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A Linguistic Analysis of Translation Practices in Ethiopian Tourism Promotion

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Research Article

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Abstract

This paper examined the linguistic dimensions of translation practices in tourism promotion in Ethiopia, with particular attention to the Amharic-English language pair. Ethiopia possesses one of Africa's richest concentrations of cultural and natural heritage, yet its tourism promotional discourse is produced and circulated within a linguistically complex environment shaped by Amharic, English, and other Ethiopian languages. Drawing on translation theory, notably Skopos theory, functionalist approaches, and Newmark's distinction between semantic and communicative translation, alongside sociolinguistic scholarship on Ethiopia's linguistic landscape, this study undertakes a qualitative, document-based analysis of the strategies used to render Ethiopian cultural and touristic content into English. The analysis identifies recurring lexical, syntactic, and pragmatic patterns, including the transliteration and glossing of culture-specific items, the tension between domesticating and foreignizing strategies, and inconsistencies in the linguistic landscape of tourist sites and signage. The paper further discusses structural challenges, including the scarcity of standardized Amharic-English parallel corpora and translator training. It offers recommendations to strengthen translation practice as part of Ethiopia's tourism development strategy. The study contributes to the underexplored intersection of translation studies and tourism discourse analysis in the Ethiopian context and, more broadly, in East Africa.

1. Introduction

As tourism is a communicative business, the tourist’s destination will be encouraged through language. Tourism is fundamentally a communicative enterprise, which means that the tourism sites tourists visit are facilitated by language in the form of flyers, websites, guidebooks, and the spoken discourse of tour guides. Ethiopia has its own alphabet, or orthographic system, and its own calendar, which are non-existent elsewhere in the world. So, since Ethiopia is culturally and linguistically diversified, the translation of tourism promotional material carries a substance beyond simple information transfer. It is tasked with rendering an entire cultural cosmology, surrounding religious practice, historical memory, and social ritual, comprehensible and attractive to audiences who share none of the background knowledge of Ethiopians.

Ethiopia's tourism sector has flourished in recent years. As the reports of the Ministry of Tourism indicate, international arrivals exceeded one million within nine months, with tourism revenue exceeding two billion US dollars. Independent analysis places Ethiopia among Africa's fastest-growing destinations, with arrivals rising by roughly 40 percent over the five years leading to 2024. Ethiopia’s UNESCO World Heritage Sites, including Lalibela rock-hewn churches, the Fasil Ghibe in Gondar, the Jugol building of Harar, the Simien Mountains National Park, and Aksum, rank Ethiopia second in Africa in heritage-site density Hussen, n.d.). In addition to the UNESCO-recognized tourist sites, Ethiopia has many tourist attraction places that are not registered by UNESCO. These tourist destinations place increasing pressure on the country's institutions to produce accurate, persuasive, and culturally authentic promotional material in English and other international languages.

However, the translation practice and translation promotion in Ethiopia do not receive attention from different scholars in the sociolinguistic study of Ethiopia's linguistic landscape (Lanza & Woldemariam, 2014). Therefore, this paper addressed these gaps by offering a linguistic analysis of translation practices in Ethiopia, using skopos translation theory and by considering the specific sociolinguistic conditions of Ethiopia.

2. Statement of the Problem

As tourism promotion material must be informative, persuasive, and culturally mediating work, accurate translation of tourism promotion material is essential (Torresi, 2010). When the source language and target languages are typologically far apart, there may be greater difficulty in transferring meaning. If two languages are near in language family, there may be fewer difficulties in transferring meaning, but when the two languages are from different language families, the meaning loss will be higher. So, greater linguistic and cultural distance may increase the difficulty of achieving functional equivalence. If you compare the case with Amharic, which is a lingua franca in Ethiopia, a Semitic language family and with its own Ge'ez script, and English, an international lingua franca, there is higher miscommunication, cultural flattening, or an increase in loss of persuasive meaning. Existing research on Ethiopia's linguistic landscape documents inconsistent, ad hoc, and ideologically loaded uses of English and Amharic in commercial signage (Lanza & Woldemariam, 2014), while research on Amharic-English language technology repeatedly notes the scarcity of standardized bilingual corpora for tourism and general-domain translation (Woldeyohannis et al., 2017). This suggests that Ethiopian tourism translation is being produced without a systematic linguistic or institutional framework, a gap that risks undermining the country's own promotional investment. In line with this, there are no language institutions or translation centers to bridge the available translation gaps of the source language/for example, Amharic/ and other target languages (for example, English). This study asks: What linguistic strategies characterize the translation of Ethiopian tourism promotional content into English, and what challenges and implications arise from current practice?

3. Objectives of the Study: This study has general and specific objectives.

3.1. General Objective: The general objective of this study is to conduct a linguistic analysis of translation practices in the promotion of tourism in Ethiopia.

1. Specific Objectives: The following are specific objectives of the study addressed in this research

- Discussing the translation strategies adopted to translate Ethiopian culture-specific items into English in the context of tourism.
- Analyzing the syntactic and stylistic adaptations in the translation of promotional texts for an international audience.

- Discussing the pragmatic and functional aspects of tourism translation: the "domestication/foreignization" dichotomy.
- Analyzing the translation and language-display practices in the tourism language context in Ethiopia.
- Identifying structural difficulties that impact Ethiopian tourism translation in quality and consistency.
- Making suggestions to reinforce translation practice in the promotion of tourism in Ethiopia.

4. Significance of the Study

The study fits into the field of translation studies by providing further research on tourism discourse in an under-researched African and Semitic language, specifically on the Amharic-English translation of touristic texts. The scope of this study is translation studies because there is little research on the Amharic-English translation of touristic texts in the field of African and Semitic language pairs. The results will serve as an evidence-based foundation for Ethiopian tourism authorities, translator training institutions, and language planners to standardize terminology, enhance translator preparation, and support the linguistic consistency of the national tourism brand. This study can also be used as a basis for further studies of Amharic-English as well as multilingual Ethiopian tourism translation in a corpus-based or fieldwork-based approach.

5. Literature Review

5.1 Translation Theory and Tourism Discourse

Tourism texts belong to what Katharina Reiss classified as the appellative or operative text type: language whose primary function is to persuade the reader to act, in this case, to visit a destination (Reiss, cited in Schäffner, n.d.). Since the ultimate purpose of a tourism text is behavioral rather than purely referential, translation scholars have argued that literal translation is inadequate for this sort. Peter Newmark's distinction between semantic translation, which remains faithful to the source text's form and meaning, and communicative translation, which prioritizes the effect on the target reader, is frequently invoked in tourism-translation research as a rationale for prioritizing communicative strategies (Newmark, 1988, cited in Du, n.d.). Hans Vermeer and Katharina Reiss's Skopos theory extends this logic by holding that the purpose, or skopos, of the target text governs the translator's choices more than fidelity to the source text (Reiss & Vermeer). Under Skopos theory, a translation is judged successful when it functions appropriately for its target audience and communicative situation, a criterion well suited to promotional genres whose success is measured by reader response rather than formal equivalence (Du, n.d.; Schäffner, n.d.). Christiane Nord's functionalist, text-linguistic elaboration of Skopos theory similarly emphasizes that translators must first identify a text's communicative function, informative, expressive, or naming, before selecting translation procedures appropriate to that function (Nord, cited in Liting, n.d.). Lawrence Venuti's concepts of domestication, adapting the text to target-culture norms, and foreignization, retaining source culture markers, provide a further analytic lens

frequently applied to tourism translation, where destinations must balance familiarity with exoticism to remain both comprehensible and appealing.

5.2 Tourism Translation as a Specialized Discourse

There is an increasing number of corpus-based and case-study studies that consider tourism translation a specialized discourse with distinct linguistic characteristics. Comparative studies of English and Malay tourism promotional texts, for instance, have revealed that orality contexts of the source culture and the target culture can be different, and that this difference necessitates adaptation, in the sense that we should not always transfer the same style or phrases from the source culture into the target culture, if the persuasive function of the promotional text is to survive translation. The linguistic quality of tourism websites' promotional texts has also been studied, getting similar results: although the texts are often moderately linguistically correct, they are not always culturally adapted; translators use persuasive texts inconsistently, and the translation of the message is not always successful. Similar results are obtained from studies on Arabic-English promotional tourism translation, which show that trainee translators have been outperformed, especially in the vocative and persuasive function of the tourism texts, identified by researchers as /AIDA/, which include the functions of attention, sustaining interest, building desire and prompting action. The challenge of representing place names, local dishes and expressions related to culture in the Ethiopian context has been the subject of research, with concerns about losing their promotional effect when translated.

5.3 The Sociolinguistic Context of Ethiopia

Ethiopia is a highly multilingual state in which Amharic is the working language of the federal government and lingua franca. So, Amharic, one of the major languages of the Ethio-Semitic branch, is the native language of the Amhara provinces and a second language for other Ethiopian provinces. On the other hand, English is also a dominant language in higher education, international business, and diplomacy in Ethiopia (Woldeyohannis et al., 2017). So, as Ethiopia has more than eighty indigenous languages, such as Afaan Oromo, Tigrinya, and Gurage, any national tourism-promotion strategy must operate across multiple domestic languages before it even reaches the translation interface with English and other international languages. Amharic, an Ethio-Semitic language historically associated with the Ge'ez literary tradition, uses a syllable system called the/Fidel /Amharic Alphabet/ script, structurally unrelated to the Latin alphabet, a fact with direct consequences for the transliteration of place names, personal names, and cultural terms into English-language promotional material (Woldeyohannis et al., 2017).

5.4 Linguistic Landscape and Translation Practices in Ethiopia

Sociolinguistic studies of the linguistic landscape, which examine the language of public signs, provide first-hand data on the role of translation and language choice in the commercial world close to tourism in Ethiopia. In Addis Ababa, Lanza and Woldemariam (2014) showed that advertising signage is widely used in branding shops and businesses as an indicator of modernity and prestige, and sometimes

without any communicative purpose whatsoever, with businesses even forging the names of international brands in an attempt to create a cosmopolitan identity. Their analysis also revealed that the language orientation of top-down, officially mandated signage is towards Amharic and regional working languages (Afaan Oromo), whereas bottom-up, commercial signs are more oriented towards English and other foreign languages linked to certain groups of investors in some parts of the country. Language contact, agency and power effects have been documented in relation to public signage in the regional capitals of Ethiopia (Lanza & Woldemariam, 2014). Similar results have been reported elsewhere in East Africa, where multimodal analysis of the signage at tourism sites in Dar es Salaam revealed a coordinated mix of translation, linguistic accommodation, graphical symbols and cultural contextualization to fulfil the needs of visitors with diverse linguistic and professional backgrounds. These results, taken together, indicate that the translation artefacts in the Ethiopian tourism spaces cannot only be interpreted as the products of linguistic transfer, but also as displays of identity and as economic positioning.

5.5 Bilingual Resources for Amharic-English Tourism Translation

The findings of language-technology research further highlighted the Ethiopian tourism translation resource gap. The results of the language-technology research also support this Ethiopian tourism translation resource gap. Woldeyohannis et al. (2017) point out that Amharic is an under-resourced language for automatic speech recognition (ASR) as well as statistical machine translation (SMT), and they addressed this problem in part by creating a parallel Amharic-English corpus of more than 28,000 sentence pairs in the tourism domain, extracted from the Basic Traveller Expression Corpus, translated by a bilingual speaker for an experimental Amharic-English speech translation system. It is linguistically significant because it shows that before this work, there were no standardized Amharic-English tourism-domain textual resources and that the orthographic and normalization issues associated with Amharic script are not easily normalized for translation and processing (Woldeyohannis et al., 2017). The lack of similar, ongoing translator training and standardization of terms for human translators is an issue this paper brings up in the context of challenges again, in the discussion of challenges.

5.6 Ethiopia's Tourism Sector: Contextual Overview

Ethiopia sells its ancient civilization, religious heritage, and dramatic landscape to international markets: the Aksumite obelisks, the rock-hewn churches of Lalibela, the medieval castles of Gondar, and the Simien Mountains among its most recognized assets. The Ministry of Tourism in Ethiopia has pursued heritage restoration in Harar Jugol and Fasil Ghebbi, launched the "Visit Ethiopia" digital promotional platform, and secured UN Tourism recognition for eco-tourism villages including Wonchi and Choke Mountain. At the same time, longer-standing commentary on the sector has noted that Ethiopia's distinct cultural, historical, and linguistic identity has not, historically, translated into proportionate international visibility, citing infrastructural and promotional gaps as contributing factors. Language, and by extension translation, sits within this broader promotional challenge: the clarity, consistency, and cultural

resonance of the language in which Ethiopia presents itself is a variable within the country's tourism competitiveness, alongside infrastructure and heritage management gaps.

6. Methodology

The type of research in this study was qualitative, descriptive, document type. The study does not aim to compile a new parallel corpus of Amharic and English tourism texts, because, due to the lack of tourism resources in Ethiopia, as mentioned above, it is currently beyond the scope of a single paper, but it focuses on the analysis and synthesis of the results of published translation studies literatures, works on the study of Ethiopia's linguistic landscape in Ethiopia, studies on the language-technology aspect of Amharic-English corpora, and publicly available information on the Ethiopian tourism sector and its institutional promotional activities. Most theories used in this research are functionalist and Skopos theories based on Newmark's semantic-versus-communicative distinction, Reiss and Vermeer's Skopos theory, and Venuti's domestication-foreignization field. Three linguistic levels that are frequently employed in tourism-translation research were examined: the lexical level (translation of culture-specific items like places, festivals, foods, personal names and religious texts), the syntactic and stylistic level (modifications of sentence structure and register to promote the product), and the pragmatic or functional level (the persuading and vocative function of the text and its impact on the target reader's expectations). The translation procedures are categorized in the conventional approach of translation studies: borrowing, transliteration, calque, literal translation, semantic translation, exemplification, deletion, domestication, transcreation.

7. Limitation of the study

As this work is based on secondary, published sources and not a newly compiled corpus of matched source and target tourism texts, it is not an original quantitative content analysis, and the results should be interpreted as a literature-informed linguistic analysis and synthesis. The paper recommends that future fieldwork in Ethiopia should be corpus-based, in the sense that it should gather and statistically sound a representative sample of the tourist promotion materials in their original and translated versions.

8. Analysis: Linguistic Patterns in Ethiopian Tourism Translation

8.1 The Lexical Level: Culture-Specific Items

Ethiopian tourism discourse is culture and context-specific. So, there are no ready lexical equivalents in English, which means there will be a problem of one-to-one correspondence among Amharic and English lexical items. Four recurring categories illustrate the translation strategies typically applied to such items in tourism and related promotional contexts, consistent with Newmark's classic procedures for cultural terms:

1. Toponyms and proper nouns: Site names such as Lalibela, Aksum (also rendered Axum), Gondar (also rendered Gonder), and Harar are transliterated from the Ge'ez/Amharic fidel script into the Latin alphabet. Because Amharic-to-Latin transliteration has not been fully standardized, multiple co-existing spellings of the same site persist across promotional and reference sources, a pattern consistent with the broader orthographic normalization difficulties documented in Amharic language-technology research (Woldeyohannis et al., 2017).
2. Religious and festival terminology: Terms such as Timkat (Epiphany), Meskel (Finding of the True Cross), and Irreechaa (the Oromo thanksgiving festival) are typically transliterated and then glossed with a short explanatory phrase, an application of the translation procedure of couplet transliteration plus explicitation, since a purely literal or domesticated English equivalent would erase the religious and cultural specificity that constitutes much of the term's promotional value.
3. Culinary and social-ritual terms: Words such as injera (fermented flat bread), tej (honey wine), buna (coffee), and the Ethiopian coffee ceremony are generally borrowed directly into English-language promotional text, again paired with a brief descriptive gloss, reflecting the tourism-translation literature's general finding that food-related CSIs favor borrowing over domesticating substitution, since the foreignness of the term itself functions as part of the destination's appeal.
4. The Ethiopian calendar and time calculation: Ethiopia's Ge'ez-derived calendar of thirteen months, and its distinct method of counting hours, bring a translation challenge that goes beyond the lexical to the conceptual. Promotional texts addressing this feature typically require amplification, adding explanatory clauses absent from any equivalent Amharic-internal text, because the target reader lacks the background schema that Amharic-speaking readers possess.

These patterns indicate that Ethiopian tourism translation relies heavily on foreignizing strategies at the lexical level, retaining source-culture terms rather than substituting domestic equivalents, but consistently supplements them with target-oriented exemplification to preserve mutual understanding. This dual movement mirrors Venuti's observation that promotional and travel genres frequently combine foreignization, to preserve exotic appeal, with strategic domestication, to ensure the text remains functional for the target reader.

8.2 The Syntactic and Stylistic Level

Amharic promotional and oral-praise registers often favor elaborated, descriptive sentence structures, reflecting rhetorical traditions rooted in Ethiopia's long history of oral and ecclesiastical literary composition. English-language tourism writing, by contrast, generally favors the shorter, appellative sentence structures associated with the AIDA (attention, interest, desire, action) model. Effective translation of Ethiopian promotional material into English therefore typically requires restructuring rather than literal sentence-for-sentence translation: subordination is reduced, sentences are shortened, and imperative or second-person address ("discover," "explore," "experience") is introduced even where the Amharic source does not employ a directly equivalent grammatical form. This is consistent with Newmark's communicative-translation principle and with Skopos theory's/functionalist approach/

emphasis on target-situation coherence over formal fidelity to the source text (Reiss & Vermeer, 1984/2014).

8.3 The Pragmatic and Functional Level

At the pragmatic level, Ethiopian tourism translation must resolve a structural tension identified broadly in the tourism-translation literature: the appellative function of the text requires enough domestication for the target reader to process the material easily and feel invited to act, while the destination's competitive positioning is as a place offering something genuinely different from other African or global destinations. Ethiopia's national branding, frequently built around claims to being the "cradle of humankind," the location of the Ark of the Covenant in Orthodox Christian tradition, and a land with "thirteen months of sunshine,", ‘land of origin,’ a reference to its unique calendar, exemplifies this tension directly: each of these promotions depends on foreignizing, culturally specific content for its promotional force, yet each must be phrased with enough contextual support, explication will add clauses, background framing, for an international reader unfamiliar with Ethiopian history, Orthodox Christian tradition, or the Ge'ez calendar to grasp its significance.

8.4 The Linguistic Landscape: Signage and On-Site Translation

Translation and language choice are made evident in the tangible linguistic environment that tourists experience on arrival, in addition to the language printed and digitalized on their promotional material. In Addis Ababa, Lanza and Woldemariam (2014) found that English is far too dominant in the commercial signage used, when compared to the level of its use as a second or foreign language by the majority of the city's residents, and that it is more of an indicator of modernity and internationally oriented thinking than a communicative necessity for tourists. Official, top-down signage, on the other hand, is likely to honor the requirements of language policy that prioritize Amharic and regional working languages. In the case of tourism, this could result in a consistent or systematic difference in the form and translation quality of the language in the institutional signage and at a heritage site or a government tourist office versus that of neighboring commercial establishments, creating an inconsistent experience for the visitor of the entire destination. But, as mentioned above, this is complicated further by the lack of consistent transliteration of site and place names (one heritage site can be found in the signage, printed maps, and on a map online with two or three different English spellings).

8.5 Institutional and Digital Translation Practice

Meanwhile, the Ethiopian government has started to streamline the promotion of its tourism products by developing a digital platform called Visit Ethiopia, which was launched in 2025 to centralize all Ethio-Tourism information for the tourism market. This centralization can provide a chance to establish a common terminology and transliteration for the promotion of these sites in English, and to establish a common practice between various regional tourist boards, private tour operators, and authority bodies responsible for various sites. The technical foundations for more systematic support for the translation of Amharic into English are also in promising form. Although designed for speech-translation rather than

for institutional use, Woldeyohannis et al (2017) Amharic-English parallel corpus shows that there remain limited standardized bilingual resources for tourism texts in Ethiopia, and at the same time, such resources are technically feasible.

9. Discussion

As can be seen from the above analysis, Ethiopian tourism translation falls into the intersection of two forces, which are available in the entire international literature of tourism and translation. They are the functionalist approach, which emphasizes readers and target reader understanding, and the imperative to promote the identity of a destination to maintain its competitive edge. In the Ethiopian context an additional layer of complexity comes from the country's complex linguistic reality, where the source language is Semitic and the script is not Latin, as well as from the federal, multilingual policy environment, the historically under-resourced translation system, and the functions that language display performs in the Ethiopian public sphere more generally, as illustrated in linguistic-landscape research (Lanza & Woldemariam, 2014). The results of lexical, syntactic, pragmatic, and landscape-level analysis do not indicate that Ethiopian tourism translation is in any way failing due to the lack of an appropriate theoretical approach; rather, the foreignization-plus-explication approach used in dealing with the culture-specific items seems closely to follow the best practice suggested in the broader tourism literature. The big problems are structural in nature. The lack of consistent terminology and transliteration system, the diversity of individuals who translate promotional material, and the lack of translator specialization training and bilingual sources of texts tailored to the Amharic-English tourism domain.

10. Challenges in Ethiopian Tourism Translation

According to Woldeyohannis et al. (2017), the scarcity of standardized Amharic-English parallel corpora and terminology databases for the tourism domain is a gap. Besides, inconsistent transliteration of Amharic place names and culturally specific terms into the Latin alphabet. On the other hand, there is no shared editorial or terminological standard, so there is fragmentation of translation production across government tourism bodies, regional bureaus, private sectors, and individual guides. There is also a shortage of trained translators for tourism-related translations and promotional materials. So, in Ethiopia, no language institution can edit translation materials or set standards for standard and non-standard languages; English is also taken as a prestige language in commercial linguistic landscapes rather than tourist communication, which can create inconsistency between the promotional register tourists encounter in official materials and in everyday commercial signage (Lanza & Woldemariam, 2014). Ethiopia has many cultural and traditional religious practices with their own ceremonial events. Therefore, there is also a major challenge in conveying culturally embedded concepts, such as the Ge'ez calendar, Orthodox Christian liturgical practice, and localized festival traditions, without either overwhelming the target reader with explanation or flattening their cultural specificity.

11. Recommendations

There is a need for linguistic institutions that can translate culturally specific and religious concepts into the target language. A tourism glossary in Amharic to English and, if necessary, with other regional languages to English terminology database for tourism-related culture-specific items, building on existing corpus-building efforts such as Woldeyohannis et al. (2017), must be available. There is a need for a single, consistent transliteration standard for Ethiopian place names and proper nouns across all government tourism platforms, signage, and printed material, aligned where possible with recognized international conventions. Relevant coursework and translator-training programs should be developed and given to university students in Ethiopia and certifying them. English-language promotional materials should be reviewed by the Ministry of Tourism or by any affiliated body using the Visit Ethiopia platform as a baseline for consistent terminology.

Commission future corpus-based empirical research that compiles matched samples of Ethiopian tourism source texts and their published English translations, enabling quantitative analysis of translation strategy distribution that complements the literature-based findings of the present study. Extend linguistic-landscape auditing, of the kind conducted by Lanza and Woldemariam (2014) for Addis Ababa's commercial signage, specifically to heritage-site and tourism-corridor signage, to identify and correct inconsistencies encountered directly by visitors.

12. Conclusion

Translation is an under-studied but salient part of Ethiopia's tourism development. This paper has suggested that the translation techniques used in the promotion of tourism materials in Ethiopia are generally coherent and have a linguistic logic that accompanies the foreignization of culture-specific lexical components, the supplementation of them with explication, the restructuring of sentence-level style for communicative effect, and the genuine pragmatic tension between cultural authenticity and target-reader accessibility, which is in line with the principles of tourism-translation theory. Meanwhile, the practice is held back by structural deficiencies, such as the lack of standard bilingual terminology tools, variable transliteration conventions, isolated institutional output of promotional materials, and a shortage of courses on how to train translators. The need to close these structural gaps through the standardization of the industry, institutional coordination, and capacity building of translators provides an opportunity for a linguistically informed approach towards enhancing Ethiopia's international promotional voice as it continues to strive to become one of the fastest-growing tourist destinations in Africa. The findings, which are based on the literature, could be verified and advanced by conducting quantitative and qualitative direct text analysis in future research, where an original parallel corpus of Ethiopian tourism source and target texts is created.

13. Declarations

Ethics approval and consent to participate

This study did not involve human participants, human data, or biological material. It is a qualitative, document-based analysis derived exclusively from previously published literature and publicly available documentary sources on Ethiopian tourism translation and linguistic landscape; no interviews, questionnaires, surveys, or collection of personal data were undertaken. Accordingly, this research did not require review or approval by an institutional review board or research ethics committee, and no ethical clearance was sought or obtained.

Consent to participate

Not applicable. As this study did not involve human participants of any kind, informed consent to participate was not required.

Consent for publication

Not applicable. This manuscript does not contain any person's data, images, or other identifiable personal information in any form; therefore, consent for publication was not required.

Competing interests

The author declares that he has no financial or non-financial competing interests relevant to the content of this article.

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Author Contribution

The corresponding author read different research articles as references, collected relevant data, and wrote this manuscript

Availability of data and materials

This study is a qualitative, document-based analysis, and no new empirical dataset was collected or generated, and none of the secondary data analysed required, or was assigned, a formal accession number in a data bank or repository (e.g., GenBank, Dryad, Figshare). All secondary sources analysed in this study, including tourism-sector reports, news articles, and academic publications retrieved from the

web, are publicly available online and are fully referenced, with direct web links (URLs) and, where applicable, DOIs, in the Reference list of this article. The Ethiopian tourism-sector statistics discussed in this paper (for example, international-arrival and revenue figures) were drawn from the Ministry of Tourism's "Visit Ethiopia" newsletter and from tourism-industry news sources, all of which are directly accessible at the URLs given in the corresponding Reference list entries: Visit Ethiopia (2024) at

https://visitethiopia.travel/downloads/Tourism-Newsletter-Dec-2024.pdf; Travel And Tour World (2026a) at https://www.travelandtourworld.com/news/article/ethiopia-records-strong-tourism-growth-as-international-arrivals-hit-more-than-one-million/; Travel And Tour World (2026b) at https://www.travelandtourworld.com/news/article/ethiopias-booming-tourism-sector-attracts-millions-of-international-visitors-in-nine-months-fuelled-by-landmark-projects-and-government-reforms/; Travel And Tour World (2026c) at

https://www.travelandtourworld.com/news/article/ethiopia-tourism-surge-from-the-richness-of-ancient-history-to-the-modernization-of-its-infrastructure-the-country-is-positioned-for exceptional-growth-in-2026/; ACE Advisors (2024) at https://aceadvisors.org/discovering-ethiopia-an-in-depth-look-at-the-tourism-landscape/; AllAfrica (2024) at

https://allafrica.com/stories/202410010273.html;New Business Ethiopia (2025) at

https://newbusinessethiopia.com/culture-tourism/ethiopias-tourism-hospitality-sector-how-it-stacks-up-in-africa/; and Al Jazeera (2015) at

https://www.aljazeera.com/features/2015/12/31/ethiopias-fragile-tourism-industry-at-crucial-juncture.

The Amharic-English tourism-domain parallel corpus discussed as background on translation-resource availability (more than 28,000 sentence pairs, referred to in-text as Woldeyohannis et al., 2017) is reported in Melese, Besacier, and Meshesha (2017), Amharic-English speech translation in tourism domain, https://doi.org/10.18653/v1/W17-4608; this corpus was not independently accessed, downloaded, or reanalysed by the present author and is cited here for contextual and comparative purposes only. No datasets or reference datasets held in a formal, accession-numbered data bank or repository were obtained or analysed in this study.

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