

分类号: H315.9
密 级: 公开

学校代码: 10363
学 号: 2211210102



安徽工程大学

Anhui Polytechnic University

硕士学位论文

题 目 《徽商故事（明代）》（九篇
故事）汉英翻译实践报告

论 文 作 者 裴育
校 内 导 师 张文明 副教授
校 外 导 师 朱小二
专业学位类别 英语笔译
研究方向（领域） 英语笔译（文化艺术翻译）

论文提交日期: 2024 年 6 月 1 日

分类号: H315.9

单位代码: 10363

密 级: 公开

学 号: 2211210102

题 目 《徽商故事（明代）》（九篇故事）

汉英翻译实践报告

A Report on the C-E Translation Practice
of Stories of Hui Merchants in Ming
***Dynasty* (Nine Stories)**

论 文 作 者: 裴育

校 内 导 师: 张文明 副教授

校 外 导 师: 朱小二

专 业 学 位 类 别: 英语笔译

研究方向（领域）: 英语笔译（文化艺术翻译）

论文答辩日期: 2024 年 5 月 15 日

**A Report on the C-E Translation Practice
of *Stories of Hui Merchants in Ming Dynasty*
(Nine Stories)**

Pei Yu

A thesis submitted in conformity with the requirements

For the degree of Master of

Translation and Interpreting

In English Translation

Supervised by Associate Prof. Zhang Wenming

School of Foreign Studies

Anhui Polytechnic University

Wuhu

May 2024

安徽工程大学学位论文原创性声明

本人郑重声明：我恪守学术道德，崇尚严谨学风。所呈交的学位论文，是本人在导师的指导下，独立进行研究工作所取得的成果。除文中已明确注明和引用的内容外，本论文不包含任何其他个人或集体已经发表或撰写过的作品及成果的内容。论文为本人亲自撰写，我对所写的内容负责，并完全意识到本声明的法律后果由本人承担。

学位论文作者签名：张舒

日期：2024 年 6 月 1 日

安徽工程大学学位论文版权使用授权书

学位论文作者完全了解学校有关保留、使用学位论文的规定，同意学校保留并向国家有关部门或机构送交论文的复印件和电子版，允许论文被查阅或借阅。本人授权安徽工程大学可以将本学位论文的全部或部分内容编入有关数据库进行检索，可以采用影印、缩印或扫描等复制手段保存和汇编本学位论文。

保密 ☐，在 ____ 年解密后适用本版权书。

本学位论文属于

不保密 ☒。

学位论文作者签名：张序

日期：2019年6月1日

指导教师签名：张文明

日期：2019年6月1日

Acknowledgements

Upon completing my graduation thesis, I recognized that my three-year journey as a graduate student is drawing to a close. Reflecting on this journey, I've overwhelmed by a kaleidoscope of emotions: the unwavering determination that propelled me to apply, the exhilarating joy of receiving the acceptance letter, the thrill of my inaugural campus visit, all are etched in my memory. Yet, it wasn't all rosy. The fatigue of heavy coursework, the sting of repeated competition losses, and the disappointment of less-than-ideal exam results have also left their mark.

However, I now see these experiences as invaluable treasures, shaping me into who I am today. Time, in its relentless march, has brought me to a place I could scarcely imagine three years ago.

First and foremost, I wish to extend my heartfelt gratitude to my mentor, Associate Professor Zhang Wenming, who has been my guiding light over the past three years. I am deeply honored, Prof. Zhang, that you selected me as one of your students. Throughout these years, you have exemplified the true essence of mentorship, imparting not just translation expertise, but invaluable life lessons as well. Your unwavering support has been a constant in my journey. Despite your busy schedule, you have always found time to guide me in various competitions. In moments of defeat and despair, your words of encouragement have been a beacon,

helping me regain my footing. Whenever I faced obstacles, you were there, helping me explore diverse solutions. Also, it was your multiple guidance and meetings that led to the completion of this paper. Your relentless dedication and passion for translation, coupled with your genuine kindness towards others, have left an indelible impression on me. Thank you for your tireless efforts! Your hard work is deeply appreciated.

I also want to extend my appreciation to Professor Jin Chengxing, Professor Tang Xuemei, Dr. Zhang Fengmei, Professor Julie, and Professor Yang Huiyong. Throughout past three years, each teacher has exhibited remarkable patience, providing academic assistance and life guidance.

Furthermore, I extend my heartfelt gratitude to every fellow student in my class for fostering a positive and enriching learning atmosphere. Their willingness to assist me both academically and personally has made us feel like a close-knit family. As we approach graduation, I hope to maintain connections with each one of them.

Lastly, I want to express my deep appreciation to my parents. Their support has been my anchor throughout life's journey. Whenever I faced adversity or unpleasant situations, their comforting words always provided solace. Thank you for the sacrifices you've made in raising me and for providing me with educational resources.

摘 要

翻译实践文本选自李幼谦的著作《徽商故事（明代）》中的九篇故事，源文本共 11505 字，该书由安徽师范大学出版社出版，全书由 74 篇历史上真实发生的故事组成，集中体现了徽商的诚信、仁义、善良等精神品质。本次翻译实践有助于促进徽商文化传播，同时也为想了解徽商文化的外国人提供了途径。

源文本的故事背景为明代，使用第三人称视角，或通过对事件的描述，体现各人物的特征，或聚焦人物本身，通过一件或多件事例集中反映其道德品质，每篇故事中都包含了完整的时间、地点、人物，以及事件的起因、经过和结果。因此，该文本是以叙事为主的文本，其中含有大量度量衡、面积、货币单位，汉语流水句及口语中的反问句较多，且含有一些俗语和谚语。

在翻译过程中通过搜索平行文本、网络搜索、查询论文等，解决了以下问题：一、原文中存在大量明代背景下的度量衡、面积和货币单位，通过添加注释，转换单位解决；二、原文中存在大量汉语流水句，通过根据逻辑结构对句子进行重组，删减或概括重复意义的短句解决；三、原文中存在大量反问句，通过将反问句转化为陈述句并添加否定结构，将反问句转化为祈使句或感叹句，添加程度副词和结构解决；四、原文中存在一些俗语、谚语，首先分析其所表达的实际含义，并尝试搜索西方文化中是否有含义较为接近的短语，若有，则直接

使用或改动后使用该短语。若没有，则在确保含义准确的情况下，尽量使译文押韵或对仗。

通过本次翻译实践，笔者习得了徽商相关文化知识，积累了汉英文本中各种单位的转换技巧，加深了对汉语流水句、竹节句以及线性结构的认识，更加了解在汉英文本中，如何通过文字表达说话者的语气和态度，同时也积累了叙事型文本的翻译经验。希望本篇翻译实践报告可以为类似翻译项目提供参考。

关键词：《徽商故事（明代）》；徽商文化；反问句翻译；短句处理；谚语翻译

Abstract

The text selected for this translation practice is derived from nine narratives within Li Youqian's seminal work, *Stories of Hui Merchants in Ming Dynasty*, encompassing a total of 11,505 words. Published by Anhui Normal University Press, the book is a compilation of 74 authentic historical narratives, encapsulating the spiritual ethos of Hui merchants, characterized by integrity, benevolence, and kindness. This translation practice serves to foster the propagation of Hui merchant culture and offers an avenue for non-native individuals seeking to comprehend this unique cultural facet.

The backdrop of the source text is set in the Ming Dynasty, employing a third-person perspective to either delineate the attributes of each character through event descriptions or concentrate on the characters themselves, portraying their traits through one or more incidents. Each narrative comprises a comprehensive timeline, setting, characters, and the cause, progression, and outcome of the events. Consequently, the text is primarily narrative-driven, incorporating numerous units of measurement, geographical areas, and currency. It also contains a plethora of rhetorical questions embedded within flowing sentences and colloquial language.

In the course of the translation practice, an array of strategies and techniques were employed to ensure accuracy and fluency in the translated text.

During the translation process, challenges were meticulously documented and summarized, with resolutions sought through the examination of parallel texts, online research, and academic paper consultation. Predominantly, the original text, set against the backdrop of the Ming Dynasty, contained an extensive array of measurement, area, and currency units, which were addressed through the addition of annotations and unit conversions. Secondly, the original text was replete with Chinese flowing sentences, which were resolved through restructuring, deletion, or summarization of repetitive short sentences based on logical structure. Thirdly, the original text contained a significant number of rhetorical questions, which were transformed into declarative sentences with added negative structures, or converted into imperative or exclamatory sentences with the addition of degree adverbs and structures. Lastly, the original text contained several common sayings and proverbs, which were translated accurately by finding equivalent expressions in Western culture, employing techniques such as rhyme and contrast.

Through this translation practice, the translator has gained cultural insights related to Huizhou merchants, honed various unit conversion skills in Chinese-English texts, deepened their understanding of Chinese flowing

sentences, bamboo knot sentences, and linear structures, and enhanced their ability to express the speaker's tone and attitude through words in Chinese-English texts. Simultaneously, they have also deepened the translator's understanding of translation strategies and accumulated translation experience in literary texts. It is hoped that this translation practice report can serve as a valuable reference for similar translation endeavors.

Key Words: *Stories of Hui Merchants in Ming Dynasty*; Hui merchant culture; rhetorical question translation; short sentences processing; proverb translation

Contents

Declaration about the Originality of the Thesis	i
Authorization of Copyright.....	ii
Acknowledgements.....	iii
摘 要	v
Abstract.....	vii
Contents	x
 Chapter 1 Introduction.....	1
1.1 Introduction of the Source Text	1
1.2 Significance of the Translation Practice	2
Chapter 2 Pre-Translation Preparations	3
2.1 Analysis of the Source Text	3
2.2 Principles to be Followed.....	4
2.3 Preparation of Tools and Software:.....	5
2.4 Collection and Organization of Parallel Texts	6
Chapter 3 Case Study	7
3.1 Translation of Ancient Units of Measurement	7
3.1.1 Transliteration with Annotations.....	7
3.1.2 Converting the Units	8
3.2 Adjustment on Run-on Sentences	10
3.2.1 Restructuring Sentences Based on Logical Relationships	11
3.2.2 Omissions of Short Sentences with the Same Meaning.....	12
3.3 Preservation of the Tone and Pragmatic Meaning of Rhetorical Questions ..	13
3.3.1 Converting to Declarative Sentences and Plus Rhetorical Structures	14
3.3.2 Converting to Imperative or Exclamatory Sentences	16
3.3.3 Adding Adverbs of Degree or Structures Expressing Degree.....	18
3.4 Translation of Proverbs and Idioms	19
3.4.1 Domestication	19
3.4.2 Free Translation with Antithesis and Rhyme	22
Chapter 4 Summary	25
4.1 Proofreading of the Translation	25
4.2 Reflections	25
Bibliography	27
Appendix I List of Proper Nouns	29
Appendix II Source Text and Target Text.....	32

Chapter 1 Introduction

1.1 Introduction of the Source Text

Authored by Li Youqian and published by Anhui Normal University Press, *Stories of Hui Merchants in Ming Dynasty*, narrates tales of Hui merchants from the Ming Dynasty, showcasing their admirable traits, principles, and virtues through 74 stories. The book not only traces the history and development of Hui merchants but also explores their influence on politics, economy, culture, and society. Striving for authenticity, the author blends scientific rigor with readability, employs accessible language, and supplements the text with numerous illustrations for a comprehensive understanding of Hui merchants. Preliminary surveys, both online and offline, indicated that this is the first English translation of the book. After consultations with my supervisor, this translation practice has been initiated.

The translation practice involves nine stories from the book, encompassing a total of 11505 Chinese characters in the original text and 7849 English words in the translated text. In the selected text, some emphasized the importance of integrity while doing business, such as “Selling Rice Demands Conscience”, and some showcased the good family traditions and education of Hui merchants. For example, “The Father of an Honest and Upright Official” told that it is because of the father's good education that his son can become an upright official. In addition, there are also many stories that described the heroic deeds of Hui merchants in their hometown or other places, who acted heroically, generously donated money, and helped others. For example, Mr. Wu distributed his own food to relieve the famine, Bao Bangzhen saved an old lady's life while doing business, She Wenyi donated a huge number of money to assist in the development of his hometown, and so on.

Reflecting the quality of Hui merchants very well, these stories are diverse in language using, which meets requirements of the translation practice. Therefore, these texts were selected.

1.2 Significance of the Translation Practice

As globalization advances, cultural exchanges and integration among nations are intensifying. Ethnic culture, a reflection of a nation's soft power, needs international promotion to amplify its influence and foster cultural confidence. Hui merchant culture, a valuable spiritual asset of Chinese business culture and a significant facet of traditional Chinese culture, is rich in meaning. The virtues of Hui merchants, including business integrity, refined elegance, innovative spirit, and social responsibility, are deeply rooted in traditional Chinese culture. This translation practice offers multiple benefits: it not only disseminates the virtues of Hui merchants and attracts more people to understand Hui culture, but also provides a knowledge resource for foreigners interested in Hui culture. Furthermore, the process of translating and reviewing such texts enhances the translator's skills, providing invaluable experience for future translation tasks and serving as a reference for similar texts.

Chapter 2 Pre-Translation Preparations

Prior to the translation, the author undertook several preparatory steps. The book, being a paper version with no available online electronic counterpart, was scanned using text scanning technology to convert necessary parts into PDF files for ease of subsequent tasks. Tools and software essential for the translation practice were then prepared. This was followed by the collection of parallel texts and their translations from the internet for reference. A thorough analysis of the source text's type, features, and language characteristics was conducted, and in conjunction with relevant translation theories, principles to be adhered to in this translation practice were summarized.

2.1 Analysis of the Source Text

The original text is composed of ten independent stories. Beyond setting the stage for the story and depicting the protagonist's life, the majority of the text are narrative descriptions, with only a handful of commentaries from the original author. The followings are some features:

Distinct Character Depiction: Populated with a multitude of characters, each story is brought to life through dialogue, actions, and psychological processes.

Concise Narrative Structure: Exhibiting a concise narrative structure, the story is characterized by a meticulously crafted and systematically arranged plot. Each tale, having a distinct inception and conclusion, paves the way for readers to gain a lucid comprehension of the story's progression and the evolution of the characters. This strategic configuration of the plot, enhancing the allure and readability, renders the story highly attractive.

Abundant Historical Context: The narrative is intricately woven with copious historical references, encompassing the social norms and economic landscape of the Ming Dynasty. This infusion of historical context not only imparts a sense of authenticity to the story but also enhances its historical resonance, thereby rendering the narrative both historically rich and realistic.

Prolific Use of Dialogue: The narrative is characterized by the prolific use of character interactions. This technique not only breathes life into the story, rendering it more vivid and authentic, but also serves as a window into the characters' personalities and motivations. Dialogues allow for a more immediate insight into the characters' thoughts and feelings, thereby enhancing the vibrancy and appeal of the story. Furthermore, dialogue acts as a potent narrative device, propelling the story forward while escalating its tension and conflict.

Imparting of Values: The narrative serves as a conduit for the author to transmit fundamental values, encompassing kindness, justice, and the significance of education. These values, embodied in the characters' actions and dialogues, permeate the story, offering readers an opportunity to glean moral and ethical insights from the narrative.

2.2 Principles to be Followed

Drawing on the significant characteristics analyzed in the previous text and relevant translation theories, the author distilled the crucial principles to adhere to in this translation practice.

First of all, "Translation consists in reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style." (Nida, 2003: 156) Therefore, the target text should elicit the same response in the target culture as the source text does in the source culture. Hence, during translation, it's crucial to retain the characters' traits and personalities as much as possible, enabling the target audience to understand and perceive the characters similarly to the source language readers.

Secondly, "Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original." (Newmark, 1981: 36) Therefore, maintaining the narrative structure and plot coherence of the story during translation is essential to preserve its appeal and readability.

Thirdly, according to "Cultural Translation Theory", translation should convey the cultural background and context of the source text. Therefore, the historical background

and social norms of the story should be preserved and conveyed as much as possible during translation.

Fourthly, Austin, in his 1975 book “How to Do Things with Words”, stated, “The issuing of the utterance is the performing of an action.” His “Speech Act Theory” suggests that dialogue is a window to understand a character’s personality and motivation. Therefore, it’s important to maintain the original flavor of the dialogue during translation to keep the story vibrant and appealing.

Fifthly, Reiss proposed “Text Type Theory” in the 1970s, stating that translation should convey the meaning of the source text, not just the literal meaning. Therefore, during translation, the author’s basic values, including kindness, justice, and the significance of education, should be conveyed as much as possible.

Summarily, the translation process should adhere to the following principles: First, preserving as much as possible the character depiction and narrative structure of the original text, a step that ensures the story’s integrity and paves the way for readers to comprehend the story’s underlying values. Second, considering the target audience’s cultural background and language habits, the original text’s moral and values should be conveyed in an accessible manner. Third, due to significant differences between Chinese and English, alterations, especially in dialogues, are sometimes inevitable during translation. However, these changes should align with the characters’ traits and appear natural. Lastly, prioritizing clarity and fluency in the translation, ambiguity should be avoided at all costs, ensuring the translated text is easily comprehensible to the target readers.

2.3 Preparation of Tools and Software:

This report suggests the use of translation tools and software such as Trados, Antconc, Baidu, DeepL, and New Bing. Trados is a desktop level computer-aided translation software based on translation memory and terminology technology, suitable for rapid creation, editing, and proofreading of high-quality translations. Antconc, a text analysis software, enables the author to analyze parallel texts related to this report through features like word search, frequency statistics, and word list generation. Baidu

Translation and DeepL Translation, two online translation software, facilitate word and phrase searches for the author. New Bing, an online search website based on OpenAI 4.0, assists the author in retrieving historical background information, parallel text, correcting translation errors, and enhancing translation quality.

2.4 Collection and Organization of Parallel Texts

The author has gathered a substantial collection of parallel texts related to Hui culture through extensive research. These texts, which primarily focus on Huizhou's architecture, cuisine, folk customs, and historical narratives, serve as crucial references for this translation practice report. For instance, published by Royal Collins Publishing and Anhui Renmin Press, *Serial Books of Hui Culture* includes 20 different titles. It is a representative book of translation of Hui Culture. In addition, given the significant number of dialogues in the translation practice text, the author has also sourced parallel texts abundant in dialogues to guide the translation process. For example, translated by Yang Hsien-yi and Glad-ys Yang, *A Dream of Red Mansion* contains a lot of dialogues. Upon acquisition, these parallel texts were converted into TXT format and imported into Antconc for convenient content indexing.

Chapter 3 Case Study

While translating, the author encountered a number of problems from different levels, which have been recorded and analyzed. By searching for parallel texts, exploring translation theories, and discussing with my supervisor, these problems were solved.

3.1 Translation of Ancient Units of Measurement

Owing to the source text's primary focus on narrating folk events from the Ming Dynasty, it encompasses a myriad of units of measurement. Those units fall into two distinct categories: firstly, those that are infrequently utilized today, yet retain ascertainable conversion relationships with contemporary units; secondly, units that have become entirely obsolete, persisting exclusively within certain specific contexts.

3.1.1 Transliteration with Annotations

Example 1

Source Text: 嘉禾地区这一年遭了特大旱灾，粮食金贵，就这样，市场上还没有粮食可卖，一斗米要卖一千文钱。

Target Text: One year, the Jiahe district was engulfed by a severe drought, rendering the food exceedingly valuable, with 1 dou (A unit of capacity in the Ming Dynasty, equal to 10 liters) of rice costing 1,000 wen (a unit of ancient Chinese currency, and 1 wen refers to a copper coin), yet it remained scarce.

Analysis: In example 1, “斗”, an ancient Chinese capacity unit, exhibits varying volumes across dynasties. Contemporary society has replaced “斗” with “升”. In line with Hans Vermeer's Skopos theory, which posits that translation should pivot on the function and purpose of the target language, the translator's strategy was informed by the desired impact of the target text, underscoring cultural conveyance over direct unit translation. Employing this methodology, the translator conducted online research, and pertinent data revealed that “in terms of Chinese capacity measurements, one dou

corresponds to ten liters in Ming Dynasty”. Therefore, the translator has used “dou” and added a brief description of this unit to the notes.

Example 2

Source Text: 他决定出资造桥，桥的南头建在文几山侧，北岸搭建在逍遥堤那一座石桥花费了三年多的时间才建成，有 7 个桥洞，长 40 多丈，高 4 丈。

Target Text: The construction of the stone bridge, spanning more than three years, resulted in a magnificent structure with seven arches, extending over 40 zhang, standing four zhang (a unit of length during the Ming Dynasty, 40 zhang equals to 124meters and 4 zhang equals to 12 meters) high.

Analysis: In example 2, “丈” is the unit of length in the Ming Dynasty. In modern times, “丈” has been replaced by “米”. Through online searches, relevant information shows that the length of zhang varies slightly in different eras. During the Ming Dynasty, 1 zhang was equal to 311 centimeters. As the original text stated 40 zhang and 4 zhang, even with the addition of conversion relationships, readers still cannot intuitively feel the length and height of the building. Therefore, the translator added 40 zhang to approximately 124 meters and 4 zhang to approximately 12 meters.

3.1.2 Converting the Units

Example 3

Source Text: 比如说：构建义屋几十间，给乡亲中没有房子的人居住；购买义田一百多亩，给乡间没有田地的人耕种。

Target Text: His contributions included the construction of numerous charity houses for homeless villagers, the purchase of over 70,000 square meters of land for landless villagers, and the establishment of a charity school for clan members unable to afford education.

Example 4

Source Text: 这次回乡，买地二十五亩构建义冢，给乡里逝世者安葬需要。家里没有多余的钱了。

Target Text: I returned here to purchase 25 mu (it is approximately equal to 16666 square meters) of land to construct a charitable tomb for the deceased. I don't have any spare money at home.

Analysis: In example 3 and 4, “亩” is a measurement of land area utilized during the Ming Dynasty era. In contemporary context, the equivalent international standard for “亩” translates to “square meters”. Upon conducting an online investigation, the translator ascertained that “亩”, unlike “丈” and “斗”, remains invariant over time, with its representational area remaining largely consistent from antiquity to the current era. Thus, a direct conversion to the international standard metric system introduces no ambiguity. The investigation further revealed that one “mu” equates to 666.66 square meters, rendering one hundred “mu” equivalents to 66,666.66 square meters. Therefore, in example 4, the translator added in the annotation that 25 mu is approximately equal to 16666 square meters. However, the example 3 describes the expanse as “over a hundred mu” indicating a measure not strictly numeric but symbolic of the protagonist's magnanimous disposition and altruism. The figure 66,666.66, with its precise connotation, diverges from the intended abstraction of “over a hundred mu”. Consequently, through the utilization of conversion tools, the translator endeavors to identify a figure that not only surpasses the 100-mu threshold but also aligns as an integer within the metric system. According to the conversion relationship, 105 mu is equivalent to 7000 square meters, which is more appropriate. Consequently, the translator decisively opted to represent “一百多亩” as “over 70,000 square meters” in the translation.

Example 5

Source Text: 余文义只好舍财免灾，按他们的请求捐钱应付，前后也花费了将近两百两银子。

Target Text: She, left with no choice, complied with their requests. In total, he parted with nearly 200 taels of silver.

Example 6

Source Text: 这不仅方便了过河之人，而且成为全镇的门户。为此，他捐助了四千多两银子。

Target Text: The bridge not only facilitated river crossings but also became a town landmark. She's generous donation exceeded 4,000 taels of silver for this bridge.

Analysis: “两” served as both a monetary and weight unit during the Ming Dynasty, with the dynasty predominantly utilizing weight-based currency. This context initially led the translator to consider converting “两” into the more universally recognized “kilogram”. However, the substantial disparity in magnitude between the kilogram and “两” presented a challenge. Specifically, the source text's reference to “more than 200 两” aimed to highlight the protagonist's significant expenditure. A conversion to kilograms would not only diminish the perceived value but also potentially confuse readers about the rationale behind using weight to denote currency. In pursuit of a solution, the translator explored various resources, including parallel text analysis and English dictionaries, ultimately discovering the term “tael” in the Collins Dictionary. Defined as “a Chinese monetary unit worth a tael's weight in standard silver”, “tael” closely aligns with the concept of “两”. Accordingly, the translator opted to use “tael” for conversion, maintaining the original numerical values for clarity and precision.

3.2 Adjustment on Run-on Sentences

The narrative style of the source text naturally leads to the prevalence of concise Chinese sentences. To emphasize nuances, the author often employs multiple, subtly varied short sentences to depict the setting, characters, and other elements, a technique characteristic of Chinese literary expression but less common in English. This stylistic difference presents unique challenges in conveying the original's texture and depth without losing its essence.

3.2.1 Restructuring Sentences Based on Logical Relationships

Example 7

Source Text: 他有一个儿子，饱读诗书，中举做官，步步高升，离家越来越远，因而难得回家一趟。

Target Text: His son, a scholar, became an official after his early success in the imperial examination and rose through the ranks. Because of that, he moved farther and farther away from home, leading fewer chances to visit his parents.

Example 8

Source Text: 那时汪可训年轻气盛，博闻强记，很快脱颖而出，交结了许多名士风流、社会贤达、达官显贵……但终因竞争激烈，没有中举，他是家中的大儿子，家庭需要他帮衬，这才结束学习，回到芜湖。

Target Text: Young and well-read, Wang quickly distinguished himself, forging connections with scholars, literati, social elites, and high-ranking nobles. Despite his efforts, the fierce competition thwarted his attempts to pass the exam. As the eldest son, his family relied on his support. Consequently, he concluded his studies and returned to Wuhu.

Analysis: In example 7, the author of the source text constructed a narrative using six succinct sentences, seamlessly merging them to delineate the ‘son’s journey from academia to officialdom, including the challenges he faces in returning home. Example 8 is the same as example 7. The author of source text used several short sentences to form a long sentence. This narrative style, devoid of explicit conjunctions, allows Chinese readers to intuit the logical sequence through context alone, showcasing the language’s penchant for understated connections. Conversely, English prioritizes explicitness and logical coherence, employing conjunctions and complex structures to delineate clear relationships among ideas. English narratives are typically straightforward, logical, and structured in a hierarchical manner. Thus, the translator must navigate these linguistic disparities with care. Drawing on Peter Newmark’s communicative translation theory, which advocates for translations to resonate with the

target audience's expectations and cultural backgrounds, adjustments are necessary to render the text intelligible and relatable in the target language. To bridge these expectations, ensure effective equivalence, and uphold the translated text's cultural fidelity and fluidity, the translator strategically dissects the implicit logic underlying the narrative. In example 7, the protagonist's proficiency in literature leads to his official appointment via the imperial examination, signifying a cause-and-effect relationship. His progressive ascension in office, which follows chronologically, distances him increasingly from his home, thereby restricting him from going home—a further cause-and-effect scenario. The translator employs “after” to link his literary mastery with his official appointment, capturing both the causality and sequence of events. On a broader scale, his study, subsequent officialdom, and gradual rise are collectively portrayed as factors contributing to his growing estrangement from home. Consequently, the translator opts to isolate the notion of his distancing from home, introducing “Because of that” to weave the narrative threads together. Subsequently, the translator used an adverbial clause to connect the subtle causal relationship between “getting farther and farther away from home” and “unable to go home”. In example 8, “young and well-read” is the reason why Wang stood out and made many friends. The reason why he needs to go back Wuhu is that he is the eldest son. According to those relationships, the translator added some connectors. Throughout the translation process, the translator used three methods: adding connectors, segmenting sentences, and using clauses to highlight the logical relationship of the source text, making it more in line with the language habits of the target language readers.

3.2.2 Omissions of Short Sentences with the Same Meaning

Example 9

Source Text: 山路弯弯，坎坷崎岖，十分难走，远远看见一个老人在艰难地翻山越岭。

Target Text: The mountain path was rough. From afar, he noticed an old man struggling to traverse the terrain.

Analysis: In example 9, the author of source text employs three sequential four-character idioms to describe the rough terrain of a mountain path. Upon detailed examination, it becomes clear that these phrases share a thematic connection, alluding to the concept of “rugged mountain roads”. To streamline the translation, a strategy of simplification is adopted, distilling the essence of these idioms to convey the notion of treacherous mountain paths succinctly. This approach not only aligns more closely with the linguistic preferences of English-speaking audiences but also avoids the perception of redundancy among target readers. Such a method serves to boost the efficiency of the translation process, improve the readability of the translated text, and ensure the precision of the conveyed message.

3.3 Preservation of the Tone and Pragmatic Meaning of Rhetorical Questions

The source text primarily delves into the conflictual relationships among various characters, leading to abundant dialogues that incorporate many rhetorical questions.

Rhetorical questions, as a common rhetorical device, are characterized by posing a question not with the aim of obtaining an answer, but rather to emphasize a point, express emotions, or provoke thought in the listener or reader. The effect of a rhetorical question lies in its ability to create a unique linguistic atmosphere and enhance the persuasive power of the discourse. By asking a question, the author or speaker is essentially guiding the audience to consider the obvious answer to the question, thereby underscoring their stance, viewpoint, or feelings. When using rhetorical questions, it is typically expected that the audience or readers do not need to directly answer the question, as the answer is often clear or implied in the manner of the questioning. Thus, the value of rhetorical questions as a rhetorical device lies in their implied meaning and potential to guide, making the expression of language more vivid, forceful, and layered.

The author of source text utilizes these rhetorical questions to shape the characters’ personalities, depict their emotions, and more. Upon reading these sentences, Chinese readers can immediately sense the underlying tone, gaining a deeper understanding of

a character's attitude and inner thoughts regarding certain matters. In contrast, while rhetorical questions are also present in English, they are used less frequently and seldom employed to convey hidden meanings. Therefore, translating these rhetorical questions from the source text poses a challenge for the translator.

3.3.1 Converting to Declarative Sentences and Plus Rhetorical Structures

Example 10

Source Text: 这米只是味道有稍许不同，不照样吃么？

Target Text 1: The rice just tastes a little different, can't it still be eaten?

Target Text 2: The rice tastes a little different, but it is still edible, right?

Analysis: In example 10, the sentence features a rhetorical question meant to convey the sentiment that, despite the rice having an odd taste, it remains consumable. This expression of confidence by the speaker is a bid for validation, implicitly questioning, "Surely, this doesn't make it inedible, does it?" or "Do you think it's not fit to eat?" or "How could it possibly be inedible?" It also reflects the speaker's keen desire to convince others. The initial translation, "Can't it still be eaten?" employs the passive voice to fit the syntactic requirements of an English question but could be misconstrued as an actual inquiry by the speaker into the edibility of the rice, seeking confirmation—a misinterpretation that deviates from the intended meaning. Moreover, this sentence, stemming from colloquial usage, renders Version 1 overly formal and misaligned with the nuances of spoken English. Therefore, abandoning Version 1, the translator begins to search online for common rhetorical structures in English speech. Through research conducted in the Chinese-English Bilingual Corpus co-established by Peking University and the China Language Research Center, it was found that common rhetorical structures include: Why not? Ok? Right? Shall we? etc., which often appear in combination with a statement, as in the example from the *Oxford Advanced Learner's English-Chinese Dictionary*, "We've got to get up early, right?" This structure typically presents a viewpoint, asking for others' opinions while subconsciously hoping for their agreement. In example 10, the speaker also seeks others' affirmative opinion to convince them that "the rice can still be eaten". Hence, this

structure applies here as well, and the sentence implies a contrast: “Although this rice tastes off, it can still be eaten”. Therefore, the translator added a conjunction “but”, improving it to Version 2. One of the primary goals of this translation practice is to enable readers to understand and feel the subtle emotions in the source text, making the use of language that closely aligns with the target language culture and communicative habits more appropriate. This approach also aligns with the theories of Functionalism and Dynamic Equivalence, better utilizing the translator’s subjectivity.

Example 11

Source Text: 你不就是读了几天书吗？

Target Text 1: Aren’t you just reading for a few days?

Target Text 2: You are indeed more educated, but so what?

Analysis: Example 11 is also a rhetorical question. The underlying message of the sentence is, “You’re merely more educated than us, having read a few more books, but that doesn’t mean you have the right to boss us around.” The phrase “Aren’t you just” is a common structure in colloquial Chinese, reflecting the speaker’s disdain and contempt. If translated directly, it would result in Version 1. As demonstrated, Version 1 fails to capture the speaker’s tone and attitude, and most importantly, it could easily be misconstrued by readers as a standard question, thereby losing the original function of the sentence and affecting the progression of the story. Therefore, the translator abandoned Version 1 and sought to find a rhetorical structure in English colloquialism that could convey the speaker’s indifferent attitude. Through online searches, including a dialogue search engine for English-speaking TV shows like British and American dramas, the translator looked for expressions such as “Who cares?” and “So what?” The search revealed that while “who cares” is typically used in isolation, “so what” is more commonly integrated with additional statements. For instance, in the dialogue from *The Social Network*, a character remarks, “It probably was a diversity thing but so what?” This not only employs a rhetorical question but also effectively conveys the speaker’s dismissive tone. Hence, the translator decided to use the phrase “so what” for translating example 11. First, it’s necessary to introduce a statement of fact, namely,

“Indeed, you are more educated than us”, followed by the phrase expressing the speaker’s dismissive attitude, “but so what?” This ensures the preservation of the original meaning and tone.

3.3.2 Converting to Imperative or Exclamatory Sentences

Example 12

Source Text: “何况本来已经提高了价格，再往好米里面掺坏米，那不是坑人吗？”

Target Text: “Moreover, the price of rice has already increased. What a trap if we mix bad rice into it!”

Analysis: Researching the translation of rhetorical devices is an important aspect of translation studies. Such research typically explores how to effectively convey the rhetorical effects and emotional nuances of the original text across different languages and cultural backgrounds. For instance, in Mona Baker’s book, “In Other Words: A Coursebook on Translation,” a detailed discussion is provided on the application and challenges of various rhetorical devices such as metaphors, metonyms, repetition, and contrast in translation. The book notes that when translating rhetorical devices, it is crucial to identify the rhetorical function in the source text and find expressions in the target language that can produce the same effect. For example, rhetorical questions in the source text might be conveyed through exclamatory sentences in the target language to maintain the intensity of the language’s emotions and rhetorical effects. This type of transformation requires translators to have not only profound linguistic skills but also a deep understanding of and sensitivity to both cultures. Therefore, in addition to the example mentioned above where the semantic and tonal fidelity of the source text’s rhetorical devices is preserved as much as possible, the method of translating rhetorical questions can also utilize the transformation of rhetorical devices, depending on the rhetorical function of the rhetorical question in the source text. If the rhetorical question in the source text is primarily used to express the speaker’s anticipation of the audience’s agreement on something obvious or expected, retaining the rhetorical device of questioning can effectively mimic the tone of the original sentence, allowing English

readers to feel the doubt and dissatisfaction intended by the original text. Conversely, if the rhetorical question in the source text focuses more on expressing emotions rather than asking or seeking confirmation, according to the principle of contextual appropriateness, the translation should consider the context and usage habits of the target language. In some contexts, such direct and emotional expression can better resonate with readers, more vividly conveying the emotions of the original sentence. Example 12 is clearly a direct expression of the speaker's strong disapproval of others' actions, not an attempt to gain others' approval, and can be interpreted as "That's just cheating!" Therefore, the translator, based on the emotional expressive function of this sentence in the source text, rewrote the rhetorical question as an exclamatory sentence during translation. According to pragmatic translation theory, the actual use of language and its communicative function are very important in the translation process, emphasizing the importance of context as well as the intention and effect of the source text. Thus, translating it as an exclamatory sentence here aims to more accurately convey the speaker's surprise, as well as their disapproving attitude and intention.

Example 13

Source Text: 万一被她赖上，说我们把她碰倒的，岂不是吃不了兜着走？还是看茶要紧吧？ ”

Target Text 1: What if she accuses us of causing her fall? Isn't it more important to do business?

Target Text 2: What if she accuses us of causing her fall? We'll be in trouble then. Let's focus on our business.”

Analysis: While this sentence is conveyed with subtlety and diplomacy, it unveils the speaker's underlying sense of urgency, signaling a keen interest in expediting business matters and underscoring the criticality and significance of prompt action. Although the first version preserves the rhetorical framework of the original text, the tone it adopts diverges significantly. The source text serves as a polite nudge, whereas the first version assumes an interrogative stance, potentially leading to misinterpretations and failing to convey the speaker's pressing need. Consequently, the

translator opts for an imperative sentence structure, imbued with a sense of initiative and suggestion, without appearing overly stringent. This method effectively mirrors the speaker's urgency while staying true to the essence of the original text.

3.3.3 Adding Adverbs of Degree or Structures Expressing Degree

Example 14

Source Text: 有多大点的事？

Target Text 1: Is this matter difficult to solve?

Target Text 2: Is this really such a big deal?

Analysis: The phrase in Example 14 is frequently employed in Chinese to challenge or belittle the significance of an issue, often carrying a tone of contempt or dismissiveness. Initially, the translator opted for “Is this matter difficult to solve?”—a translation that sought to remain faithful to the original by questioning the complexity of resolving the issue. Nevertheless, this approach overlooked the original sentence's contemptuous tone and its critique of the issue's relevance. Reflecting on this initial attempt, it became clear that it resembled more of a straightforward query than a rhetorical question infused with the speaker's emotional stance. This led to a pivotal moment of realization that the first translation failed to capture the essence of the original's rhetorical and dismissive nature. Drawing on the concept of Pragmatic Equivalence, the translator recognized the critical need to translate not just the words but the communicative impact of the original message. Incorporating the Text Function Model further shaped the translator's approach, underscoring the imperative to preserve the original's function: to downplay the issue and adopt a dismissive stance. This realization underscored the importance of finding a translation that retains the source's functional purpose. The phrase “Is this really such a big deal?” emerged as a fitting translation, enriched by the strategic inclusion of “really” to inject a layer of skepticism consistent with the original's tone. This choice adeptly addresses both the pragmatic and functional demands of the original phrase, effectively questioning the importance and necessity of the concern. Guided by the principles of Pragmatic Equivalence and

the Text Function Model, this translation endeavor highlights the delicate equilibrium between maintaining literal fidelity and capturing the original message's intent and tone. It accentuates the translator's vital role not merely as a linguistic translator but as a cultural and communicative intermediary, skilled in maintaining the essence of the source material while ensuring its resonance and impact in the target language. The progression from a direct question to a translation imbued with rhetorical depth and tonal precision showcases the application of translation theories to facilitate a more profound and nuanced exchange of ideas between languages.

3.4 Translation of Proverbs and Idioms

Ancient Chinese proverbs and sayings, as treasures within the linguistic vault of the Chinese language, bear the weight of rich historical culture and life wisdom. One of their characteristics is their conciseness and philosophical depth, often encapsulating life experiences, social norms, or natural phenomena in succinct language, showcasing the profound thoughts and unique observations of Chinese culture. These proverbs and sayings frequently employ techniques such as metaphor, parallelism, and rhyme to convey their deep meanings in an artistic manner, making them not only easy to remember but also thought-provoking. Therefore, when translating these elements, translators must thoroughly consider these characteristics and functions to ensure the translation aligns closely with the source text's purpose.

3.4.1 Domestication

Example 15

Source Text: 你这个人真是四季豆不进油盐。

Target Text: You are as stubborn as a mule.

Analysis: A comprehensive exploration of the cultural connotations and linguistic features of the original sentence was conducted. It was understood that this sentence is used to depict someone who is extremely stubborn and not easily influenced by external factors. It was realized that a direct translation method is not suitable for this situation due to its rich cultural imagery and emotional hues. This necessitated the identification

of an English expression with similar or identical symbolic meanings. The theory of functional equivalence guided the search for an expression that could produce the same emotional and cognitive effects in English. The theory of communicative function prompted consideration of how to maintain the communicative purpose of the original text and elicit similar reactions among English readers. The theory of cultural adaptation emphasized the importance of considering the target culture, leading to the need to find an expression that aligns with the English cultural background and can convey the original meaning. An online search was initiated, using keywords such as “stubborn expressions in English” and “English idioms about stubbornness”. Multiple resources were browsed, including proverb collections, literary forums, and translation websites, to gather potential English expressions. During this process, several potential phrases were encountered, such as “set in their ways” and “hard-headed”, but these were found to lack the vividness and emotional color that matched the original sentence. Through comparative analysis, it was found that the English idiom “as stubborn as a mule” is not only well-known but also full of vivid imagery. It mirrors the metaphor in the original Chinese sentence, conveying a description of extreme stubbornness. The “mule” is often used in English culture to symbolize traits of stubbornness or resistance to persuasion, aligning closely with the intended meaning of the original sentence. Upon settling on this translation choice, several native English speakers and cultural scholars were consulted to validate the naturalness and cultural appropriateness of this expression in English. Their feedback affirmed the selection, attesting that this English idiom not only accurately encapsulates the meaning of the original sentence but also seamlessly integrates into the English linguistic environment and cultural backdrop. Through this process, translation theory was applied to guide practice, profound cultural comparisons and linguistic analyses were conducted, and ultimately an English idiom was identified that not only aligns with the target culture but also accurately conveys the original intent and emotions. The phrase “You are as stubborn as a mule” not only preserves the communicative function and emotional impact of the original sentence but also successfully adapts to the cultural milieu of the target language, demonstrating creative thinking and cultural sensitivity in the translation process.

Example 16

Source Text: 多一事不如少一事。

Target Text: Let a sleeping dog lie.

Analysis: Initially, the exploration begins with identifying the core message of the Chinese saying, which emphasizes the value of non-intervention as a means to avoid complicating matters further. Acknowledging this, the search for an English proverb that encapsulates a similar philosophy of caution and restraint leads to the examination of various sources. Online proverb collections, cultural comparison websites, and English literature resources serve as the primary platforms for gathering potential equivalents. Keywords related to avoiding trouble and the merits of inaction guide the search through a plethora of expressions. Among the various proverbs encountered, several are considered for their thematic relevance and cultural significance. Expressions like “Better safe than sorry” and “Don’t rock the boat” initially seem promising due to their cautionary nature. However, they lack the specific implication of avoiding waking latent issues that is inherent in the original saying. It is the discovery of “Let a sleeping dog lie” that marks a turning point in the search. This English proverb, with its vivid imagery of leaving well enough alone, closely mirrors the intended advice of the Chinese saying to refrain from actions that might lead to unnecessary complications. Further validation of this choice involves consulting English native speakers and participating in online cultural forums. These discussions confirm the widespread recognition and usage of “Let a sleeping dog lie” within English-speaking communities. It is acknowledged for its effectiveness in conveying the wisdom of avoiding unnecessary interventions that could potentially escalate into bigger issues. Thus, “Let a sleeping dog lie” is the culmination of a meticulous process that blends linguistic fidelity with cultural sensitivity. By carefully evaluating various expressions and considering their cultural applicability, an appropriate English proverb is selected that faithfully represents the original saying’s cautionary essence. This approach ensures that the translation not only captures the literal meaning but also retains the cultural wisdom and pragmatic advice embedded in the Chinese proverb, thereby facilitating a deeper cross-cultural understanding.

3.4.2 Free Translation with Antithesis and Rhyme

Example 17

Source Text: 存天理，遏人欲。

Target Text: Hold virtues in your mind; Control lust in your kind.

Analysis: In the translation of “存天理，遏人欲” into English as “Hold virtues in your mind; Control lust in your kind”, a thorough analysis of the original text’s meaning, linguistic features, and cultural background was the initial step. The original text contrasts “natural laws and moral principles” (天理) with “personal desires and greed” (人欲), emphasizing the importance of moral self-discipline. This expression is not only succinct and philosophical but also reflects the unique antithetical structure and rhythmic beauty of Chinese. The translation work first involved a deep understanding of these concepts, where “natural laws and moral principles” were interpreted as intrinsic moral standards or virtues, and “personal desires and greed” as human impulses that need to be controlled. To replicate a similar aesthetic in English, the transformation required not only an accurate conveyance of meaning but also creative adjustments in form. This process included consulting dictionaries, philosophical and ethical materials, and using online resources like Google Scholar for academic papers and discussions to enrich the understanding and expression of “natural laws and moral principles” and “personal desires and greed” across different cultural contexts. With a focus on accurately transferring meaning, the translation also paid special attention to the artistic effects of rhyme and symmetry. By selecting words like “mind” and “kind” that naturally rhyme, and through creative sentence structuring, the translation achieved a poetic rhythm in English. The use of verbs “Hold” and “Control” not only complemented each other in meaning, representing positive internalization and active restraint, respectively, but also balanced the language’s rhythmic sense, further enhancing the translation’s rhyming and symmetrical effect. Moreover, through repeated experimentation and adjustments, as well as careful consideration of word choice and sentence structure, the translation ensured fidelity to the original text’s meaning while presenting its aesthetics and philosophical depth in a way that English

readers can appreciate. The entire translation process was complex, balancing meaning, beauty, and phonetics, aiming to recreate the rhythmic and symmetrical beauty of the original Chinese sentence in English, while conveying its profound moral philosophy.

Example 18

Source Text: 欲高门第须为善，要好儿孙必读书。

Target Text: Without virtues, one's family can't rise; Without study, one's descendants can't be wise.

Analysis: Example 18 is a line from a seven-character verse, which first and foremost requires an analysis of its structure and rhythm. The original text employs the typical Chinese parallel structure, where two parts mirror each other in form and symmetry. Each line internally follows a subject-predicate structure, with the first half setting a condition and the second half presenting a result. Therefore, in translation, the translator should strive to preserve the original text's aesthetic while also considering its spirit. The first line discusses the condition for achieving a noble family status, which is to perform good deeds; the second line talks about the method for nurturing excellent descendants, which is through reading. Here, “performing good deeds” and “reading” appear as two nouns, emphasizing the importance of these two actions. Thus, the translator believes that these two words should appear first in the translation. “Reading” in Chinese culture is not merely the act of reading books but more so emphasizes the importance of “learning”. Therefore, the translator has rendered it as “Study”. Similarly, “performing good deeds” stresses being kind to others and to nature, or being a virtuous and moral person, highlighting a person's noble character. Hence, the translator has chosen “Virtues”. In the original text, two verbs precede these nouns, namely “need” and “must”, indicating a necessity. If translated directly as “must be”, this not only fails to match with the nouns but also cannot be positioned at the beginning to emphasize the effect. Therefore, the translator has considered the opposite perspective, “must have” meaning “cannot be without”. If lacking these two things, one cannot achieve other matters. Thus, the translator thought of “Without”. The initial form of the sentence was then determined as “Without something, something cannot be xxx”. The remaining task

was to find two words that rhyme and can express the meaning of the original text. The translator started with the simpler task; the second line essentially expresses a wish for the descendants to be successful and wise, hence the choice of “Wise”. Following this, the translator used a phonetic search website, entered the phonetics for “Wise”, and began searching for a suitable adjective for the first line, quickly spotting “Rise”. Since the subject of the first line is the family, and “Rise” carries the meaning of improvement or enhancement, this word was chosen.

Chapter 4 Summary

4.1 Proofreading of the Translation

Upon completion of the translation, the translator conducted a proofreading to uphold its quality. The proofreading process unfolded in three stages. The first round was self-review, which focused on rectifying spelling, punctuation, omissions of translation and mistranslation, thereby correcting most conspicuous errors. The second round was also self-review, but it primarily validated the accuracy of the translation, scrutinized the appropriateness of vocabulary through extensive examples and ensured logical coherence of sentences. This stage significantly enhanced the accuracy and fluency of the translation. The final round involved external proofreading, where classmates and my supervisor were invited to critique the translation, leading to further revisions based on their feedback. Ultimately, the translator reread the translation multiple times to ascertain its alignment with the intended purpose and requirements, thereby ensuring the translation quality met the review standards.

4.2 Reflections

This translation practice spanned nearly three months, with the translator dedicating an additional half a year to refining the work. Despite approaching this translation with earnest diligence, limitations in personal capacity meant that the practice was not without its shortcomings. Firstly, due to a limited understanding of Anglo-American culture and opting for domestication in translation, reliance was placed on internet searches and literature reviews to ensure the accuracy of cultural intentions. However, this translation could not be validated by a wide readership of native English speakers for its domestication accuracy. Secondly, the handling of ancient phrases and idioms was less than perfect. The translator sought suitable methods to address these sentences, but due to cultural and linguistic differences between the East and West, achieving complete functional equivalence was impossible, striking a balance between accurately translating their meanings and maintaining their structure

as much as possible. Thirdly, to ensure accuracy, the translation was heavily annotated to explain many cultural phenomena and customs, potentially burdening the target readers. Fourthly, although efforts were made to maintain consistency in style and tone with the source text, this was not always successful. The translator paid extra attention to instances where the original author's attitude was explicitly expressed, but given the depth and complexity of Chinese, many potential meanings in a single sentence could not be fully represented in the translation. Moreover, this translation practice was also a learning experience, prompting much reflection. Firstly, it underscored that vocabulary serves as the foundation for a competent translator. Normally, when learning vocabulary, focus might be on meaning, part of speech, and pronunciation. However, during this translation, it became evident that paying attention to the connotation of words is crucial. Some words, though seemingly neutral or even positive, are often used in derogatory sentences. Without careful attention, inappropriate word choice can easily occur, especially in the translation of Chinese culture into foreign languages, necessitating meticulous selection of words. Secondly, in the translation process, the translator often cannot be sure if the expressions are idiomatic, necessitating the search for similar English texts as references. This indicates that the translator has not sufficiently accumulated experience in reading English texts. To become an excellent translator, one must have an adequate understanding of both languages involved. Thirdly, rereading is crucial. During the process of refining this translation, the translator found that revisiting the translation after some time always helped to identify awkward or inappropriate phrases that were not noticeable right after the initial translation. Hence, in future translation practices, the translator will pay special attention to rereading the translation and meticulously record each amendment. This practice greatly aids in improving the quality of the translation.

Bibliography

- [1] Ahluwalia R, Burnkrant R E. Answering Questions about Questions: A Persuasion Knowledge Perspective for Understanding the Effects of Rhetorical Questions[J]. *Journal of Consumer Research*, 2004, 31(1):26-42.
- [2] Catford J C. Translation Shifts[J]. *The Translation Studies Reader*, 2000:141-147.
- [3] Jakobson R. *On Linguistic Aspects of Translation*[M]. Cambridge: Harvard University Press, 1959.
- [4] Jakobson R. The Metaphoric and Metonymic Poles[J]. *Metaphor and Metonymy in Comparison and Contrast*, 2003, 20:41-47.
- [5] Joan, Pinkham. *The Translator's Guide to Chinglish* [M]. Beijing: Foreign Language Teaching and Research Press, 2000.
- [6] Newmark P. *The linguistic and Communicative Stages in Translation Theory*[M]. London: Routledge, 2009.
- [7] Nida E A. *Toward a Science of Translating*[M]. Leiden: Brill, 2003.
- [8] Palmer M, Wu Z. Verb Semantics for English-Chinese Translation[J]. *Machine Translation*, 1995, 10:59-92.
- [9] Pang S, Wang K. Language Contact Through Translation: The Influence of Explicitness in English–Chinese Translation on Language Change in Vernacular Chinese[J]. *Target*, 2020, 32(3):420-455.
- [10] Su W, Li D. Identifying Translation Problems in English-Chinese Sight Translation: An Eye-tracking Experiment[J]. *Translation and Interpreting Studies*, 2019, 14(1):110-134.
- [11] Xu M, Wang C. Translation Students' use and Evaluation of Online Resources for Chinese-English Translation at the Word Level[J]. *Translation and Interpreting Studies*, 2011, 6(1):62-86.
- [12] Yang C. Translation of English and Chinese Addressing Terms from the Cultural Aspect[J]. *Journal of Language Teaching & Research*, 2010, 1(5).

- [13] Yang L. Cultural Loss in the English Translation of Chinese Poetry[J]. *Babel*, 2010, 56(2):168-185.
- [14] 高乾, 裘禾敏. 中国文化外译与国家翻译实践[J]. 中国翻译, 2022, 43(04):129-132.
- [15] 衡孝军, 王成志. 等值翻译理论在汉英成语和谚语词典编纂中的应用[J]. 中国翻译, 1995, (06):18-20.
- [16] 韩子满. 英语文学与中国文学“走出去”的新“英语世界”[J]. 中国翻译, 2023, 44(03):98-107.
- [17] 贾洪伟. 《哥伦比亚元杂剧选集》评析及对中国文化外译的启示[J]. 国际汉学, 2019, (01):185-191.
- [18] 焦鹏帅. 构建读者友好型中国文化外译观——《为西方读者翻译中国:反思、批评和实践》(2015)介评[J]. 外国语, 2017, 40(05):71-76.
- [19] 吕晖, 陈大亮. 诗歌翻译境界评价模型与应用[J]. 当代外语研究, 2022, (04):77-86.
- [20] 刘嘉. 文学翻译中的变异空间及其修辞意涵[J]. 外语学刊, 2022, (02): 4-59.
- [21] 梁新军. 中国文学“走出去”的困境与出路——《国家译介行为论: 英文版〈中国文学〉的翻译、出版与接受》读札[J]. 中国比较文学, 2023, (02):278-282.
- [22] 刘云虹. 文学翻译生成中译者的主体化[J]. 外语教学与研究, 2022, 54(04):590-599+640.
- [23] 李幼谦. 徽商故事(明代)[M]. 芜湖: 安徽师范大学出版社, 2016:1-28.
- [24] 王树槐. 文学翻译的叙事批评模式建构[J]. 外国语, 2023, 46(02):88-98.
- [25] 张丹丹, 刘泽权. 中国文学经典译本生成过程研究——以霍克思英译《红楼梦》为例[J]. 外语教学与研究, 2023, 55(01):123-135.

Appendix I List of Proper Nouns

	原文	译文
1	鲍邦珍	Bao Bonzhen
2	汴梁	Bianliang
3	曹操	Cao Cao
4	程观察	Cheng Guancha
5	成化己丑年	the year of Yichou (1469) in the Chenghua period
6	陈州放粮	released grain in Chenzhou
7	崇祯十三年	the thirteenth year of Chongzhen's reign (1640)
8	大路朝天，各走 各的	birds of different feathers do not flock together, so let's go our own ways
9	大善人	the great benefactor
10	大义	righteousness
11	方亨	Fang Heng
12	藩王周	Fanwang Zhou
13	华表	Hua Biao
14	黄崇德	Huang Chongde
15	徽商	Hui merchant
16	黄文裳	Huang Wenshang
17	弘治壬戌年	the year of Renxu in the Hongzhi reign
18	居理堂	Ju Li Tang (Hall of Justice)
19	开封府	Kaifeng Prefecture

20	客官	kind sir
21	雷公	Lei Gong
22	两淮	Huainan and Huaibei
23	陆九渊	Lu Jiuyuan
24	罗柱史	Luo Zhushi
25	明代弘治己酉年	Ming Dynasty's Hongzhi era
26	明嘉靖年间	the Ming Dynasty, under the reign of Emperor Jiajing
27	潘二岳	Pan Eryue
28	青黄不接	a period of transition between the old and new crops
29	佘公桥	She Gong Bridge
30	竦塘	Songtang
31	世祖	Shi Zu
32	太守	the governor
33	唐宋食货志	<i>Tang and Song Food and Goods Annals</i>
34	棠樾鲍氏	Bao family of Tangyue
35	王敬	Wang Jing
36	王景昙	Wang Jingtán
37	汪可训	Wang Kexun
38	秀才	xiucaí
39	西汉盐铁论	<i>On Salt and Iron in the Western Han Dynasty</i>
40	象山之学	the learning of Xiangshan
41	逍遥堤	Xiaoyao Dike

42	渔梁坝	Yuliang Dam
43	养老送终	take care of your old ages
44	《义行传》	<i>Yi Xing Zhuan</i>
45	扬州	Yangzhou
46	丈	zhang
47	张铨部	Zhang Quanbu

Appendix II Source Text and Target Text

Source Text	Target Text
坚决不卖黑心米	Selling Rice Demands Conscience
嘉禾地区这一年遭了特大旱灾，粮食金贵，一斗米要卖一千文钱，就这样，市场上还没有粮食可卖。	One year, the Jiahe district was engulfed by a severe drought, rendering the food exceedingly valuable, with 1 dou(A unit of capacity in the Ming Dynasty, equal to 10 liters) of rice costing 1,000 wen(a unit of ancient Chinese currency, and 1 wen refers to a copper coin), yet it remained scarce.
歙县米商胡山从外地运来一批粮食，急不可耐地要售出去赈济灾荒。	Hu Shan, a rice merchant in Shexian County, having shipped a batch of grain from afar to relieve the famine.
刚刚要开门，几个人就涌来了。	As he was about to open his shop, a couple of people came pouring in.
他还以为是来买米的，谁知道一看，都是街上的同仁们，有张掌柜、钱掌柜、文掌柜等，他们堵在门口，制止下铺板的伙计，让他们叫老板来。	Initially mistaken by Hu as potential rice buyers, a closer look revealed them to be fellow rice merchants from the same street, including Mr. Zhang, Mr. Qian, and Mr. Wen. Occupying the doorway, they halted the workers tasked with removing the door panels, demanding to speak with the boss.
胡山莫名其妙，问他们是不是缺少米，要从他这里调拨一点。	Hu felt perplexed and asked if they were short of rice and needed to allocate from him.
领头的张掌柜说：“我们都弄到米了!只是叫你不要忙着开门，要开门我们一	Mr. Zhang, the leader, responded, “We all have got rice! We are here to tell you not to open the door hurriedly. Several of our shops should open

起开，免得把你大门挤倒了。”	together. Lest the people buying rice crowd down your door!”
胡山说：“百姓们盼粮食望眼欲穿，既然都有米了，我们大伙儿一起赶紧卖呀！”	Hu said: “The people are eagerly awaiting food. Now that we all got rice, we should sell it promptly!”
钱掌柜说：“别忙别忙，我们还没有准备好呢。”	Mr. Qian said,” Don’t rush. We are not ready yet.”
胡山想不通，卖米要准备什么？有升有斗就可以计量了。	Hu Shan was confused. To sell rice, a Sheng and a Dou (Containers used in ancient China to weigh grain) are enough, and what else do they need to prepare?
文掌柜轻声对他说：“现在米正紧俏，我们几个商量了一下，还是那个价格，但是我们可以掺一半陈米、霉米、杂米……这样我们可以趁机捞它一把。”	Mr. Wen said to him softly, “Rice is in short supply right now. We thought of maintaining our usual prices but mixing half of it with stale, mouldy, and miscellaneous rice to turn a profit.
其他几个商人也连连点头称是，说：“要干大家一起干，这满城就没有好米孬米之分了，只要他们不想饿死，非买我们的米不可。”	Several others nodded in agreement, suggesting, “If we all do this together, the quality of rice in this town won’t matter. Those who don’t want to starve have to buy our rice.”
胡山大吃一惊：“粮食是保命的，怎么能掺假呢？”	Hu Shan was shocked, “Food is for life. How can we adulterate it?”

张掌柜说：“ <u>这米只是味道有稍许不同，不照样吃么？</u> ”	Mr. Zhang argued, “The rice tastes a little different, but it is still edible, right?”
有粮食吃就不错了，也吃不死人的。	Having food is good enough, and no one will die from eating it.
我们千方百计弄来的米，成本本来就高，再不趁利多卖点儿钱，那不是亏死了？”	We went to great lengths to get this rice, so the cost is already high. What a loss If we don’t seize this opportunity to make more money!”
“别骗我，除了路远一点，多些运费，这成本也增加不到哪里去。	“Stop fooling me! The only additional cost was for the longer transportation route.”
何况本来已经提高了价格，再往好米里面掺坏米， <u>那不是坑人吗？</u> ”	Hu countered. “Moreover, the price of rice has already increased. What a trap if we mix bad rice into it!”
胡山连连摇头。	Hu shook his head in refusal.
钱掌柜好言相劝：“我们这一条街的同仁们都是为你好，你怎么还不领情，说我们坑人呢？”	Mr. Qian said, “We are considering it for you. It’s fine if you don’t appreciate it, but how can you say that we’re ripping people off?”
文掌柜也说：“人不为己，天诛地灭，有机会不多赚一点钱，你是傻瓜呀！”	Mr. Wen chimed in, “It is every man for himself. You are such a fool if you do not take this opportunity to make more money!”

“你们为我好，我们更应该为老百姓好，灾荒年里，灾民们已经很可怜了，我们有吃有穿，怎么能多体谅体谅他们？人的欲望是无止境的，但不能为一己私利违反天理呀。我坚决不做这等昧良心的事。”胡山说完就把他们往外推。	Hu responded firmly, “If you’re truly considering my interests, we should act for the welfare of the people. In a year of famine, the victims are already destitute. We, on the other hand, are faring well. Why can’t we show more compassion? Our desires may be limitless, but we mustn’t defy divine will for selfish gains. My conscience forbids me from doing so.” With that, Hu promptly showed them the door.
“<u>你这个人真是四季豆不进油盐</u>，我们好说歹说都不听。”	“You are as stubborn as a mule, refusing to heed any advice.”
几个人出门又回过头来威胁他，而且商量好了对付他的办法。	They grumbled as they left, threatening him with a scheme to thwart his business.
“好，你要不听我们的，我们让你的米卖不出去！”	“If you’re not with us, we’ll ensure your rice doesn’t sell!”
胡山不理睬他们，自顾自地开了米店的大门，马上就有人来买米了。可是，没多久，就有人喊了起来：“别在这边排队了，那边米店也开门了，每一斗还便宜五文钱。”	Undeterred, Hu opened his shop. People flocked to buy his rice, but soon someone shouted, “Don’t queue here! The shop over there is also open, and it’s five cents cheaper per dou.”
“哄”的一声，排队买米的人一哄而散。都到那几家买米去了。	With a sound of “Hong”, the crowd dispersed, heading towards the other shops.

胡山明白了，原来他们说他卖不出去，就是一起压价啊。	Hu realized their tactic. They intended to undercut him by lowering their prices.
可是，他们的米，就是便宜五十文，也有很大的利润，因为他们掺杂变质的粮食啊。	Despite 50 cents cheaper, they could still make a substantial profit after adulterating their rice.
但他什么也不说，只是坐在店里静观其变。	But Hu Shan kept quiet and watched from his shop.
从那几家买了米来的人，有从他家店铺路过的，还对他家指指点点，指责胡家的米卖贵了。	Some passersby who bought rice from those shops assumed him of selling rice too expensive.
可是，过了几天，在前面几家买米的嚷嚷起来了，一个个跑去要退米，说他们的米里面有沙子，说米饭有霉味，米虫很多，质量太差。	Days later, customers from other shops began returning their rice, citing contamination with sand, mold, and weevils.
那几家的掌柜不理不睬，说家家的米都是这个样子，年成不好，当然也没有好米了.....	The shopkeepers dismissed these complaints, blaming a poor harvest for the lack of quality rice.
在胡山家买到米的人都说米好，传出去了以后，家家都转身来买好米吃。	Meanwhile, Hu Shan's customers lauded his rice, spreading word of its quality.
那几家粮商看见胡家门口生意兴隆，每天买米的人排队，可是他们米店再也	Consequently, his shop thrived, with daily queues of eager customers, while the other merchants' shops lay deserted, their unsold rice infested with moths

没人光顾，米蛾子满天飞，米不仅卖不出去，蚁啃虫蛀，几个月之后一起霉烂了，全都赔了本。	and eventually consumed by ants and worms. Their capital was lost to decay within months.
满街人纷纷骂那几家粮商黑心，赞扬胡山的米行是良心店。	The public scorned these merchants for their dishonesty and praised Hu Shan for his integrity.
胡山仰天长叹：“天理二字，五常万善莫不由之啊。”	Hu Shan sighed, “Heavenly justice is the source of all good; From which, human’s virtues are understood.”
于是，把胡记米行的招牌换成了一块大横匾，黑底上面三个大字“居理堂”金灿灿的，来往的人都驻足观看。	He then replaced the signboard of Hu Ji Rice Shop with a large horizontal plaque bearing the golden characters “Ju Li Tang(Hall of Justice)” against a black background, drawing the attention of passersby.
几个同仁折了大本，充满嫉妒地打量着这块招牌，十分不解地问：“胡掌柜，米店怎么换了名字？”	The other merchants, having suffered significant losses, eyed this signboard with envy and confusion. “Mr. Hu, why did you change your signboard?” They asked.
胡山微笑着说：“让这招牌随时提醒我， <u>存天理，遏人欲</u> 才是我们经商之道，你们说是不是？”	Hu Shan replied with a smile, “It serves as a constant reminder, showing that one has to hold virtues in his mind and control lust in his kind while doing business. Don’t you agree?”
几个粮商面面相觑，灰溜溜地走了。	They exchanged glances and departed in shame.
做清吏之父	The Father of an Honest and Upright Official
明嘉靖年间，歙县丰南吴一莲是淮海业盐的徽商。	During the Ming Dynasty, under the reign of Emperor Jiajing , Wu Yilian from Fengnan, She

	Xian County, was a Hui merchant who traded salt in the Huaihai region .
<u>他有一个儿子，饱读诗书，中举做官，步步高升，离家越来越远，因而难得回家一趟。</u>	His son, a scholar, became an official after his early success in the imperial examination and rose through the ranks. Because of that, he moved farther and farther away from home, leading fewer chances to visit his parents.
在儿子往西关负责收税时，已经做官二十多年了，老夫妻俩这才决定到官署去住几天。	After serving in the government for more than twenty years, his son was transferred to the west gate of Ming Dynasty for tax collection. The old couple decided to go to his official residence and stay for a few days.
多年不见父母，儿子十分高兴，连忙为他们接风洗尘，安排他们在官署里住下，说自己公务繁忙，没时间陪他们玩，让他们自己出去走一走看一看。	The son was overjoyed to see his parents. He promptly organized a feast in their honor and ensured their comfortable stay, but apologized for his inability to accompany them due to pressing official responsibilities. He suggested they explore the surroundings on their own.
吴一莲还是那个话：“儿子啊，你尽量努力去办公事，不要顾及我们，家里我们都能够勉力维持，到这个地方来，更不需要你操心的。”	Wu Yilian, as always, reassured her son, “Focus on your work, my son. We are capable of taking care of ourselves, just as we do at home. So, don’t worry about us.”
转了几天，一天吃晚饭的时候父子相聚。父亲问儿子在西关主要是干什么事的？儿子说负责税收。	After several days of wandering, they had dinner with their son one evening. Wu inquired about his primary responsibilities, to which he replied, “tax collection.”

吴一莲叹了一口气说： “我转了好几家店铺，发现你们的税收实在是太高，各家商人被盘剥得吃不消了，如果商店倒闭，你们又到哪里征税呢？”	Wu sighed, expressing his concern, “The taxes here are exorbitant. The merchants are being exploited and can barely make ends meet. If the shops close down, where will the taxes come from?”
儿子点头称是，说：“儿子到归安去当县令的时候，父亲就告诫我，那里虽然有一些富翁，但是山多地少，赋役繁杂，老百姓日子过得很艰难。	The son nodded and said: “When I served as the county magistrate in Gui’an, you advised me that despite the presence of some affluent individuals, the land was limited and the taxes were burdensome. The common people led difficult lives.
儿子遵循父命，访贫问苦，体恤民生，实实在在为老百姓干了一些事。但是到这里来只管收税，不能主政。有的问题不好解决呀。还盼父亲谅解。”	I heeded your advice, visited the poor, understood their hardships, cared for their livelihoods, and did my best to help them. However, here, my role is limited to tax collection, not governance. Some issues are beyond my control. I hope you understand.”
父亲说：“我能理解。你刚入仕的时候。我送你‘宁静’、‘淡泊’二语，那意思就是要你体民情、解民困，勤勉政事，你看能办多少是多少吧。”	Wu said, “From the onset of your career, I’ve always encouraged you to be an official who aspires for greatness yet remains humble, serves the people selflessly, and prioritizes their welfare. You should empathize with the people, alleviate their hardships, and diligently work on political affairs. Alas! Do as much as you can!”
“那，父母稍安，儿子就去办公了。”母亲还想和儿子多说些话，但是看到	“Well, please rest assured, my parents. I’ll go back to work now.” His mother yearned for more conversation with her son, but seeing his urgency, she held her peace.

他匆匆忙忙的样子，也不便多说了。	
半夜睡不着，见书房里还亮着灯光，拉着丈夫过去看。 深更半夜了，儿子还伏在桌子上阅案宗，母亲心疼，冲着窗户里喊：“儿子啊，天不早了，明日还要早起干事的，早点安睡吧。”	At midnight, unable to sleep, she noticed a light still burning in the study. She nudged her husband to join her in observing their son. Despite the late hour, he was engrossed in reading case files at his desk. Concerned, Wu called out through the window, “My son, it’s late. You have an early start tomorrow. Please, get some rest soon.”
儿子听见来开门，要父母去休息。	Upon hearing his mother’s concern, he opened the door and urged his parents to rest.
吴一莲就说：“你忙你的去，年纪轻轻的，应该吃点苦，仔细点，多多上心啊，都是关系到百姓生死的。”说着拉妻子走了。	Wu responded, “Carry on with your work. You’re young and hard work is nothing to you. Remember, it’s about the people’s livelihood, so pay close attention.” With that, he led his wife away.
儿子尽量减免实在贫苦百姓的赋税，他们得知，是吴老经常提醒儿子为百姓着想的，十分感动，悄悄来给他送礼。	The son endeavored to alleviate the tax burden on the less fortunate as much as possible. When the locals learned that it was Wu Yilian who often reminded her son to consider the people’s welfare, they were moved and brought gifts in gratitude.
吴一莲坚决不收，说： “我是当父亲的，告诫儿子是我的本份，他为你门办事，是他的本分。你们如此高看我，我哪里敢当	Wu Yilian firmly declined, stating, “As a father, it’s my duty to guide my son, and it’s his duty to serve you. You’re giving me too much credit. I cannot accept anything.”

啊！礼物是无论如何不收的。”	
儿子的下属也带点东西来看两个老人，说他们只是尽点地主之谊，不成敬意。	Even the son's subordinates attempted to present the elderly couple with gifts out of respect.
吴一莲马上把他们的礼物放在门外去，说：“我让儿子不能收受礼品，我自己就更不能收礼品了。既然教育儿子做清官，我难道不更应该做清官的父亲吗？如果你们不把东西带走，我就让儿子亲自到你们府上去奉还。” 谁还敢再送礼了呢？	Wu Yilian promptly placed their offerings outside the door, declaring, “I've instructed my son not to accept any gifts, so I cannot accept any either. As the father of an honest official, shouldn't I uphold the same integrity? If you don't take your items back, I'll have my son personally return them to your homes.” From then on, no one dared to offer any gifts.
吴一莲担心干扰儿子做事，决定还是与妻子回乡，临行前再三告诫儿子：“一定要存好心、行好事、说好话、亲好人啊。”	Concerned about disrupting her son's work, Wu Yilian decided to return to their hometown with his wife. Before leaving, he repeatedly reminded his son, “Maintain a good heart, perform good deeds, speak kindly, and associate with good decent fellows.”
有这样清廉的父亲，当儿子的不清廉都不行啊。	With such an upright father, the son had no choice but to follow suit.
吴公放粮	Distribution of Food by Mr. Wu

崇祯十三年（1640），云间（现在属于松江一带）发生了一场巨大的灾荒。	In the thirteenth year of Chongzhen 's reign (1640), Yunjian (now part of the Songjiang area) was struck by a severe famine.
正是青黄不接的时候，百姓都断了粮，等新麦子上来才有吃的，最少还有半个多月的时间，老百姓骨瘦如柴，面有菜色，生命危在旦夕。	It was a period of transition between the old and new crops, leaving people with no food. The new wheat was still half a month away from harvest. The people, emaciated and pallid, were on the brink of survival.
徽商吴仰公是个粮商，早在饥荒刚刚有些苗头的时候，他就带着船往上游去了，在外地收购了一船麦子，赶到云间，正好可以用来救灾。	Wu Yanggong, foreseeing the impending famine, sailed upstream to purchase a shipload of wheat intended for disaster relief.
还没靠岸，就被另一条商船拦住，对方也是一个粮商，说要买下他全船的粮食，不惜重金。	Before docking, his ship was intercepted by another merchant vessel. The merchant, also a grain dealer, offered to buy all of Wu's grain at a premium.
吴仰公问他买这么多干嘛？那个商人说，他在这里的粮仓都空了，老百姓拿着钱都没处买粮食，有这么多粮食，他就能做大生意了。	When Wu inquired about his intentions for such a large quantity of grain, the merchant revealed his granaries were empty, and with no food available for purchase, he saw an opportunity for substantial profit.

“你想趁机卖个好价钱是不是？” 吴仰公见那人尴尬地笑笑，看出他的心思，说，“我只是用来给饥民救命的，不是用来卖高价的，与其让你卖，不如我自己卖，大路朝天，各走各的吧！”	“So, you intend to sell it at an inflated price?” Wu deduced from the merchant’s awkward smile. He declared, “I procured this grain to aid the starving, not to exploit them. I’d rather sell it myself than let you profit from their misery. Birds of different feathers do not flock together, so let’s go our own ways.”
担心有人拦路抢劫，他吩咐手下人把货物全部盖上，别让人看出来船上装的是粮食。	Afraid of being robbed, Wu instructed his crew to conceal the cargo from prying eyes.
靠岸以后，他即去找粮商租赁铺面。	After docking, he set out to rent a shop.
走上街市，看见许多讨饭的人，多数商铺也关了门，连他联系好的商铺都挂着牌子：“粮食告罄”，只好到粮商家里找人。	Walking on the street, he saw many beggars. Most shops were shuttered, including the one he had previously contacted, which displayed a sign reading “Out of stock”. His only option was to visit the grain merchant’s house.
刚刚转身，一个老头把他拦住了，哀告道，“客官行行好，你把这个孩子买下来吧！”	As soon as he turned around, an old man stopped him and pleaded: “Kind sir, please buy this kid from me!”
这个老人形同乞丐，满面菜色，皮包骨头，旁边站着一个十来岁的孩子，头上插个草标，大头小身	The man appeared to be a beggar, with a sallow face and a skeletal body. Beside him stood a boy of about ten, a straw tag adorning his head. His disproportionately large head hung low over his

子，有气无力地耷拉着脑袋，茫然地望着眼前的人。	small body, his eyes vacant as they stared at the people before him.
吴仰公问老者：“这孩子是你什么人？” 老人说：“这是我儿子啊！”	Wu asked him, “Who is the child to you?” “That is my son!” The man replied.
他是因为饥寒交迫显得苍老呢？还是因为他老年才得子的呢？	Wu couldn't discern if the man's aged appearance was due to hunger and cold or if he was genuinely old and had fathered his son late in life.
吴仰公追问：“你有几个儿子啊？” “客官啊，我只有这一个儿子，眼看就要养不活了啊。”吴仰公问：“你就这一个儿子，卖了以后，谁给你养老送终？”	He probed further, “How many sons do you have?” “Sir, this is my only son, and he's on the brink of starvation.” Wu said, “Now that he is your only son, who would take care of your old ages if you sell him to me?”
“谈什么养老送终啊！现在过一天是一天！”老人说着，两眼流出泪水， “我不卖他，他与我一样要饿死。让他跟你去有碗饭吃，我也可以换点粮食，保住自己不饿死吧！”	“How can I expect to live that long?” I can only live one day at a time!” With tears flowing down, he said, “With me, both he and I will starve to death. If he goes with you, he will have food and I can also exchange some grain for myself.”
吴仰公可怜他们，掏出一些钱给孩子：“你买点吃的，和你父亲两个充饥吧！”	Moved by their plight, Wu offered some money to the child, “Buy some food for yourself and your father.”

老人摇摇头说，让孩子别接钱：“大官人，最好能给我们一点米面，现在就是有钱也买不到粮食啊！”	The old man shook his head, instructing his son not to accept the money, “Sir, we’d be better off with some rice or flour. Now even if you have money, you can’t buy any food.”
听到这里，吴仰公突然下了决心：粮食不卖了，全部用来救济灾民。	Hearing that, Wu made a resolute decision: he would no longer sell the grain but use it to aid those in need.
于是把他俩带到船边，让手下人掀开盖小麦的草帘子，拆开一袋小麦，往他们讨饭的口袋里灌了两斗小麦。	He led the old man and his son to the boat, instructing his crew to reveal the wheat hidden beneath the straw curtain. Then, he opened a bag of wheat, pouring two pecks into their begging bags.
提着袋子，孩子迫不及待地抓起一把小麦就往嘴里塞，嚼得满嘴都是白粉，几乎要噎住了。	Holding the bag, the child couldn’t wait to grab a handful of wheat and stuff it into his mouth. He chewed until his mouth was full of white powder, nearly choking.
父亲赶紧拉着孩子跪在船前磕头：“感谢恩人啊，这下我们爷俩能活命了——”	His father quickly pulled him down, kneeling before the boat in gratitude, “Thank you for your kindness! Now we can survive.”
“快起来，”吴仰公对他们说，“你们赶紧到街上去，让那些饥民带着口袋，都到这码头上来，我给每人发一斗麦子，送给他们度饥荒……”	“Get up quickly,” Wu urged them. “Hurry to the street and tell those hungry to bring their bags and come to this pier. I will distribute a peck of wheat to each as relief.”

还有这等好事？听那父子两人一吆喝，基民们蜂拥赶来。担心他们拥挤，吴仰公派人下船维持秩序，让他们排好队伍。	Is it true? Upon hearing the proclamation, the people flocked over there. To prevent a chaotic rush, Wu dispatched some individuals to maintain order and form a line.
他站在船头说：“看见此地闹饥荒，我于心不忍，决心把自己打算出售的小麦捐出来给大家救急，每人发一斗小麦，你们拿回去节省度日，可以免除饥饿，熬到新麦上市，一个个来吧！”	He stood at the bow of the boat, declaring, “Witnessing the suffering caused by this famine, I cannot stand idle. I’ve decided to donate all my wheat, initially intended for sale, as emergency relief. Each person will receive a peck of wheat. Take it home and ration it. It should sustain you until the new wheat is available. Please, come one by one!”
见船前已经排好队伍，他亲自一斗斗量好小麦分给大家。饥民们无不奔走相告：“吴大善人发粮食了，每人一斗啊——”	As the people lined up before the boat, he measured out a peck of wheat for each individual. The news spread like wildfire, “The great benefactor Wu is distributing grain, one peck per person!”
这消息传开，人们纷纷赞誉：古有包公陈州放粮，他那放的是国家的粮，今有吴公放粮，放的是自家的粮食，真是义薄云天啊！	The news echoed throughout, and praises for Wu filled the air, “In ancient times, there was Bao Gong who released grain in Chenzhou, but that was the state’s grain. Today, we have Wu Gong who releases grain, but it’s his own. What a benevolent person!”
大义退歹徒	Retreating Bandits with One’s Righteousness

明代嘉靖年间的余文义是个乐善好施之人，一向济危救贫，为着公众利益，大把大把地花钱也不心疼。 比如说：构建义屋几十间，给乡亲中没有房子的人居住；<u>购买义田一百多亩</u>，给乡间没有田地的人耕种；建立义塾，让家族中读不起书的人上学……	During the reign of Emperor Jiajing in the Ming Dynasty, She Wenyi emerged as a beacon of benevolence, consistently aiding the poor and needy. He generously allocated substantial funds towards public welfare, never hesitating in his philanthropic endeavors. His contributions included the construction of numerous charity houses for homeless villagers, the purchase of over 70,000 square meters of land for landless villagers, and the establishment of a charity school for clan members unable to afford education.
他花钱最多的是造桥。	However, his most significant expenditure was on bridge construction.
明代嘉靖丙申年(1536)，他的家乡因为一条河的阻拦来来往往的行人很不方便，摆渡过河经常发生意外。	In 1536, his hometown was plagued by a river that obstructed passage, often resulting in accidents during ferry crossings.
<u>他决定出资造桥</u>，桥的南头建在文几山侧，北岸搭建在逍遥堤那一座石桥花费了三年多的时间才建成，有7个桥洞，长40多丈，高4丈，两边围有石栏杆，两端都有华表，桥中间还竖起了楼榭7间；下面是亭子，供人休息；上面是楼阁，供神祇的灵位；如果行人绕游廊行走还可以	She decided to finance the construction of a bridge to alleviate this issue. The southern end of the bridge was anchored to Wenji Mountain, while the northern end extended to Xiaoyao Dike. The construction of the stone bridge, spanning more than three years, resulted in a magnificent structure with seven arches, extending over 40 zhang, standing four zhang (a unit of length during the Ming Dynasty, and 1 zhang equals to 311 centimeters, therefore, 40 zhang equals to 124meters and 4 zhang equals to 12 meters) high. Hua Biao , traditional ornamental

向远处眺望景色，这不仅方便了过河之人，而且成为全镇的门户。	columns, adorned both ends, and seven pavilions graced the bridge's center. Beneath it was a kiosk for weary travelers to rest, and above it, a tower housed the tablets of deities. Travelers could stroll along the corridor, taking in the distant scenery. The bridge not only facilitated river crossings but also became a town landmark.
为此，他捐助了四千多两银子。	She's generous donation exceeded 4,000 taels of silver for this bridge.
桥建成之后，在当地成为一道亮丽的风景，当地人们称之为“余公桥”。	Upon completion, the bridge transformed into a local scenic attraction, fondly referred to as the “She Gong Bridge (Bridge of Mr. She)” by the locals.
名士少宗伯吕楠(字泾野)为此桥题名，大学士李春芳(字石麓)为桥作记。	The renowned scholar Lv Nan (courtesy name Jingye), christened it, and the Grand Secretary Li Chunfang(courtesy name Shilu) penned a record for it.
徽州太守请他充任乡饮大宾，还给他的门额题写了“范蔡遗风”四字作为表彰。	The governor of Huizhou honored She with a banquet invitation and inscribed “The Legacy of Fan and Cai” on his door plaque as a commendation.
“这个姓余的人太有钱了，把一座桥都建得这么华丽。”有人夸奖，也有人嫉妒。	“She, the affluent, has constructed such a luxurious bridge,” some admired, while others harbored envy.
没有多久，居然有人心怀不满，把桥梁中间的楼榭纵火烧毁了，幸亏桥梁是石头砌成的，能保持畅通。	Before long, discontent led to an act of arson targeting the pavilion at the bridge's center. Fortunately, the stone structure remained intact.

更有人窥欲他的富有，决定打劫。	Some, lured by She's wealth, plotted to rob him.
一天深更半夜之时，十几个强盗趁着朦胧的月色来了。人翻进院墙，悄悄打开大门，另外的人潜入院子里，正要到各个房间抢劫，正门打开了，里面灯火通明，一个高挑的瘦削男人走出来，轻轻咳嗽一声，像使了定身法一样，所有强人站在原地不动了。	Under the faint moonlight, over a dozen bandits stealthily approached his residence. One scaled the wall and silently unlatched the gate, allowing the others to infiltrate the yard. As they prepared to ransack each room, the front door swung open, revealing a brightly lit interior and a tall, slender man emerging.
这人正是余文义，青布鞋，蓝布袍，着装整洁，却又简洁朴素，向进来的人拱手作揖：“请问诸位，深夜造访寒舍，有何贵干呢？”	The man was She Wenyi. Dressed in a blue robe and matching cloth shoes, his attire was simple yet neat. He greeted the intruders with a bow, “Gentlemen, may I inquire about the purpose of your late-night visit?”
不知道这是余家的什么人？ 领头的强人把手中的大刀挥舞了一下，厉声说： “把你们家的余文义给我叫出来！”	“Who is he?” The bandit leader brandished his machete, “Bring out She Wenyi!”
余文义不惊不慌地说：“在下便是，你们有何见教？”	Unfazed, he responded, “I am She Wenyi. What do you want to do?”

大富翁竟然就这个样子，装穷吧？多数人有几分犹豫了，只有头儿继续发飙：“你家里那么有钱，借几个给我们花花。”	Is this the attire of the wealthy, or a guise of poverty? The crowd hesitated, but the leader persisted in his fury, “Since you’re so affluent, share some wealth with us.”
“弟兄们原来为这个事情哦，”他装作很不以为然的样子说，“可惜啊！我有一些做生意的资金，但都在经商之地汴梁。	“Oh, my brothers! So, this is your purpose,” he responded nonchalantly. “What a pity! I do have some business capital, but it’s all in Bianliang.
<u>这次回乡，买地二十五亩构建义冢，给乡里逝世者安葬需要。家里没有多余的钱了。</u> 如果你们真的急需，待天亮之后，我再慢慢筹措好吗？”	I returned here to purchase 25 mu (it is approximately equal to 16666 square meters) of land to construct a charitable tomb for the deceased. I don’t have any spare money at home. If you’re in dire need, please wait until dawn, and I’ll try to raise some funds for you.”
有人嚷嚷起来：“你家里怎么会没钱？仅仅造桥就花了四千多两银子，做那么漂亮有屁用，还不如给我们填肚子。”	A voice from the crowd retorted, “How can you claim to have no money? You spent over 4,000 taels of silver just to build a bridge. What’s the point of making it so ornate? It would be better to give the money to us.”
余文义回答道：“因为这座桥不仅为了方便行人，也是我们镇上的门户，所以造得漂亮了一些，不知道碍了什么人的眼，居然把廊桥烧毁了。我想把它重新修建起来，为家乡尽一点绵薄之力，却缺乏银	She Wenyi replied, “The bridge serves not only as a convenience for travelers but also as our town’s gateway, hence the effort to make it aesthetically pleasing. However, someone took offense and burned down the corridor bridge. I wish to contribute to my hometown, and it would be ideal to rebuild it. But I’m currently without funds, and that’s all I can do. I hope you understand.”

子，只能如此了，还请大家谅解……”	
多数人听到这里都有几分难为情，想这余公义薄云天，我们却来打劫他，相比之下，正邪何等鲜明，于是都退出院子了。	Most felt a pang of guilt upon hearing this. They had come to rob a man who was righteous and generous. The contrast between right and wrong was stark, and they dispersed.
但是，几个头领却不甘心，在一起商议说：“姓余的装穷，我们怎么就被他蛊惑跑了呢？好歹他也要出点血吧！”	However, a few leaders were unwilling to concede defeat. They conspired amongst themselves, “That man is feigning poverty. How can we be fooled by him? He must pay some price!”
于是第二天有人装和尚、有人装道士陆续前来，有人说要修庙，有人说要修塔，都要化缘。	The following day, some disguised themselves as monks and others as Taoists. They arrived in succession, claiming to construct temples or pagodas, and sought sponsorship.
<u>余文义只好舍财免灾，按他们的请求捐钱应付，前后也花费了将近两百两银子。</u>	She, left with no choice, complied with their requests. In total, he parted with nearly 200 taels of silver.
善心救了父子俩	The Same Benefactory to the Father and Son.
鲍邦珍从浙江到汴梁经商，路途很远，船行又慢，一天他在晃晃悠悠中	Bao Bonzhen was a businessman who traveled from Zhejiang to Bianliang by boat. The journey was long and slow. One day, while dozing off, he was startled

打瞌睡，忽然听见有人呻吟，顺着声音看过去，那是一个读书人。	by a groan. Turning to the sound, he saw that it was a scholar.
上船之时打过招呼，知道他是河南杞县的秀才，名叫王景昙，想是路上受了风寒，头痛发热了。	Having greeted him upon boarding, Bao learned that he was a xiucan (a person who passed the imperial examination at the county level) from Qixian, Henan, named Wang Jingtān. It seemed that he had fallen ill with a cold, suffering from a headache and fever.
鲍邦珍常年在外奔波，身上带有中成药，于是拿出来，走过去用热水化开，一勺一勺地喂他。	Armed with patent medicine, Bao promptly attended to the ailing scholar, dissolving the medicine in hot water for Wang to consume.
王秀才吃了药，很快入睡了。到吃饭的时候，鲍邦珍见他醒来，又要了米汤，化开药丸，再一次给他喂药。 等他好点，又给他喂稀饭……他就这样不厌其烦，连续几天伺候一个陌路相逢之人。船快要到码头了，王秀才的病也好得差不多了。	The medicine induced a restful sleep in Wang. At dinner time, Bao prepared rice soup, incorporating more pills, and once again fed Wang. As Wang's condition improved, Bao continued his attentive care, feeding him porridge.....He was so patient and attentive, taking care of a stranger he met on the road for several days. As the boat neared the dock, Wang's illness had significantly subsided.
他要到河南考城需要赶路，鲍邦珍完全可以自己走开，但想到王秀才要去赶考，病体尚未痊愈，再陪走一截吧！	However, he was pressed for time, needing to reach Henan for his exam. Despite Wang's weakened state, Bao decided to accompany him further.

他俩人下了船，秀才担心误了考期，要连夜赶路，鲍邦珍也只好陪着。不料夜黑风高，他们遇到强盗，身上带的财物大部分被抢劫了，两人也被冲散。	Upon disembarking, Wang, anxious about missing his exam, proposed traveling overnight. But their plans were thwarted by a bandit attack, resulting in their separation.
到处找不到王秀才，是不是掉到水里淹死了？没有死于疾病，难道死在路途中了么？ “王秀才呀，你好命苦啊——”鲍邦珍一边呼喊一边大哭。	Bao couldn't find Wang anywhere. Did he fall into the water and drown? Did he die on the road instead of from illness? Bao cried out, "Wang, what an unfortunate man you are!"
“鲍恩人，我没死啊，我来了——”王秀才听到他的哭叫，从芦苇丛中跑了出来，两人相见，都庆幸死里逃生。	Hearing his cry, Wang ran out from the reeds, "Bao! My benefactor! I am alive. I am here..." They were relieved to see each other alive.
商量了下，决定到开封府申诉自己被抢之事，要回自己的钱财。	Then, they resolved to report the robbery in Kaifeng Prefecture.
开封太守也不怠慢，派衙役抓到了十多个强盗。	The governor of Kaifeng did not neglect them and sent officers to catch more than a dozen robbers.
那些人已经把钱财分光了，用完了，交不出来，胡乱栽赃，说他们抢劫来的钱放在王敬家中。	The prefect of Kaifeng, far from neglecting them, dispatched officers to apprehend over a dozen robbers. Having depleted all the money, they randomly framed Wang Jing and said that they hid the money in his house. However, Wang Jing was

那人只是一个平民，突然被诬告是强盗的窝主，被抓来之后大呼冤枉。	just a commoner who was suddenly accused of being the mastermind of the robbers. He was arrested and cried out his innocence.
见他不像是刁蛮之人，为自己申辩也说得有根有据，绝对不是窝主。鲍邦珍便抱着息事宁人的态度，禀告太守说：“既然他能够证明自己清白无辜，我想不应该冤枉好人，您放了他吧！我损失的财产算了。”	Noting Wang's reasonable defense and demeanor, Bao took a conciliatory attitude and told the governor: "Since he can prove his innocence, I don't think we should wrong a good person. Please let him go! I'll forget about my lost property."
连太守也为他感动了，王秀才也与他结成莫逆之交。两人分手他又继续到汴梁经商。	Even the governor was touched. Of course, Wang and Bao became bosom friends. After parting with Wang, Bao returned to Bianliang to engage in business.
却不料，到了明代弘治己酉年(1489)，汴梁遭遇饥荒，有许多人卖儿卖女。	Unexpectedly, during the Hongzhi era of the Ming Dynasty, Bianliang was struck by famine. Many children were sold.
其中有一个清秀的少年头上插着草标，当街出卖。一问，卖他的人居然是个秀才，说是养不活孩子了，只有放他一条生路。鲍邦珍心生不忍，掏钱把少年买了下来，带回家	Bao Bonzhen saw a handsome boy with a straw sign on his head being sold by a xiucai on the street. The xiucai expressed his inability to continue providing for the child, emphasizing the need to give him a chance at life. Touched by the boy's plight, Bao Bonzhen decided to take him in. He not only taught

里，教他读书，当儿子一样养着。	the boy to read but also treated him with the love and care of a father.
一天，两人闲谈，鲍邦珍问少年，父亲为什么舍得卖他？	During a casual conversation one day, Bao inquired about the boy's past, specifically why his father had been willing to sell him.
少年哭了，说卖他的秀才只是他的养父。	Overcome with emotion, the boy revealed that the xiucai who had sold him was, in fact, his foster father.
难怪哩，鲍邦珍又多问了一句：“你的亲生父亲是谁呢？还记得吗？”	No wonder! Bao Bonzhen asked another question: “Who is your original father? Do you remember?”
收留他的鲍掌柜简直就是他的再生父母，如此亲切的关怀令少年感动，哭着说：“我还记得，亲生父亲叫王景昙，也是个秀才。一天我在外面玩，被人诱拐，卖到了现在这个秀才家，可能，父母亲还在苦苦地寻找我呢！”	The boy was deeply moved by Bao's kindness, feeling as though Bao had breathed new life into him, much like a father would. He sobbed: “I remember, my father is Wang Jingtan, also a xiucai. I was playing outside one day when I was kidnapped and sold to the house of the xiucai who later sold me. My parents might still be desperately searching for me!”
“还记得你父亲的样子吗？”鲍邦珍突然心头一动，急切地追问。	“Do you still remember what your father looks like?” Bao Bonzhen asked eagerly.
孩子一五一十地说出模样，他的父亲居然就是那	The child meticulously described his father's appearance, revealing that his father was none other

曾经一路同行的王秀才呀。	than Wang xiucan, the same man with whom Bao had previously traveled.
鲍邦珍感叹道：“天下竟然有这样巧的事，我认识你的父亲，我们一路同船，还送他去赶考的。”	Bao exclaimed: “What a coincidence! I know your father, we were on the same boat, and I even accompanied him to his exam.”
“你认识我爹爹，他在哪里？”孩子也迫不及待地问。	“You know my daddy, where is he?” The boy asked anxiously.
“好，我带你去找他。”他放下自己的生意，找到了王秀才。父子团圆，抱头大哭一场，半天王秀才才想起来，问鲍兄买自己儿子花了多少钱？	“Well, let’s find him.” Leaving his business behind, he sought out Wang xiucan. The reunion between Wang and his son was a heartfelt one, filled with hugs and tears. After a while, Wang suddenly remembered to ask Bao the cost of buying his son.
鲍邦珍已经走远了，转回身来摆摆手：“你们父子重逢我就十分高兴了，那些钱就算我给你们的贺礼吧！”	By then, Bao had already started to walk away. He turned back, waving his hand, “I’m just glad you and your son are reunited. There’s no need to repay me. Consider it my gift to you both.”
助贫姬，帮到底	Aid the Aged, Till the End.
鲍邦珍是棠樾鲍氏第十四世祖，生于明代宣德癸丑年(1433)，卒于正德辛未年(1511)，人们说，他之所以高寿，就因为积善成德，做了许多好事。	Bao Bonzhen, the 14th Shi Zu (If a family identifies a person as their original ancestor, then the successors of the ancestor are their Shi Zu) of the Bao family from Tangyue, was born in 1433 during the Xuande era of the Ming Dynasty and lived until 1511 in the Zhengde era. His kindness is said to have blessed him with longevity.

年轻的时候他经销茶叶。	In his youth, he traded tea for a living.
一个春明锦和的日子春茶将要上市，他回到家乡歙县小州去收购茶叶。	One spring day, as the new tea was about to be marketed, he returned to his hometown of Xiaozhou in She County to purchase tea.
他为查看茶叶质量便深入到深山去采购。 <u>山路弯弯，坎坷崎岖，远远看见前面有个老人在艰难地翻山越岭。</u>	To ensure the quality, he ventured into the mountains. The mountain path was rough. From afar, he noticed an old man struggling to traverse the terrain.
渐渐走近，才看清楚是一个老妪，头发花白，腿脚也不利索，慢慢地在前面走着，他还顺口说了一句：“乡民生活不易呀!这么大年纪了，还要翻山过岭……”	As he approached, he saw that it was an old woman with gray hair and shaky legs, walking slowly in front of him. He remarked, “What a hard life! Even at such an old age, the villagers have to cross these mountains...”
他正在感叹，前面的老人却突然倒下去了。不好，她摔倒了吗？就要过去看。领头的茶农却说：“掌柜的， <u>多一事不如少一事</u> ，万一被她赖上，说我们把她碰倒的，岂不是吃不了兜着走？ <u>还是看茶要紧吧？</u> ”	Suddenly, the old woman fell. Oh, no, did she fall? He was about to assist her when the tea farmer guiding him advised: “Sir, let a sleeping dog lie, we’d better ignore her. What if she accuses us of causing her fall? We’ll be in trouble then. Let’s focus on our business.”

“不能不管，她万一摔得不能走了，这里行人不多，谁来帮扶她？看茶叶的事明天再说吧！”鲍邦珍甩开茶农，带着随从就赶过去了。	“We can’t ignore her. What if she can’t walk because of the fall? No one around could help her. Let’s deal with the business tomorrow!” Bao Bonzhen, dismissing the tea farmer’s caution, rushed over with his follower to help the fallen woman.
老太太躺在地上呻吟不已，他试着要扶，她说左腿疼痛难忍，起不来了。	The old woman lay on the ground, moaning in pain. Bao attempted to help her up, but she winced, indicating that her left leg was in severe pain.
鲍邦珍知道，这老人一定是腿摔断了，于是叫随从背起她，自己跟随在后面，按照老太太的指引，把她送回了家中。	Realizing that she must have broken her leg, Bao instructed his follower to carry her on his back. Guided by the old woman, they managed to bring her back to her home.
进门一看，一间茅屋，家徒四壁，十分凄凉。	Upon entering, they were met with a bleak sight - a thatched hut with nothing inside.
问她家中还有何人？老太太说只有一个儿子，在外地为人帮工去了，她一个人在家里，所以凡事都要亲历而为，今天就是想上山砍柴的，没想到摔断了腿，这日子怎么过啊？说着哭起来了。	Bao inquired about her family, to which the old woman revealed that she lived alone, her only son working elsewhere, so she had to do everything by herself. She had been attempting to chop firewood in the mountains when she fell and broke her leg. It is too hard to live with her broken leg. Overwhelmed, she began to cry.
随从把老太放到床上，催促掌柜去办事。鲍邦珍说：“我们走了这老太太怎么办？这样吧！你去找附	The follower put the old woman on the bed and urged the boss to go on with his business. Bao said: “How about her if we leave? Ok, I tell you what, you look for a doctor near here, and I’ll find her neighbors.”

近医生，我来找一找她家的邻居。”	
他们分头行动，鲍邦珍找到离老太太家最近的邻居，请他们帮助照料老人。买了一些米和柴，叫人送到她家，还给了一些钱。	Then, they acted separately. Bao found the nearest neighbors and asked them to help take care of the old woman. After securing their help, Bao purchased some rice and firewood, arranged for them to be delivered to her house, and left some money.
这时，随从已经把医生带来了，一检查，果然是左腿摔断了，上药后再用木片固定，医生说要养息一阵子。	By then, the follower had returned with a doctor who confirmed that the old woman's left leg was broken. After applying medicine and setting the leg with wooden splints, the doctor advised a period of rest.
鲍邦珍说：“我已经找到邻居照看了，他们一定会来的。”医生奇怪了：“你们不是她的亲戚？” 随从说：“我们根本不认识她。这是我们老板，是到这里来买茶叶的，看见这老太太腿摔坏了，就来帮扶她。”“她是不是因你们受伤的？”医生还有几分不信。	Bao Bonzhen said: “I have already found her neighbors to look after her. They will definitely come.” The doctor was surprised: “Are you not her relatives?” The follower said: “We don't even know her. This is our boss, who came here to buy tea. He saw this old woman break her leg and came to help her.” “Did she get hurt because of you?” The doctor was still somewhat skeptical.
老人自己说了：“与他们无关啊，我自己摔倒的，不是他们搭救，我晚上就要	The old woman herself said: “It has nothing to do with them. I fell by myself. If it weren't for their

在山里喂狼了——真是好人啊!”	rescue, I would have been eaten by wolves in the mountains tonight - they are really good people!”
医生赞不绝口，说救死扶伤还负责到家，这种人太少了。	The doctor praised them endlessly, saying that there were too few people like Bao who saved lives and help her with so many things.
鲍邦珍说：“帮人就应该帮到底嘛。”	Bao said, “Helping people should be done thoroughly.”
随从说：“我们掌柜还真是救死扶伤的好人哩。 在家乡的时见一个跳水自尽的妇女，亲自下水去把她救起来，放于牛背上，让人牵着牛走，那个跳水的女人把喝到肚子里的水吐了出来，居然活到现在，全家人都感谢他呢！”	His follower added, “Our boss is a good person who values life. Back in our hometown, he once saved a woman from drowning. He pulled her out of the water, placed her on the back of a cow, and had someone lead the cow. The woman who had jumped into the water managed to expel the water she had swallowed and is alive to this day. Her entire family remains deeply grateful to him!
解囊，为邻里排解纠纷	Resolving Others’ Disputes with One’s Own Money
生于明代成化己丑年(1469)的黄崇德，是竦塘黄氏家族的人，生来“闲雅静默，机神爽悟，风仪秀整，言笑不苟”，有一副读书人的斯文模样。	Huang Chongde, a distinguished member of the Huang family from Songtang, was born in the year of Yichou (1469) during the Chenghua period of the Ming Dynasty. His demeanor, characterized by elegance, tranquility, intelligence, and grace, gave him the air of a scholar.
然而“事当利害之际，犹如曹操临阵，神开气定”，很有决断能力，如同一个指挥若定的将军一样。	However, when faced with critical situations, he embodied the calm and decisive nature of a general, reminiscent of the composure of Cao Cao.

年轻的时候，黄崇德就通经研史，有志于科举，想走一条读书做官的道路，正想参加科举考试的时候，父亲黄文裳却对他说：“象山之学(南宋哲学家、教育家陆九渊)，讲究的是以治生为先啊。”	In his youth, Huang Chongde studied classics and history, harboring ambitions of taking the imperial examination and pursuing a career as an official. When he was about to take the exam, his father Huang Wenshang said to him: “The learning of Xiangshan (Lu Jiuyuan, a philosopher and educator of the Southern Song Dynasty) emphasizes that living well is the priority.”
父亲也是郡博士弟子，说出的话有道理。黄崇德明白父亲的意思了——必须先要有物质基础才能做学问啊。	His father, a disciple of a county scholar himself, imparted words of wisdom that resonated with Huang Chongde. He grasped the essence of his father’s advice - the necessity of a solid material foundation before embarking on academic pursuits.
于是遵循父命，带着本钱到山东经商。开始做布帛服装生意，赚取了第一桶金。	Thus, heeding his father’s counsel, he took some capital and set off to Shandong to venture into business. Huang Chongde embarked on his business journey with the cloth and clothing industry, where he tasted his initial success.
积累了资金之后，看到经营盐业盈利更多，便转徙到两淮经营盐业，很快就累资巨万。	As he accumulated wealth, he identified the salt business as a more lucrative venture. Consequently, he relocated to Huainan and Huaibei to delve into the salt trade. His strategic move paid off handsomely, and he soon amassed a substantial fortune.
资财日饶，富甲里中，他在扬州建起了连栋广厦，买了许多肥沃良田。	Huang Chongde’s wealth grew exponentially, establishing him as the wealthiest man in the region. He constructed a series of grand mansions in Yangzhou and acquired vast tracts of fertile land.

自己富裕了，还不忘乡亲族人，在州闾之间“津津行德，泽及乡党”不但救济贫困家乡人，而且带领他们的弟子到淮南经商，传授经验，提携他们。	His benevolence extended to his impoverished fellow villagers whom he assisted, and he guided his disciples in the art of business in Huainan, sharing his experiences and providing support.
两淮盐场上，一支资本雄厚、从业人员众多的盐商队伍，几乎都是他带领的蒧塘黄氏人。	The salt merchant team in Huainan and Huaibei, backed by substantial capital, was predominantly led by him. Interestingly, the majority of his employees hailed from the Huang family in Songtang.
回到家乡，遇到乡亲们难以处理的矛盾，他也挥金相助。	Whenever Huang Chongde noticed conflicts among his fellow villagers in his hometown that were challenging to resolve, he would step in and provide financial assistance.
<u>嘉靖年间，他回老家办事，走过街衢，发现两人纠打成一团，赶紧上前，一看是乡邻，拉开他们，问有多大点的事？非要打架解决不可吗？</u>	During the Jiajing period, he returned to his hometown for some matters. As he strolled through the streets, he noticed a commotion. Approaching the scene, he discovered that the individuals involved were neighbors. He intervened, separating them, and questioned, “Is this really such a big deal? Is it the only way to fight each other?”
比较瘦的人说：“我和他是邻居，后院只隔了一道篱笆。昨天在后院晒帽子，晚上收回家的时候，发现冒正不见了，没人能进后院，一定是他家人拿去了。”	The slender neighbor explained, “We are neighbors, separated only by a fence in our backyards. Yesterday, I left my hat to dry in the backyard. However, when I retrieved it at night, I noticed that my Maozheng (a type of hat jewel), was missing. No one else could have entered the backyard. It must have been him or his family who took it.”

“老鬼见到你的冒正啊。”比较胖的那人分辨道，“你这家伙冤枉我，正人君子以玉比德，你也配有冒正吗？”	The rotund neighbor defended himself, “Who did you say saw your hat jewel? You’re falsely accusing me. The character of a gentleman is as flawless as a jade. Do you think you’re worthy of a Maozheng?”
黄崇德知道，他们说的冒正，是指帽子上装饰的翡翠，又叫帽准，有圆形、方形、多边形等，钻孔后缝缀在帽子前端。戴上应该对准鼻尖，所以叫冒正。于是就问瘦子，那块玉像什么样子？	Huang Chongde was familiar with the Maozheng, also known as Maozhun, a jade ornament affixed to the front of the hat. It came in various shapes - round, square, polygonal - and was aligned with the tip of the nose. He asked the thinner neighbor to describe the jade.
瘦子说，是上圆下方的，螭龙纹的纹饰，祖传下来，十分珍贵。	The slender neighbor described it as round on top, square on the bottom, adorned with a dragon pattern. It was a precious heirloom passed down from his ancestors.
胖子急红了脸，捶胸顿足，赌咒发誓，说他根本没看见过	The rotund neighbor, his face reddening with anger, vehemently denied ever seeing it.
黄崇德连连摇头：“你这样说不对了，你两个是邻居，早上不见晚上见，怎么可能没见过呢？”	Huang Chongde shook his head: “No no no, you two are neighbors. You see each other every day. How can you not have seen it?”

“我们平时相见只是打个招呼，谁往脑袋上看？<u>你不就是读了几天书么？</u>而且，我根本也没注意你在后院晒了什么。”胖子反问，“谁能证明你没有把冒正摘除再晒帽子？谁能证明你晒了帽子回家没有摘掉冒正？”	“We merely exchange greetings when we meet. Am I supposed to look above his head each time?” The rotund neighbor retorted; his voice laced with sarcasm. “I admit that you are indeed more educated, but so what?” Then, he turned to the slender one, “I didn’t pay attention to what you dried in your backyard. Can you prove that you didn’t remove your Maozheng before drying your hat? Can you prove that you didn’t remove your Maozheng when you took your hat home?”
“我的帽子就是挂在篱笆上晒的。谁能证明我晒帽子时候上面没有冒正？谁能证明你没有偷我的冒正？君子无故玉不去身，没有玉石，帽子减色不少，你不赔我，我就要你去坐牢……”瘦子一把拉了胖子要去见官。	“My Maozheng was drying on the fence. Who can prove there was no Maozheng when I started to dry my hat. Who can prove you didn’t steal it? No gentleman would take off her jade for no reason. Without it, my hat loses its splendor. If you don’t compensate me, I’ll have you jailed!” The slender neighbor threatened, grabbing the rotund one, ready to report the case.
谁都没有证人，这真是一笔糊涂账。黄崇德只有劝他们：“算了，帽子上没帽花，也不能证明你不是读书人呀。”	In the absence of any witnesses, the situation was in utter chaos. Huang found himself in the position of mediator, attempting to placate them: “A lack of adornment on your hat does not negate your scholarly status. Let’s not get hung up on trivialities.”
瘦子不服气地说：“你拉偏架呀，帮着小偷说话。”	The slender one was unconvinced: “You’re taking sides, aiding and abetting the thief.”

胖子说：“你诬告我，还不准别人说话？人家黄掌柜熟读圣贤书，上自春秋管子之书，中到西汉盐铁论，下至唐宋食货志和明代《大明会典》，他哪样不精通？而今是两淮盐商领袖，管理盐业的官员也向他咨询盐策，你还说他……”	The rotund one said: “You slandered me, and you even don’t allow others to speak for me? Mr. Huang is a scholar of the highest order, his knowledge spans from books of Guanzi in Spring and Autumn period and <i>On Salt and Iron in the Western Han Dynasty</i> to the <i>Tang and Song Food and Goods Annals</i> and <i>Da Ming Hui Dian</i>. His expertise is sought after by officials in the salt industry for policy advice. And you dare to...”
“盐法与你们的纠纷无关，”见胖子扯远了，黄崇德做了个手势制止，继续说，“不过一个帽花——就是你们说的冒正，有多点大的事？打赢官司只能是一方，你们谁能保证自己获胜？”两人都说自己准能赢。	Huang, noticing the conversation veering off course, interjected, “It has nothing to do with your dispute,” He gestured for the rotund man to cease his rambling and continued, “We’re talking about a mere hat jewel - a Maozheng. Is it really worth all this fuss? In a lawsuit, there can only be one victor. Can either of you truly guarantee victory?”
黄崇德摇摇头，对瘦子说：“既然没人看见你的邻居拿了冒正，你没证人，如果判你诬告，你反而要受罚的。”	Both men confidently asserted their impending triumph. Huang, shaking his head, turned to the slender man: “Without any witnesses to your neighbor’s alleged theft of your Maozheng, you risk being convicted of false accusation.”
胖子喜笑颜开：“对对对，我就要告他一个诬告罪。”	The rotund man grinned, chiming in: “Precisely. I’ll counter-sue him for false accusation.”
黄崇德又对胖子说：“既然挂在篱笆上，伸手就能	Huang addressed the rotund man: “Given its location on the fence, anyone could have

勾着，你也脱不了干系。”	accidentally hooked it. You're not entirely blameless.”
那两人大眼瞪小眼，瘦子不甘心地说：“我的冒正没有了，好值钱的东西呀。”	The two men exchanged glances. The slender man, still smarting from his loss, lamented: “My Maozheng is gone. It was worth a fortune.”
胖子也不甘心：“他诬陷我，败坏了我的名声，我要告他。”	The rotund man was equally indignant: “He’s tarnished my reputation with false accusations. I’ll take him to court.”
“看看，还吵。其实，你们要进了官府，对簿公堂对哪个都没好处，要想保全，只有和解。”	“Hey, look, you are still fighting. Continuing this feud will benefit neither of you. The best course of action is reconciliation.”
黄崇德掏出一锭银子给瘦子，“算了，权当被鸟儿叼去了，我来替鸟儿赔吧。”	He handed a silver ingot to the slender man. “Consider the Maozheng lost to a bird. I’ll cover the cost.”
“黄掌柜，他耍诈，你还……”胖子不依了。	The rotund man protested: “He’s the one at fault, and yet you...”
黄崇德眉头一皱，对瘦子说：“你赶紧向邻居道歉，为他挽回名誉吧，否则两人都没好结果。”	Huang, frowning, turned to the slender man: “You owe your neighbor an apology to restore his reputation. Otherwise, this will end badly for both of you.”
黄崇敬在乡闾之间素有声望，众人夸奖他有“李白散金扬州之风”。现在又慷慨解囊，促使他们纠纷和解，围观的人都劝解他	Huang Chongde was well-respected his fellow villagers. People likened him to Li Bai for his generosity. His intervention helped resolve the dispute, and the crowd, moved by his wisdom, urged the two men to heed his advice. Thus, the conflict was finally resolved.

们听黄掌柜的，一场纠纷才了结。	
替母女洗冤	Clearing Names for a Mother and Daughter
鲍邦珍在汴梁等地经商四十多年，行善仗义，结交了许多达官贵人，还曾在藩王周府中与众多名士一起饮酒。	Bao Bangzhen, a businessman with over four decades of experience in Bianliang and beyond, was renowned for his kindness and integrity. His social circle included numerous officials, nobles, and even celebrities with whom he had shared drinks at Fanwang Zhou's mansion.
他的行善仗义之举，得到当地官民的称赞，呼之为“友善老人”。	His benevolence earned him the affectionate moniker “the friendly old man” among locals.
晚年回到家乡含饴弄孙，也时时不忘行善。	In his twilight years, Bao returned to his roots to bask in the joy of his grandchildren, yet his commitment to benevolence remained unwavering.
一天，正在家看书，突然一个女孩子跑进他家，进门就跪在地上磕头：“鲍爷爷，鲍奶奶，救救我母女两人吧。”	One day, while engrossed in a book at home, an unexpected visitor burst in - a young girl who fell to her knees, pleading, “Grandpa Bao, Grandma Bao, please help my mother and me.”
鲍邦珍忙叫妻子出来拉起女孩子，一看，是方亨的女儿，已经许配了人家，连聘礼也收了，只是还没有过门到婆家去，忙问她发生了什么事？	Recognizing the urgency, Bao promptly summoned his wife to assist the girl. Upon closer inspection, he realized she was the betrothed daughter of Fang Heng. The betrothal gifts have been accepted, but it is not yet the wedding date. Intrigued by her sudden

	appearance, he inquired about the circumstances that led her there.
女孩子说，她们的邻里有一家失盗了，找不到偷盗之人，失主认为她父亲对他家里了解，说方亨就是盗贼的窝主。	The girl revealed that their neighbor had been burgled and, unable to identify the culprit, had unjustly accused her absent father, a known acquaintance of the victim's family.
鲍邦珍问：“你父亲不是早就经商出门去了吗？现在回来了？”	Bao, surprised, asked, “Hasn't your father been away on business for quite some time? Has he returned?”
“没有啊，所以明显是冤枉。”女孩子哭哭啼啼地说，“邻居家说父亲一定回来过，是我们把他藏起来了，也把他家失窃的东西藏起来了逼着我们要。我们到哪里去找这些东西啊？”	“No, he hasn't,” she replied through her tears, “It's clearly a baseless accusation. They insist that my father has returned and that we're harboring him along with the stolen goods. They're demanding we hand them over, but how can we produce what we don't have?”
父亲也不在家，没人做主。母亲被逼无奈，想一死证明自己清白，今天上午就上吊……”	With my father away and no one to defend us, my mother was driven to despair. To prove her innocence, she... she took her own life this morning...”
鲍邦珍大惊失色：“你母亲死了吗？”	Bao Bangzhen was taken aback, “Is your mother okay now?”
女子哭得上气不接下气，说：“幸亏我发现及时，救了下来，现在已经没事了，托小姐妹看着，我就来求鲍爷爷给我们做主	The girl, choked with sobs, managed to say, “Thankfully, I found her in time. She's alive. I left her with my sisters and came to seek your help, Grandpa Bao. If she had died, I couldn't bear to live either...”

啊。如果母亲死了，我也不活了……”	
用生命来证明清白，真是值得同情啊。	The desperation of proving innocence with one's life was heart-wrenching.
鲍邦珍生气了：“凭什么诬赖人家？我得去问个清楚。”	Fury ignited within Bao, “How dare they defame you! I'll confront them.”
鲍妻也说：“方小姐还没过门，若蒙这清白之冤，她将来怎么嫁人啊？”	His wife, equally concerned, added, “Miss Fang is about to be married. This false accusation will definitely jeopardize her marriage.”
鲍家夫妻本来伉俪情深，很有默契，于是妻子到方家去安慰母女二人，丈夫到失主家去询问情况。	United in their resolve, the old couple sprang into action. Bao's wife rushed to comfort the distressed mother and daughter at the Fang residence, while Bao himself set off to investigate the matter at the victim's house.
到了被盗的人家，仔细询问他失盗的前因后果，问道：“你家里丢失了珠宝，为何说与方家有关呢？”	Upon reaching the victim's house, Bao meticulously inquired about the incident, “You lost your jewels at home, but why accuse Fang's family?”
失主说：“只有方亨知道我埋藏的地点。”	The victim responded, “Only Fang Heng knew where I had hidden them.”
有人看见他回来了吗？”	“Did anyone witness his return?” Bao asked.
“没人看见。但是，他可以悄悄回来，偷窃之后再走啊。”	“No, but he could have returned stealthily, taken the jewels, and left.”

“一个大活人，能够来无影去无踪吗？你可以派人去调查，你失窃的时候，方亨是否在他经商的地点。”鲍邦珍分析道。	Bao countered, “How can a person come and go without any trace? You could verify whether Fang Heng was at his place of business when the theft occurred.”
失主还是强调：“即使他本人没回来，可以让他妻子女儿偷盗的……”	Despite Bao’s reasoning, the victim remained obstinate, “Even if he didn’t return, he could have had his wife and daughter steal...”
岂有此理！”鲍邦珍指责对方，“我乡民风一向淳朴，哪有让自己妻女偷窃的，被你们逼迫，方妻都要上吊了，什么财宝比得过生命宝贵？”	Bao retorted, “That’s preposterous! Our villagers are known for their honesty. Who would involve their own wife and daughter in theft? Because of your accusations, Mrs. Fang attempted suicide. Is there any treasure more valuable than life?”
听说方家妻子上吊，失主也吃惊了，知道逼出人命，自己要吃官司的。	Hearing that, the victim was shocked. He knew that he would bear legal responsibility if he caused someone’s death.
听鲍邦珍分析了失窃的情况，排斥了方家作案的可能，又为其追查真凶提供线索，失主心悦诚服。	Bao’s astute analysis not only cleared the Fang family of suspicion but also provided leads to the actual culprit. The victim was persuaded.
方亨妻女得到解脱，但是方小姐的婚姻遇到了麻烦，男方说她家有偷窃的嫌疑，就要退婚，方小姐又去寻死觅活的。	Relieved of the false accusations, the Fang family faced another predicament - the impending cancellation of Miss Fang’s marriage due to the tarnished reputation. In her despair, she contemplated suicide once more.
鲍邦珍一生仁义，又劝说她的未婚夫，让失主登门	However, Bao, the embodiment of benevolence, intervened. He managed to convince her fiancé,

道歉，挽回了这一段婚姻。	arranged for the victim to apologize personally, and thus salvaged the marriage.
仁义者寿。鲍邦珍济人利世的事迹载入《义行传》中；在郡县官长视察乡里饮酒礼宴上，他作为嘉宾坐雅席；还曾受命督造渔梁坝，竣工后名字列于郡守之后。	Benevolence led longevity. Bao's benevolent actions resonated far and wide, immortalized in the annals of <i>Yi Xing Zhuan</i> (a revered chronicle of virtuous deeds). His esteemed presence graced the banquets of county officials, and his trusted leadership guided the construction of the Yuliang Dam, his name etched alongside the county magistrate in recognition of his contributions.
弘治壬戌年（1502），得到朝廷赏赐冠帽衣服的荣耀。	In the Renxu year of the Hongzhi reign (1502), the court of the Ming Dynasty bestowed upon him hat and clothes, a symbolic tribute to his enduring benevolence.
徽商有学问，官吏拜上门	Wang Kexun Has Knowledge and Skill, Officials Pay Him Respect and Goodwill.
明代的芜湖有一所深宅大院，每天传来朗朗读书声，这是典当商人汪可训家的孩子在学习。	In the Ming dynasty, a spacious mansion in Wuhu echoed with the sound of reading books every day. It belonged to Wang Kexun, a pawnbroker, whose children studied there.
书房正中一副对子“ <u>欲高门第须为善，要好儿孙必读书</u> ”，可谓开宗明义。	In the middle of the study room, there was a pair of couplets that said “Without virtue, one's family can't rise; Without study, one's descendants can't be wise.”, which set the tone for their learning.
一天堂中坐着五个孩子，一个在撰文，一个在习字，三个小的正在诵读	One day, five children were sitting in the hall, one writing an essay, one practicing calligraphy, and three little ones reciting.

先生来朋友了，便出去应酬。	The arrival of a guest prompted the teacher to step away, leaving the young learners to their own devices.
里面几个孩子到底年少，很快按捺不住。	The children, still too young to exercise restraint, soon found their focus wavering.
大哥说父亲送客去了，二哥说先生会客去了，三哥说没人管了可以懈怠一会儿……于是嬉笑言谈起来。	The eldest remarked on their father's absence, the second noted the teacher's departure, and the third pointed out their newfound freedom to relax. And so, the hall that was once filled with the echoes of learning, now rang with their laughter and chatter.
他们的父亲回来，悄然进入后院，来到书房窗外听了一会儿，折身到自己房间，搬出一摞子书，一步跨进屋子，放下书，在桌子上重重地拍了一巴掌： “岂有此理!没有大人看管，你们就没有学习自觉性了吗？”	Upon his return, their father silently made his way into the backyard and towards the study room window. After a brief moment of eavesdropping, he retreated to his room, only to return with a stack of books. He stormed into the study room, slammed the books onto the table, and thundered, “How outrageous! Without others watching over you, you have no self-discipline in studying, do you?”
几个孩子立即噤声，老老实实坐得好好的，只有第二个儿子嘀咕了一声： “我们才歇一小会……”	The children instantly fell silent, their playful demeanor replaced by obedient postures. The second son, however, dared to mutter, “We were only resting for a little while...”
“一小会也不行！”汪可训本人是太学生，他每年不惜重金，四处寻访名师来教导儿子学习，见二儿子竟敢顶嘴，拿起先生的戒尺，拉过他手，一气打	“Even a little while is unacceptable!” retorted Wang Kexun, a scholar of the imperial academy who spared no expense in securing renowned tutors for his sons. Incensed by his second son's audacity, he grabbed the teacher's ruler, took hold of the boy's

了几下，那左手掌立即肿了。	hand, and delivered several swift strikes, causing his left palm to swell instantly.
“你们读书，必须努力，这是我毕生未尽的事业，岂能容你们这群小子懈怠一日？”他又训斥道。	Wang admonished, “You must study diligently. This is my lifelong ambition left unfulfilled. How can I tolerate you wasting even one day?”
见儿子们有的流露出不服气的神色，汪可训又说：“我刚才去送一个官吏，两人在江边依依不舍，他不是冲着我们汪家有钱，我也不是达官显贵，只是因为你们父亲有学问，才与我交往的。你们必须更胜于父亲才行。”	Noticing a hint of resentment among his sons, Wang continued, “I just returned from seeing off an official. We spent time by the river, not because of our family’s wealth or my high status, but because of my knowledge. He befriended me because I, your father, am learned. You must strive to surpass me.”
说着拍拍桌子上高高的一摞子书，“这是我过去学过的经书古文词，一个个必须给我学得滚瓜烂熟。”	He gestured towards the towering stack of books on the table, “These are the classics and ancient texts I studied. You must learn them thoroughly.”
先生回来，看见东家亲自督促儿子们学习，请他去忙自己的，接下来自己监督孩子们读书。	Upon the teacher’s return, he found Wang overseeing his sons’ studies. Assuring Wang that he could resume his duties, the teacher took over the supervision.
老二左手肿了，右手拿笔依然写字，但连续不断写的却是“巴结”两字。	The second son, despite his swollen left hand, continued writing with his right. But what he wrote continuously was “flatter”.
先生知道孩子心思，让他们都放下功课，听他介绍：“不要以为你们父亲	Sensing the children’s thoughts, the teacher advised them to set aside their work and listen, “You believe your father spends his days flattering others, don’t

整天忙于应酬，是去巴结别人，其实，是因为他博学多才，名噪一方，名士绅都觉得与他交谈是一件快事。”	you? In reality, he is renowned for his knowledge, and scholars and gentry find his company enlightening.”
老大问道：“先生，您是说，达官显贵反而是来巴结父亲的吗？”	The eldest son queried, “Teacher, are you suggesting that these dignitaries are actually flattering our father?”
先生点头：“是也。就拿榷关主事的西蜀雷应乾公来说，他来芜湖上任后，听说你们父亲的大名，托人介绍，结识后言谈融洽，两人这才成了莫逆之交的。”	The teacher nodded, “Indeed. Take Lei Yingqian from Xishu, for instance. He is the chief officer of the customs house. Upon his arrival in Wuhu, he heard of your father’s reputation, sought an introduction, and they quickly became close friends after a harmonious conversation.”
小儿子不太懂事，问先生：“父亲既然有那么大的学问，怎么弃儒经商，没去考状元？”	The youngest son, still grappling with the complexities, asked, “If he’s so learned, why did he abandon scholarship for business and not take the imperial examination?”
先生这才把汪可训的经历告诉他们。	The teacher then proceeded to share the story of Wang Kexun’s journey.
汪可训十三岁就应童子试了，按道理说，他应该参加乡试，但是科目繁多，参加考试的有近万人，往返路程近千里。	Wang Kexun, at the tender age of thirteen, had already passed the child examination. Logically, he should have proceeded to the provincial examination. However, considering the extensive syllabus, the competition from nearly ten thousand candidates, and the thousand-mile round trip, he decided against it.

而南京到芜湖才两百来里路，何必舍近求远呢？他干脆舍乡学而取国学。于是就直接到京城拜访名师，就学于南京国子监。	Instead, he chose the national school, which was a mere two hundred miles away in Nanjing. Thus, he journeyed to the capital city, seeking the guidance of renowned teachers and enrolling in the Nanjing Imperial Academy.
那时汪可训年轻气盛，博闻强记，很快脱颖而出，交结了许多名士风流、社会贤达、达官显贵……但终因竞争激烈，没有中举，他是家中的大儿子，家庭需要他帮衬，这才结束学习，回到芜湖。	Young and well-read, Wang quickly distinguished himself, forging connections with scholars, literati, social elites, and high-ranking nobles. Despite his efforts, the fierce competition thwarted his attempts to pass the exam. As the eldest son, his family relied on his support. Consequently, he concluded his studies and returned to Wuhu.
但他的学问与见识都不凡，所以许多官员及名士如罗柱史、张铨部、程观察等诸位大人物都对他屈尊折节哩。	His exceptional learning and insight, however, earned him the respect of officials and scholars alike, including prominent figures like Luo Zhushi, Zhang Quanbu, and Cheng Guancha.
正说到这里，就听前厅传来呼叫：“芜湖关事潘大人来访——”	As the teacher was narrating this, a voice echoed from the front hall, “Mr. Pan, the customs officer of Wuhu, is here to visit...”
“如何？这正印证我前面的话了吧？”先生得意地捻须微笑，“这潘大人是芜湖关事西蜀雷公的继任者潘二岳，你们父亲还没见过他哩，他就主动来拜见你们父亲了。”	“See? This validates my point,” the teacher said, smiling and stroking his beard. “Mr. Pan is Pan Eryue, the successor of Lei Gong, the customs officer of Xishu. Your father hasn’t met him yet. He came to visit your father on his own initiative.”

孩子们这才对父亲崇拜得五体投地，从此专心学习。	This revelation instilled a newfound admiration for their father in the children, inspiring them to dedicate themselves to their studies.
在父亲的督促下，长子成为秀才，第三个儿子二十出头就以贡生选入太学，以后汪家子孙几十人中举或做官。	Under their father's watchful eye, the eldest son became a scholar, the third son entered the imperial academy as a tribute student in his early twenties, and in time, dozens of Wang's descendants passed the imperial examination or became officials.
汪可训脱贾入儒、改换门庭的理想在他的后代中实现了。	Thus, Wang Kexun's dream of transitioning from business to scholarship and elevating his family's status was realized through his descendants.

注：文中划线部分为报告正文中所选的译例。