

Study on Geo-culture and Translation Based on the Chinese Geography of Qinling Mountains-Huaihe River Line

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Abstract—From the perspective of culture, a study on the relationship between translation and cultural communication is a hot issue, and translation plays an important role in cultural exchange and development. The geography of the Qinling Mountains-Huaihe River line makes the obvious differences between north and south of China in climate, water system, vegetation, transportation, diet, etc. These differences have greatly affected the cultural exchanges between the North and the South of China led to a difference in consciousness between the North and the South of China traditionally. As a bridge of multi-cultures communication, the translator must understand cultural connotation in the source language and the target language from a cultural perspective to better perform translation work. The interaction between geography, geo-culture, and translation by translation examples is explored in this paper helps us to further study on the relationship between translation and culture.

Keywords—Geography of Qinling Mountains-Huaihe River Line; Geo-culture and Translation

I. INTRODUCTION

With the deepening and development of the globalization process, it is necessary to understand each other's' culture and understand the customs to facilitate mutual understanding. Translation plays an indelible role in transnational cultural exchanges. To finish the object of multi-culture communication as a translator, we need to have a deeper understanding of geography and culture to translate better and express our idea. Natural geography affects economic development, and economic development can harden the progress of people's living conditions, living customs, speech expression, and cultural communication. When doing translation work, we should pay more attention to the interaction of geography and culture in translation. Chinese cultural spirit and cultural tradition are the spiritual factors that constitute China's overall national strength (Dong Jingbao, 2016); East Asian Culture is a human museum that brings together many peoples, cultures, and religions, full of heterogeneity and diversity (Dongzhenhua, 2018); Try to start from the natural beauty and humanistic

beauty of the geographical phenomenon contained in traditional culture, and explore the path of aesthetic appreciation of geography teaching (Liuyuping, 2018) ;The two geographical spaces of mining area, mining town, ancient mine, and ancient alleyway show the character and fate of the characters and reveal the theme of the works. At the same time, they reproduce the long history of mining and smelting in Huangshi area and the unique folk customs (Huangyan, 2018) ;the complex dynamics of cultural influences, which depend on the internal alignment of political forces and centers of symbolic production (Rozov N S, 2012); The transfer of culture-specific words in a multidimensional translation has been discussed (Shiryayeva VandBadea G L., 2014); exploring the relationship between the Chang'an culture of the Tang Dynasty and the landscape culture of the Qinling Mountains (Duan Weiting, 2010) . This paper attempts to explore the influence of geography on culture, to grasp the cultural connotation during translation correctly, and accurately to reach the meaning of taking the Chinese geography of Qinling Mountains-Huaihe River an example.

II. GEOGRAPHICAL FEATURES OF QINLING MOUNTAINS-HUAIHE RIVER LINE



Fig. 1. The location map of Qinling Mountains-Huaihe River Line

Qinling Mountains is an east-west mountain range that traverses Central China (Fig. 1). From the west to the Baishi Mountain in the north of Lintan County, Gansu Province, it entered the east through the Maiji Mountain in the south of Tianshui. The Qinling Mountains are honored as the dragon veins of the Chinese civilization. The main peak of Taibai Mountain is 3771.2 meters above sea level and is located in Baoji City, Shaanxi Province. Qinling Mountains is the boundary mountain between the inner Guanzhong Plain and the southern Shaanxi Province in Shaanxi Province. The Huaihe River Basin is located in the eastern part of China, between the Yangtze River and the Yellow River. It is located at 111° 55'~121° 25' east longitude and 30° 55'~36° 36' north latitude, with an area of 270,000 km². The Huaihe River originates from the northwestern river valley of Taibaiding, the main peak of Tongbai Mountain in the west of Tongbai County, Nanyang City, Henan Province. The mainstream flows through Henan, Anhui, and Jiangsu provinces. The mainstream of the Huaihe River can be divided into three parts: upstream, midstream, and downstream. The total length is 1000 km. The drop is 200 meters.

The Qinling Mountains are the watershed of the Yellow River in the Yangtze River. They are natural geographical boundaries and are also high enough to prevent the general intensity of the north-south airflow. China's north-south geographical boundary line has been considered to be Qinling Mountains-Huaihe River Line. This line contains multiple meanings of nature, politics, culture, etc. In the context of environmental change, the north-south boundaries of these different levels will be out of sync (Zhang Weiran, Zhou Peng, 2005). The main peak of the Qinling Mountains - the tens of kilometers wide mountainous area on the northern slope blocks the north and south of China, and the southern side of the Qinling Mountains is an obvious southern lifestyle. The Yellow River water will rush down with the sand, and a large amount of sediment will be accumulated in the lower reaches of the Huaihe River, eventually leading to the blockage of the Huaihe River estuary, resulting in the flooding of the Yellow River and the inundation of large areas of the Huaihe River. Eventually, the Huai River Basin is extremely unstable, sparsely populated, and living barbarians to block cultural penetration. The north and south sides of the Qinling Mountains-Huaihe River Line has obvious differences in climate, water system, vegetation, transportation, diet, etc. These differences have greatly affected the cultural exchanges between the North and the South of China and finally formed the so-called North-South consciousness.

III. GEO-CULTURE FEATURES OF QINLING MOUNTAINS-HUAIHE RIVER LINE

The Geo-culture of development is a brief that each of these states has a national "culture," and only one, or only one that is primary and primordial, the states that are presently or prospectively members of the United Nations are politically sovereign and, at least potentially, economically autonomous. The Geo-culture of development, or the transformation of the monoculture (Wallerstein I,1999). Exploring the North-South differences in Chinese culture helps to understand the overall picture of Chinese culture. The difference between the North and the South is manifested in nature, physique, language,

personality, literature, diet, politics, culture, and society. The difference is displayed mainly in the following aspects: (1) the northerners are bold, the southerners are delicate and gentle;(2)The politics and military in the north are relatively active, and the economy and culture in the south are relatively developed;(3)The northerners are more conservative, the southerners are open, and it is easier to accept new things and new ideas, etc. However, with the development of the economy, the North and the South tend to communicate closely, from conflict to integration, which reflects in all aspects of literature and poetry.

IV. THE COMMON INFLUENCE OF GEOGRAPHY, GEO-CULTURE ON TRANSLATION

The imbalance of cultural development profoundly affects the way the writer observes the world and the way those who expresses the world. Literature and poetry creation come from life and reflects in the author's living state. It can be seen that the connection between land and culture are omnipresent, and the subtle influence affects the writer's creative theme and style. English and Chinese languages can be translated literally if the culture is the same or similar. If the cultural differences are large, it can be solved using free translation, transliteration, supplementary explanation (Fig. 2). This can not only convey the original language information, but also make the target-language readers understand the original cultural knowledge, and achieve accurate expression (Li Huatia,1995). The relationship between nature and culture is bound by language, and there are various complex relationships between language and culture. Culture and translation can complement each other, and translation can coordinate or communicate different cultural traditions while respecting differences. The purpose of translation is to explore the "dialectical resonance" relationship between the two cultures (Han Zhuojun, Fan Linzhou, 2018).

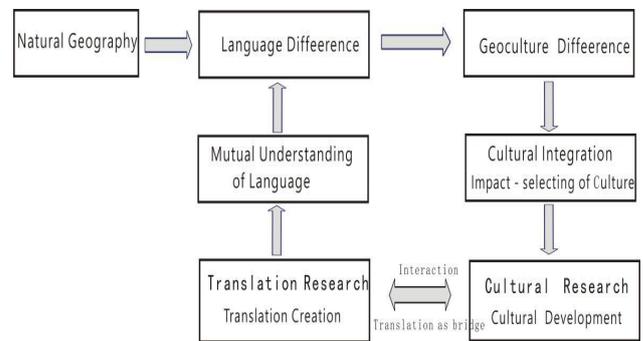


Fig. 2. The interaction between geography, geo-culture, and translation

Example one: 橘生淮南则为橘，生于淮北则为枳 (ju sheng huai nan ze we ju, sheng yu huai bei ze wei zhi) in a short way is 南橘北枳 (nan ju bei zhi), which can be mistranslated into “Orange planted in Huainan is true orange, and in Huaibei, it is not”, which comes from a book named *Yanzi's Spring and Autumn*, as a historical material reflecting the historical features of Qi State in the late Spring and Autumn Period, it is the earliest collection of short stories in China. It records like this: “婴闻之：橘生淮南则为橘，生于淮北则为枳，叶徒相似，其实味不同。所以然者何？水土异也。” This text can be presented in ancient Chinese. That is

to say, a person named Anying answered, “The orange tree grows in the south of the Huaihe River. It is the orange tree with tastes good like a cigarette should. The place in the north of the Huaihe River is a tree named Zhi. Its leaves are just like one of the orange, but its taste of the fruit is different. Why is this happening? Because their growing conditions of the soil and water are different.” To translate it, we should understand the rules that influence of the Geo-culture, and Chinese geography of Qinling Mountains-Huaihe River Line on the translation. So it may be translated into “Orange planted in Huainan is true orange, and in Huabei, it is not, although they looks are very similar, the taste is different because the growth environment changes greatly.

Example two: 二月江南花满枝，他乡寒食远堪悲。贫居往往无烟火，不独明朝为子推。(er yue jiang nan hua man zhi, ta xiang han shi yuan kan bei. pin ju wang wang wu yan huo, bu du ming chao wei zi tui), it means that the climate difference between southern and northern China is large. In February, Jiangnan (southern of Yangtze River, China) has been full of flowers, while other places (northern of Yangtze River, China) are very cold. So, it can be translated into: In February of the south of the Yangtze River, the flowers bloomed with branches; I was alone in a foreign land out of hometown, and I was very sad when I was away from my hometown.

Example three: 山前桃花山后雪 (shan qian tao hua shan hou xue), it means that it cannot only indicate the influence of the slope part on the temperature but also shows that the Qinling Mountains is an important geographical boundary line in China. The south part of the Qinling Mountains is subtropical, and the north is warm temperate zone. Therefore, the natural landscapes on both sides of the Qinling Mountains are completely different so it can be translated into “It is snowing in the shady slope of the Qinling Mountains while peach is blossoming in the sun face of the Qinling Mountains.” This proverb shows climate change reflecting the love of the protagonist to the great rivers and mountains of the motherland, and they feel comfortable at that moment in the process of climbing the mountain.

As a translator, we should pay more attention to cultural studies in perspective of culture to express the meaning of the source language accurately. The translation should reflect the cultural connotation of the source language culture as a mirror.

V. CONCLUSION

This paper takes a study on the interaction of geography, culture, and translation based on translation examples. The

north and south sides of the Qinling Mountains-Huaihe River Line have obvious differences in climate, water system, vegetation, transportation, diet, etc. These differences have greatly affected the cultural exchanges between the North and the South of China led in a difference in consciousness between the North and the South of China traditionally, and finally formed the so-called North-South consciousness. Geographical differences between the North and the South blocks objectively cultural exchanges and integration. The culture is constantly moving toward integration while maintaining their individuality reflected in all aspects of literature and poetry. As a bridge of multi-cultures communication, the translator must understand cultural connotation in the source language and the target language from a cultural perspective to better perform translation work.

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