

## The Skopos Theory and Tourist Material Translation:

With an Analysis of Mt. Lushan Translation

### LA THEORIE SKOPOS ET LA TRADUCTION MATERIELLE TOURISTIQUE:

AVEC UNE ANALYSE DE MT. LUSHAN TRADUCTION

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**Abstract:** With Chinese opening and reform policy, more and more foreigners come to China for sightseeing. With the rapid growth of Chinese tourism industry, a further study in translation of English for tourism is a must, since, now, there exist some problems in translation of English for tourism. This thesis, guided by the Skopostheorie of translation and with the author's analysis of two English versions of Mt. Lushan, is a tentative endeavor to find some way to solve the existing problems in translation of English for tourism.

**Key words:** The Skopos theory; Tourist material translation; Translation of Mt. Lushan

**Resumé:** Avec l'ouverture chinoise et la réforme de la politique, il y a plus en plus des étrangers qui viennent voyager en Chine. Avec la croissance rapide du secteur touristique de la Chine, une nouvelle étude dans la traduction d'anglais pour le tourisme devienne une nécessité, car, maintenant, il existe des problèmes de la traduction d'anglais pour le tourisme. Cette thèse, guidée par la traduction de Skopostheorie et avec l'analyse de l'auteur de deux versions anglaises de Mt. Lushan, essaient de trouver des façons afin de résoudre des problèmes existants de la traduction d'anglais pour le tourisme.

**Mots-clés:** La théorie Skopos; Traduction matérielle(substantielle) touristique; Traduction de Mt. Lushan

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## **1. CURRENT SITUATION OF TOURIST MATERIALS' C-E TRANSLATION**

As an important industry, tourism has undergone rapid growth on a global scale. Recent surveys show that China's tourism industry is expanding. In order to attract more and more foreign visitors, a further study in translation of English for tourism is a must, since, now, there exist some problems in translation of English for tourism. It includes linguistic problems, pragmatic problems and cultural problems etc. But the first and the foremost is that some translators can't catch the purpose of translation of English for tourism and language features of English for tourism. As for tourism services, translation for tourism aims at exploring efficient ways to relate to or communicate with foreign visitors who speak a different language and live in a different cultural context. So, a combination of translation techniques with the purpose of this kind of material's translation becomes an essential qualification to evaluate and assess a translator's ability to meet demands of a society in which globalization keeps prevailing. But in the existing version of English for tourism, some translators neglect the importance of receivers of translated materials, i.e., the foreigners who come to China for sightseeing. The result is that foreigners can't understand the translated materials and the translated materials can't function well.

In this thesis, based on language features of English for tourism and guided by the Skopostheorie of translation, the author tries to find some way to solve the existing problems in translation of English for tourism, especially the problems made by translators who neglect the importance of receivers. Thus to illustrate in the process of translating, the importance of receivers must be in the thought of translators. In the process of analyzing, English version of Mount Lu's translation is used as data.

## **2. AN OVERVIEW OF SKOPOSTHEORIE**

In the 70s of last century, a functional concept of translation came out in Germany. The focal points of this theory lie in three aspects: substance of translation, participants of the process of translation and principles of functional concept of translation. The representatives are Katharina Reiss, Hans Vermeer and Christiane Nord. They think that translation is a kind of action that has a purpose.

Skopos is a Greek word meaning "purpose". Any translation process is determined by the purpose (skopos) of the overall translational action that has been taken by functionalists as the prime principle. According to Skopostheorie, "one form of behavior is nevertheless held to be more appropriate than the other in order to attain the intended goal or purpose" (Nord, 2001:27). So, the skopos rule gets its footing of existence.

Vermeer explains the skopos rule in the following way:

Each text is produced for a given purpose and should serve the purpose. The skopos rule thus reads as follows: translate/ interpret/ speak/ write in a way that enables your text/ translation to function in the situation in which it is used and with the people who want to use it and precisely in the way they want it to function. (Vermeer, 1989:20)

Since a translational action is determined by its skopos, the skopos rule is the top-ranking rule for some kind of translation. It means that "a translation action is determined by its skopos, that is "the end justifies the means." (Nord 2001:29).

The second rule of Skopostheorie is coherence rule, which states that the target text "must be interpretable as coherent with the target text receiver's situation"(Reiss and Vermeer, 1984:113). That is to say, the target text must be translated in such a way that it is coherent for the target receivers, given their circumstances and knowledge. Translator should conform to the canons and ethnic rules in the target language and culture, and reproduce the information offered in the source text in an acceptable and accessible way to the target reader, taking their background knowledge and situational circumstances into account.

The third rule, the fidelity rule merely states that there must be coherence between the translatum and the source text or more specifically, between the source text information received by the translator as well as the interpretation the translator makes of this information and the information that is encoded for the target text receivers.

According to Nord, fidelity rule is considered subordinate to coherence rule, and both are subordinate to the skopos rule. If the skopos requires a change of function, the standard will no longer be intertextual coherence with the source text but adequacy or appropriateness with regard to the skopos (Reiss and Vermeer, 1984: 139). And if the skopos demands intratextual incoherence, the standard of intratextual coherence is no longer valid.

### **3. PURPOSE OF TRANSLATING TOURIST MATERIALS**

The purpose of tourist materials is to attract visitors, arouse their interests to visit a certain scenic spot and add fun to their tours. So the vocative function is of utmost importance. However, this effort can be achieved only through the provision of sufficient background information. Before potential visitors make up their minds to go sightseeing, they want to obtain some relevant information about the tourist destination. A detailed, accurate and attractive description will strengthen visitors' resolve to go. Therefore, the informative is also another important function. At the same time, the expressive function should not be neglected either. Reading a well-translated tourist text, people can sense a national pride and a warm welcome exuding from the host country's guidebooks.

Translation of tourist materials is a kind of publicity translation. Its essence is that translators should attempt to produce the same effect on the target language readers as is produced by the original on the source language readers. Chinese readers seldom have difficulty in understanding the original because they share the same cultural background with the writer. But cultural discrepancies will hinder foreign readers from understanding those materials properly. Therefore, translators should adopt a proper method to adjust the version so as to help readers apprehend the materials. Otherwise, "they will find the translation requiring so much effort to understand that they are likely to stop reading, unless they are very highly motivated."(Jin Di &Nida, 1984:102)

### **4. RESEARCH RESULT DISCUSSION**

According to the above-mentioned theories, two English versions of Mt. Lushan are chosen as the data. The first material is a book named 廬山, which was published by China Sea Breeze Press in 1994 and translated by Li Rongbao, and the second is another book: 世界文化景觀·廬山, which was published by Jiangxi Fine Arts Publishing House in 2002 and translated by Chen Li. In the following analysis, the examples selected from the first material will be marked as (No.1), while the second (No.2). The study in this paper mainly intends to analyze the advantages and disadvantages of the chosen versions, and the author provides some suggestions of the translation based on Skopostheorie. The author especially puts the emphasis on the purpose of the addressee and thinks that all the translation of tourism should be on the basis on the addressees' need, for tourism translation is to appeal to more visitors to come to see the scenery.

#### **4.1 Translation problems and errors in English version of Mt. Lushan**

After studying the chosen versions, the author finds that common problems and errors in C-E translation of tourist information mainly fall into two categories, namely linguistic and cultural translation problems and errors, while pragmatic and text-specific translation problems are fairly rare.

#### 4.1.1 Linguistic Problems

Linguistic translation problems arise from structural differences in the vocabulary, syntax and suprasegmental features of the source language and target language (Nord, 1993: 66). The author tackles linguistic translation problems and errors from the following two aspects: lexical level and syntactic level. Each of the following examples may contain more than one translation problem, and they're classified according to the most serious one.

##### 4.1.1.1 Lexical level

###### 4.1.1.1.1 Wrong spelling

Good translation should be correct in spelling. Otherwise, foreigners can not understand the meaning of the source text. However, in the chosen data, the author has found some spelling mistakes. These mistakes not only affect foreign readers' understanding of the information, but also weaken the attractiveness of the materials.

Example 1:

…上級如飄雲拖練 (No. 1)

The first step of the waterfall looks like a hanging cloud or a piece of **withe** clothe.

In Chinese, one meaning of “练” is white clothe, but not withe clothe. A piece of withe clothe will confuse the foreign visitors at the sight of the translation and leave them a strange impression.

The correct version should be: …a piece of **white** clothe.

Example 2:

匡廬美如雲，遊客盡開顏。(No. 1)

Charming scenery **consenting** every tourist.

“Consent” means to give permission or to agree with. It is not the correct spelling.

The suggested English version would be:

Charming scenery **contenting** every tourist.

It's easy to see that the mistakes are not caused by the competence of the translators, but their irresponsibility and carelessness. For the addressees' purpose, i.e. for the foreign visitors' understanding the tourist materials, every word should be spelled correctly. Otherwise, the tourist materials can not function well. The foreign visitors will lose their interesting to go sightseeing.

###### 4.1.1.1.2 Diction

As translation is concerned, diction means the choice of proper words in the target text on the basis of accurate comprehension of the meaning of the source text. A good choice of words can help foreign visitors while a bad choice may confuse them. Below are some translation problems in terms of diction, some of which are due to incorrect comprehension of the Chinese while others are caused by translators' language incompetence.

Example 3:

秀峰最美，層巒疊翠，群峰競秀。(No. 2)

Xiufeng Peak is most beautiful with its green ridges stretching far and wide.

When foreign visitors see this sentence, they may think that Xiufeng is “the pointed top of a mountain”. While actually, anyone who has visited Mount Lu may know that Xiufeng is not a pointed top, but a scenic zone, with some scenic spots, such as Shuangjian Peak, Huangyan Waterfall, and Dragon Pool etc. So, the misunderstanding of the translator causes the translation of “Xiufeng Peak” and “peak” is the wrong diction. Another mistake is the usage of the superlative degree of adjective. According to Chinese grammar, 秀峰最美 is correct. While in English, a noun should be used after the superlative degree of adjective.

The suggested English version would be:

Xiufeng scenic zone is the most beautiful one with its green ridges stretching far and wide.

Example 4:

三國時，董奉以醫傳道……（No. 1）

Dongfeng, a physician in the Three Kingdoms period, practiced Taoism through medical activities.

In Chinese history, Dongfeng is a very famous physician, but not a Taoist. When translating, the translator misunderstood “道” in “传道” as Taoism. So the translator used the word Taoism. It will lead foreign visitors to guess that Dongfeng is a Taoist. In fact, in this Chinese sentence, “道” means the idea, aspiration or thought of Dongfeng.

The suggested English version would be:

Dongfeng, a physician in the Three Kingdoms period, practiced his idea and aspiration through medical activities.

#### **4.1.1.2 Syntax choice**

In the process of translating, translator is easy to be influenced by his native language's grammar, collocations and thinking patterns. And the expression of translated version will be like that of the translator's native language. As to E-C translation, it is Chinglish.

Many Chinese translators have not realized the difference between English for tourism and Chinese for tourism. In their mind, language for tourism should be beautiful, elegant and full of many adjectives etc. That's the typical feature of Chinese for tourism. They don't understand, or we should say, they don't think of the thinking pattern and reading habit of westerners. But according to Skopos, the purpose of translation is for the target language readers' reading and understanding the source language's information. As tourist materials are concerned, the purpose of translation is to attract foreign visitors. The readers are possible foreign visitors, but not Chinese. So, during translating, word-for-word translation and long and complex sentences should be avoided.

##### **4.1.1.2.1 Word-for-word translation**

Example 5:

使廬山呈現出一派秀美，崇高美，曠達美，舒展美，朦朧美，流動美，幽靜美，音響美，色彩美等諸美紛呈的現象。（No. 1）

Thus unfolded us is a picturesque landscape with its delicate beauty, its noble beauty, its broad beauty, its panorama beauty, its mysterious beauty, the tranquil beauty, the audible beauty, and the beauty of colors.

The translation is obvious Chingish with lots of redundant words. First, Chinese visitors can understand the phrases such as “崇高美，曠達美，舒展美” etc. But these phrases can not be translated word-for-word, since it's not the expression of English. It doesn't convey the real meaning of the beautiful scenery. Second, the whole syntax of the translation is the syntax of Chinese and it is not the style of English for tourism. Foreign visitors can not understand it at all. So the purpose of tourism translation is not achieved. Based on the purpose of the addressee, the following translation is better,

Thus unfolded us is a picturesque landscape with its beauty, no matter delicate or panorama.

##### **4.1.1.2.2 Long and complex sentence**

Different cultural background, values and thinking patterns between Chinese and westerners result in different ethics. The difference is reflected also in tourist materials. As language is concerned, Chinese people is used to decorate tourist materials with beautiful and decorative words, many modifiers and parallel structure, while British people is adapted to depict vividly and objectively with concise and logical expressions. Compared with Chinese, English enjoys being pleasing in meaning and tonality, but not pleasing in form.

When translating the tourist materials from Chinese to English, the translator must bear it in mind that the translated version is for westerners to read and get information, not for Chinese. For foreign visitors' purpose, the translator should conform to the norm of the target language.

But among the data the author chosen, some long and complex sentences appear frequently, which are not English style.

Example 6:

在廬山姿態萬千的諸峰中，有一座奇特的山嶺，這就是因其形酷似一隻牯牛而得名的廬山牯牛嶺。它海拔 1164 米，三面環山，一面向谷，谷嶺相間形成了寬闊平坦的東西二穀。(No. 1)

Among the varied-shaped peaks and ridges is a bull-shaped ridge named Guniuling (Bull Ridge), 1164m above sea level, backing the other mountain ridges and peaks and facing a wide and flat valley separated into two parts by the ridge.

In the process of translating the original Chinese sentence, the translator neglected the using of conjunction and expressed it with a long and loosely-organized sentence. In Chinese, they are two sentences which express the meaning clearly. But after being translated, there leaves only one complicated sentence with confused meaning. The result is that foreign visitors can not understand it, or at least, they feel uncomfortable, since English emphasizes hypotaxis, with components connected by conjunctions. In the English version, the two parts are not connected by any conjunction, which makes this sentence complicated and uneasy for foreign visitors to understand. The lack of conjunction is caused by the translator's typical Chinese thinking pattern.

The suggested English version would be:

Among the varied-shaped peaks and ridges is a bull-shaped ridge named Guniuling (Bull Ridge), which is 1164m above sea level, backing the other mountain ridges and peaks and facing a wide and flat valley and is separated into two parts by the ridge.

Chinese translators not only tend to omit conjunctions when translating from Chinese to English, but they also often use the conjunctions in a wrong way, especially when it comes to conjunctions of reasons. The examples below may give us a better idea.

Besides the using of conjunctions, abuse of modifiers is another difference between Chinese and English. Just as above mentioned, Chinese people likes to use antithesis and parallelism to show the beauty and grandness of the scenic spots. So many modifiers can be found in Chinese tourist materials, while westerners want to be concise when introducing the scenic spots. The abuse of modifiers is thought exaggerated. Translators must pay much attention to this point. But in the chosen English versions of Mt. Lushan, this problem can be found here and there.

Example 7:

廬山以自然景觀為載體，以人文景觀為內涵。它那偉岸的山體、飛流湍瀉的瀑泉、撲朔迷離的雲霧、鐘靈毓秀的山城、以及宗教理趣的光華、千年書院的風采、冰川遺跡的神韻、西式別墅的音符……無一不是中華民族乃至整個人類文明的古今融合，精神凝聚，文化昇華。它兼有大江的氣魄、大湖的胸襟、雄山的剛毅、秀山的溫柔和靈山的瀟灑。(No. 2)

The natural scenery of Mt. Lushan is imbued with cultural landscape. The grand mountains, the down-pouring waterfalls, mysterious clouds, the beautiful town on top of the mountain, the splendor of religious interests, the graceful bearing of ancient academies, the romantic charm of glacial remains, the flavor of western-villas...all are the crystallization of the civilization of China and the personification of the civilization of human race. Mt. Lushan possesses the momentum of Yangtse River, the vast expanse of Poyang Lake, enjoying both grandness and gracefulness of mountains.

In order to give a full introduction and attract Chinese visitors, the Chinese version is written with beautiful words and antithesis structure. It is attractive and can achieve the planed purpose. But to foreign visitors, the English version may be dull and confused, since English for tourism should be objective and concise, without writer's subjective feeling. So, for the foreign visitors' purpose, the English version should be:

The natural scenery of Mt. Lushan is imbued with cultural element. The peaks, the waterfalls, the cloud, Kuling town, the religious history, the glacial remains, the villas...all are the crystallization of civilization of China and the whole human beings. Mt. Lushan possesses the quality of Yangtze River and Poyang Lake, showing grandness and gracefulness.

#### **4.1.2 Cultural Translation Problems and Errors**

Translation scholars have invented a term “cultureme” to refer to any cultural feature. Poyatos (2002) says that a cultureme is “any portion of cultural activity or non-activity perceived through sensible and intelligible signs with symbolic value and susceptible of being broken down into smaller units or amalgamated into larger ones” (Vol. 1: 10).

Culturemes in tourist information mainly concern China’s historical events, people’s names, place names and Chinese festivals, all of which are beyond the cultural system of most foreign tourists, excluding very few so-called “China experts”. The tourist information’s source-culture realities or realia.” (Nord 1993: 41) According to Nord, if the purpose of a translation is to achieve a particular function for the target addressee, anything that obstructs the achievement of this purpose is a translation error. (Nord 1993: 74)

In translating culture-rich elements in tourist information, in order to realize the referential and appellative functions of the source text and to avoid cultural translation errors, translators should fully consider the knowledge background of the target readers, and do some interpretation and addition when necessary.

Unfortunately, it seems that translators haven’t done well in translating culture-rich elements, and cultural translation problems and errors appear in information of major scenic spots in Beijing. Through analyzing the following problems and errors, the author hopes to find out the aspects where translators tend to make errors and to improve the quality of C-E translation of tourist information in those aspects.

In this section, the translation of historical events and Chinese traditional poems in the tourism materials will be analyzed.

##### **4.1.2.1 Names of scenic spots**

A name is very important to a scenic spot, since the name is the first-stepping-in-mind information conveyed by tourism materials. If a scenic spot is given a beautiful and fascinating name, it will gain much more popularity, so translating names of scenic spots becomes very important. A good translation will add much attraction to the scenic spot itself. And the translation will achieve its purpose. While a bad translation, on the contrary, will easily mislead people and cause cultural misunderstanding. But the way to translate names of scenic spots is always ignored by some translators because they think it is very simple.

Usually, as the translation of scenic spots is concerned, transliteration is the commonest way. When translating a scenic spot’s name, translators often present its Pinyin spelling to the foreigners so as to let them have an easy way of remembering, and this is of course very effective for them to get an access to the Chinese pronunciation. In the chosen English version of Mt. Lushan, this type of translation can be found in many cases, such as 谷廉泉 (Gulianquan Spring), 黃岩瀑布 (Huangyan Waterfall), 东林寺 (Donglin Temple) etc.

But in many cases, only transliteration is apparently without much practical significance, such as 三疊泉 (Sandianquan Waterfall), 天橋 (Tianqiao Bridge), 三寶樹 (Sanbaoshu Trees) etc. In these translations, the meanings in the phrases are totally ignored by the translator. Actually, the meanings in these names may relate to the country’s historical events, allusions, famous persons or the shape of the scenic spot and so on. In this senses, they are not merely place names but of special significance in people’s minds. So, when translating this kind of names, translator should bear the translating purpose on his/her mind. As mentioned above, translating tourism materials is to attract foreign visitors; that is to say, foreign visitors are the target readers. Their reading purpose is to get some information about scenic spot. If the translation of the scenic spot’s name can give them direct feeling and imagination, maybe they will go sightseeing. On the contrary, if the scenic spot’s names are only translated in Pinyin which has no any sense in meaning, foreign visitors will feel dull and give up the visiting inspiration. So, for foreign visitors’ purpose, most of the scenic spots’ name should be literally translated. For example, 三疊泉 should be translated as Three-step Waterfall, 天

橋 as Heaven Bridge, 三寶樹 as Three-treasure Trees. By this way of translation, the translating purpose can be achieved.

#### 4.1.2.2 Historical events

In order to add the interest of tourism materials, there are many historical events and stories in the materials, which give tourists more information and interest about the scenic spots. Whereas in translation, if the translator cannot translate the historical events and stories clearly, it will not only confuse the tourist and also can not achieve the purpose of appealing the tourist to visit the place. In the process of translating historical events and stories, translator should pay more attention to the historical time and persons in history. If not, the translation will confuse the addressees and give them bad impression.

Example 8:

虎溪三笑圖 宋代石恪繪，現立于東林寺三笑堂前，記載了廬山自古廣為流傳的一個動人故事：相傳慧遠一心修行，送客不過虎溪。一天，他送好友陶潛和陸修靜出寺，因談興正濃，不覺送過了虎溪橋。這時山上的神虎突然鳴吼警告，三人驚覺，相顧大笑，欣然道別。(No. 1)

The Three Laughing by Huxi Stream: It is a stone carving portrait preserved in front of The-Three-Laughing Hall of Donglin Temple, depicting an interesting story that goes: HuiYuan a noted Buddhist monk of the Jin Dynasty, had his Buddhist cultivation with heart and soul in Donglin Temple and he never saw his guests off as far as Huxi Stream near the Temple. But one day while he sent off his good friends Taoyuanming and Lu Xiujing. He was so absorbed in his talk with his friends that he forgot his discipline and went farther than Huxi Stream. As soon as crossed the bridge, a tiger roared to warn him. The three were startled out of the talk and burst into laughter at the realization of what the tiger meant. Hui soon bid farewell to his friends and returned to the temple.

The above translation introduces a picture in the The-Three-Laughing Hall of Donglin Temple, which include an interesting story. In the translation there is a time "Jin Dynasty". The time is familiar to the Chinese people, whereas for a foreigner, who is not familiar with Chinese history, let alone the time of some dynasties. So in the translation more specific time should be put after "Jin dynasty" to make it clear and give the foreign reader a clear information, that is **Jin Dynasty**( ). And the second problem in this translation is the translation of two renowned people---Tao Yuanming and Lu Xiujing. In Chinese history, Tao Yuanming is almost known to everyone, but Lu Xiujing is not familiar with everyone. Anyway, both of them are not familiar with foreign readers, which are the cultural difference. During the process of translation, translator should take cultural difference into consideration and put the response of the reader in the first place. Therefore in the above translation more detailed information should be put after two names---**Tao YuanMing (a native of Chaishuang of Xunyang<present day JiuJiang city>, an outstanding poet) and Lu Xiujing (...)**

#### 4.1.2.3 Chinese traditional poems

Chinese traditional poems are widely found in Chinese tourist publicity literature to show the long history, rich cultural connotation or great popularity among historical figures. Hence, it deepens the impression tourist determination on the receptor's mind. Strictly speaking, such translation falls into the category of literary translation. Translation of tourist publicity is that of practical translation. How to translate the poems in tourist publicity or neglect it depends on the purpose of the translation and the role it plays in the tourist publicity. If the poems can help the translation to achieve the vocative function and the addressee can easily understand the meaning and effect of the poems, the purpose of the translation is achieved, then translator should apply different methods to translate the poems to achieve the purpose. If some poems have nothing to do with the informative and vocative function of the translation but make the addressee confused with the translation of the poem, it is not necessary for translators to make effort to translate it. The following examples are given to illustrate the points.

Example 9:

一代又一代的文化名士，紛至遯來，或隱居，或讀書吟詩，或著書授學，使廬山形成了豐厚的文化積澱，留下了許多動人的文壇佳話，構成了獨特的文化奇觀。陶淵明耕隱廬山，“采菊東籬下，悠然見南山”開中國田園詩之先河；……(No. 1)



Generation after generation worthies and men of letters set foot on the mountain. They either traveled or lived in seclusion or studied or wrote books or gave lectures on this wonderland. Many stories about these pilgrims and the relics they left behind them form a rich cultural accumulation, which makes the mountain a cultural wonder besides anything else. Tao Yuanming, a noted poet of the Eastern Jin Dynasty once lived and farmed in seclusion on the mountain leading an idyllic life as described in his lines “while picking chrysanthemums in the eastern garden, I enjoy the distant mountain in the south.”

In the above translation, the function of the poems is not the key one. It just functions, as an example to illustrate the mountain is a cultural wonder with many worthies and men of letters setting foot there. For poem translating, some beauty and vision are lost when it is translated literally, and at the same time foreign reader cannot understand it completely and clearly. So in this situation we can omit the translation of the poem, because it will not make any influence for the addressee’s comprehensibility and do not harm the purpose of translation.

## 5. CONCLUSION

It’s the functionalism’s view that a transnational action is determined by its skopos, the purpose(Nord 1993:29). Target readers, with their own knowledge background, cultural system and communicative needs, decide the purpose of the translation to a large extent. The target text should therefore be oriented toward the target readers, cater for their needs and acceptability. Based on this theory, in this thesis, the author takes tourist information of English version of Mt. Lushan as materials, analyzes some problems and errors in C-E translation of tourist materials and how the problems and errors obstruct the achievements of translation purpose, and further lower the translation quality. The thesis categories and analyzes the various translation problems and errors in English version of Mt. Lushan in order to find the causes behind and to endeavor to propose appropriate suggestions to tackle this issue.

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