

TREADING LIGHTLY ON THE EARTH

Metaphorical frames in the discourse of ecotourism

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1. Introduction

Due to the ever-increasing awareness of current environmental issues such as global warming, climate change or the consumption of the Earth's natural resources, sustainability, ecology and green travels have become buzzwords when it comes to how we choose our holidays. Ecotourism, seen as a “responsible travel to natural areas that conserves the environment and improves the well-being of local people” (International Ecotourism Society, 2002)¹ expresses this sensitiveness to ecological aspects that are “reflected in new discourses and a new lexicon” (Mühlhäusler, Peace 2001, p. 378).

Research on ecotourism has focussed on the critical use of ‘ecotourism’ as a “semantically bleached” term (Mühlhäusler 2000) to promote a new but also self-contradictory form of tourism. It has also demonstrated that environmentalism is the dominant discourse and that the military and anthropomorphic metaphors are pervasive.

This present paper gives a further contribution to the study of ecotourist metaphors by investigating the lexical area of English and Italian ecotourist holiday vocabulary and presents a corpus-based contrastive analysis of its metaphorical patterns which help to understand the ideological framing of this discourse. As Fairclough aptly maintains (1989, p. 119):

any aspects of experience can be represented in terms of any number of metaphors, and it is the relationship between alternative metaphors that is of particular interest here, for different metaphors have different ideological attachments.

This study adopts the view that our conceptual system is metaphorically structured (Lakoff, Johnson 2003) and that “the very process of examining conventional metaphors often alerts us to hidden meanings, such as evaluative orientation or ideological position” (Moon et al 2006, p. 26). It focuses on how metaphorical language is realized at a phraseological level, or put it differently, on those lexico-semantic and grammatical formulations which arguably disclose the underlying discourse of ecotourism ideology, policy and principles. Another motive for addressing the use of metaphor is proposed by Deignan and Potter (2004, p. 1232), who state that:

because conceptual metaphor theory claims to describe central processes and structures of human thought, it is not language-specific and should have explanatory power for languages other than English; it is therefore of potential use in cross-linguistic research.

After the outline of the theory driving this work, section 3 will include a rundown of the methodology and the data used. Section 4 introduces the analysis and reports our findings. Some remarks in closing are given in section 5.

¹ www.ecotourism.org (5.2010).

2. Theoretical background

Metaphors, including metonymy and simile, are considered a valuable clue to the cross-cultural identification of ideologies in that they “trigger a kind of analogical thinking which proceeds by such associative chains as are typical of a given culture” (Bollettieri Bosinelli 1988, p. 14). It is by now commonly agreed that metaphors are pervasive in language and go far beyond the rhetorical or decorative features of language by playing a crucial role in cognition and evaluation. This is one of the main contributions of Cognitive Linguistics according to which we have systems of conceptual structures or ‘frames’ or ‘scripts’ which shape our thinking and are thus used to understand the world (Lakoff, Johnson 2003).

This wide interpretation also entails that “metaphor can provide a conceptual structure for a systematized ideology that is expressed in many texts” (Chilton, Schäffner 2002, p. 29). In particular, certain lexical items can trigger metaphorical frame representations viewed – in Gumperz’s words (2001, pp. 217-219) – as representing

presuppositions associated with ideologies and principles of communicative conduct that in a way bracket the talk, and that thereby affect the way in which we assess or interpret what transpires in the course of an encounter.

For cognitive linguists, metaphor is defined as a structural mapping from a source domain onto a target domain. The source domain represents a situation we are familiar with and that is used to understand the more abstract target domain. On the basis of their function, metaphors may be of different type: orientational, ontological and structural. If the first type enables us to organize “a whole system of concept with respect to one another” (Lakoff, Johnson 2003, p. 14) (e.g. Happiness is up; Sadness is down), the ontological metaphors deal with our way of identifying or referring to events and emotions in terms of ‘entities’ or ‘substances’ (e.g. The mind is a machine) (Lakoff, Johnson 2003, p. 25). Finally, structural metaphors are the most complex in that they require us to transfer one basic domain of experience to another basic domain (e.g. Argument is war). By picking out the metaphors ‘we live by’, either consciously or unconsciously, our reality is simultaneously chosen and created.

Thus, conventionalised metaphors are particularly revealing in the process of uncovering discourses around a subject (Baker 2006, p. 167) and may work “to convey a latent ideology (Goatly 2007, p. 28).

Charteris-Black (2004) goes even further by stressing how metaphor selection reveals ideological intent and highlighting the speaker’s intention to favour some specific metaphors in order to achieve precise communicative goals.

Against this backdrop, this work looks at what conventional metaphors are used as carrier of diverse ideological framing of this type of discourse and starts from previous research (Spinzi 2010) where metaphorical conceptualizations were found to be crucial in the construction of two overt ideological items such as ‘environment’ and ‘nature’ and their equivalents in the Italian language.

3. Data and Methodology

When embarking upon a study of metaphors the main problem concerns their localization. This complex issue has been addressed through the use of different

methodologies, ranging from manual to automatic (e.g. Charteris-Black 2004). Despite the insightful contributions from empirical approaches (Deignan 2005), the fact that metaphorical mappings are not associated with specific lexical items still constitutes a major obstacle for corpus-based studies. Nevertheless, research in this field has shown that the investigation of collocation is a good starting point to retrieve metaphors around the search word (see Baker 2006).

Drawing on corpus-based techniques, our own methodology is rooted in the target-domain oriented studies (Stefanowitsch 2006) although only those mappings that are considerably related to a given target domain may be identified. In the wake of Hunston (2004), our analysis begins with a passage from a promotional text, chosen randomly from the ‘description’ section of the website. The text serves as the basis for further corpus-assisted investigation with the corpus working as an ‘echo-chamber’ (Miller 2007).

The analysis is quantitative when assessing the significance of some words on the basis of frequency criteria or when looking at collocational profiles statistically produced by the software. It is qualitative in that collocation is the main analytical tool since it is a suitable vehicle for the “semantic analysis of a word” (Sinclair 1991, pp. 115-116) and the related concepts of semantic preference.

The data were gathered from an ad hoc raw small multilingual comparable corpus of British English, American English and Italian eco-tourist websites. The texts were downloaded from the official sites of ecotourism, which represent non-profit associations committed to the promotion of responsible travelling practices (www.ecotourism.org; www.ecoturismo-italia.it). These sites provide links to local websites and their selection was driven by the main purpose of designing a corpus which served the specifically function of being representative of the specialised domain of ecotourism neglecting ‘exported ecotourism’ for cultural reasons. The number of running words amounts to a total of 91,858 tokens for the Italian sub-corpus and 65,648 tokens in the British sub-corpus. The software used to interrogate the data is Wordsmith Tools 5.0 (Scott 2007).

4. The analysis

Nel regno di Eolo

*Sospese tra una terra aspra ed essenziale, di vulcani e fichi d'India, sole ed eriche, ed un mare generoso, le isole Eolie sono il luogo per un viaggio **alla ricerca** di ciò che alberga nel cuore di quei pescatori e quei marinai che da tempo immemore hanno scelto un'esistenza semplice e ancorata alle antiche tradizioni.*

*La proposta di questo soggiorno è un viaggio **“incursione”**, un'occasione di **incontro** con l'ambiente naturale e con la gente, un'esperienza da vivere come viaggiatori, piuttosto che da turisti. Per questo abbiamo scelto di **camminare a piedi**: il nostro viaggio, infatti, non vuole essere un soggiorno prettamente balneare, ma vuole **esplorare** le isole, **scoprirne** la cultura e comprenderne le tradizioni. Un piccolo viaggio caratterizzato da escursioni facili ed adatte a tutti per conoscere un popolo affascinante, le sue abitudini, il suo pensiero e i suoi misteri.*

The lexical items highlighted here describe the typology of the eco-holiday, frequently associated with the ‘search’ of something which leads to the ‘exploration’ of natural areas or the encounter with nature to ‘discover’ or to ‘taste’ abstract ‘commodities’. When you start a corpus-based investigation you never know what you will find as comparable corpora may be the source of a

potential “serendipity process” (John 1988). Thus, the initial results led to a number of cross-analyses of collocates and other lexical items were also investigated. In this paper we will discuss our findings with reference to the representation of the lemma *viaggio/travel* frequently associated with the activity of walking and the main ideological category involved e.g. *ambiente/environment* (Spinzi 2010). Besides numerical considerations, illustrated by the wordlist in appendix 1, the main rationale for opting to study *viaggio camminare* (*holiday/walk*) is that we are interested in the metaphorical construction of this holiday as already said.

Bearing in mind these preliminary observations from the reading of the short text, we then moved on to the investigation of the wordlist, because it may be revealing of the presence of discourses, especially those of hegemonic nature (Baker 2006, p. 121). What is noteworthy is that where the Italian corpus prefers *viaggio* the British corpus shows *holiday* as being more frequent than journey and travel. *Walk* is frequent in both sub-corpora. In Italian *natura* and *territorio* are at the top of the list whereas in English we find *environment*.

4.1 The case of *viaggi** (198 occurrences)

If we disregard those collocates which construct phrases describing the typology of the holiday (e.g. *Viaggio naturalistico/ecologico/avventura*), the word form *viaggi** is used metaphorically in 30% of the occurrences. The major collocations fall into the following sets: *viaggi/o* is primarily associated with ‘stepping back in time’ (*tempo / memoria / time/ remembrance; storia / history*), with ‘discovery’ (*scoperta / ricerca / discovery / research*), with ‘sensorial activity’ (*sapori / taste*), ‘immersion’ (*immersione / fusion / immersion / fusion*). Hence, three main metaphorical conceptualisations were identified:

1. Travel as CONDUIT to abstract experiences or sensory perception as in the following concordances, which represent 47% of the metaphorical cases:

1. *Un viaggio attraverso la storia, la memoria e le bellezze naturalistiche di luoghi significativi della Sicilia*
2. *Tra sapori tradizionali e profumate essenze di macchia mediterranea, un viaggio sensoriale ed appassionante nella memoria perduta di un'isola dai mille volti.*
3. *....un viaggio nel cuore e nella memoria delle più importanti attività produttive del paese;*
4. *....viaggio al centro della storia...*
5. *Da Sassalbo all'Ospedalaccio: un viaggio a ritroso attraverso il tempo...*
6. *...viaggi alla riscoperta dell'autentico spirito dell'isola....*
7. *....un viaggio dal sapore antico...*

2. Travel as DISCOVERY which totals 17%:

8. *...il nostro viaggio ci porterà alla scoperta dei mille ambienti dell'isola...*
9. *Viaggi alla riscoperta dell'autentico spirito dell'isola...*

3. Travel as IMMERSION, where a number of movement metaphors liken travel to liquid in some way:

10. *...un viaggio che consente non solo di fondersi con l'ambiente circostante e di approfondire la conoscenza del mare, ma di scoprire anche una dimensione interiore di armonia con la natura...*

11. ...il nostro **viaggio** è un tuffo nel passato e una reale scoperta del presente...

The analysis of the verbal form *viaggiare* shows the same metaphorical conceptualization in terms of exploration and discovery, as shown in the two following concordances:

12. *Osservare la natura nei suoi ritmi lenti e incessanti, **viaggiare** a piedi alla scoperta dei luoghi selvaggi e realtà dimenticate...*
13. *..è un modo tutto nuovo da esplorare e **viaggiare** a piedi è sicuramente il modo migliore per farlo...*
14. ***Viaggiare** camminando significa incontrare la natura e assaporarne l'essenza, risvegliando i nostri sensi.*

What can also be noticed is the association between the lemma and the key activity of walking (citations 12, 13, 14) which makes this experience profoundly embodied. This holiday requires an interaction or a meeting with the natural setting (citation 14) which is both embodiment (going on foot) and negotiation through mind explained by the extremely sensual character of this trip.

The items which were postulated as a prime facie translation of the lemma *viaggiare* (see Tognini Bonelli 2002 for the methodology) are 'travel', 'journey', 'make a trip' and 'tour' (Zanichelli 2005), which are not particularly metaphorically conceptualized in the British sub-corpus. *Travel* only is associated with the concept of sustainability through collocates such as *ethical, responsible, responsibly* and it occurs only once in company with *gentle*. Similarly, *traveller** is described as being minded, responsible and ethical whereas *tour* and *trip* are mainly used as descriptive items pre-modified by classifiers as in 'boat trip', 'car tour'.

Since the lemmas analysed do not share the meanings expressed by the Italian lemma, the next step involved the analysis of holiday/s as hypothesised equivalent of *viaggi/o*.

*Holiday** occurs 299 and 28% of the citations convey a metaphorical meaning. The most frequent collocate is *difference* which is a component of the phraseological pattern *this holiday makes a difference*. The difference is that this holiday aims to have no negative impacts on the environment as it is incongruently stated in the following concordances:

1. *Whilst on this **holiday** you will be walking at your own pace in your own group.*
2. *This is the ideal **holiday** for those who wish to proceed at their own pace.*
3. *These **walking holidays** are a great way to explore the beautiful Northumberland countryside and coastline, enabling you to take in the surroundings without damaging the environment.*

As shown by these first two concordances, in the British sub-corpus the phenomenon of embodiment is also present entailing the sensation of being weightless.

The movement is constructed as something which must have a sense of control to prevent disaster to the environment and walking, which is the second most frequent close friend of the node, is the best way to do it. Variation is given by other phraseologies such as *treading lightly, proceed at your own pace*. Closely related to the notion of walking holidays is thus that of 'lightness' and of 'slowing down'. This meaning is conveyed by 5% of the examples of the search word *holiday* and confirmed by the analysis of the concordances of *pace* as can be seen

in the following citation: “Starting off in the village of Arisaig, you will feel the pace of life slow down as you stroll along the waterfront”.

It is worth saying that the item *vacanz** was also investigated in the Italian sub-corpus before confirming that the two items which lend themselves to be metaphorically conceptualised are *viaggi/o* and *holiday*, which may be seen as equivalent on the basis of the collocates they share. The only concordance showing the same metaphorical meaning of contact/relationship/fusion is *vacanza a stretto contatto con la natura*.

4.2 The case of *camminare/walk*

The item *cammino* does not show any metaphorical meaning but it is used either to indicate a distance or a path to walk on. On the contrary, the lemma *camminare* gives rise to metaphorical meanings in more than half of its instances.

Camminare is primarily associated with emotional or sensorial experiences evoking a synaesthesia of sounds and colours. It is a learning experience which aims to slow down the rhythms of hectic life, and where eco-tourists, mainly represented as walkers, are called to live an inner experience.

The main collocates are abstract nouns (*gusto, spirito, passo lento, silenzio, storia, legenda*) which are linked to senses, above all hearing, or to subjects such as legend and history which increase the emotional cumulative effect. ‘Walking’ is seen as both a physical and mental exercise and the result is a fusion between the slow movements of the body and those of the natural setting:

1. *Camminare con l’asino è un’esperienza che porta il viaggiatore a intuire le emozioni del proprio cuore.*
2. *Non correre! Scopri la pace interiore della lentezza consapevole, impara a camminare con **passo** lento, guardati intorno, c’è sempre un fiore nuovo, un insetto, un colore che ti stupiranno.*
3. *Camminare affianco di un asino è una sensazione che riporta indietro, a quei tempi lenti di quando i viandanti portavano il passo appresso allo scandire delle giornate.*
4. *Dal **camminare** escursionistico a quello naturalistico, per scoprire i segreti dei Parchi e delle Riserve Naturali, interrogare il paesaggio mediterraneo sulle sue rarità.*
5. *Dal **camminare** geo – attraverso itinerari che parlano di geomorfologia e geologia – a quello filosofico – che sviscera il senso di ogni passo.*
6. *ma anche agli Estensi, a Napoleone ai Savoia, fino al **camminare** del silenzio, in cui a parlare sono i tramonti, le voci della notte*
7. *perché il ritmo del **camminare** esalta una terra come questa*
8. *Scopri la pace interiore della lentezza consapevole, impara a **camminare** con passo lento, guardati intorno, c’è sempre un fiore nuovo, un insetto che ti stupiranno*
9. *C’è solo la bellezza e il **camminare** una settimana immersi nella bellezza non si può raccontare*

The spiritual connotation given by the collocates of the node is also extended to the word form *camminat**, which is associated to activities such as observation and meditation. Eco-tourists want to go beyond the traditional ‘gaze’ in that they want to experience actively, to take part and learn about the environment.

4.3 The case of *territory/environment*

Previous research (Spinzi 2010) has shown that in the data investigated the Italian word *territorio* shares most of the collocates of the word *environment* rather than

of the item *ambiente*. The main interest in this paper is the metaphorical investigation of these two functional equivalents.

A vertical scan of the concordances of *territorio* uncovers its semantic preferences which go from items related to the heritage of a country (*culturali, tradizioni*) to positively connoted abstract nouns (*valorizzazione, conoscenza, sviluppo*) to names of places (*aree, natura*). Guided by the criterion of frequency, we see *cultura, tradizioni, natura* and *storia* as very frequently associated with *territorio* which encompasses all the cultural human products as we read in the following examples:

1. *Tali escursioni sono organizzate secondo week-end tematici in calendario programmato di itinerari che consentano una lettura a 360° del nostro territorio della sua natura e della sua storia.*
2. *All'arrivo un referente locale darà il benvenuto al gruppo introducendolo nel vissuto del territorio.*

The use of *vissuto* (its past) personifies the territory. Noteworthy is the stress on relationship. The territory constructed as a container replete with traces of the 'past' (stress on the past rather than on the future; see Manca 2008) invites a shared discovery (*scoperta partecipata del territorio*) or to a different 'reading'. Examples (3) and (4) demonstrate this metaphorical representation of the territory as a 'living text':

3. *Il Parco rivolge le proprie proposte ad un pubblico di lettori-viaggiatori, a cui far conoscere il territorio attraverso una lettura differente, interdisciplinare, attenta all'ambiente.*
4. *Il contatto personale con il visitatore è centrale, e le guide sono tutte altamente competenti e preparate per comunicare la loro conoscenza del territorio.*

Territorio shares some collocates with *ambiente* (e.g. *contatto*) (see Spinzi 2010) but it also encodes other aspects related to the cultural and historical heritage of a nation. Travellers are invited to spend their time with other people sharing the pleasures and cultural aspects of the *territorio*. As a result, the whole community is rigidly tied together with socio-economic and cultural images, feelings, stories, myths, values and tradition.

In the British sub-corpus the item *environment* is emphatically construed as a victim due to the its main negatively connotated collocate that is damage. This association highlights the negative axiology underlying the semantics of abuse. This unfavourable pragmatic meaning sets up a contrast with the highly positive evaluative lexis describing the environment (*quiet, beautiful, unspoilt, stunning*). The ideological intent may be seen as that of triggering emotional reactions in the addressees such as guilt and the subsequent moral obligation to be eco-friendly.

The semantics of interaction as fusion features environment, too, and it is visible from the pattern: (build) *blend/s in(to) the natural environment*. Variation includes another formulation, *being at one with*, and nominalised forms such as *interrelationship* and *intricacies*. The British representation of this holiday goes beyond the mere emphasis of the continuity between the human products and the 'natural' as better shown in the following citation:

1. *The large windows and use of wood throughout the Loch Ness bed & breakfast accommodation help to enhance the feeling of light and space and give a sense of being at one with the natural environment.*

5. Concluding remarks

The dominant areas of metaphor suggest that this type of holiday is conceptualised in terms of weightlessness, discovery and relation. The metaphorical expressions seem to be largely conventionalized across cultures with some exceptions. Unlike the British sub-corpus, the Italian data describe this trip in terms of conduit to the traditions, history, habits of a living territory compared to a text to be read rather than explored. Physical and mental/sensorial activities are profoundly involved and interconnected.

Embodied experience or experience of being relies on all senses. In order to understand the experience we must extend the notion of the tourist gaze to include other embodied aspects, touch, movement, hearing, taste both in real and imaginary terms.

The findings are in line with Turner's suggestion (2002, p. 1) of 'somatic society', in which "the body is now part of a self-project within which individuals express their own personal emotional needs through constructing their own bodies".

While little has changed in terms of the 'discovery' of the natural setting, the major shift from other forms of tourism lies in the way companies promote ecotourism: they portray themselves as environment/nature's caretakers, that is, environmentally friendly and offer a typology of holiday which requires a 'slowing down' in harmony with the rhythms of the natural surroundings. The British sub-corpus in particular, ideologically represents the environment as in need for protection and since it is a commodity which cannot be replaced, ecotourism may start working as a panacea.

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Appendix 1

British wordlist

1	THE	4826	5,5227
2	AND	3684	4,2158
3	TO	2262	2,5885
4	OF	2146	2,4558
5	A	1961	2,2441
6	#	1811	2,0724
7	IN	1307	1,4957
8	WE	1138	1,3023
9	IS	1076	1,2313
10	FOR	921	1,054
11	WITH	881	1,0082
12	ARE	832	0,9521
13	YOU	799	0,9143
14	ON	752	0,8606
15	OUR	698	0,7988
16	FROM	643	0,7358
17	BY	542	0,6202
18	LOCAL	511	0,5848
19	HAVE	476	0,5447
20	THIS	465	0,5321
21	AS	439	0,5024
22	OR	404	0,4623
23	AT	402	0,46
24	YOUR	395	0,452
25	CAN	378	0,4326
26	BE	373	0,4268
27	ALL	302	0,3456
28	AN	302	0,3456
29	IT	300	0,3433
30	THAT	299	0,3422
31	THERE	275	0,3147
32	WILL	264	0,3021
33	WHICH	242	0,2769
34	MILES	235	0,2689
35	ALSO	230	0,2632
36	HAS	221	0,2529
37	HOLIDAY	215	0,246
38	WALKING	212	0,2426
39	USE	207	0,2369
40	AREA	200	0,2289
41	S	188	0,2151
42	ACCOMMODATION	186	0,2129
43	UP	176	0,2014
44	PARK	175	0,2003
45	NATIONAL	169	0,1934
46	NOT	168	0,1923
47	GUESTS	164	0,1877
48	ONE	159	0,182
49	WALK	156	0,1785
50	DAY	155	0,1774
51	WATER	149	0,1705
52	MORE	148	0,1694
53	THROUGH	147	0,1682

54	IF	146	0,1671
55	THEIR	142	0,1625
56	WHERE	142	0,1625
57	PATH	141	0,1614
58	WAY	140	0,1602
59	WALKS	135	0,1545
60	ROOM	134	0,1533
61	FOOD	133	0,1522
62	AVAILABLE	132	0,1511
63	BUT	132	0,1511
64	PROVIDE	131	0,1499
65	FRIENDLY	130	0,1488
66	WELL	129	0,1476
67	VERY	128	0,1465
68	WILDLIFE	127	0,1453
69	HOW	125	0,143
70	TAKE	124	0,1419
71	PEOPLE	121	0,1385
72	OVER	120	0,1373
73	OFFER	119	0,1362
74	DO	118	0,135
75	ITS	117	0,1339
76	SOME	117	0,1339
77	OUT	113	0,1293
78	DAYS	109	0,1247
79	SMALL	109	0,1247
80	BED	108	0,1236
81	INTO	108	0,1236
82	MOST	108	0,1236
83	BEEN	107	0,1224
84	HERE	107	0,1224
85	ONLY	105	0,1202
86	SELF	105	0,1202
87	SEE	103	0,1179
88	GOOD	102	0,1167
89	US	102	0,1167
90	ALONG	100	0,1144
91	FAMILY	100	0,1144
92	FARM	100	0,1144
93	ROOMS	99	0,1133
94	ENJOY	98	0,1121
95	ENVIRONMENT	98	0,1121
96	POSSIBLE	98	0,1121
97	ENERGY	97	0,111
98	WHO	97	0,111
99	WAS	96	0,1099
100	ABOUT	95	0,1087

Italian wordlist

1	DI	3921	3,8851	22	100
2	E	3461	3,4293	22	100
3	#	3018	2,9904	22	100
4	IL	1907	1,8895	22	100
5	LA	1864	1,8469	22	100
6	DEL	1592	1,5774	22	100
7	A	1586	1,5715	22	100
8	IN	1466	1,4526	22	100
9	PER	1340	1,3277	22	100
10	CHE	1015	1,0057	22	100
11	LE	923	0,9145	22	100
12	DELLA	909	0,9007	22	100
13	I	901	0,8928	22	100
14	CON	885	0,8769	22	100
15	UN	873	0,865	22	100
16	AL	794	0,7867	19	86,364
17	SI	772	0,7649	21	95,455
18	DA	733	0,7263	21	95,455
19	UNA	714	0,7075	22	100
20	PARCO	637	0,6312	18	81,818
21	DELLE	561	0,5559	21	95,455
22	DEI	546	0,541	22	100
23	È	522	0,5172	18	81,818
24	NEL	458	0,4538	21	95,455
25	ORE	388	0,3844	17	77,273
26	ALLA	372	0,3686	20	90,909
27	SONO	330	0,327	22	100
28	L	327	0,324	17	77,273
29	ED	295	0,2923	22	100
30	TRA	289	0,2864	20	90,909
31	GIORNO	284	0,2814	11	50
32	PIÙ	283	0,2804	18	81,818
33	O	279	0,2764	20	90,909
34	NON	273	0,2705	21	95,455
35	GLI	264	0,2616	22	100
36	DAL	263	0,2606	21	95,455
37	NELLA	253	0,2507	21	95,455
38	DELL	251	0,2487	9	40,909
39	AD	238	0,2358	19	86,364
40	M	235	0,2328	12	54,545
41	PARTENZA	230	0,2279	13	59,091
42	ALLE	220	0,218	19	86,364
43	PRESSO	217	0,215	15	68,182
44	ITINERARIO	215	0,213	11	50
45	DOVE	209	0,2071	18	81,818
46	CI	208	0,2061	19	86,364
47	NAZIONALE	207	0,2051	19	86,364
48	MARE	198	0,1962	14	63,636
49	VIAGGIO	198	0,1962	13	59,091
50	ANCHE	189	0,1873	21	95,455
51	VISITA	180	0,1784	15	68,182
52	AI	173	0,1714	21	95,455
53	COME	172	0,1704	20	90,909
54	TEL	172	0,1704	4	18,182
55	MA	158	0,1566	20	90,909

56	K	157	0,1556	3	13,636
57	NATURA	157	0,1556	20	90,909
58	NEI	157	0,1556	20	90,909
59	QUESTO	153	0,1516	16	72,727
60	INFORMAZIONI	152	0,1506	11	50
61	FINO	149	0,1476	15	68,182
62	LUNGO	148	0,1466	16	72,727
63	CENTRO	144	0,1427	16	72,727
64	CUI	144	0,1427	19	86,364
65	SAN	143	0,1417	13	59,091
66	SU	143	0,1417	19	86,364
67	DALLA	142	0,1407	19	86,364
68	PERCORSO	140	0,1387	16	72,727
69	SULLA	140	0,1387	17	77,273
70	PRIMA	134	0,1328	16	72,727
71	SUL	130	0,1288	19	86,364
72	CENA	128	0,1268	8	36,364
73	PI	128	0,1268	5	22,727
74	HA	127	0,1258	19	86,364
75	VIA	127	0,1258	14	63,636
76	MONTE	126	0,1248	11	50
77	RITORNO	126	0,1248	7	31,818
78	PRANZO	124	0,1229	9	40,909
79	CAMPO	120	0,1189	14	63,636
80	LO	119	0,1179	18	81,818
81	VERSO	119	0,1179	15	68,182
82	KM	116	0,1149	13	59,091
83	RITROVO	116	0,1149	4	18,182
84	PERNOTTAMENTO	114	0,113	9	40,909
85	TERRITORIO	112	0,111	16	72,727
86	ESCURSIONE	111	0,11	10	45,455
87	MARINA	111	0,11	10	45,455
88	LUNGHEZZA	109	0,108	6	27,273
89	DEGLI	106	0,105	18	81,818
90	NELLE	106	0,105	16	72,727
91	ATTRAVERSO	104	0,103	13	59,091
92	MARGIDORE	104	0,103	2	9,0909
93	DAI	103	0,1021	18	81,818
94	KAYAK	103	0,1021	5	22,727
95	DALLE	102	0,1011	19	86,364
96	GUIDA	102	0,1011	16	72,727
97	DOPO	101	0,1001	15	68,182
98	GIORNI	101	0,1001	15	68,182
99	GRUPPO	99	0,0981	12	54,545
100	PROGRAMMA	97	0,0961	13	59,091

