BUDDHA RELIC	59	89	EMERALD BUDDHA IMAGE	119
46	BUDDHA' S FOOTPRINT	64	90	ENTIRE TEMPLE	10
47	BUDDHA SCULPTURES	28	91	EUROPEAN STYLE	17
48	BUDDHA STATUE	203	92	FINE ARTS	65
49	BUDDHIST MONASTERY	29	93	FOOD FESTIVAL	10
50	BUDDHIST TEMPLE	101	94	FOUR GREAT KINGS	10
51	BURMESE STYLE	124	95	FULL MOON	11
52	BURMESE STYLE BUDDHA IMAGE	16	96	GATES WALLS	38
53	BURMESE STYLE CHEDI	21	97	GILDED BUDDHA IMAGE	10
54	BURMESE STYLE MONDOP	39	98	GOLD CHEDI	10
55	BURMESE TEMPLE	12	99	GOLDEN BUDDHA IMAGE	31
56	CARVED WOOD	14	100	GOLDEN CHEDI	10
57	CELADON KILN SITE	12	101	GOLDEN PAGODA	10
58	CELADON PRODUCTS	21	102	GRACEFUL BUDDHA IMAGE	10
59	CENTRAL REGION	10	103	HEADS OF BUDDHA STATUES	17
60	CENTURIES-OLD TEMPLE	13	104	HELD ANNUALLY	27

Table 12: Collocations (continued)

N	Collocations	F	N	Collocations	F
61	CEYLONESE STYLE	14	105	HERITAGE SITE	45
62	CHEDI IN LOTUS BUD SHAPE	10	106	HILLTOP PAGODA	10
63	CHIANG SAEN STYLE	10	107	HILLTOP TEMPLE	11
64	CHIANG SAEN STYLE BRONZE BUDDHA STATUE	10	108	HINDU GOD	17
65	CIRCULAR BELL	10	109	HINDU SHRINE	17
66	CITY CENTER	10	110	HISTORIC TOWN	10
67	CITY GATES	51	111	HISTORICAL BACKGROUND	10
68	CITY HALL	69	112	HISTORICAL PARK	124
69	CITY PILLAR SHRINE	61	113	HISTORICAL REMAINS	12
70	CITY WALL	184	114	HISTORICAL SITE	42
71	CONSERVATION CENTER	88	115	HO TRAI	12
72	CONTACT DETAILS	107	116	HOLY BUDDHA RELIC	41
73	CRYSTAL BUDDHA	15	117	HOLY BUDDHA RELICS	16
74	CULTURAL CENTER	61	118	HOW TO GET THERE	24
75	DAILY OPERATING TIME	28	119	HUGE BELL-SHAPED CHEDI	17
76	DEITY SHRINE	20	120	IDOL OF	18
77	DEMARCATION WALL	13	121	IMAGE HALL	66
78	DETAILS ATTRACTION	118	122	IMAGE OF BUDDHA	75
79	DIAMOND WALL	10	123	INDIGENOUS ARTS AND CULTURE CENTER	10
80	EARTHEN DESIGNS	14	124	KILN SITE	15
81	EARTHEN WALL	27	125	KING RAMKHAMHAENG MONUMENT	25
82	ELEPHANT ADORNED BASE	10	126	KING TAKSIN THE GREAT SHRINE	25
83	ELEPHANT CONSERVATION CENTER	42	127	KINGDOM OF SUKHOTHAI	10
84	ELEPHANT SCULPTURES	16	128	KINGS MONUMENT	10
85	ELEPHANT STATUES	11	129	KRATHONG AND CANDLE FESTIVAL	35
86	ELEPHANT TRAINING	21	130	KRATHONG FESTIVAL	74

Table 12: Collocations (continued)

N	Collocations	F	N	Collocations	F
131	KRATHONG FLOATING	10	177	MUSEUM OF INDIGENOUS ARTS	10
132	KRATHONG SAI	68	178	MUSEUM OF INDIGENOUS ARTS AND CULTURE	10
133	KRATHONG SAI FESTIVAL	20	179	NATIONAL MUSEUM	239
134	KRATHONG SAI LAI PRATHIP PHAN DUANG	10	180	NICHES ENSHRINING IMAGES OF THE BUDDHA	10
135	LAN NA STYLE	14	181	NORTHERN REGION	28
136	LANKAN STYLE CHEDI	11	182	OPENING HOURS	40
137	LANNA ARCHITECTURAL STYLE	10	183	OPERATING DAY	81
138	LANNA ERA	25	184	OPERATING TIME	37
139	LANNA KINGDOM	13	185	ORDINATION CELEBRATION	13
140	LANNA STYLE	35	186	ORDINATION HALL	386
141	LATERITE CHEDI	15	187	PAY HOMAGE TO	27
142	LATERITE COLUMNS	10	188	PAY RESPECT	18
143	LATERITE PILLARS	10	189	PEDESTAL OF	17
144	LATERITE SHRINE	10	190	PHRA BAROMA THAT	224
145	LATERITE WALL	67	191	PHRA BAT	36
146	LIFE SIZE	10	192	PHRA PRANG	10
147	LOCALLY KNOWN AS	10	193	PHRA THAT	177
148	LOI KRATHONG	108	194	PILLAR INTHAKIN FESTIVAL	10
149	LOI KRATHONG AND CANDLE FESTIVAL	33	195	PILLAR SHRINE	79
150	LOI KRATHONG FESTIVAL	43	196	PLACE OF WORSHIP	13
151	LOI KRATHONG SAI	26	197	PLACE TO VISIT	10
152	LORD BUDDHA	314	198	PLACES OF INTEREST	10
153	LORD BUDDHA PREACHING	13	199	PRAYER HALL	22
154	LORD BUDDHA'S FOOTPRINT	51	200	PRINCIPAL BUDDHA IMAGE	48
155	LORD BUDDHA S RELICS	17	201	PRINCIPAL CHEDI	73
156	LORD BUDDHA SCULPTURE	15	202	PROCESSION OF ORDINATION CANDIDATES	10
157	LORD GANESHA	10	203	RAMKHAMHAENG MONUMENT	17
158	LOTUS-BUD SHAPE CHEDI	19	203	RATTANAKOSIN PERIOD	19
159	LUNAR MONTH	10	204	RECLINING BUDDHA IMAGE	30
160	MAGNIFICENT PRINCIPAL BUDDHA	12	205	REGION OF	10
161	MAGNIFICENT PRINCIPAL BUDDHA IMAGE	10	206	REIGN OF	153
162	MAIN BELL-SHAPED CHEDI	18	207	REIGN OF KING	97
163	MAIN BUDDHA IMAGE	37	208	RELICS OF THE BUDDHA	11
164	MAIN CHEDI	198	209	RELICS OF THE LANNA ERA	14
165	MAIN CHEDI IN LOTUS-BUD SHAPE	10	210	RELICS OF THE LORD BUDDHA	10
166	MAIN ENTRANCE	16	211	RELIGIOUS ARTS	15
167	MAIN GATES	21	212	RELIGIOUS PLACE	10
168	MAIN HISTORICAL REMAINS	10	213	RELIGIOUS SITES	31
169	MAIN VIHARN	36	214	REMAINS OF	160
170	MARBLE BUDDHA IMAGE	46	215	REMAINS OF ANCIENT SITES	22
171	MENGRAI DYNASTY	10	216	REMARKABLE SEATED BRONZE BUDDHA IMAGE	10
172	MON STYLED CHEDI	10	217	RESTORATION OF	10
173	MONDOP STRUCTURE	20	218	REVERED BUDDHA IMAGE	20
174	MONUMENTAL STUCCO OVER BRICK BUDDHA IMAGE	12	219	ROUND CHEDI	12
175	MONUMENTS OF THIS GREAT CITY	10	220	ROUND SINGHALESE STYLE CHEDI	14
176	MURAL PAINTING	21			

Discussion

The results of the present study confirm that tourism English has its own specific word choices. As mentioned in Fengxiang (n.d.), tourism English contains a lot of proper names, technical terms, and

words from other languages. Although translated and transliterated names of cultural attractions in the present study can be used interchangeably, it was found that these two types of proper names were preferred when addressing different types of cultural attractions. Names transliterated from the Thai language are more frequently used to call a temple, *wat; a pagoda, chedi; and a Buddha Image, Phra,* whereas names translated into English mostly refer to them as: '*Shrine*', '*Statue*', '*Sculpture*', and '*Festival*'. For example, the transliterated word '*Wat*' is frequently used to call temples with some appositions or definitions to explain the meaning.

- '*Wat Chedi Chet Yot (a temple with seven pinnacles)*'
- '*Wat Mahathat, or Temple of the Great Relic*'
- '*Viharn (prayer hall)*'
- '*Ubosot (ordination hall)*'

In contrast, when calling shrines and monuments, translated words are more preferred. One example is '*King Taksin the Great Shrine*' is used much more often than '*San Somdet Phrachao Taksin*'. Another example is '*City Pillar Shrine*' situated in all provinces, whereas the transliterated name '*San Lak Muang*' is not found in the corpus at all. The reason why certain name types are preferred over others when referring to particular types of attractions is puzzling. Even though most Thai people are rather familiar with the simple word '*temple*' over '*shrine*', the former is typically used for general description rather than for naming while the latter is preferred for naming an attraction. The exact reason is unlikely to be obtained, although it may be because this is the preferable linguistic style used in Thai cultural tourism contexts. However, such findings are useful for the selection of favorable proper names that may later be compiled in a glossary handbook of technical terms for local people and students when taking local cultural trips with their foreign friends or acquaintances.

Regarding the results of the analysis of technical terms and collocations, the corpus−based analysis is very useful for indentifying words and collocations frequently used in Thai cultural tourism. Although Thai local people are so familiar with '*Phraphuttharub*', '*Phra that*', '*Phra Bath*', '*Lak Sila Jaruk*' in Thai, most of them do not know how to express these words in English as '*Buddha image*', '*relic*', '*Buddha's footprint*', and '*stone inscription*' respectively. The frequent use of these words can possibly be identified through the corpus−based method. The findings of the present study are similar to an ESP analysis in other areas where general words become technical terms when they are frequently co−occurred with other words. For example, the word '*main*' often found in general English, which, when used with the *'Buddha image'* or '*chedi*', has specific meaning when used to refer to '*Phra Prathan*' and '*Chedi Aong Prathan*' in the Thai contexts. Another example is the posture of Buddha Images which are called '*Pang Phraphuttharub*' in Thai. Very few Thai people know that the '*attitude*' refers the posture of the image. When the simple words '*standing*', '*sitting*', '*reclining*' and '*meditation*' are used to qualify the images, these words become technical terms in the context of cultural tourism. These results further point to the usefulness of developing a glossary handbook of technical terms.

To apply the findings, the glossary handbook has been designed in 2 parts: picture glossary and wordlist glossary. In part one, a picture of each attraction type is used with labels of proper names and technical terms. On the same page, a list of related noun qualifiers is included with word entries in Thai next to coinciding definitions in English. In part two, all words from the present study are classified and presented in a wordlist format. In addition, an ESP lesson is designed with the use of pictures from selected local cultural attractions as clues for students to simulate these situations when taking a trip with foreigners. In class activities, they are encouraged to refer to the glossary to help facilitate their descriptions of the attractions.

Conclusion

The present study was conducted in RMUTL Tak in Tak Province, Thailand. The objectives were to analyze English texts from PR media of Thai cultural tourism in order to compile word frequency lists for developing a glossary handbook and an ESP lesson used in the local areas. It was found that a corpus–based analysis is very useful for identifying English for specific purposes. It reveals words, technical terms and collocations frequently used in describing tourist attractions in particular provinces. However, the analysis of tourism English was specific to the researchers' purposes to apply the results of the study for developing particular materials. Therefore, the results of the study are limited to Thai cultural tourism in 5 provinces in the north of Thailand as mentioned earlier in the scope of the study. Future research may expand the study to analyze English in all or some other tourism types of these areas. Natural tourism and eco–tourism, for example, are also interesting because these tourism types are famous in the north of Thailand. Language uses in various tourism types should also be compared to find similarity or difference among them. In addition, other aspects of language analysis in stylistics and cultures should be conducted as empirical evidence in these areas is not found so far. Moreover, cultural tourism in other parts of Thailand is also interesting to find out how language uses in Thai tourism in overall.

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Biodata

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