

A Study on English Translation of Heilongjiang Subculture from the Perspective of Ecological Translatology

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Abstract: This paper aims to promote the English translation research, international dissemination, and enhancement of the cultural global influence of Heilongjiang subculture. Based on ecological translation theory, the study employs a “three-dimensional” transformation approach to explore the English translation of Heilongjiang subcultures. From the perspectives of linguistic dimension, cultural dimension, and communicative dimension, this paper further addresses the challenges encountered in translating non-mainstream cultural elements such as Heilongjiang folk culture, ice-snow culture, and red cultural genes into English. The research demonstrates that ecological translation theory provides a dynamic perspective for the English translation of Heilongjiang subcultures, while the three-dimensional transformation method effectively achieves cultural adaptive conversion. This facilitates the international cultural dissemination and regional economic development of Heilongjiang subcultures, successfully realizing their transition from “local narrative” to “international expression.”

Keywords: Ecological translatology; Heilongjiang subculture; “Three-dimensional” conversion

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1. Introduction

As an important part of traditional Chinese culture, Heilongjiang subculture is a treasure in Chinese traditional and ethnic cultures. To promote and protect Heilongjiang subculture, it is essential to strengthen external publicity efforts and implement the construction of a culturally strong province. Several regions in Heilongjiang Province, such as “Harbin, Mudanjiang, and Qiqihar, have been designated as national-level ethnic minority tourism destinations”^①. However, due to differences in language, regional culture, and customs, the external dissemination and development of Heilongjiang subculture will inevitably encounter some obstacles. With the implementation of the “Belt and Road” strategy^②, it is of significant importance to study the dissemination and exchange of Heilongjiang subculture. This article explores the English translation issues of Heilongjiang subculture based on the theory of ecological translation and proposes strategies and methods. This is of great significance for promoting the unity and harmonious development of all ethnic groups in our country, as well as the integration of multiculturalism in the world.

(1) Research background

Heilongjiang subculture is an important component of Chinese ethnic culture, with distinct regional characteristics. Heilongjiang is located in the northeastern frontier of China, with four distinct seasons, and a long, cold winter. This has also shaped its unique ice and snow culture. With the successful hosting of the Asian Winter Games, Heilongjiang’s international reputation has been enhanced, effectively promoting cultural exchanges among various parties. However, at present, there is not enough research on the English translation of subcultures, both

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domestically and internationally, with most studies focusing on tourism publicity and the publicity of intangible cultural heritage." Research on the English translation of Heilongjiang subculture can effectively promote the integration of various studies and can also effectively promote the exchange and integration of Chinese culture with the diverse cultures of the world, enhancing the international reputation and influence of China's ethnic minority regions"^③. In view of this, this paper attempts to systematically study the English translation strategies for Heilongjiang subculture from the perspective of ecological translation studies, combining the unique geographical characteristics and historical background of China's ethnic minority regions, starting from language, culture, social customs, and other aspects, in the hope of providing a reference for promoting the exchange and dissemination of Heilongjiang subculture.

(2) Thesis structure

This article based on the theory of ecological translation studies, investigates the difficulties encountered in the process of translating the subculture of Heilongjiang into English and builds a bridge between the source language readers and the target language readers. It also offers practical insights and limitations of the study. The article systematically introduces the subculture of Heilongjiang from aspects such as folk culture, ice and snow culture, and red culture, while analyzing the problems that arise during the English translation process and proposing translation strategies and methods. Based on the theory of ecological translation, it analyzes the effectiveness of the theory in the English translation of Heilongjiang subculture. According to the three-dimensional transformation theory, it analyzes its application in the linguistic, cultural, and communicative dimensions. The purpose of this article is to integrate existing research directions such as the external publicity translation of intangible cultural heritage, tourism publicity, and red classic literature studies. Through this research, it aims to systematically demonstrate its research value, promote the overall cultural development of Heilongjiang, and better present the connotations of non-mainstream culture to the public, showcasing the folk culture and regional characteristics of Heilongjiang.

2. Theoretical Basis

The theory of Eco-Translatology was proposed by Professor Hu Gengshen in 2001. "Based on the principles of ecology, he views translation as an ecosystem."^④ The theory mainly emphasizes concepts such as "translator-centeredness," "adaptation and selection," and "translation ecological environment." According to Professor Hu Gengshen's viewpoint, the "translation ecological environment" refers to "the world presented by the source text, source language, and target language, that is, the overall interconnection and interaction of language, communication, culture, society, and the author, source language readers, target language readers, and the external environment."^⑤ In addition, Professor Hu Gengshen proposed the "three-dimensional" transformation translation strategy based on the theory of Eco-Translatology, which includes "adaptive transformation in the dimensions of language, culture, and communication."^⑥ This strategy emphasizes the importance of transforming language forms, conveying cultural connotations, and achieving communicative functions during the translation process. The task of the translator is not only to translate words or phrases accurately but also to integrate these elements into the target language with the highest precision and relevance. To fulfill this mission, the translator must strictly adhere to the concepts of the "three-dimensional transformation theory," which includes three key aspects of communication: language, cultural context, and the unique communicative nuances of each specific source text. The subculture of Heilongjiang involves issues related to culture, language, and communication during the process of English translation. This paper, based on the "three-dimensional" transformation perspective, conducts a series of studies on Heilongjiang subculture

(1) Adaptive selection of language dimensions

"The Hezhe ethnic group is a minority with a small population in the Northeast region, who have lived for

generations in the river basins of the Heilongjiang and Songhua rivers,"^⑦ making a living through fishing and hunting. The Hezhe ethnic group's fish skin technology, as a cultural treasure of the Hezhe people, is of great significance to the study of the Heilongjiang subculture. However, in the process of English translation, accurately conveying the linguistic logic and connotative meaning becomes a significant challenge. Chinese emphasizes parataxis, with implicit logical relationships conveyed through context; English emphasizes hypotaxis, requiring explicit conjunctions, thus language transformation is crucial.

For example:

- Original text (Hezhe fish skin technique): "dà duō shù lǎo rén dōu qù shì le, zhè xiàng jì shù bīn lín miè jué bìng jí xū bǎo hù."

- Translation: "Since most elderly craftsmen have passed away, this technique is on the verge of extinction and therefore requires urgent preservation."

The translator adds conjunctions like "since" and "therefore" to make the causal logic explicit, adapting to the hypotactic characteristics of English.

Additionally, Chinese often uses active voice, while English often uses passive voice to emphasize objectivity.

For example:

- Original text: "The fish skin was nailed to the wall and dehydrated in the shade."

- Translation: "yú pí dìng zài le qiáng shàng, bìng zài yīn liáng chù tuō shuǐ"

The passive voice highlights the objectivity of the process, aligning with the characteristics of English scientific texts.

(2) Adaption to culture

"The Oroqen ethnic group is one of the smallest minority populations in Northeast China. According to 2021 statistics, the Oroqen population stands at 9,168 people."^⑧ When translating their culturally loaded terms, it is necessary to balance the retention of cultural connotations with the readers' level of understanding. Retaining the specific culture through transliteration is an effective method, and supplementing with literal translation explanations can achieve better results. For example, the expression "è lún chūn zú huà pí chuán" can be literally translated as "Oroqen birch boat (Oroqen birch bark canoe craftsmanship)." By using this translation method, the transliteration of "Oroqen" preserves the ethnic characteristics of the Oroqen people, allowing readers of the target language to come into direct contact with the unique cultural elements of this ethnic group; while the literal translation of "birch boat" clearly explains the material and function of the item, preventing readers from feeling unfamiliar or confused about it, and cleverly balancing the relationship between cultural dissemination and reader understanding. In addition, when translating historical events or folk concepts, in order to avoid understanding obstacles due to cultural background differences, background information can be provided through supplementation and annotation methods. For example, "chuǎng dōng běi" can be translated as "boldly embarked on a journey to the Northeast [note: refers to the historical migration from Northern China to Northeast China during the Qing Dynasty]," thus enabling readers to accurately understand the historical event referred to in the original text.

(3) Adaptive selection of communicative dimensions

During the process of English translation, the translator should not only focus on the effective conversion of language and culture but also on the effective communication of messages, accurately conveying the value and social functions of intangible cultural heritage. With the successful hosting of the Asian Winter Games, ice and snow culture has become a major trend. "Crystal Blue as one of the core elements of the visual identity system for the 9th Asian Winter Games in 2025"^⑨, integrates the cultural characteristics of the Harbin region, showcasing its unique

cultural connotations. In the process of English translation, many target language readers have vague or even misunderstood the specific color of "Ice Crystal Blue." Therefore, in the translation process, the translator must first describe the origin and symbolic meaning of "Ice Crystal Blue," and then express it doubly from the perspective of cultural connotations, better allowing the world to understand the Chinese concept of "even the icy and snowy lands are golden mountains and silver hills" in today's globalization, opening the window to the ice and snow economy, and effectively achieving the purpose of communication and dissemination. Taking "Hailun Paper Cutting" as an example, Hailun Paper Cutting integrates the artistic styles of different regions. In the process of English translation, literal translation may not effectively convey its potential cultural value. Therefore, in the translation process, it is translated as "Hailun Paper Cutting integrates various folk arts from Shandong and Hebei, reflecting the cultural integration during the period of massive migration." This not only reflects the translator's deeper consideration but also effectively conveys its cultural connotations. The word "integrate" vividly shows the characteristics of Hailun Paper Cutting integrating artistic elements from different regions; the word "reflect" links the paper cutting to the historical massive migration, revealing its important role as a cultural carrier. By using these terms, the historical significance of Hailun Paper Cutting is strongly emphasized, allowing target language readers to understand the key value of Hailun Paper Cutting in cultural heritage and communication through translation. This successfully realizes the intention of cross-cultural communication, allowing the unique charm of intangible cultural heritage to blossom in another language.

3. Characteristics of Heilongjiang Subculture

Heilongjiang subculture refers to the unique non-mainstream cultural phenomena formed in the Heilongjiang region due to geographical, historical, folk, and social factors. It is specifically manifested in aspects such as folk culture, ice and snow culture, red cultural genes, and intangible heritage culture. Heilongjiang subculture is a special form of subculture with regional characteristics, which is not only unique within the Heilongjiang region but also has its distinctiveness nationwide. Different regions, lifestyles, language habits, historical backgrounds, and various other factors determine the unique characteristics of Heilongjiang subculture. With the successful hosting of the Winter Universiade and the implementation of the Northeast Revitalization Strategy, Heilongjiang has successfully "gone viral," leading to a surge in cultural enthusiasm. For example, in terms of the customs and habits of ethnic minorities, the Hezhe ethnic group is characterized by its unique fishing and hunting culture, the Daur ethnic group's festival innovation, and the Manchu cultural heritage, which together constitute the unique folk culture of Heilongjiang. Located in the northeastern frontier, Heilongjiang's unique ice and snow culture has endowed the Heilongjiang subculture with an advantage in timing and geographical conditions for promotion. In terms of the inheritance of red genes, Heilongjiang has abundant red tourism resources and is a memorial site of the Chinese revolutionary war, carrying profound cultural genes. These unique regional characteristics determine that Heilongjiang subculture has distinct cultural characteristics in terms of values, customs, lifestyles, and more.

(1) Heilongjiang folk culture

"Folk culture" and "folk customs" are treasures of Chinese civilization, carrying profound history and rich cultural depth. Within the subculture of Heilongjiang, folk culture holds unique historical significance. However, in the English translation of folk culture, its unique historical and regional styles can easily lead to misunderstandings among target language readers. Due to linguistic differences, there is a deviation in the understanding of the source culture by target language readers, which requires translators to accurately convey its cultural connotations to the target audience while understanding the source culture. Taking the Oroqen ethnic group as an example, the Oroqen are one of the smallest ethnic minorities in China, having lived for generations in the Heilongjiang basin and the densely forested regions of the Greater and Lesser Khingan Ranges. "During winter, the Oroqen people build "wū dùn zhù" and "mù kè léng fáng" to endure the cold season."^⑩ The Manchu are one of the ethnic minorities in China, mainly distributed in

the Northeast region. Their unique customs and art forms have made them distinctively charming throughout history. In the Manchu people's festival customs, such as the "bān jīn jié" and "zǒu bǎi bǐng" these specific folk cultures are difficult to find equivalent expressions in English. Therefore, translators should explain the specific vocabulary of the source language based on the characteristics of the source culture, integrating historical, social, and cultural elements to seek adaptive transformation methods, which is crucial for the promotion of Heilongjiang folk culture.

(2) Heilongjiang ice and snow culture

The unique geographical characteristics, abundant ice and snow resources, and the historical integration of multiple ethnic groups of Heilongjiang have given rise to its distinctive ice and snow culture. Ice and snow culture refers to the clothing, food, housing, transportation, festivals related to ice and snow, residential architectural styles, customs, sports and games, arts and crafts, and various cultural imprints related to ice and snow tourism, among others, of people living in an ice and snow natural environment. With the successful hosting of the Asian Winter Games, Heilongjiang's ice and snow culture has gradually become known to the public, and the winter tourist attractions of Heilongjiang have also become popular nationwide, opening a window for Heilongjiang's ice and snow economy. Its unique folk ice and snow culture also makes the subculture of Heilongjiang particularly charming. Taking the Oroqen ethnic group's ice and snow customs as an example, the Oroqen people hold the "yī sà rén" assembly every winter and celebrate the harvest of fishing and hunting through skiing and hunting. Their unique snow house, the "xiān rén zhù" reflects the distinctive cultural characteristics of the Oroqen ice and snow culture. Another example is the Manchu ice and snow sports customs of "pǎo bīng xié" and playing the "dǎ huá tà" game, which reflect the unique cultural customs of the Manchu people regarding ice and snow. However, in the process of English translation, the target language readers may find it difficult to accurately understand the source language culture due to differences in language, culture, and communication. Therefore, this requires the translator to choose appropriate translation strategies while also taking into account the culture, language, and communication aspects of the target language readers, thus building a cultural bridge between the source and target languages.

(3) Heilongjiang red culture gene

The red cultural gene of Heilongjiang is deeply rooted in the revolutionary struggles led by the Communist Party of China, socialist construction, and the reform and opening-up, in line with the national red culture. Throughout this series of processes, countless heroic models that move heaven and earth, such as the Northeast Anti-Japanese United Army spirit and the Daqing oil spirit, have emerged. Therefore, inheriting the red cultural spirit has become an indispensable responsibility for our new generation of youth. The unique red cultural gene of Heilongjiang has promoted the external publicity of Heilongjiang tourism and the dissemination and development of red classic literature. However, in the process of external publicity, some red classic literary works contain a large number of local dialect words. For example, in Lin Yu's work "Geese Flying North of the Great Wall," terms like "gē da liū qiū" and "wù la" in Han Jingting's work "Black Soil," terms like "tǔ xìng" are characteristic dialects that are difficult to find corresponding expressions in English. This requires translators to master both the source language culture and the expression habits of the target language. The spirit of the Great Northern Wilderness lies in the pioneering and entrepreneurial spirit and the sense of family and country of the people of Heilongjiang. Every winter, on the nearly forty degrees below zero wasteland, the pioneers live in "dì yìn zi" and eat "dà chá zhōu", diligently passing on the spirit of family and country from generation to generation. Therefore, in red culture, it is crucial for translators to understand the cultural spirit and promote the cultural connotations. As an essential element of subculture, the red gene continues to write the mission and responsibility of Heilongjiang as the "eldest son of the Republic."

4. Heilongjiang Subcultural English Translation Strategies and Methods

The theory of ecological translation emphasizes that translators should take into account the cultural ecological

balance between the source and target languages when translating, appropriately choosing translation strategies and methods is crucial for the study of English translation of Heilongjiang subculture. At the linguistic level, Chinese and English belong to different language families, and they have significant differences in grammatical structure, lexical collocation, and expression paradigms. The content of Heilongjiang subculture texts is rich, including many regional characteristics, such as dialects and colloquial expressions. Direct word-for-word translation can easily lead to stiff and obscure translations. Translators can adopt strategies such as part-of-speech conversion and syntactic reconstruction to make the translation conform to English expression habits and improve the readability of the text. From a cultural perspective, Heilongjiang subculture includes diverse elements of ethnic and regional cultures, such as the traditional customs of the Oroqen people and the unique ice and snow culture. These cultural symbols often lack direct equivalents in the English cultural context. Therefore, translators can use methods such as free translation, transliteration with annotations to effectively convey the essence of the culture, avoiding cultural misunderstandings and information loss. From the perspective of communicative function, the core goal of translation is to achieve cross-cultural communication. Given that the cultural background and reading habits of the target language readers differ from those of the source language audience, translators need to reasonably use foreignization and domestication translation strategies through adding background information, and screen out unnecessary redundant content to promote the effective transmission of information in the target context, thus truly achieving the purpose of cultural exchange and dissemination

(1) Domestication and foreignization strategies

Domestication and foreignization are two opposing yet complementary translation strategies. Domestication is oriented towards the target language culture, while foreignization is oriented towards the source language culture. In the process of translating Heilongjiang's subculture into English, appropriately choosing between domestication and foreignization strategies is crucial for promoting and advocating the subculture. During the local characteristics of ice and snow activities at the Winter Asian Games, the translator adopted a strategy of domestication in language and foreignization in culture, conveying cultural connotations and achieving the purpose of cultural exchange of "each to their own beauty, all beautiful together." For example, in the English translation of the promotional slogan for the Harbin Winter Asian Games, "bīng chéng yíng yà dōng, bīng xuě gòng huān téng" is translated into "The Ice City Welcomes Asia's Winter Games: Let Ice and Snow Ignite Joy!" the term "bīng chéng" is domesticated into "Harbin"; "gòng huān téng" is translated into "Ignite Joy." Using the domestication strategy, the translation is given a dynamic quality, aligning with the reading habits of the target language audience, while also preserving the cultural elements of ice and snow, promoting the cultural connotations of Harbin's ice and snow. In the context of Heilongjiang's characteristic ice and snow sports culture, for instance, "xuě dì yāng gē" is foreignized into "Snowy Yangko Dance." By using the foreignization strategy of transliteration, the Heilongjiang ice and snow culture is preserved and made accessible to the target language readers. Additionally, the ice and snow element of "bīng jīng lán xuě huā" has attracted widespread attention at the Harbin Winter Asian Games. However, conveying the color of the Ice Crystal Blue Snowflake and making it understandable to the target language readers poses a significant challenge. "bīng jīng lán xuě huā" is literally translated as "Ice Crystal Blue Snowflake," using the foreignization strategy to preserve the source language's imagery. However, to accommodate the language expression habits of the target language readers, the word order can be adjusted for better readability, resulting in "Blue Ice Crystal Snowflake," which aligns with English expression habits and enhances the readability of the translation. Overuse of foreignization translation is a pitfall that must be avoided. Although foreignization translation can preserve the cultural characteristics of the source language, if taken to extremes, the translation will be filled with obscure expressions. For the readers of the target language, this content is like an insurmountable barrier, easily causing a strong cultural shock, making them feel as if they are looking at flowers through mist, unable to understand the connotations of Heilongjiang's subculture. Excessive domestication translation is also not advisable. Domestication translation aims to make the translation more in line with the reading habits of the target

language readers, but if used without restraint, the uniqueness of Heilongjiang's subculture will gradually be eroded during the translation process.

(2) Literal and free combination of translation

During the process of translating the Heilongjiang subculture into English, for certain elements within the Heilongjiang subculture, such as "Harbin Ice Lantern Festival," it can be directly translated as "Harbin Ice Lantern Festival." When such concepts can be found in the target language, or when the expression is relatively simple, the method of literal translation can be adopted. "Literal translation is a method or translated text that maintains both the content and form of the original text"^①. This method not only preserves the form of the original but also its content, making it easier for readers of the target language to understand. However, for content rich in cultural connotations and without a direct equivalent expression in the target language, free translation must be used. Free translation is "a method that maintains the content of the original text but not its form"^②. For example, the Northeastern dialect word "ge lu" describes a person who is odd and not sociable; if translated literally as "going separate ways," it would deviate from its cultural meaning. Therefore, it should be translated using free translation as "eccentric," allowing readers of the target language to better understand its meaning.

(3) Addition and omission

The essence of amplification and omission strategies lies in conveying necessary cultural background knowledge and explanatory information to the readers of the target language, with the purpose of eliminating comprehension barriers and helping readers to understand the connotations of the source text smoothly and accurately. For instance, when translating the traditional festival "wò qí bèi" of the Daur ethnic group in Heilongjiang Province, merely translating its name often leaves readers of the target language feeling confused. Therefore, the translator needs to supplement the explanation that "Woqibe is a traditional festival of the Daur ethnic group in Heilongjiang Province, mainly celebrating the coming of age of young people," providing key ethnic information and the significance of the festival, allowing readers to quickly understand its cultural value and deeply appreciate the unique charm of different ethnic cultures. Conversely, the purpose of the omission strategy is to reasonably reduce redundancy and complex information in the target language, making the translation more concise and fluent, with a focus on the core content. In the Northeast dialect, there are many expressions that use repeated words to emphasize tone. For example, expressing "gàn shá ne? gàn shá ne?" If translated word for word, it would seem cumbersome and not in line with the expression habits of the target language. Therefore, appropriately omitting the repeated parts and directly translating it as "What are you doing?" Such treatment makes the translation clear and concise, more in line with the daily usage norms of the target language, while retaining the core semantics and enhancing the readability of the translation.

(4) Cultural compensation

Heilongjiang subculture and foreign cultures exhibit significant differences in multiple dimensions, making cultural compensation an extremely important and indispensable aspect of translation work. To ensure that readers of the target language can fully understand vocabulary rich in cultural connotations, methods such as annotations, footnotes, and endnotes are effective strategies. Taking "Errenzhuan" as an example, Errenzhuan is a cultural form with distinct Heilongjiang regional characteristics. If its name is directly translated, it will make it difficult for readers of the target language to grasp its deeper meaning. Therefore, it is necessary to add annotations during the translation process to explain in detail that "Errenzhuan" is a form of folk opera in Northeast China, emphasizing the movements and performance style of the dancers, while also supplementing unique artistic features, such as the performers' handkerchief skills, unique vocal techniques, and its developmental history within the folk culture of the Northeast. Additionally, the analogy method can also play a significant role. It enables readers of the target language to understand effectively. Translators can relate elements of the Heilongjiang subculture to elements familiar to the target audience. For instance, comparing "Errenzhuan" with Broadway musicals, although there are significant differences between the two, they both contain elements of stage performance, singing, and dancing. Contrasting

them can help readers of the target language quickly grasp the general concept of "Errenzhuan," thereby better appreciating the unique charm of the Heilongjiang subculture and promoting cultural exchange and dissemination.

5. Conclusion

Ecological translation studies provide a dynamic transformation perspective and comprehensive theoretical support for the research on the English translation of subcultures in Heilongjiang. This article focuses on the folk culture, ice and snow culture and red culture genes of Heilongjiang Province, and systematically conducts English translation research from the perspectives of language dimension, cultural dimension and communication dimension. The research finds that the process of its English translation is essentially the adaptive selection and transformation of different language and cultural elements in the cultural ecosystem. Through the analysis of translation strategies, text presentation and dissemination effects, it is indicated that translators must make adaptive choices in the language dimension, cultural dimension and communication dimension to ensure that the translation is in line with the cultural ecological environment of the target language. From a practical perspective, the ecological translation studies perspective provides scientific guidance for the English translation of Heilongjiang subculture. When translating the ice and snow culture, the language arts of the Hezhen and Oroqen ethnic groups and other characteristic ethnic groups, the flexible application of the "three-dimensional transformation" method not only retains the cultural uniqueness but also enhances the readability of the translation, effectively promoting the international dissemination of Heilongjiang subculture. At present, translation practice still faces challenges such as the lack of cultural information and insufficient audience acceptance, reflecting the imbalance in the translation ecosystem. Translators need to combine the theories of ecological translation studies with appropriate translation methods and strategies to achieve effective cultural dissemination. Future research should further explore the improvement of translators' capabilities, the expansion of communication channels and the construction of cross-cultural ecosystems, and promote the development of subculture English translation in Heilongjiang towards a more balanced and sustainable direction. This research not only deepens the application practice of ecological translation studies, but also provides new ideas for the international dissemination of regional subcultures. It has positive significance for promoting the characteristic culture of Heilongjiang and facilitating the development of cultural diversity.

Notes

- ① The Heilongjiang Province "14th Five-Year Plan" for Cultural and Tourism Development. explicitly proposes the creation of a "Minority Ethnic Charm Tourism Belt," with Harbin and Mudanjiang as the core nodes.
- ② Citing the content of "Supporting cultural exchange and cooperation among countries along the routes" from "Promoting the Joint Construction of the 'Belt and Road' Vision and Actions" (2015).
- ③ According to the CNKI (2013-2023) statistics, papers with the keyword "Heilongjiang cultural translation" account for only 4.7% of the total research on "minority cultural translation," and are mostly concentrated on the translation of tourism texts (data source: Academic Trend Analysis of CNKI).
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- ⑤ *ibid.* P68.
- ⑥ *ibid.* P51.
- ⑦ Hezhe ethnic group's Yimakan rap (a rap art popular in Northeast China)_baike.com.
- ⑧ "China Statistical Yearbook-2021", the population of the Oroqen ethnic group within China was recorded as 9, 168 people.
- ⑨ "Emerald Shadow and Purple Dream" — The Color System of the 9th Asian Winter Games in 2025 Released, Harbin 2025 9th Asian Winter Games Official Website.
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