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安徽工程大学

Anhui Polytechnic  
University

# 硕士学位论文

题目 《最后的芜湖古城》（第  
三章及第十五章）英译实践  
报告

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英译实践报告  
**A Report on the C-E Translation Practice of**  
***Wuhu Ancient City* (Chapter 3 & 15)**

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## 致 谢

当敲下这行字时，才意识到属于我的学生时代真的要落下帷幕了。这一年，我二十五岁，也是我在芜湖，在这所学校生活的第七个年头。回忆过去，想要感谢的人太多。

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求学之路虽暂告段落，但探索的脚步永不停歇。未来，我将带着师长教诲与亲友期许，在学术与人生的道路上继续砥砺前行。

## 摘要

本次翻译实践报告以《最后的芜湖古城》第三章和第十五章的英译为研究对象。该著作 2017 年由安徽师范大学出版社出版，通过纪实文学手法系统呈现芜湖古城的建筑肌理、街巷格局与文化脉络。所选章节聚焦古城标志性建筑与百年老字号，深入阐释其承载的历史价值与文化内涵。本次翻译实践不仅为古城遗产外译研究提供新案例，亦对传统城市文化国际传播具有参考意义。

在翻译过程中，译者发现源文本在词汇层面呈现出偶对式四字格出现密集的特点，重点在于精准传达其语义内涵；在句子层面，多采用偶对句式且方位信息传达不够清晰，重点在于再现偶句蕴含的形意美感及转化汉语意合式方位描述；在篇章层面，源文本呈现出含有隐形逻辑关系特点，重点在于识别隐形关联，优化篇章流畅度。译者在等效翻译原则的指导下，采取了多种翻译策略。1. 偶对式四字格翻译通过文化转码与转性译法，在保留形式美学的同时避免误译。2. 对偶句处理采用“合并重构”与“以偶译偶”双轨策略，平衡形意关系。通过动态对等重构意象，或保留平行结构再现原文韵律，达成跨文化美学共鸣。3. 方位信息翻译结合图文互文与语序调整策略，运用空间语法重构三维画面，使目标读者获得与源语读者等效的空间认知体验。4. 篇章翻译通过结构重组与显性连接词增补，提升译文语篇连贯性，使其符合英语读者认知期待。

本次实践显著提升了译者的综合能力：在理论维度，深化了对等效原则的辩证运用；在技术层面，通过术语表建立与译后审校流程优化，完善了专业化翻译方法论；在文化认知层面，强化了对古城文化遗产的解读与转译能力。本次案例分析报告系统梳理了历史城镇文本翻译的共性难点与解决方案，为同类文本翻译提供可复用的策略框架，助力中国传统城市文化记忆的跨语境传承。

**关键词：**《最后的芜湖古城》；英译；翻译策略；纪实文学；等效翻译原则

## Abstract

This translation practice focuses on the English translation of Chapters 3 and 15 from *Wuhu Ancient City* authored by Shi Qiong, published by Anhui Normal University Press in 2017. The work employs documentary literature techniques to systematically present the architectural fabric, street layout, and cultural context of Wuhu Ancient City. The selected chapters delve into the city's iconic historical buildings and century-old establishments, elucidating their historical significance and cultural connotations. This translation practice not only contributes a new case study to the field of heritage translation but also offers insights into the international dissemination of traditional urban culture.

The translation process revealed distinct linguistic features of the source text. At the lexical level, the text exhibited a dense use of antithetical four-character structures, demanding precise interpretation of their cultural and semantic nuances. Syntactically, parallel couplets and ambiguous spatial descriptions posed challenges in balancing aesthetic form with clarity, particularly in rendering Chinese paratactic spatial references into English. Textually, the fragmented descriptions of landmarks connected through implicit logical relationships required systematic restructuring to enhance coherence. Guided by the principle of equivalent effect, the translator implemented tailored strategies. For the antithetical four-character structures, cultural transcoding and structural transformation were applied to preserve their aesthetic essence while avoiding misinterpretation. Parallel couplets were addressed through a dual approach: merging and reconstructing culturally specific expressions to prioritize meaning, or retaining parallel structures to mirror the original rhythm for cross-cultural resonance. Spatial descriptions were reorganized using text-image cross-referencing and syntactic adjustments to reconstruct three-dimensional spatial imagery, ensuring target readers' cognitive alignment with source readers. To improve textual coherence, structural reorganization and explicit logical markers were incorporated to align with English readers' expectations.

This practice significantly enhanced the translator professional competencies. Theoretically, it refined the application of equivalence principles in balancing cultural fidelity and readability. Technically, the development of a specialized terminology database and optimized proofreading workflows strengthened methodological rigor. Culturally, it deepened the understanding of historical urban narratives and their transcreation. By systematically addressing common challenges in translating historical texts, this report offers a replicable framework for similar projects, advancing the cross-cultural transmission of China's traditional urban heritage.

**Key Words:** *Wuhu Ancient City*; English translation; translation strategies; documentary literary work; equivalence principle



# 目 录

|                            |     |
|----------------------------|-----|
| 致 谢 .....                  | III |
| 摘 要 .....                  | IV  |
| Abstract .....             | V   |
| 目 录 .....                  | VII |
| 第一章 任务简介 .....             | 1   |
| 1.1 源文本来源 .....            | 1   |
| 1.2 源文本内容 .....            | 1   |
| 1.3 实践意义 .....             | 2   |
| 第二章 译前准备 .....             | 3   |
| 2.1 文本特点与类型分析 .....        | 3   |
| 2.2 确定翻译原则 .....           | 4   |
| 2.3 查阅平行文本 .....           | 5   |
| 2.4 翻译工具选择及术语表建立 .....     | 5   |
| 第三章 案例分析 .....             | 6   |
| 3.1 偶对四字格翻译—精准传达语义内涵 ..... | 6   |
| 3.1.1 文化转码, 避免误译 .....     | 6   |
| 3.1.2 转性译法, 层次转换 .....     | 10  |
| 3.2 对偶句翻译—再现形意美感 .....     | 12  |
| 3.2.1 合并重构, 得“意”忘“形” ..... | 12  |
| 3.2.2 以偶译偶, 意在形先 .....     | 14  |
| 3.3 方位信息翻译—增强译文空间画面感 ..... | 18  |
| 3.3.1 图文结合, 感知全局 .....     | 19  |
| 3.3.2 调整语序, 力求层次清晰 .....   | 22  |
| 3.4 篇章翻译—追求译文流畅 .....      | 24  |
| 3.4.1 结构重组, 凸显信息焦点 .....   | 25  |
| 3.4.2 添加连接词, 显化隐形逻辑 .....  | 27  |
| 第四章 总结与反思 .....            | 29  |
| 4.1 译文质量提升 .....           | 29  |
| 4.2 心得与收获 .....            | 29  |
| 4.3 不足与改进 .....            | 30  |
| 参考文献 .....                 | 31  |
| 附录一: 术语及专有名词表 .....        | 33  |
| 附录二: 原文及译文对照表 .....        | 36  |

## 第一章 任务简介

### 1.1 源文本来源

本次翻译实践为模拟项目，翻译内容选自《最后的芜湖古城》一书中的第三讲及第十五讲。该书于 2017 年出版于安徽师范大学出版社。经多方查证，该书暂无首译。该翻译材料一共 10213 汉字，符合翻译硕士翻译实践报告字数要求。该书作者石琼，是土生土长的芜湖人，对芜湖古城有着特别难舍的情感。随着全球化进程的加速，越来越多的外国读者对中国传统文化和地域文化产生了浓厚的兴趣。古城作为中国传统文化的一个重要组成部分，其历史、建筑、风俗等无一不蕴含着深厚的文化底蕴。英译《最后的芜湖古城》有助于将这些传统文化元素传播到世界各地，让更多人欣赏中国传统之美。其次，在全球化的今天，文化的多样性显得尤其重要。英译这本书可以展示中国地域文化的独特魅力，促进全球文化的交流与融合。并且能够让更多人认识到中华文化的博大精深，从而增强民族自豪感和文化自信，这种自信不仅是对自身文化的认同，也是对世界文化的尊重与包容。

### 1.2 源文本内容

源文本作者石琼担任《大江晚报》编辑时，参与了《芜湖老房子》《芜湖的老街老巷》等专版的采编工作，他利用业余时间，完成了《最后的芜湖古城》初稿，《大江晚报》曾连载刊发其中的精编版，受到了读者的喜爱和好评。芜湖古城规划改造之初，《最后的芜湖古城》成了芜湖古城建设策划顾问的参考资料之一。芜湖古城作为古城芜湖的活化石，具有很强的研究和旅游价值。在长期的历史发展过程中，以徽商文化为主、多种文化交汇、以悠久的历史积淀，芜湖人民形成并发展了自己的宗教信仰和风俗习惯。《最后的芜湖古城》一书共有二十个章节，内容涉及芜湖古城的建筑、街巷、文化、教育、人物、故事、方言等，将“芜湖古城”内容“一网打尽”。在这本书中，你可以跟随作者的现场目击和采访，了解到古城人家的日常生活；又或者是走进古城，透过作者的笔触触摸到古城内那些作为历史见证的建筑；民以食为天，古城内也有属于老一辈芜湖人自己

舌尖上的美味。这些美食承载着芜湖人的乡愁与情思，也蕴含着他们内心有优良的价值观。作者娓娓道来，语言朴实无华，用二十个章节带领读者走进古城，成为芜湖人了解芜湖古城的参考书，成为外地人走进芜湖古城的旅游指南。译者翻译的第三讲及第十五讲分别介绍了芜湖古城内的标志性建筑和芜湖的老字号。其中，城隍庙是芜湖古城的经典之作，模范监狱是近现代芜湖狱制的见证，雅积楼是历史最久藏书最多的藏书楼。老字号承载着优秀的中华民族文化，作者笔下童叟无欺的张恒春药、虾籽面鲜酥烧饼的耿福兴等都承托着品牌背后不可估量的经济价值和文化价值。这两个章节既相互独立，具有独特性，又与前后章节相互联系，共同为读者呈现出一个立体鲜明的芜湖古城。

### 1.3 实践意义

《最后的芜湖古城》是一部传承弘扬地域历史文化的长篇纪实文学，选择此书为源文本的翻译实践报告带来的意义分为以下两点。首先是能够提升专业素质。在此次的翻译实践报告中，从选择源文本到最终实践报告与译文的定稿都需要译者花大量的时间去对比，思考。虽然在这期间遇到了许多挑战与困难，包括信息检索、译文质量的提高等，但是译者认为这是一个能够提升自己专业素质的很好机会。做好这项翻译任务，需要译者具备良好的信息检索能力，还需要阅读大量的文献以及理解许多翻译理论知识，并且要学会融会贯通，将其运用到翻译过程中。不仅如此，在这期间译者的沟通能力也得到了极大地提升，在解决一些困难时要学会向导师或同门请教。翻译能力其实是综合能力的体现，故在完成翻译实践的过程中，能够很好的锻炼自身的综合素质。其次是能够在保护和传承传统文化上贡献一份力量。翻译是文化交流的桥梁，英译《最后的芜湖古城》能够推动古城文化走出去；同时翻译更是文化认同的增强者和文化遗产的保护者。芜湖古城因战火屡次焚毁，多次原址重建。经四年的封闭改造，于2020年12月31日重新对外开放。译者在芜湖这座半山半水的城市生活了接近七年，也希望能够通过自己的一分微薄之力将芜湖古城的文化与价值传播出去，让更多人看到芜湖这座有着深厚历史底蕴的城市。

## 第二章 译前准备

### 2.1 文本特点与类型分析

在翻译理论发展史上，德国功能学派学者凯瑟琳娜·赖斯（Katharina Reiss）在其著作《翻译批评：潜力与制约》中提出的文本类型学说具有里程碑意义。该理论系统阐述了文本分类、语言功能与翻译方法之间的对应关系，将文本划分为信息型（informative）、表达型（expressive）和操作型（operative）三大范畴。（Reiss, K, 2014: 12）其中信息型文本以传递客观事实、知识体系和观点论述为核心，其语言特征表现为强调逻辑性与内容完整性，文本形式服务于信息传达。根据赖斯的理论框架，翻译此类文本时应当采用通俗易懂的语言风格，确保译文在概念传递和信息保真度方面与源文本保持高度一致。《最后的芜湖古城》这本书在文本风格上独具特色。书中使用了大量的四字格和偶句。整体上语言质朴明了，注重信息的准确传达且具有一定的美学特征。文字通俗易懂，易于被广大读者接受和理解。其次，书中对芜湖古城的描写非常细致入微，无论是用词还是语气，都有很强的通俗性。无论是古城的建筑、街道、还是芜湖人民的老字号和芜湖小吃等，都得到了详尽的描绘。这种细节描写让读者能够更加深入地了解芜湖古城的历史文化和风土人情。该书不仅具有一定的学术价值，还具有一定的实用性。它为人们了解芜湖古城提供了重要的参考书籍，是宣传和保存芜湖特有地方文化的重要作品。整体上，这本书的文本特点在于其准确传达信息的同时，为读者呈现了一个立体、生动的芜湖古城形象。该书内容丰富，包含了大量关于芜湖古城的信息、知识和观点。这些信息涵盖古城的各个方面，为读者提供了全面而深入的了解。书中的语言具有逻辑性和指称性，主要关注于传达信息本身，而非表达作者的情感或追求艺术效果。语言简明扼要，没有冗余，确保了信息的准确传达。该书的主要是为读者提供关于芜湖古城的详细信息，帮助读者了解这座古城的历史、文化和价值。同时，它也可能激发读者对芜湖古城的兴趣，促进旅游和文化交流。因此，从赖斯文本类型理论的角度来看，这本书以信息型文本为主，兼具表达型文本特点。

## 2.2 确定翻译原则

美国语言学家尤金·A·奈达（Eugene Nida）于1969年提出功能对等理论，其核心概念是翻译时不求文字表面的死板对应，而要在两种语言间达成功能上对等。奈达认为，翻译不仅是词汇意义上的对等，还包括语义、风格和文体之间的对等。（Nida, Eugene A.& Charles R. Taber, 1969: 31）翻译所传达的信息既有表层词汇信息，也有深层的文化信息。在功能对等理论中，奈达强调意义是最重要的，形式其次。外宣翻译旨在宣传国家形象、推广文化、增进友好交流与合作。在文化外宣文本中，这一目的尤为明显。《最后的芜湖古城》一书，通过介绍芜湖古城的建筑、街巷、文化、建筑、美食等内容，旨在向读者展示芜湖古城的独特魅力和历史文化价值，促进对芜湖古城的了解和旅游价值的发掘。为了实现文化传播目的，译者在翻译过程中选择在功能对等理论指导下遵循等效翻译原则。

“等效翻译”就是译者应尽量做到译文对译文接受者产生的全部作用或总体效果与原文对原文接受者产生的效果相等。与传统翻译观不同，等效翻译将重心从语言符号的机械转换转向跨文化交际效能的最大化实现。这意味着译者需履行双重解码责任：既要深度解析原作者的创作意图与文本深层含义，又需通过创造性重构确保目标读者获得与原作读者相仿的接受体验。翻译的特殊性在于译者不仅要充分理解和感受原著作者思想和意图，同时还要设法让译文读者充分理解和感受原著作者的思想、意图，这样才能有效地传达原作的思想和意图，因此，译者的关注重点应是文本的阅读效果而非文本本身。（曾利沙，2007：45）本文中第三章的翻译难点，其中就包括偶对四字格和偶句的翻译，译者采用的解决方案就包括确保译文在保持原文意义完整的前提下，具有与原文相近的语用效果，从而增强可读性和可接受性。等效原则在赋予译者适度灵活性的同时，也对译者的专业素养提出了明确要求。为实现等效翻译目标，译者需要培养多维度能力体系：首先，必须具备双语运用的专业素养，深入理解源语与目标语的语言规则与表达特征；其次，需要建立跨文化交际的知识储备，准确把握不同文化背景下的思维模式与价值观念；最后，还需掌握有效的文化调适策略，能够在语言转换过程中妥善处理文化差异，确保信息传递的准确性与适切性。这些能力的综合运用是达成等效翻译效果的必要保障。故译者认识到在英译过程中也有许多不足需要改进之处，译者会在以后的学习过程中提高对自己的要求，提升自身的文化素养、文

化敏感度以及翻译水平。

## 2.3 查阅平行文本

译者在做译前准备工作时，通过多个网站搜索平行文本。《中国古城（英文版）》以简要文字和大量精美图片，详尽宣传、介绍了中国城市建设的发展历史、城市职能功用的多样变化、符合礼制的规模建制、方整划一的结构模式、取象于天的规划思想、先聚后散的商业格局、经纬交织的道路系统、固若金汤的防御设施等。因此 译者可以借鉴其中的专业术语和名词以及一些地道的英文表达。此外，《平遥古城》一书介绍了位于山西的平遥古城，它是中国境内保存最为完整的一座古代县城，是中国汉民族城市在明清时期的杰出范例，在中国历史的发展中，平遥古城为人们展示了一幅非同寻常的文化、社会、经济及宗教发展的完整画卷。译者选取的《最后的芜湖古城》中的章节也涵盖一些关于当地文化与宗教内容，译者可以通过阅读《平遥古城》，品味当地的古城韵味，也可借鉴其中对当地文化的用词及其描写。

## 2.4 翻译工具选择及术语表建立

在本次翻译实践中，译者综合运用了多元化的翻译辅助工具，以确保译文的准确性和专业性。在电子工具方面，译者主要采用了 TRADOS、My Memory 等计算机辅助翻译软件，并结合有道、谷歌翻译、中国译典、必应词典、剑桥词典等在线词典进行实时查询。同时，传统纸质工具如《牛津高阶英汉双解词典》也为疑难词汇的深入辨析提供了可靠参考。为应对翻译过程中遇到的特殊表达和专业术语，译者充分利用了网络信息资源。通过百度百科、搜狗百科、Google Search、Wikipedia、知网等平台，系统检索相关背景知识，确保专业表达的准确性。此外，译者还借助文心一言和 DeepSeek 等 AI 智能工具，深化对源文本的理解，提升译文质量。最后，针对文本中频繁出现的建筑、烹饪等领域的专业术语和出现的有关人名地名的专有名词，译者建立了系统的专有名词术语对照表，统一全文的专业名词和术语翻译，确保使用的一致性和规范性。

## 第三章 案例分析

### 3.1 偶对四字格翻译—精准传达语义内涵

四字格，作为汉语中一种独特的语言结构，承载着丰富的文化内涵和表达功能。偶对式四字格是四字格的一种特殊形式，通过对仗或者押韵等方式，将两个意思相近、相关或相对的四字格词语组合在一起。而英译偶对式四字格，则会面临语义分析困难，因为一些四字格往往是由有重复语义的两两词语组合而成的，且中文重意合，故某些四字格本身或与上下文之间会有一定的人称、数量或者逻辑关系。所以，在英译的过程中，如何处理其背后的语义是翻译时的一个难点。

#### 3.1.1 文化转码 避免误译

偶对式四字格成语，由两个并列成分组成，并列成分结构上相同，语义相关，前后次序变化后不影响其基本语义。并且，这些四字格对应的内容多有重复之意，中国文化中讲究对称之美，两两对应的词语组合在一起读起来朗朗上口，且富有美感。但在英文中，并不过分强调对称美感。翻译不仅仅是将一种语言转化为另一种语言，更是一个文化交流的过程。在这个过程中，不仅涉及语言的转换，还涉及到社会、历史和文化背景的转码。因此，翻译是一个复杂的过程，需要考虑到多个因素的交织。（Bassnett.S and Lefevere, 2001: 9）偶对式四字格是汉语成语中的一种重要形式，其结构凝练、含义深刻，且往往具有浓厚的文化色彩。在翻译这类成语时，采用文化转码的策略是十分必要的。因为直接的字面翻译可能无法准确传达其文化内涵和寓意，甚至可能导致误解。四字格的翻译需在可译性限度内，通过牺牲形式对称性、尊重文化差异、明确文化内涵以求实现功能对等，确保核心信息准确传递；以目标读者的认知习惯为翻译基准，避免机械复制原文形式。这一策略虽无法完全还原四字格的语言艺术，但最大程度实现了跨文化交际的有效性。

##### 例 1

原文：城隍老爷端坐在中央，城隍娘娘坐在他的旁边，戴着凤冠霞帔。

译文：The Lord of the City God sits in the center, with the Lord of the City Goddess

seated beside him, wearing elegant official robes.

例 1 中的“凤冠霞帔”是由“凤冠”和“霞帔”两个词组并列组成的四字格，指绣有龙凤的帽子和绣着云霞花鸟的披肩。这两个词组没有递进或主次之分，共同比喻女性打扮得雍容华贵。汉语四字格结构凭借其独特的韵律美感，成为众多作者青睐的修辞手法。通过多个四字格的连续运用，往往能构建出富有节奏感的长句结构，展现出独特的音韵魅力。然而，在英译过程中，这种语言特色往往难以完全保留。若机械地保持原文格式，特别是在信息型文本的翻译中，容易导致译文冗长，降低文本的实用价值。根据交际翻译理论的核心原则，当译文无法实现与原文相当的信息传递效果时，不仅会影响信息的准确传达，更可能导致宣传效果的显著弱化。因此，在翻译实践中，译者需要在保留原文精髓与确保信息有效传递之间寻求平衡（余光中，2002：65）。因此，在英译时，只需译出城隍娘娘穿着优雅华贵并不需要把凤冠和霞帔的对应的英文译出。这两个词都是华美且庄重的服饰，且一般代表古时婚嫁女子穿的衣服，故不能按照原文字对字英译。译者选用 *elegant robes* 代替凤冠霞帔的意思，形容词“*elegant*”（*graceful and attractive in appearance or behavior*）既可以译成原文中省略的端坐在殿内的意思，也避免了译文的重复冗余。其次，城隍爷本是地方官，故所穿的衣服也是官服，同理城隍娘娘穿的也是官服，“*official robe*”一词易于读者接受，也避免了译文的复杂性。

## 例 2

原文：城隍庙内有许多解释善恶因果的楹联，如“为善必昌，为善不昌，不是不昌，祖上有余，殃殃尽乃昌”“为恶必亡为恶不亡不是不亡祖上有余德德尽乃亡”等。

译文：There are many Chinese couplets explaining the concept of karma. For example, “seek good, and prosperity shall chime; commit evil, and woe shall time.”

例 2 中的“善”与“恶”并列，而“因”又与“果”并列。这里的善恶因果在原文中可以理解为四个名词的组合，即善良、邪恶、原因和结果，但是结合上下文来看，应该理解成因果报应，即善有善报恶有恶报。所以在一定程度上善与恶是有重复的部分，因和果也有重复意义。这两对词组结合起来表示的就是行为与结果，善与恶是人类本心导致的行为，而因与果则是这种行为选择带来的命运



与报应。所以在翻译时，不能直译，将这四个名词翻译成对应的四个英文单词。在翻译时，译者选用了 karma 一词，它的概念来源于梵语，意为“行为”或“履行”。karma 指的是一个人今生所做的善事或恶行将决定它来生的命运。这个概念强调个人的行为对其未来生活的影响，体现了佛教的因果律。虽然城隍庙内信奉的是道教文化，但道教也强调善恶因果，强调自我负责和约束。所以译文中用这个词来解释善恶因果，也比较符合译入语的特点，便于读者理解。

### 例 3

原文：落户长街的张恒春药号店铺坐南朝北，面临长街，背靠青弋江，两进式结构。

初译：Zhanghengchun Pharmacy, located on Chang Street, sits south and faces north, fronting the street and backed by the Qingyi River, with a two-row structure.

改译：Located on Chang Street, Zhanghengchun Pharmacy stands facing north with its back to the south, fronting the bustling street and backed by the Qingyi River, in a traditional two-courtyard architectural layout.

原文提到店铺的位置、朝向以及建筑结构。重点在“坐南朝北”，这涉及到中国建筑的方位观念。首先，“坐南朝北”在中文里通常指建筑物背对着南面，正门朝北。但在实际翻译中，如果直译可能会让英文读者困惑，因为西方的方位描述习惯不同。比如，西方建筑通常以正门方向为朝向，而中国风水中的“坐向”可能与之相反。英文中无直接对应“坐南朝北”的固定表达，需通过方位描述与逻辑重组传递含义。西方建筑方位描述习惯以“正门朝向”为基准（如“a south-facing house”指正门朝南），而中文“坐南朝北”以建筑背面朝向为基准，二者逻辑相反。故译者放弃字面直译（如“sit south face north”），转而通过方位逻辑重组，以英文读者可理解的“相对位置+主体朝向”传递原义。其次，译者在翻译中嵌入“backed by the Qingyi River”（背靠青弋江），通过地理环境暗示“坐南朝北”的风水逻辑（背山面水为吉），将“面临长街”与“背靠青弋江”并列，形成空间对比（fronting... / backed by...），间接呼应“坐南朝北”的方位选择。初译中“sits south and faces north”可能被解读为药店位于南方，面朝北方，与原义建筑自身背南面北不符且英文中“sit”常用于描述物体的地理位置（如“The house sits on a hill”），而非建筑朝向，此外，若药店“位于长街”（located on Chang Street），

又“面朝长街”(faces north), 则需明确长街的走向是否为南北向, 否则易引发方位混乱。如此一来, 会给读者造成文化误解甚至误译。再着眼于原文整句的结构, 改译后的句子主次分明。译文以主句“Zhanghengchun Pharmacy stands...”为核心, 通过分词短语(facing... / fronting... / backed by...)分层描述细节, 符合英文“主干+修饰”的树状结构。综上, 翻译“坐南朝北”时, 译者突破语言表层, 通过方位重组+文化补偿实现功能对等, 兼顾了科学准确性与文化阐释性。

#### 例 4

原文: 庙外广场人头攒动, 闹声鼎沸; 打拳卖艺、晋相卜卦、木偶花灯、各式小吃应有尽有, 三教九流, 各显神通。

译文: The square outside the temple was teeming with a bustling crowd, the air alive with noise; martial artists and street performers, fortune-tellers and diviners, puppet shows and lantern displays, and all sorts of street food—everything imaginable was on offer, with people of all trades showcasing their talents.

原文描绘了庙外广场的热闹场景, 人山人海, 声音嘈杂, 有各种表演、占卜、手工艺品、小吃摊贩, 各色人等都在展示自己的本事。其中“三教九流”是中文里常用的成语, 原指不同的宗教和学术流派, 后来泛指社会上各行各业的人, 这里用来形容广场上各种各样的人。译者首先考虑直译: “three religions and nine schools”, 但这样翻译的话, 英语读者可能无法联想到这是指各行各业的人, 反而会误解为具体的宗教和学派, 这与原意相差甚远。因此需要意译。故译者考虑寻找英语中类似的表达。比如, “people from all walks of life” 或者 “all sorts and conditions of people”。再考虑上下文来看, 整个句子描述的是一个热闹的市集场景, 各种人在这里展示自己的技能或经营生意。所以, 译者认为“三教九流”在这里不仅仅是各行各业的人, 更带有一种各显神通、各展所长的意味。因此, 翻译时需要体现出这种多样性和活跃的氛围。于是, 需要将“三教九流, 各显神通”结合起来翻译。译者通过使用“people of all trades”来传达原成语的广泛性和多样性, 同时结合“showcasing their talents”来表达“各显神通”的主动性和技能展示, 既保留了原意, 又适应了英语的表达习惯。此外, 整个句子的结构保持了原文的并列和列举方式, 通过破折号和介词结构连接, 使译文流畅自然, 符合英语的语法和表达习惯。最后, 译者以为在翻译过程中最困难的是需识别出“三教

九流”在原文中传递出的“多样性与民间智慧”，而非字面宗教或阶级划分。文化转码本质上是以目标语的文化逻辑重新编码源语的文化符号，既避免因直译导致的误读，又超越简单意译的信息扁平化，最终实现跨文化交际的深度等效。

### 3.1.2 转性译法 层次转换

英国著名语言学家和翻译理论家约翰·卡特福（John C. Catford）毕生致力于语言研究和翻译理论探索。其最具代表性的学术贡献集中体现在专著《翻译的语言学理论》中，其中系统阐述了翻译转换理论。该理论框架主要包含两个基本维度：词汇层面和语法层面的转换分析。基于此，Catford 将“翻译转换”分为两个部分：层次转换（level shifts）和范畴转换（category shifts）。英语语法特点主要为外显性，汉语语法特点主要为隐含性（陈宏薇，1998：52）。英文中的谓语动词需要在形式上做变化，以表达人称、数、语态、时态等意义，这些变化成为曲折变化。而汉语动词本身不带有时间、人称和数的信息。而一些偶对式四字格表面是由块状拼接实现并列关系，实际也有人称、数量或逻辑关系，如果字字相对直译会导致语义不够丰富。故英译时，有时必须在层次转换的指导下，通过词汇转换等手法，添加语法标记勾连延续的语言表征，其语法和语义才能贯通。（彭文青，冯庆华，2010：76）。

#### 例 5

原文：祈求平安赐福、早生贵子、心想事成。

译文：They pray for peace, blessings, the birth of baby, and the fulfillment of their wishes.

例 5 中原文连续使用了三个四字格，读起来朗朗上口。因此，在英译时，尽量保持原文的平行结构。这三个四字格中都包含了动宾结构，如“赐福”、“生贵子”、“事成”，如果按照原文结构字对字翻译，译文会比较长，不够简洁也破坏了原文的美感。译者首先将这三个含有动宾关系的四字格处理成名词以及名词结构。“心想事成”意为心中想到的事情就能做成，指愿望能够实现。从汉语结构来看，心想与事成都是动宾结构。在译文中，处理成 of+名词的所属关系，表达出“成”与“想”的关系。且在使用名词“wish”一词时，选择用其复数形式，符合英语语法规范。平安赐福则处理成两个名词，“早生贵子也将重点放在“生”

上，用“birth”来翻译。

#### 例 6

原文：它的镇店之宝就是闻名全国的小笼汤包，芜湖人称它为“小笼包子”，每天早上都吸引众多南来北往的食客，具有“夹起不破皮、翻身不漏底、一吮满口卤、味鲜不油腻”的特色。

译文：The signature dish is the renowned small steamed soup dumplings, locally known as “xiaolongbaozi”. These dumplings attract comings and goings every morning, featuring a light flavor and juicy, thick filling.

例 6 中“南来北往”泛指来来往往，这里形容食客的频繁流动。“南来”和“北往”都各自具有主谓结构，南北是主语，表示动作发生的地点，来和往则是谓语，表示动作本身。如若字字对应直接翻译，会译成“traveling from the North and the South”。这样翻译一没有翻译出原文中来往的概念，二使得译文不够简洁，啰嗦繁冗。郭建中教授指出翻译单位的确认与文化因素密切相关。在翻译具有文化特色的成语时，要从文化角度整体考虑其翻译（郭建中，2000：43）。为使译文受众最大限度地接近原文传达的信息，译者常常可采用灵活的翻译策略。而转性译法恰恰是理想的变通手段。熊兵教授强调“转换”是指把原文的语言单位或结构转化为目的语中具有类似属性、或对应属性、或异质属性的语言单位或结构的过程。转换可涉及拼字法、语音/音韵、词汇、句法、语篇、修辞、语义、语用、文化各个层面（熊兵，2014：84）。译文中用“comings”和“goings”并列共同表达原文中人员流动的意思。并且弱化原文表示地点的主语，将谓语转换词性，译成并列的名词。其次，两个名词的复数形式恰到好处的译出食客的数量关系，也让译文更加精炼，富有画面感的同时保留了原文的对称结构。

#### 例 7

原文：耿玉春苦思冥想后提笔写了“福兴”二字，还给父亲作了“福至兴隆”的解释，父亲欣然应允。

译文：After turning it over in his mind, Geng Yuchun wrote the characters “Fuxing” and explained to his father that they meant “prosperity and flourishing.” His father nodded with satisfaction.

在用词上，汉语讲究“雅”，英文趋于“白”。（袁晓宁，2005：77）原文中

描述“耿福兴”名字的由来的事件发生在过去。故句子的谓语动词也需用动词的过去式，而“苦思冥想”在原文中用来强调耿玉春的深思，动作应发生在提笔之前，故译文中使用“After”引导的从句明确指出先后顺序，更符合英文的行文逻辑，补全了语义。译者在此之前是译成“rack one's brain”，但是在中古世纪的欧洲，rack 是一种刑具。人们会被绑在 rack（刑架）上，行刑者转动轮子施加压力来拉扯他们的四肢，有时四肢甚至会被扯断。所以 rack 成为“痛苦”与“折磨”的代名词。但在原文的意思是表达耿玉春的谨慎和思考，并无折磨痛苦之意，所以上述俗语放在译文中会导致情感色彩的偏差。其次，原文的苦与冥，思与想两两在意思上有重叠，故不需要字对字翻译。可以考虑改变词性，选用译入语中的习语代替。而“turning over in one's mind”，朗文当代的解释是 go/turn over sth in your mind - to keep thinking about something because you are trying to understand it or solve a problem，这段英释也比较符合原文的感情色彩，因此选用这个习语。

### 3.2 对偶句翻译一再现形意美感

根据《辞海》的释义，对偶是指“运用字数相同、结构对称的语句形式来表达相对或相关的概念。”偶句在汉语中应用广泛，在形式上具有对称美感，在具有节奏鲜明的特点。在英译时，如何在保留形式和传达含义中如何保持平衡是一大难点。具体而言，译者需要深入分析对偶结构中的可转换要素，在确保语义对等的基础上，力求实现跨文化的美学共鸣。这种翻译策略既强调对原文艺术特色的忠实再现，又注重目标语读者的接受效果，体现了翻译实践中文化适应与艺术再创造的平衡。

#### 3.2.1 合并重构 得“意”忘“形”

偶句英译要合并重构传达原意，是指在翻译中文的偶句（即对仗工整、意思相对或相近的两个句子）时，由于英文的语法结构和表达习惯与中文不同，往往不能直接按照中文的原样进行翻译，而是需要将两个句子的意思合并起来，通过重构句子的方式，用英文表达出原中文偶句所传达的核心意义。这种翻译方法的关键在于首先要准确理解中文偶句所传达的意思和情色彩。然后根据英文的表达习惯，将两个句子的意思合并起来，重新构建一个或多个英文句子，以传达出原

中文偶句的核心意义。虽然英文无法完全复制中文偶句的韵律和节奏，但翻译时仍应尽力保持原文的韵味和美感，使译文更加生动、形象。

#### 例 8

原文：插酥是酥烧饼的独门技艺，而且非常独特，油面与皮面按比例糅合进行插酥，多次折叠后成型入炉烤制，形成色泽淡黄、正面沾满麻仁、背面布满酥孔、外酥里嫩、具有香、酥、脆的独特风味，可以在常温下保存数日而口味不变。

译文：The uniqueness of Sushaobing (Sesame Cake) lies in its pastry, the production process of which is special. First, oil dough and regular dough are combined in a specific ratio, folded multiple times, and then baked to a light yellow color, topped with sesame seeds. With a tempting savory smell, it is crispy outside and soft inside. More importantly, the flavor can be retained for several days at room temperature.

例 8 这段话主要介绍了酥烧饼的制作过程、外观以及风味特征。这些偶句呈现典型的汉语“意合”特征，通过并列短语形成语义叠加，通过四字格构建韵律节奏，通过空间视角转换（正面/背面）形成对仗美感。译者首先将原文分段翻译，例如“……非常独特”，这句话是点明插酥是一门独特的技艺以及它的制作过程也很独特。所以在英译时，讲这句话单独译成一句，成为整段的中心句。其次，可以看出“正面沾满麻仁、背面布满酥孔”及“外酥里嫩、具有香、酥、脆的独特风味”有重合的部分，都有提及烧饼的酥脆，如果不做句子拆分重组，句对句翻译，就会使得译文重复啰嗦。沾满麻仁和色泽淡黄都属于烧饼的外观，可以放在一起整合翻译。故译者将“正面沾满麻仁”和“色泽淡黄”合并为“baked to a light yellow color, topped with sesame seeds”，使描述更加紧凑。通过合并“外酥里嫩”和“香酥脆”为“crispy outside and soft inside”，避免了语义重复，同时保留了原文的核心特征。且整段话从制作工艺到外观，再到风味，译文保持了原文的逻辑顺序，同时通过“more importantly”引出保质特点，使译文更具层次感。

#### 例 9

原文：后来才知道，吃小笼汤包只能“轻轻提、慢慢移、先开窗、后喝汤”，才会得到“皮薄馅大，鲜爽滑嫩，汤多汁美，味浓不腻”的享受，这也是四季春百年不衰的招牌小吃。

译文: Since then, I have learned how to enjoy the specialty of baozi stuffed with juicy pork. Firstly, you'd better pick them up slowly because of their thin skin and thick stuffing. Next, take a small bite and then start to slurp the light soup. By following these steps, you must have fully enjoyed the juicy, tender specialty dish from Sijichun restaurant.

例 9 中出现了两对偶句, 分别描述了吃小笼包的步骤和小笼包的特点。不难发现, 这两者之间是有一定联系的, 正因为小笼包有皮薄肉多等的特点, 所以在吃包子的时候需要轻轻提等这些注意事项。先了解小笼包的特点后, 才能更好的享受美味。因此, 在英译时, 可以将步骤和特点一一对应, 将步骤和特点融合起来。这样可以使译文更清晰, 增强其逻辑性。由于皮薄馅大在前文已经译出, 所以最后, 再补充总结一句, 将这段话完整的概括, 行文更加连贯。将“轻轻提、慢慢移”翻译为“pick them up slowly”, 并将原因“因为皮薄馅大”融入其中, 很好地体现了因果关系。“先开窗、后喝汤”翻译为“take a small bite and then start to slurp the light soup”, 步骤清晰, 符合英文表达习惯。最后一句“By following these steps, you must have fully enjoyed the juicy, tender specialty dish from Sijichun restaurant.”总结了整个过程, 使译文更加连贯。

### 3.2.2 以偶译偶 意在形先

“以偶译偶”是一种专门针对汉语对偶句的翻译策略, 其核心在于将原文中的对偶结构转换为目标语中具有相似特征的双句形式。这种翻译策略追求在词数均衡性、词类对应性以及韵律协调性等方面与原文保持高度一致, 既完整保留了汉语特有的修辞美学, 又确保了语义传递的准确性。通过这种翻译策略, 不仅能够再现原文的形式特征, 还能有效传达其深层含义, 实现形式与内容的双重对等。

例 10

原文: 张恒春药号的祖训是“虔诚虽无人见, 寸心自有天知”;

初译: Piety hidden from human sight, Sincere heart to Heaven's light.

改译: Though unseen, piety pure as jade; The heart's truth, by Heaven weighed.

关于“等效”翻译的实现程度, 学界普遍认为完全对等的翻译目标在现实中难以达成。正如翻译家许渊冲所言:“完美虽不可及, 却可渐近”(Perfection could

not be reached, but approached)。这一观点强调,在承认文化差异的前提下,译者应追求“和而不同”的近似效果(吴伟熊,2013:17)。具体到对联翻译,对于可译性较强的文本,译者可在保持原文特色的基础上,力求实现译文与原文在多个层面的对应关系:包括音节数量的均衡、词组的对应性、句法结构的相似性以及节奏韵律的协调性。通过这种多维度的近似处理,使译文在字数对等、词性对应、结构对称和节奏和谐等方面最大限度地接近原文效果。祖训通常承载着企业的核心价值观,这句对偶句强调了内在的虔诚和良心的自知,即便不被他人所见,天地自有知晓。这对药号来说,是在强调诚信制药、质量为本的理念,即使无人监督,也要自觉遵守道德标准。

“虔诚虽无人见,寸心自有天知”是典型的对偶句,前后两句结构对称,意义互补。前句“虔诚虽无人见”强调虔诚不被外界所见,后句“寸心自有天知”强调内心自有天地知晓。结构上,每句七字,前四后三,前半部分陈述条件,后半部分说明结果。虔诚与寸心相对,都是名词,在译文中也处理为名词。“见”和“知”相对,均为动词,译文中灵活处理为两个介词,增强节奏感。在初始译文中,每行的音节数量大致相等,这使得译文在节奏上更加均匀和流畅。虽然押尾韵(sight/light),但句式不统一,可能影响对偶效果。此外,原文中的“寸心”更强调微小的内心,而“sincere heart”稍显宽泛。故译者在改译时考虑保持对偶结构,例如使用并列句或对称的短语。根据许渊冲的三美论,形美和意美可能比音美更重要,尤其是在传达文化内涵时。刘红梅教授也曾指出,对联译作之美在于内容和形式的辩证统一,对联的内容和形式密不可分(刘红梅,2008:62)。在保留形式的基础上再进一步分析词汇的选择,“虔诚”译为“piety”合适,但可能有宗教色彩,而原文中的虔诚更多指制药的诚信和敬业。“寸心”翻译为“a sincere heart”可以接受,但或许“a single heart”更贴近“寸心”的微小之意,但可能不易理解。需要权衡准确性和可读性。故改译后“Though unseen, piety pure as jade; The heart's truth, by Heaven weighed.”首先这两句均为“副词短语+名词短语”,形成语法对仗,其次字数相近(前句7词,后句6词),音节大致对称。“piety pure as jade”以玉喻德,呼应中国文化中“玉”象征高洁的意象。“by Heaven weighed”直译“天知”,同时暗含“道德被上天衡量”的奖惩逻辑。在形式上,分号连接两句,模仿中文对偶句的并列关系。初译虽在押韵上可取,但



在结构、文化传递与哲学内涵上均显不足。优化后的译文通过理论指导与策略平衡，实现了功能、形式与文化的三重对等，更契合张恒春祖训的精神内核。

#### 例 11

原文：它的两侧楹柱上刻着醒目嵌字联：“恒德永怀芳流橘井，春光久驻花灿芝庭”。

初译：The eye-catching couplet with inserted characters, “precious virtue echoes through time; vibrant spring circles in mind.” is carved on the pillars on both sides of it.

改译：Enduring virtue flows through the Well of Justice; Eternal spring blooms in the Hall of Blessing.

“恒德”指持久不变的道德品质（如《周易》“恒，德之固也”）；“永怀”意为永远铭记，体现道德传承的使命感。橘井化用《神仙传》中“橘井泉香”典故，喻指济世良药与医者仁心；“芳流”暗示美德的流芳百世。“春光”既指自然季节，也象征生机与希望；“久驻”呼应“恒德”，强调美好事物的永恒性。芝庭出自“芝兰玉树”，比喻德行高尚的门庭；“花灿”以繁花盛开暗喻家族或事业的繁荣。上下联均为七言，前四字为抽象品德（恒德/春光），后三字为具象场景（橘井/芝庭）。上联“平仄仄平平仄仄”，下联“平平仄仄平平平”，符合传统对联声律。

例 11 中的恒德与春光对应，分别表示品德与光景发展，永怀对应久驻，都是动宾结构。而芳流橘井则出自一则典故《神仙传》，寓意医德高明、医术精湛，在原文中应当是暗指美德如同橘井之水，源远流长，芬芳四溢。春光永驻和花灿芝庭有重复意义，共同代表美好的时光长久停留，欣欣向荣的景象。因此，译文将德与春光对应原文译为名词，将“怀”与“驻”处理为句子中的谓语动词，且 echo 与 circle 都是延续性动词，能够传递出原文对时间的描述同时富有画面感，传递出企业随着高尚医德的继承流传而蓬勃发展的景象。但从词汇选择传达的意象来看，“precious virtue”弱化了“恒德”的历史厚重感，“echoes through time”虽表达传承，但丢失“橘井”的济世内涵。“vibrant spring”仅传递自然意象，未体现“春光”的象征意义；“circles in mind”偏离“久驻芝庭”的空间感。故译者在修改译文时注重文化意象的移植与传达原文音律的美感。改译中“*Well of Justice*”（正义之井）替代“橘井”，既保留“井”的具象，又通过“*justice*”传

递济世精神；“Hall of Blessing”（福佑之庭）替代“芝庭”，以“blessing”呼应传统宅院祈福文化。且保留了初译中用词汇表达画面感的想法，用“enduring virtue”直指“恒德”的持久性，而“eternal spring”赋予“春光”哲学意义，超越季节限制。在音美的传达上，上联由扬抑格主导，下联由抑扬格主导，形成音步对比中的平衡。改译后，译文也在词性和结构上做到了一定程度的对仗，例如以“flows through/blooms in”实现动词短语对仗；“Well of Justice”和“Hall of Blessing”，模仿中文“橘井/芝庭”的偏正结构。综上，初译虽然做到了一定程度上的词性对等和译文的简洁性，但文化和形式美感均有缺失，而改译后的译文在可译性限度最大程度还原了原文的美感。

#### 例 12

原文：“有求必应，童叟无欺。”

初译：It happens with our genuineness.

改译：Every need met, every trust kept.

在信息型文本的翻译实践中，译者需要将目标读者的接受效果置于首要位置，而非过分拘泥于源文本的表达形式。为确保翻译质量，译者不仅需要严格把控信息的准确性和术语的专业性，更要重视译文的可读性。忽视这一原则往往会导致译文出现诸多问题，如语言生涩、句式僵化、语义不畅甚至表达失真等。因此，译者应当深入分析原文的句法结构，准确把握其内在逻辑关系，在确保信息准确传递的同时，使译文符合目标语的表达习惯，实现专业性与可读性的统一。例 12 的一对偶句是药店的经营宗旨。“有求必应”字面意思是只要有人请求就一定应允。这个成语一般用于形容一个人或组织非常乐于助人，对别人的请求总是给予积极地回应和帮助。此外，这个成语还有形容耳根子软、好说话的意思。因此，在英译之前，应当搞清楚对应的是哪一层意思，避免误译。“童叟无欺”指既不欺骗小孩也不欺骗老人，指买卖公平。综上所述，这对偶句说的是张恒春药店服务范围广，品质有保证，买卖诚信。译者考虑到四字格使用的原文背景，所以如果将其简单译成请求对应的单词，便体现不出药店的服务、能够医治百病的意思。而后面的四字格的意思又是表达药店的诚信，所以可以将其理解为药店秉持诚信医治，药到病除。故初译者在这里借用了希尔顿酒店的宣传语 “It happens at the HILTON” 即希尔顿酒店，有求必应。虽然药店和酒店的经营范围不相同，但却

有相同的服务宗旨，那就是有求必应。且译者在借用的基础上将酒店名称换成了 genuineness, (the quality of being real and exactly what it appears to be) 用这个词表达原文中诚信的意思，且能够使译文更为简洁，更符合原文风格。

改译后的译文：“Every need met, every trust kept”。从原文意义上来看，“Every need met”对应“有求必应”，强调满足所有需求；“every trust kept”对应“童叟无欺”，强调保持信任，诚信经营。两者都直接传达了原句的核心。且“met”和“kept”押韵，尾韵一致，朗朗上口。希尔顿广告语的核心是“服务自然发生”，通过“happens”暗示服务的流畅与无需刻意要求，但未直接涉及“需求满足”。广告语聚焦于品牌场景（at the HILTON）而非道德承诺，仅传递服务发生的场景感，未触及“童叟无欺”的诚信维度，信息片面。初译为单句结构，没有对仗，无法体现中文对偶的特点。且句子较长，音节分布不如前者紧凑，缺乏明显的格律。虽然简洁，但信息量较少，未能涵盖原句的双重意义。作为品牌广告语有效，但缺乏祖训所需的庄重和明确承诺。前者完整传达原句的两个核心，后者仅侧重服务发生，缺乏诚信部分。综上，后者结构工整，符合对偶要求，前者押韵且节奏一致，更易记忆和传播，更符合祖训的正式和承诺性质，后者更适合商业广告的氛围，张恒春作为药店，需要强调信任和可靠，而希尔顿作为酒店，更强调体验和服务发生的情境。因此，改译在功能、形式与文化适配性上均更胜一筹。

### 3.3 方位信息翻译—增强译文空间画面感

在翻译过程中，如何准确、生动地传达原文中涉及多个空间方位的信息，以使译文读者能够像原文读者一样，在脑海中形成清晰、立体的空间画面是一大难点。同语言在表达空间方位时，有着各自独特的词汇和语法结构。这要求译者需要熟练掌握目标语言中表达方位的词汇，并能够根据上下文语境，选择最恰当的词汇进行搭配，以准确传达原文的方位信息。其次，还需要梳理和重构空间关系。译者还需要理解原文中各个空间方位之间的逻辑关系，并在译文中进行准确的表达，以使译文读者能够形成正确的空间认知。

### 3.3.1 图文结合 感知全局

在翻译涉及多个方位信息的文本时，通过添加适当的图片或图表，可以直观地呈现原文中的空间关系和方位信息。这种直观的呈现方式有助于读者在脑海中形成清晰、立体的空间画面。图片可以作为文字的辅助说明，帮助读者更好地理解原文中的方位信息。

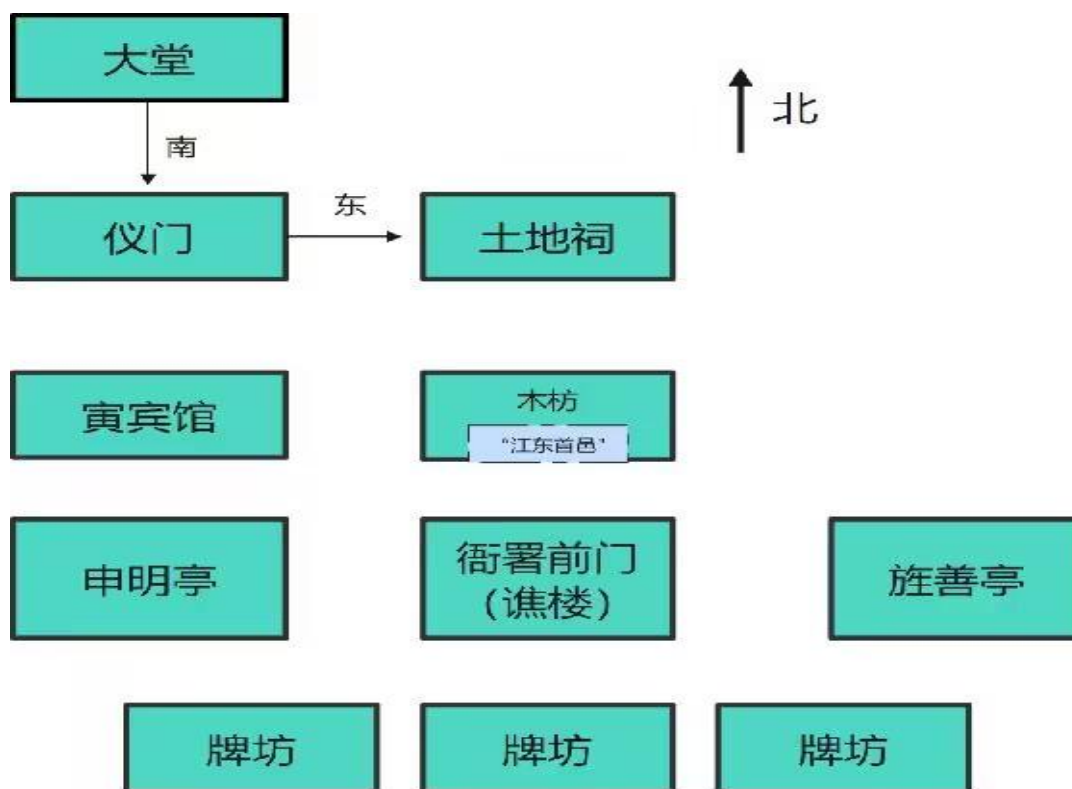
#### 例 13

原文：大堂的南面有仪门，仪门前是寅宾馆，东面是土地祠，土地祠前有个木坊，坊上题“江东首邑”四个字，木坊前就是衙署前门了，也叫谯楼。谯楼的左边是旌善亭，右边是申明亭。再往前立着三座牌坊。

译文：To the south of the lobby stands the ceremonial gate, which precedes the Yin Guesthouse. To the east lies the Land Shrine, preceded by a wooden arch inscription. Further head, here comes the government offices, which is also known as the Qiao Tower. To the left of it is the Charity Pavilion and to the right is the Declaration Pavilion, and there are three memorial archways stand in a row not far away.

通读例 13，原文涉及多个建筑物及其相对位置的描述，方位信息较多，逻辑关系较为复杂，且原文中参照物多次变化，从大堂到仪门、寅宾馆、土地祠、木坊，再到衙署前门（谯楼），最后以谯楼为参照物描述旌善亭和申明亭，接着再往前描述三座牌坊。所以在翻译前，译者对文段进行梳理，厘清内含的逻辑关系。第一句话中首先以大堂为参照物，描写了大堂南面和东面的建筑位置信息。译文首先以大堂（lobby）为参照物，用“To the south of the lobby”和“To the east”分别描述了仪门和土地祠的位置。然后通过定语从句“which precedes the Yin Guesthouse”和“preceded by a wooden arch inscription”处理了寅宾馆和木坊的位置信息。这种处理方式将原文的方位信息清晰地表达出来，同时保持了句子的紧凑性。再看第二句，译文将“木坊前就是衙署前门了，也叫谯楼”单独译成一句，用“Further head, here comes the government offices, which is also known as the Qiao Tower”清晰地表达了衙署前门（谯楼）的位置和名称。接着，以谯楼为新的参照物，用“To the left of it”和“To the right”描述了旌善亭和申明亭的位置。这种处理方式起到了承上启下的作用，使读者能够自然地从一个参照物过渡到另

一个参照物，增强了译文的逻辑性和连贯性。



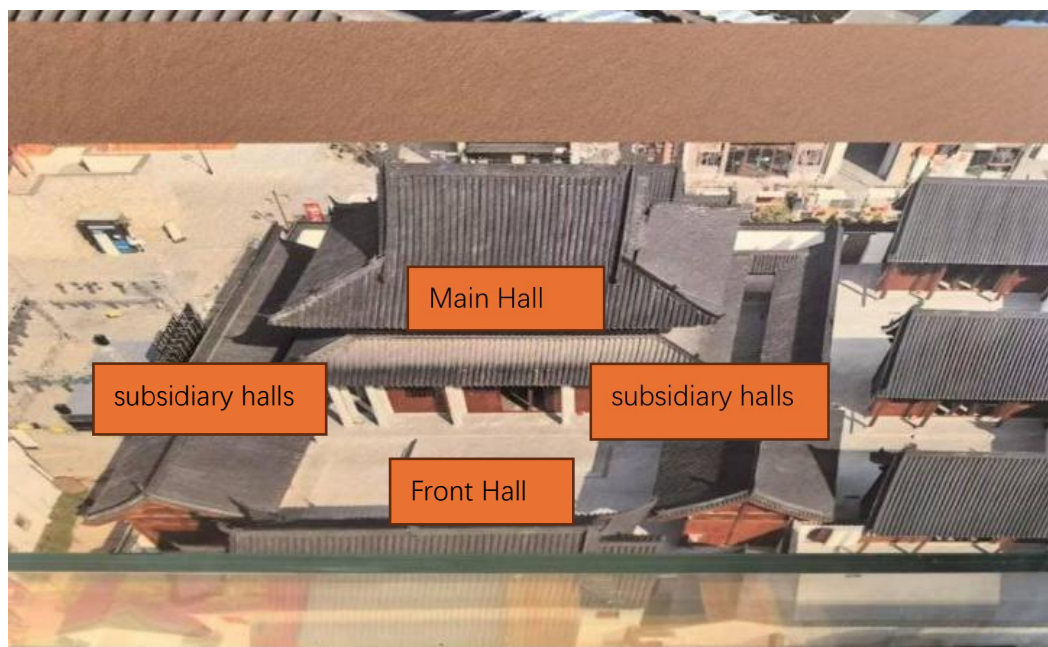
(注：原城隍庙已重建，此图为译者查阅资料后所绘制)

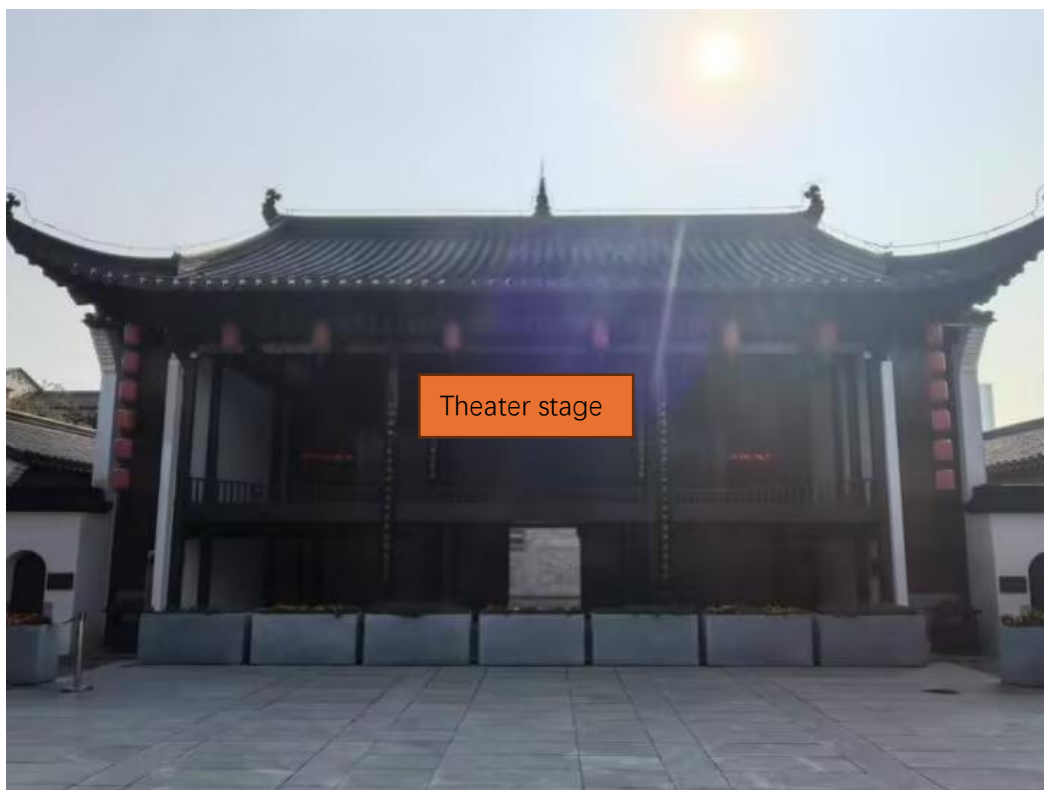
#### 例 14

原文：步入城隍庙大门，便进入城隍庙的前殿，东西两侧各有一个居高临下的金刚力士，又称哼哈二将；左右各有一个木架，上面分别放着锣和鼓，四大天王分立两旁。上方是一个大戏台，面向正殿，人们可从戏台下的通道进入开阔的院落。院落的中间放着一只巨大的香炉。院落两侧各有长廊式的五殿，供着各种妖魔鬼怪。

译文：Upon entering the gates of the City God Temple, you can step into the front hall. On elevated platforms on the east and west sides stand two Powerful Guardians, also known as the Hum-Ha Two Guardians. On either side of these guardians are wooden stands, respectively holding a gong and a drum, with the Four Heavenly Kings, who guard the cardinal directions, standing beside them. Above, a grand theater stage faces the main hall, accessible through passages underneath leading to the spacious courtyard. In the center of the courtyard stands a massive incense burner. Flanking the courtyard are long gallery-style halls, each containing five subsidiary halls for worshipping various demons and monsters.

原文中出现大量表明方位信息的词语，译者在翻译时也采用对应的英文词汇。例如“On elevated platforms on the east and west sides stand two Powerful Guardians”明确指出了金刚力士位于东西两侧的高台上这样的表述让读者能够直观地理解原文中的空间布局。此外，译文中方位信息的描述是连贯的，没有出现混乱或矛盾的情况。从“entering the gates of the City God Temple”开始，逐步引导读者进入前殿，再依次介绍东西两侧的金刚力士、四大天王以及大戏台和五殿的位置，整个空间布局在译文中得到了完整的呈现。在翻译过程中，译者还对原文中的方位信息进行了适当的文化适应处理。例如，原文中的“四大天王”在译文中被翻译为“the Four Heavenly Kings, who guard the cardinal directions”，这样的表述既保留了原文的文化特色，又使译文更加易于理解。同时，也通过增加“guard the cardinal directions”这一信息，进一步明确了四大天王的方位属性。译文中方位信息的描述也有一定的视觉化效果。例如，“Above, a grand theater stage faces the main hall”和“Flanking the courtyard are long gallery-style halls, each containing five subsidiary halls”等表述，让读者能够在脑海中形成清晰的图像，再结合图片，仿佛身临其境地感受到了原文所描述的场景。





（注：此图为译者于 2024 年 12 月 8 日在芜湖城隍文化展示馆拍摄）

### 3.3.2 调整语序 力求层次清晰

汉语中描述方位的句子或段落不一定是单一的位置关系，也可能蕴含着多个物体的位置以及它们的相对位置关系。如果在翻译时直译，把每个物体的位置关系都直接翻译出来，会使得译文没有重心，方位关系也会混乱。其次，找准参照物其实也可以间接突出信息焦点，将其他物体的位置关系依托于信息焦点去陈述，行文会更加连贯。

#### 例 15

原文：宅院一般都是楼房，两层或三层，楼上还有一个不住人的阁楼，有的阁楼上有一个小气窗，有的没有气窗，漆黑一片，一般都是在维修时从楼梯上去。无论是门窗还是墙体、楼梯、栏杆，均由木材制成。从大门进去后有一个公用的大堂屋，各家的大门均通过堂屋进出，共用一个楼梯、一个阳台和一个厕所。每到吃饭和纳凉的时候，居民们都喜欢聚在堂屋里聊天。

译文： The residence was typically a two- or three-story wooden building, with an attic above the upper floor. Some attics had small skylights, while others were

pitch-dark, accessible only by stairs during repairs. Doors, windows, walls, stairs, and railings were all crafted from wood. Upon entering the main gate, one would find a communal hall serving as the central passageway for all households, sharing a single staircase, balcony, and toilet. At meal times or during evening breezes, residents gathered in the hall to chat.

原文以“宅院”为起点，逐步描述了其结构（楼房、阁楼、气窗等）、材质（木材）以及居民的生活方式（大堂屋的共用与社交活动）。而译文对语序进行了合理的调整，以“residence”开篇，紧接着介绍了宅院的楼层与阁楼情况，再提及材质，最后描绘了居民的生活场景。这种调整使得译文在逻辑上更加流畅，信息呈现更加有序。中文按“整体→局部”顺序描述（楼房→阁楼→气窗），英文重组为“建筑主体→附加结构→细节特征”（wooden building → attic → skylights），符合英文主次分层逻辑。将“漆黑一片”译为“pitch-dark”并补充“accessible only by stairs during repairs”，显化原文隐性因果（无窗→黑暗，仅维修时使用）。

在层次分明方面，译者运用了从句和分词结构，如“with an attic above the upper floor”和“Some attics had small skylights, while others were pitch-dark”，既保留了原文的层次，又使句子更加紧凑。同时，译文在描述居民生活方式时，通过“At meal times or during evening breezes”这样的并列短语，简洁明了地展现了居民在不同时间的活动，层次分明，既简洁又富有诗意。综上所述，译文在处理原文时，通过合理的语序调整和层次分明的叙述方式，成功地传达了原文的信息与意境。

#### 例 16

原文：该小城隍庙的大门并不大，与过去大户人家的双开门差不多，大门上立着“城隍庙”牌匾，挂着两只大红灯笼，门外的左侧有一个大香炉，香炉上阳刻着隶书体“城隍庙”三个字，右侧是人们点香的地方，城隍老爷和城隍娘娘端坐在殿内，供台上有许多供品，供台前的地上放着拜垫，香火比较旺。

译文：The temple gate, modest in size resembling the double doors of old mansions, bore a plaque inscribed “City God Temple” above it, flanked by two crimson lanterns. To its left stood a large censer carved with the temple’s name in clerical



script; to the right lay the incense-burning area. Inside the hall, the City God and Goddess sat solemnly on their thrones, before an altar laden with offerings and prayer mats—a testament to the temple’s thriving incense.

原文首先描述小城隍庙的大门并不大，与大户人家的双开门相似，然后提及大门上的牌匾和灯笼。译文同样先描述庙门的大小，与大户人家的双开门作比较，但紧接着将“城隍庙”牌匾和两只大红灯笼的信息整合在一起，用“bore a plaque inscribed ‘City God Temple’ above it, flanked by two crimson lanterns”来表达，使得句子更加紧凑。这样的调整使得译文在描述庙门时，将相关的视觉元素（牌匾、灯笼）一次性呈现，增强了读者的整体感知。在处理香炉与点香区的描述时译文同样先描述香炉，但用“to its left stood a large censer...”和“to the right lay the incense-burning area”这样的并列结构，使得空间布局更加清晰。此外，译者用“before an altar laden with offerings and prayer mats”这样的介词短语，将供品和拜垫的信息整合在一起，与神祇的位置形成对比，突出了供奉的庄严性。原文将香火旺盛作为结尾，单独成句。译者选择将这一信息融入对供台的描述中，用“a testament to the temple’s thriving incense”来表达，使得句子更加紧凑且富有深意。通过上述分析可以看出，译文在语序调整上做了精心的处理，使得句子更加紧凑、流畅，信息呈现更加有序。这样的调整不仅增强了读者的阅读体验，也使得译文在表达上更加符合英文的语言习惯。同时，译文在描述空间布局、宗教氛围等方面也做得更加到位，使得读者可以更加直观地了解小城隍庙的风貌和氛围。

### 3.4 篇章翻译—追求译文流畅

追求译文的流畅是为了提高译文的可读性和传播效果，同时保持原文的风格和准确性。在翻译过程中，译者需要综合考虑语言自然、逻辑清晰、表达准确和文化适应等方面，以实现译文的流畅性。译者对原文理解的越透彻，分析得越具体，读者得到的信息才越丰富，从而才能更加有效地将作者的意图传达给读者。

（刘宓庆，1998：49）在逻辑表达上，英语和汉语存在显著差异。英语倾向于采用总结-分析、结果-原因的前置重心结构，而汉语则习惯于原因-结果、条件-推论的后置重心模式。具体而言，英语往往先提出结论再进行论证，将重要信息置于句首；汉语则通常先进行分析阐述，最后得出结论，将关键内容放在句末。

在进行汉英翻译时，译者需要充分考虑这种逻辑顺序的差异，对原文结构进行必要的调整，以确保译文的连贯性和可读性。（Halliday, M. A. K. & Hasan, R, 1976: 35）这种语序调整不仅涉及单句层面，还需要在语篇层面进行整体把握，使译文符合目标语的表达习惯。且信息型文本主要是表现事实、信息、知识等，其语言特点是逻辑性较强，翻译时应该在保留原文显性逻辑关系的基础上，显化原文的隐形逻辑关系。

### 3.4.1 结构重组 凸显信息焦点

翻译过程中的结构重组绝非简单的语序调换，而是一场针对信息焦点的战略性感构。根据纽马克文本类型理论，信息型文本的核心诉求在于实现事实陈述的精确性与逻辑链的显性化。（Newmark, Peter, 2001: 25）汉语的螺旋式叙事逻辑常将关键信息置于语义链条末端，这与英语直线型思维要求的“重心前置”原则形成结构性冲突。这种跨语际重构不仅涉及句群关系的转换，更需要对信息价值进行量化评估，最终通过语序倒置、主述位重组、焦点标记添加等手段，将原文的隐性焦点转化为译文的显性核心。

#### 例 17

原文：正堂又称大堂、公堂、新民堂、忠爱堂和大厅，是县令举行典礼、审案和处理公务的地方。大堂上方高挂“明镜高悬”。大堂的左边是鸾驾库，右边是赞政厅，是县令的师爷办公的地方。大堂的东西两侧是书六房，即“吏”、“户”、“礼”、“兵”、“刑”、“工”有一整套成熟的政治体系，其中吏房是管理人事的，户房是管理农业、财政和税务的，礼房是管理礼仪上的送往迎来、文明教化的，兵房是管理地方武装的，刑房是管理司法和社会治安的，工房是管理建设、交通和水利的。北面是二堂，也称后堂和川堂，是知县预审和会客的地方，也有人讲是县丞和主簿办公的地方。二堂的北面是三堂，也叫内治、内衙，是知县静思和休息的地方。三堂两边是知县家属住的地方。大堂的南面有仪门，仪门前是寅宾馆，东面是土地祠，土地祠前有个木坊，坊上题“江东首邑”四个字，木坊前就是衙署前门了，也叫谯楼。谯楼的左边旌善亭，右边是申明亭。再往前立着三座牌坊。

译文：The Main Hall—also known as the Court Hall, Public Hall, or Loyalty

Hall—was where the magistrate conducted ceremonies, trials, and official duties. Above it hung a plaque reading “Impartial Justice”. To its left stood the Chariot Repository; to its right, the Advisory Chamber for the magistrate’s aides. Flanking the hall were the Six Offices: Personnel, Revenue, Rites, Military, Justice, and Works—a comprehensive administrative system governing appointments, agriculture, rituals, militia, law, and infrastructure. To the south of the lobby stands the ceremonial gate, which precedes the Yin Guesthouse. To the east lies the Land Shrine, preceded by a wooden arch inscription. Further head, here comes the government offices, which is also known as the Qiao Tower. To the left of it is the Charity Pavilion and to the right is the Declaration Pavilion, and there are three memorial archways stand in a row not far away. North of the Main Hall lay the Second Hall for preliminary hearings and receptions, while further north was the Third Hall, the magistrate’s private quarters.

通读分析可以发现，这段原文意在介绍衙署建筑的核心建筑，即正堂、二堂与三堂。且是按照先描写正堂、后介绍二堂与三堂的顺序。前半段落介绍了大堂的左边与东西两侧，但却戛然而止，开始介绍二堂三堂。所以在翻译时，应当把文段最后一句介绍大堂的内容放置前面。文段以介绍三堂结尾，这样语篇更显逻辑性。

原文先介绍了大堂（Main Hall）及其周边的布局，然后转向大堂南面的仪门（Ceremonial Gate）及其前方的建筑。译文在处理这一信息时，先介绍了大堂及其上方的“明镜高悬”牌匾，然后直接跳转到大堂南面的仪门及其前方的建筑序列，将大堂左右两侧的书六房（Six Offices）信息穿插其中，这样的处理使得译文在结构上更加紧凑，信息流动更加顺畅。原文中的“明镜高悬”作为大堂的象征，被译文置于句首并突出显示，强调了其重要性。同时，译文在描述大堂南北两侧的建筑时，也通过“stood”和“lay”等动词的使用，以及“for preliminary hearings and receptions”和“the magistrate’s private quarters”等短语的精准选择，凸显了这些建筑的主要功能。

#### 例 18

原文：我把处方递给一位伙计，只见他先是认真地看处方，将几张黄色的方块牛皮纸放在宽大的柜台上，手拎着一把十分小巧而精致的杆秤，后来才知道它的学

名叫戥秤，他很麻利地在不同的抽屉里拿着中草药，称重后一手按住中草药，边抖秤盘边将中草药分成六份放到黄纸上，没多长时间就把六剂中药抓好了，但他没有立即就包起来递给我，而是让另外两位伙计核对了一下处方和中药并盖了章，这才将它们包好递给我，至今印象深刻。

译文：At that time, I was deeply impressed by its meticulous working attitude. The shop assistant read the prescription carefully after I passed it. Firstly, he took several yellow square kraft paper on the board counter with a delicate steelyard in hand which used for weighing with small valuable. He quickly grabbed different Chinese herbs from various drawers, weighing them out and then holding them with one hand while shaking the scale plate to divide the herbs into six portions on yellow paper. Within a short time, he had prepared the six doses of medicine, but instead of immediately wrapping them up to hand to me, he had two other assistants double-check the prescription and herbs, before sealing them with a stamp and handing them to me.

翻译界有这样一个比喻，中国的作品好比一杯“茅台”，西方作品好比一杯葡萄酒。把中文译为外文时，如何处理这两者的不同呢？翻译要取得“平衡”或“中庸”。（余光中，2002：45）针对中英文不同的行文逻辑，译者应当保持敏感度。例 18 原文中作者回忆儿时去张恒春药店抓药的经历。通过描述店员一丝不苟的工作态度透露出老字号的处事态度。文段最后一句提到自己对这段经历印象深刻。这一句话实际上概括了文段大意。汉语表达较为含蓄，偏向于把重要的信息放在末尾表达。英文恰恰相反，习惯于将信息焦点放置开头，次要的信息放置其后。因此，在英译时，理应先把“至今印象深刻”这句话放在文段开头，做到承上启下的作用。

### 3.4.2 添加连接词 显化隐形逻辑

汉英语里的连接词是构筑语篇衔接的重要手段。英语倾向于显性连接，而汉语偏向隐形连接。因此，在汉译英时，因根据上下文，适当添加连接词，显化原文中的隐形逻辑，将汉语隐而不宣的内容表达出来。

#### 例 19

原文：药号规定，所有来抓药的必须要有处方，凭处方配中药。在配中药时，必

须要用戥秤来称分量，绝不允许用手估抓。每方中药配齐后，还得由头柜、二柜复核，加盖校对章后才可以包扎出门。天长日久，张恒春赢得了极高的信誉。

译文：The prescription is required for your Chinese medicine. To ensure precise portion sizes, a small scale must be used for prescribing medicine. Before leaving, your prescription should be checked by both the main pharmacist and a secondary checker. The pharmacy has insisted on such a rigorous work process, and thereby it has earned a high reputation.

平洪教授指出，由于汉语是母语，在外译汉时对汉语语篇会比较敏感，比较容易意识到连贯的缺失，意思的模糊。但是在汉译外时，我们对译入语的敏感度较低，而且对汉语语境的过分熟悉令译者在翻译时忽视了不同的语篇差异，忽略了在译文中应该做出的补偿。（平洪，2012：87）汉语中连接词使用较少，逻辑关系常常隐含在上下文中。例 19 文段最后一句“天长日久……”，是一句省略句。完整的句意应该是时间一久，张恒春药店凭借着一丝不苟的工作态度和严谨的工作流程赢得了很高的信誉。因此，在英译时，首先将省略的句意补充完整，其次此处运用了 such 起到强调作用，在这里不仅增加了句子的表达力，还帮助读者更清晰地理解句子的意思。它强调了药店所坚持的工作过程的严谨性，并指出这是药店赢得良好声誉的原因。此外，译者在连接词 and 后面加上了 thereby 说明赢得信誉与工作态度和工作流程之间的关系，译文更加连贯，逻辑更为严谨。

## 第四章 总结与反思

### 4.1 译文质量提升

在开始审校之前，译者先充分了解原文的背景信息，包括作者意图、文体风格、目标读者等，这有助于更好地理解原文和判断译文的准确性。

在审校过程中，译者首先明确译文的质量标准，译文要保证准确流畅以及一致。译者首先是逐句对照，将译文与原文逐句对照，检查是否有遗漏、误解或翻译错误。第二步检查语法和词汇。包括检查译文的语法是否正确，词汇是否准确，避免使用不恰当的词汇或表达方式。第三步检查文化准确性，即确保译文中的文化元素得到准确传达，没有引起误解或歧义。最后是在审校的基础上，对译文进行润色和修改，使其更加流畅、自然，符合目标语言的表达习惯。除此之外，译者还仔细检查标点符号、拼写、大小写、空格等细节，确保译文的规范和整洁。

在审校过程中，译者请导师或其他专业人士对译文进行审核，提供宝贵的反馈意见和建议。翻译是一个不断学习和积累的过程，译者希望通过持续学习新知识、了解新领域、积累新词汇和表达方式，可以提高自己的翻译能力和译文质量。

### 4.2 心得与收获

翻译是一个不断学习和积累的过程。在论文准备期间，译者深刻体会到翻译是一个常看常新的过程，每一次的想法或许都有所不同，坚持思考与学习，通过持续学习新知识、了解新领域、积累新词汇和表达方式，可以提高自己的翻译能力和译文质量。以下是译者在翻译过程中总结出的一些心得与收获。

首先在文本类型处理方面，面对兼具信息型和表达型特点的《最后的芜湖古城》，译者学会了灵活运用多种翻译方法。对于信息型内容，注重信息传递的准确性和逻辑性；对于表达型部分，着力再现原文的语言美感和文化韵味。这让译者认识到，针对不同文本类型特点选择合适的翻译策略，是提升译文质量的关键。其次在处理涉及中国文化和地方特色的句子时，译者深刻体会到了文化敏感性的重要性。在处理偶对四字格和对偶句时，采用文化转码、转性译法等策略，在保

留原文文化内涵的同时，实现译文与原文在语义、风格和语用效果上的对等，确保目标读者能获得与原文读者相似的阅读体验，翻译不仅是语言的转换，更是文化的传递。因此，译者在审校过程中更加注重对文化背景的理解和尊重，努力使译文能够准确传达原文的文化内涵。

### 4.3 不足与改进

尽管译者在审校过程中努力提高对文化背景的理解，但仍存在不足之处。在今后的翻译实践中，译者将更加注重对文化背景的研究和学习，以便更好地传达原文的文化内涵。首先是文本风格的再现，译者在此之前接触的纪实文学作品不算多，在把握以及用译文传递原文风格的处理上并不够完善。在翻译过程中，译者有时会对某些细节处理不够到位，导致译文在表达上有所欠缺。为了改进这一问题，译者将更加注重对原文细节的把握和揣摩，力求在译文中准确呈现原文的生动性和形象性。第二点是译文质量还需要再打磨。译者的英语表达能力仍有待提高。在审校过程中，译者发现自己在某些情况下无法找到合适的英语表达方式。为了改进这一问题，译者将加强英语学习，提高英语词汇量和语法水平，以便更好地进行翻译工作。

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## 附录一：术语及专有名词表

| 序号 | 中文    | 英文                               |
|----|-------|----------------------------------|
| 1  | 白无常   | White volatile.                  |
| 2  | 宾房    | Board of War                     |
| 3  | 财神庙   | Wealth God Temple                |
| 4  | 城隍庙   | Chenhuang Temple                 |
| 5  | 楚江王   | King of Chu river                |
| 6  | 大成殿   | Great Hall                       |
| 7  | 道教    | Taoism                           |
| 8  | 戮称    | Steelyard                        |
| 9  | 东内街   | East Street                      |
| 10 | 都市王   | King of city                     |
| 11 | 佛教    | Buddhism                         |
| 12 | 凤凰美食街 | Street of delicacies             |
| 13 | 夫子庙   | Confucian Temple                 |
| 14 | 阎罗王   | King of Hell                     |
| 15 | 广济寺   | Guangji Temple                   |
| 16 | 荷叶烧卖  | Steamd dumplings with lotus leaf |
| 17 | 黑无常   | Black volatile                   |
| 18 | 花街    | Flower Street                    |
| 19 | 怀爽楼   | Memorial Pavilion                |
| 20 | 户房    | Board of Revenue                 |
| 21 | 黄山厅   | Huangshan hall                   |

|    |      |                                    |
|----|------|------------------------------------|
| 22 | 火神庙  | Fire God Temple                    |
| 23 | 旌善亭  | Jingshan Pavilion                  |
| 24 | 金马门  | Jinma Gate                         |
| 25 | 饺面   | Noodle with dumplings              |
| 26 | 菊花火锅 | Chrysanthemum Hotpot               |
| 27 | 卞城王  | Bi Yuanjie                         |
| 28 | 礼房   | Board of Civil Office              |
| 29 | 吏房   | Board of Rites                     |
| 30 | 轮转王  | King of reincarnation              |
| 31 | 郎中   | Physician trained in herb medicine |
| 32 | 鸾架库  | Imperial Carriage Warehouse        |
| 33 | 马号街  | Mahao Street                       |
| 34 | 米市街  | Mi Street                          |
| 35 | 能仁寺  | Nengren Temple                     |
| 36 | 南正街  | South Street                       |
| 37 | 牛头马面 | Ox-headed and horse-faced demons   |
| 38 | 牌坊   | Memorial archway                   |
| 39 | 平等王  | King of Equality                   |
| 40 | 青弋江  | Qingyi River                       |
| 41 | 谯楼   | Watch Tower                        |
| 42 | 秦广王  | Qingguang King                     |
| 43 | 儒教   | Confucianism                       |
| 44 | 儒林街  | Rulin Street                       |

|    |         |                                           |
|----|---------|-------------------------------------------|
| 45 | 申明亭     | Shenming Pavilion                         |
| 46 | 酥烧饼     | Crispy sesame seed cake                   |
| 47 | 四季春煮干丝  | Braised Shredded Chicken with Tofu        |
| 48 | 四季春脆皮烤鸭 | Crispy Roasted Duck                       |
| 49 | 宋帝王     | Yu Qin (The incarnation of king of hell)  |
| 50 | 太平大路    | Taiping Avenue                            |
| 51 | 土地祠     | Land Shrine                               |
| 52 | 文庙      | Confucius Temple                          |
| 53 | 武庙      | Temple enshrining and worshipping Guan Yu |
| 54 | 小天朝     | Xiaotianchao                              |
| 55 | 小笼包     | Xiaolongbao                               |
| 56 | 虾籽面     | Shrimp roe noodles                        |
| 57 | 刑房      | Board of Punishments                      |
| 58 | 相思秘制鳊鱼  | Special mandarin fish                     |
| 59 | 衙署前门    | Bell and Drum Tower                       |
| 60 | 雅积楼     | Yaji Pavilion                             |
| 61 | 仪门      | Ceremonial gate                           |
| 61 | 寅宾馆     | Guesthouse                                |
| 63 | 赞政厅     | Civic Hall                                |
| 64 | 知县      | County magistrate                         |
| 65 | 中二街     | Zhong'er Street                           |
| 66 | 状元蹄     | Braised Pork Trotters                     |

## 附录二： 原文及译文对照表

| Source Text                                                                                                                                                            | Target Text                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 芜湖古城的“四大建筑”                                                                                                                                                            | The Four Major Types of Buildings of Wuhu Ancient City                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| 现存的老建筑大都保留了明清时期的徽派风格，但又有别于皖南徽派建筑，更多地沿袭了芜湖本地简洁、紧凑的特点。                                                                                                                   | Compared to Hui-style of architecture in southern Anhui, most of the preserved buildings with Hui-style of Ming and Qing dynasties follows the clean and compact architectural features in Wuhu.                                                                                                                                                                                                                                                                                                                                          |
| 芜湖古城里最有价值的莫过于古建筑，它能直观地告诉你，芜湖古城有多厚重，芜湖古城有多经典。芜湖古城里最有价值的应当是宋代的衙署前门、明代的雅积楼、清代的大成殿和小天朝、近代的模范监狱，当然还有许多有特点的民居，他们构成了芜湖古城的骨架。虽然这些古建筑绝大多数遭到严重的破坏，但我们相信不久的将来，修旧如旧的古建筑一定会展现在我们眼前。 | The most valuable aspect of the Wuhu Ancient City lies in its old buildings, which visually communicate the depth and classic nature of the city. The front gate of the county office from the Song Dynasty, the Yaji Pavilion from the Ming dynasty, the Great Hall of the Confucian Temple from the Qing dynasty, the Xiaotianchao, and the Model Prison of Wuhu, as the most valuable architecture, form the framework of Wuhu's ancient city along with many distinctive residential buildings. Although most of them suffered severe |

|                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                                                                                                                                                                                                  | <p>damage, the buildings that have been restored to their original state could be presented to us in the near future.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| <p>从总体上说，芜湖古城内的古建筑既有典型的明清徽派建筑，也有芜湖本土建筑，还有欧式风格的建筑，更有中西合璧的建筑，由此形成了各自的鲜明特色，构成了芜湖古城百花齐放的建筑风格。芜湖古城内的古建筑可分为四大类：一是宗教建筑，以城隍庙和大成殿为代表；二是公署建筑，以衙署前门和模范监狱为代表；三是商贸建筑，以南正街、花街建筑为代表；四是民居建筑，以太平大路等沿街建筑为代表，它是芜湖古建筑中容量最大的建筑群体。</p> | <p>Overall, the ancient buildings in Wuhu Ancient City include not only typical Hui-style buildings of the Ming and Qing dynasties, but also local buildings of Wuhu, European-style buildings, and buildings that are a blend of Chinese and Western styles. These diverse buildings have formed their own distinctive features, resulting in a flourishing architectural style in Wuhu Ancient City. The ancient buildings in Wuhu Ancient City can be divided into four major categories: the first is religious buildings, represented by the City God Temple and the Great Hall; the second is government buildings, represented by the front gate of the county office and the Model Prison; the third is commercial buildings, represented by the buildings in South Street and Flower Street; the fourth is residential buildings, represented by the buildings along Taiping Avenue and other streets, which is the largest building group among the ancient buildings in Wuhu.</p> |

|                                                                                                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
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| <p>(一) 宗教建筑：毁坏最为严重的古城建筑。宗教建筑在芜湖古城中享有很重要的地位，现存的宗教建筑相当少，大多数在战乱和“文革”中被毁。</p>                                    | <p>Religious Building: the most severely damaged type. Religious buildings play a significant role in the Wuhu Ancient City, but there are quite a few remaining ones, as most of them were destroyed during wars and the Cultural Revolution.</p>                                                                                                                                                                                                                                                   |
| <p>宋以来的朝廷有规定，县城内必须要有城隍庙、文庙、武、财神庙和火神庙等五大宗教建筑，而芜湖古城里只有城隍庙、文庙和武庙。有人建议，在修缮已有的三大建筑外，还要增建财神庙和火神庙。</p>              | <p>Since the Song Dynasty, the imperial court stipulated that counties should have five major religious buildings: Chenghuang Temple (City God Temple), Confucian Temple, Guan Yu Temple (temple dedicated to the worship of Guan Yu), Mammon Temple (Wealth God Temple), and Fire God Temple. However, in the Wuhu Ancient City, only Chenghuang Temple, Confucian Temple, and Guan Yu Temple exist. Therefore, it is suggested that Mammon Temple and Fire God Temple should be reconstructed.</p> |
| <p>芜湖古城最独特的现象就是“三教合一”，也就是说佛教、道教和儒教同在一个不太大的城池里生存和发展。芜湖古城里的宗教建筑中，佛教经典建筑有东能仁寺和西能仁寺，这两个建筑已被毁，如今只留下了后建的能仁寺：儒教</p> | <p>The most unique phenomenon in the Wuhu Ancient City is the “Integration of Three Religions,” referring to the coexistence and development of Buddhism, Taoism, and Confucianism in a relatively small</p>                                                                                                                                                                                                                                                                                         |

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| <p>经典建筑有夫子庙，现仅存大成殿，道教经典建筑有城隍庙，但仅剩一个大殿，且只存一个骨架。</p>                                                                                                        | <p>urban area. Among the religious buildings in the Wuhu Ancient City, the destroyed Dong Nengren Temple (East Nengren Temple) and Xi Nengren Temple (West Nengren Temple) were Buddhist landmarks. Now, only a later-built Nengren Temple remains. The Confucian Temple is a classical Confucianist building, but only the Great Hall remains. The Chenghuang Temple is a Taoist landmark, but only the main hall, with its framework intact survives.</p>                                                                                      |
| <p>(二) 公署建筑：古城建筑中最威严的建筑</p>                                                                                                                               | <p>Ancient official Building: The most awe-inspiring building</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| <p>芜湖古城的公署建筑中，衙署前门和模范监狱是最有特点的建筑。衙署虽没有朝廷那股高大和气派，但却是“麻雀虽小五脏俱全”，是安徽仅存的两处公署建筑之一，衙署前门在民间被传说为周瑜点将台，是安徽仅存秦汉以来高台建筑的两处之一；模范监狱则是近代芜湖狱制的见证，是在对芜湖古城的规划中被逐步认识和重视的。</p> | <p>The Bell and Drum Tower and the Model Prison of Wuhu are the most distinctive buildings here. Compared to the imperial court, the Government Office Building is less noble and lofty, but it is fully equipped. With a profound historical background, it is one of the only two office buildings left in Anhui and one of the only two high platform buildings left in Anhui since the Qin and Han Dynasties. With the planning of the Wuhu ancient city, the Model Prison is gradually recognized and valued, which is a witness to the</p> |



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|                                                                                                                                         | development of Wuhu's prison system.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| (三) 古城商贸建筑：繁简两重天                                                                                                                        | Commercial Building: A Tale of Two Contrasting Styles                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <p>芜湖古城里的商贸建筑分繁简两类，以南正街、花街为代表的商贸建筑多为上宅下店二三层结构，以店铺为主。以鲍玉成饭店为代表的商贸建筑则十分考究，结构也较为复杂。</p>                                                    | <p>The commercial buildings here can be divided into two types. One is the simple type in South Street and Flower Street, which adopt a two or three-story structure with the upper floors for living and the ground floor for business, focusing mainly on shops. The commercial buildings represented by the Bao Yucheng Restaurant, on the other hand, are very exquisite and have a more complex structure.</p>                                                                                                                                            |
| <p>芜湖古城内，店铺建筑多集中在南正街和花街，其功能均为商住一体，但又有所不同，南正街因为是单纯的、且热闹的商业街，营业的氛围更浓些，店铺多以二层为主，底楼为门面，楼上为住宅；花街则是住宅、制作和经营一体，因而，在花街里的店铺比南正街要多一层，一般都是三层楼。</p> | <p>Within the Wuhu Ancient City, the majority of shops are concentrated in South Street and Flower Street, both serving as commercial and residential areas with some differences. South Street, being a pure and bustling commercial street, has a stronger business atmosphere. Shops here mainly consist of two floors, with the ground floor serving as the storefront and the upstairs serving as living quarters. On the other hand, Flower Street integrates residences, production, and business operations. Therefore, shops in Flower Street are</p> |

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|                                                                                                   | typically three stories, one more floor than those in South Street.                                                                                                                                                                                                                                                                                                                                                                                                            |
| (四) 民居：芜湖古城变化最大的建筑                                                                                | Residential Architecture: The Most Transformed Buildings in Wuhu Ancient City                                                                                                                                                                                                                                                                                                                                                                                                  |
| <p>芜湖古城里的民居建筑很多，从使用功能上讲，分书斋建筑、官宅建筑和纯粹民居等；从建筑风格上讲，分纯皖南徽派建筑、徽派与芜湖本土风格混合建筑和欧式建筑，最有价值的要数雅积楼和小天朝。</p>  | <p>There are a lot of residential buildings in the Wuhu Ancient City, which are divided into study buildings, official residence buildings, and pure residential buildings. In terms of building style, the most noteworthy buildings are the Yaji Pavilion and XiaoTianChao (The Miniature Imperial Enclave), which are divided into pure Hui-style architecture from southern Anhui, Hui-style and Wuhu local-style mixed architecture, and European-style architecture.</p> |
| 1. 充满书香味的书斋建筑                                                                                     | 1. Scholarly Retreats: Architecture Perfumed with Literature                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <p>芜湖古城里，书斋建筑应当属于民居建筑的范畴，无论是过去的书斋功能还是现在的居住现状，它都与人们的日常生活联系在一起的，只是它的书香味更浓，房屋主人都是有身份的名人和喜欢读书的文人。</p> | <p>It is the celebrities and the scholars that owning the study building, which belongs to the category of the domestic architecture for the reason that both the function in the past and the residential situation are associated with people's daily life.</p>                                                                                                                                                                                                              |
| <p>目前，芜湖古城里的书斋建筑中，位于儒林街上的雅积楼还在，而东内街</p>                                                           | <p>The Yaji Pavilion and the Yuan Chang Memorial Pavilion are two of</p>                                                                                                                                                                                                                                                                                                                                                                                                       |

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| 的怀爽楼却荡然无存了。                                                                                                                                              | the scholarly retreats, located in the Rulin street and the East street respectively. The former one preserved, however, the later remains nothing.                                                                                                                                                                                                                                                                              |
| 2. 官宦天地的官宅建筑                                                                                                                                             | 2. Ancient official building                                                                                                                                                                                                                                                                                                                                                                                                     |
| 芜湖古城中，当官人家的宅子是古建筑中比较精致的建筑之一。                                                                                                                             | In Wuhu Ancient City, the residences of officials are among the more exquisite ancient buildings.                                                                                                                                                                                                                                                                                                                                |
| 这类建筑的特点是占地面积大、使用功能齐全、建造考究易保存。儒林街48号的小天朝就是典型代表，它是李鸿章赐给侄女的陪嫁房。                                                                                             | This kind of building features its huge covering area, full function and the enduring material. Situated in 48 Rulin street, (Confucian Scholars' Lane), the "XiaoTianChao" is a classical one, which is a dowry house given to his niece by Li Hongzhang.                                                                                                                                                                       |
| 3. 老百姓居住的单户民居和大宅院                                                                                                                                        | 3. Single family dwellings and mansions                                                                                                                                                                                                                                                                                                                                                                                          |
| 从民居的结构来看分两类，一是单户民居，最大的三间以上，一般是有钱人家住的，有的甚至有配套的厨房、厕所、储藏室；小的只有一两间，没有配套设施，多集中在马号街等小巷里。还有一类则是大户人家的老宅，有的甚至是整幢楼，配套设施较齐全，甚至还有阳台、浴室和花园，基本上是官宦人家的私宅，多集中在太平大路等老街老巷。 | From the perspective of residential structures, there are two main categories. The first is single-family dwellings, of which the largest ones have over three rooms and are typically occupied by wealthy families. Some even come with complete facilities such as kitchens, bathrooms, and storage rooms. The smaller ones, with only one or two rooms and no additional facilities, are often concentrated in alleyways like |

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|                                                                                                                                                                                                                                                           | <p>Mahao Street. The second category is the ancestral homes of wealthy families, some of which occupy entire buildings. These homes are equipped with relatively complete facilities, including balconies, bathrooms, and gardens. They are primarily the private residences of officials and noblemen, often clustered in historic alleys like Taiping Avenue.</p>                                                                                                                                                                                                                                                                                                                                                 |
| <p>单户平房民居一般都是砖木结构。从外观上看，这类建筑基本上都是平房，白墙黑瓦人字顶，结构相当简洁。白墙是用青砖砌成的，并粉上了白石灰，但随着时代的久远，雨水的冲刷，白墙风化得呈灰黑色，有的甚至石灰脱落露出青砖。人字顶上原来铺的都是旧式小黑瓦，但因为小瓦容易损坏且难以买到，防漏功能又不如大瓦，许多人家维修时把小瓦换成了大瓦，但建筑风格没有变，只是看上去有些不协调。平房里的民居一般都是两三间，中间是堂屋，吃饭、聊天甚至是拜佛的地方，两边为卧室，家人睡觉的地方，在院子里搭一个小屋做厨房。</p> | <p>The single-family dwellings are generally bungalow which is made from bricks and wood. Being washed in rain for a long time, the white wall, black tile and the gable roof make its structure simple and clean. Being washed in rain for a long time, the white walls made of black bricks coated with white lime became ash black, and some of them are even destroyed with black bricks exposed. The material for gable roofs is small tiles, which is easily broken and unavailable with worse leaking proof function. As a result, many people used the bigger tiles when they fix the roofs instead of the small one, leaving the same architecture style with less coordination. Most of the bungalows</p> |

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|                                                                                                                                                                                                                                                                             | <p>possess two or three rooms, of which is the living room for chatting, eating or even worshipping. The other two rooms are designed for sleeping. As to the kitchen, a cabin built in the yard is enough.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <p>大宅院一般都是楼房，两层或三层，楼上还有一个不住人的阁楼，有的阁楼上有一个小气窗，有的没有气窗，漆黑一片，一般都是在维修时从楼梯上去。无论是门窗还是墙体、楼梯、栏杆，均由木材制成。从大门进去后有一个公用的大堂屋，各家的大门均通过堂屋进出，共用一个楼梯、一个阳台和一个厕所。每到吃饭和纳凉的时候，居民们都喜欢聚在堂屋里聊天。每户人家的隔墙都是木板做的，木板坏了就用不太厚的三合板或纤维板代替，每年春节前，许多人家就用报纸或者年历纸糊一下。由于不隔音，隔板两边人家说话声稍大些都能听得一清二楚，甚至放个屁隔壁人家都能听得到。</p> | <p><u>The residence was typically a two- or three-story wooden building, with an attic above the upper floor. Some attics had small skylights, while others were pitch-dark, accessible only by stairs during repairs. Doors, windows, walls, stairs, and railings were all crafted from wood. Upon entering the main gate, one would find a communal hall serving as the central passageway for all households, sharing a single staircase, balcony, and toilet. At meal times or during evening breezes, residents gathered in the hall to chat.</u></p> <p>There is a hall back the front door with a shared stair, balcony and a bathroom, making itself a path to each family and a good place for chatting and enjoying. The partition wall of each family is made of plank or the thick fiberboard or something like that. The old newspaper or calendar paper can be used for fixing too before the Chinese</p> |

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|                                                                                                                                                    | New Year. Because of the bad sound insulation effect, it is common that peoples can hear each other's voice.                                                                                                                                                                                                                               |
| 如果要问芜湖古城的心脏在哪里，我会不假思索地说，那肯定是衙署，因为它是芜湖古城的政治中心，而承载芜湖古城这颗心脏的建筑就是衙署建筑，它虽然仅存衙署前门建筑，但它曾是芜湖古城中最不可或缺的建筑之一。当然，在介绍芜湖古城衙署前门建筑之前，我们必须全面地认识芜湖古城的衙署究竟长得啥模样。      | It is no doubt that the government office is the political center of Wuhu Ancient City, and it is that the Ancient official Building, the only preserved one, exerts a dispensable influence on the development of Wuhu Ancient City. Before the introduction , gaining an overall understanding of it is necessary.                       |
| 芜湖古城的衙署建筑建于宋代，由“主从有序、尊卑分明”的建筑群组成。它坐北朝南，组合建筑的正中为正堂，共有三间，是衙署的核心建筑，它的北面有二堂和三堂，南面为仪门、谯楼和牌坊，其平面布局基本是一个矩形大院，庭院式布局。                                       | The ancient official buildings can dated back to song dynasty, which consist of a group of buildings with clear hierarchy between superiors and subordinates. Facing south, situated in the central part, the overall layout is basically a rectangular compound with a courtyard distribution.                                            |
| <u>正堂又称大堂、公堂、新民堂、忠爱堂和大厅，是县令举行典礼、审案和处理公务的地方。大堂上方高挂“明镜高悬”。大堂的左边是鸾驾库，右边是赞政厅，是县令的师爷办公的地方。大堂的东西两侧是书六房，即“吏”“户”“礼”“兵”“刑”“工”有一整套成熟的政治体系，其中吏房是管理人事的，户房是</u> | <u>The Main Hall—also known as the Court Hall, Public Hall, or Loyalty Hall—was where the magistrate conducted ceremonies, trials, and official duties. Above it hung a plaque reading “Impartial Justice”. To its left stood the Chariot Repository; to its right, the Advisory Chamber for the magistrate's aides. Flanking the hall</u> |

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| <p>管理农业、财政和税务的，礼房是管理礼仪上的送往迎来、文明教化的，兵房是管理地方武装的，刑房是管理司法和社会治安的，工房是管理建设、交通和水利的。北面是二堂，也称后堂和川堂，是知县预审和会客的地方，也有人讲是县丞和主簿办公的地方。二堂的北面是三堂，也叫内治、内衙，是知县静思和休息的地方。三堂两边是知县家属住的地方。大堂的南面有仪门，仪门前是寅宾馆，东面是土地祠，土地祠前有个木坊，坊上题“江东首邑”四个字，木坊前就是衙署前门了，也叫谯楼。谯楼的左边旌善亭，右边是申明亭。再往前立着三座牌坊。”</p> | <p>were the Six Offices: Personnel, Revenue, Rites, Military, Justice, and Works, a comprehensive administrative system governing appointments, agriculture, rituals, militia, law, and infrastructure. To the south of the lobby stands the ceremonial gate, which precedes the Yin Guesthouse. To the east lies the Land Shrine, preceded by a wooden arch inscription. Further head, here comes the government offices, which is also known as the Watch Tower. To the left of it is the Charity Pavilion and to the right is the Declaration Pavilion, and there are three memorial archways stand in a row not far away. North of the Main Hall lays the Second Hall for preliminary hearings and receptions, while further north was the Third Hall, the magistrate's private quarters.</p> |
| <p>清代的芜湖县街还增设了军器库、仓库和监狱。民国时期，芜湖县衙设知事 1 人，内设四科三局一室九区。每个科设科长 1 名，科员、办事员若干名；一科负责民政、户口、卫生、救济和宣传等工作，二科负责财政、经济、税收、预决算编审等工作，三科负责教育、行政和农林水利等工作，四科负责市政建</p>                                                                                                            | <p>During the Qing Dynasty, additional facilities such as military arsenals, warehouses, and prisons were established in Wuhu County Street. During the Republican era, the Wuhu County Office had one governor, consisting of four departments, three bureaus, one office, and nine districts.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

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| <p>设等工作。三局分别为教育局、警察局和戒烟局，各设局长 1 名，科长、科员和办事员若干名，负责各自的业务和行政工作。秘书室设秘书和外事秘书各 1 名，干事若干名，负责复核文稿、人事管理、文件收发、事务统计和其他行政等工作。各区设区长 1 名，下设二至三股，各股设股长 1 名，股员若干名。</p> | <p>Each department had one head, with several clerks and assistants. The first department was responsible for civil affairs, household registration, health, relief, and propaganda; the second department managed finance, economy, taxation, budgeting, and auditing; the third department oversaw education, administration, agriculture, forestry, and water conservancy; and the fourth department was in charge of municipal construction. The three bureaus were respectively the Education Bureau, the Police Bureau, and the Anti-Smoking Bureau, each led by a bureau chief, with several directors, clerks, and assistants, responsible for their respective business and administrative tasks. The Secretariat consisted of a secretary, a foreign affairs secretary, and several clerks, responsible for reviewing manuscripts, personnel management, document processing, statistical affairs, and other administrative tasks. Each district had one district head, with two to three sub-districts, each led by a sub-district head, and several sub-district members.</p> |
| <p>元代战乱的时候，衙署建筑群被大</p>                                                                                                                                 | <p>There is only stone base left after</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |



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| <p>火烧得只剩下石砌台基。明代初年陆续重建，到嘉靖、万历年间（1522 至 1620 年），衙署已具有较大规模，但在清咸丰年间（1851 至 1861 年），它又被战争毁灭了，同治年间（1862 至 1874 年）再次重修，现仅存衙署前门。</p>              | <p>the fire during the war period on Yuan Dynasty. The government office buildings had been reconstructed gradually since early Ming dynasty, with its scale continued expanding. However, it was destroyed during 1851 to 1861 again, and only remained the front gate after the reconstruction.</p>                                                                                                                                                                                                                                                                                                                                                                                                          |
| <p>衙署前门是县衙建筑中仅存的古建筑，是芜湖古城最神秘的建筑。芜湖古城里的老人们传说它是周瑜点将台，文物部门的专家叫它衙署前门，史书称之为谯楼，它是芜湖古城里经典建筑之一，甚至可以说是芜湖古城标志性建筑之一，芜湖古城的象征。2004 年被评为安徽省省级文物保护单位。</p> | <p>The front gate of the government office is the only remaining ancient building among the government office buildings, and it is the most mysterious building in Wuhu Ancient City. Elderly people in the Wuhu Ancient City say that it is Zhou Yu's Commanding Platform. Experts from the cultural relics department call it the front gate of the magistrate's office, and historical records refer to it as Watchtower. It is one of the classic buildings in the Wuhu Ancient City, and can even be said to be one of the iconic buildings of the Wuhu Ancient City. It was named as a provincial-level cultural relic protection unit in Anhui Province in 2004.</p> <p>The Government Office Front</p> |

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| <p>衙署前门坐落在十字街 29 号，东北方向到马号街、火药房，西南方向至米市街、薪市街，迎面是花街。用文物考古的语言介绍，衙署前门面阔三间，明间为抬梁式，前后步柱间用七架梁以求大空间。次间为穿斗式，屋顶为歇山式。其东西长 12 米，南北宽 4.3 米。衙署前门底座高台是用 50 公分见方、略呈赭褐色的花岗岩石砌成的。衙署前门的基础高 3.5 米，长 24.95 米，宽 9.17 米。台中留有 4.2 米高的方门，门头上不是用砖石砌券顶，而是用 25 厘米厚的方楞木为门头过桥，这是宋代建筑的典型特征。</p> | <p>Gate is located at No. 29 Cross Street, bounded by Mahao Street and the Gunpowder Depot to the northeast, and adjacent to Mi Street and Xinshi Street to the southwest, directly facing Flower Street. Architecturally, the gate features a three-bay façade. The central bay employs a post-and-lintel structure with a seven-rafter beam spanning between the front and rear columns to maximize interior space. The side bays utilize a column-and-tie construction, while the roof is designed in a hip-and-gable style. The structure measures 12 meters in length (east-west) and 4.3 meters in width (north-south). Its elevated platform is constructed from slightly reddish-brown granite blocks, each measuring 50 cm × 50 cm. The foundation stands 3.5 meters high, with dimensions of 24.95 meters in length and 9.17 meters in width. A square gateway, 4.2 meters in height, is incorporated into the platform. Notably, the lintel does not use a brick or stone arch but instead features a 25 cm-thick squared timber crossbeam—a characteristic element of Song Dynasty</p> |
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|                                                                                                                                                                                                                                                                              | architecture.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| <p>芜湖古城里最热闹的地方非城隍庙莫属，因为它占据着芜湖古城最为核心的位置，也是芜湖古城最大的开放式宗教公共建筑，不仅道教教徒要到城隍庙里祭拜城隍纪信，许多芜湖古城的百姓甚至外地的游客也都喜欢到城隍庙逛逛，城隍庙也是芜湖古城最有价值的建筑之一。</p>                                                                                                                                              | <p>The most lively place in Wuhu Ancient City is undoubtedly the City God Temple, as it occupies the most central position in Wuhu Ancient City and is also the largest open religious public building in Wuhu Ancient City. Not only Taoists will go to the City God Temple to worship the city god Ji Xin, but also many local people and tourists from other places like to visit the City God Temple. The City God Temple is also one of the most valuable buildings in Wuhu Ancient City.</p>                                               |
| (一) 芜湖城隍庙的今昔                                                                                                                                                                                                                                                                 | The Past and the Present                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <p>城隍庙建于宋代，坐落在东内街，占地 2000 多平方米。城隍庙曾经多次因战火被毁和重建，最后一次重建是在光绪六年（公元 1880 年），距今 136 年。1954 年前，城隍庙还基本保持原样，并允许民众参观，但不久被划为大礼堂，里面的东西被堆放一角，一些残破不堪的东西被人扔到青弋江；1954 年以后，大殿两旁廊庑及十殿被拆除。1962 年以后，大殿被拆除了，文化大革命时期，所有塑像全部被毁，剩余庙宇也被改造成皖南大戏院，后又被美丽华大舞台所取代。20 世纪 80 年代，有人在原城隍庙后院的娘娘庙朝东内街开了一个门，挂</p> | <p>Located in East street, the City God temple was built in song dynasty with an area of more than 2000 square meters. Having been built because of the war, it was rebuilt 136 years ago. Before 1954, the City God Temple remained largely intact and open to the public for visits. However, it was soon designated as a grand hall, with its contents piled up in one corner, and some worn-out items discarded into the Qingyi River. After 1954, the corridors on both sides of the main hall and ten auxiliary halls were demolished.</p> |

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| 上“城隍庙”牌匾，开门迎客。 | Following 1962, the main hall was also dismantled. During the Cultural Revolution, all statues were destroyed, and the remaining temple buildings were transformed into the Southern Anhui Grand Theater, later replaced by the Wuhu beautiful Grand Stage. In the 1980s, someone opened a door facing Dongnei Street in the Goddess Temple behind the backyard of the original City God Temple, hanging a signboard that read “City God Temple” to welcome visitors. |
| （二）芜湖城隍庙的建筑结构  | The architectural structure of the City God Temple in Wuhu                                                                                                                                                                                                                                                                                                                                                                                                            |

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| <p>芜湖城隍庙用木头梁支撑大跨径，从正面看为人字形，有点像金字塔，具有结构完整、古朴华丽、气势雄伟的特点，是江南一带有名的庙宇。其结构为四进，分别为前轩（门厅）、戏台、正殿和娘娘殿。城隍庙坐北朝南，其庙基是用长方形条石砌成的，高约 3 米。城隍庙的大门很气派，有两扇向南宽敞的红漆大门，呈八字形，门口两旁各坐一尊大石狮，雕刻细腻精美，神态栩栩如生。狮子的后面各有一个四形的石鼓，被人摸得像镜子一样光滑锃亮。庙门的上方高悬着一块金边匾额，上书“江东首邑城隍庙灵祠。”</p> | <p>The City God Temple in Wuhu is supported by wooden beams that span large distances, resembling a chevron from the front and somewhat like a pyramid. With a complete structure, it is simple yet elegant, and commands a magnificent presence, making it a well-known temple in the south of the Yangtze River. Its structure consists of four sections, namely the Front Hall (entrance hall), the Stage, the Main Hall, and the Goddess Hall. Facing south, the City God Temple is built on a foundation of rectangular stone slabs, standing approximately 3 meters high. The main gate of the temple is designed with an air of grandeur which hangs a gold-edged plaque inscribed with “City God Temple, the foremost temple in Wuhu.” With two spacious red-lacquered doors facing south, on each side of the entrance sits a large stone lion with delicate and exquisite carving, exhibiting a strikingly lifelike expression. Behind the lions are quadrate-shaped stone drums, which have been polished to a mirror-like smoothness.</p> |
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| <p>步入城隍庙大门，便进入城隍庙的前殿，东西两侧各有一个居高临下的金刚力士，又称哼哈二将；左右各有一个木架，上面分别放着锣和鼓，四大天王分立两旁。上方是一个大戏台，面向正殿，人们可从戏台下的通道进入开阔的院落。院落的中间放着一只巨大的香炉。院落两侧各有长廊式的五殿，供着各种妖魔鬼怪。一殿为秦广王，二至四殿分别按照孝、悌、忠、信、礼、义、廉、耻的顺序各治一罪，二殿为楚江王，诛不孝；三殿为宋帝王，诛不悌；四殿为五官王，诛不忠；五殿为阎罗王，诛不信；六殿为卡城王，诛不礼；七殿为泰山王，诛不义；八殿为都市王，诛不取；九殿为平等王，诛不耻。十殿为轮转王，诛不耻下问。</p> | <p><u>Upon entering the gates of the City God Temple, you can step into the front hall. On elevated platforms on the east and west sides stand two Powerful Guardians, also known as the Hum-Ha Two Guardians. On either side of these guardians are wooden stands, respectively holding a gong and a drum, with the Four Heavenly Kings, who guard the cardinal directions, standing beside them. Above, a grand theater stage faces the main hall, accessible through passages underneath leading to the spacious courtyard. In the center of the courtyard stands a massive incense burner. Flanking the courtyard are long gallery-style halls, each containing five subsidiary halls for worshipping various demons and monsters. There are ten King Yamas, each of them govern a specific sin according to the order of filial piety, fraternal love, loyalty, trustworthiness, etiquette, righteousness, honesty, and shame ,etc.</u></p> |
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| <p>穿过院落就进入了城隍庙的正殿，是城隍庙的主体建筑。城隍老爷端坐在正殿的中央，有3米多高，穿着县太爷的官服，两边各有文武判官护卫着他。正殿的东面放置着钟，西边放置着鼓，有冤屈的人可以到这里来击鼓鸣冤。正殿的东西两侧分别排列着牛头马面，黑无常和白无常。白无常穿着白衣，脸也是白的，头戴白帽，上书写道：抬头见喜，其手里拿着芭蕉扇，专门接待人间的善人；黑无常则穿着黑衣，漆黑的脸，鼓着黑色的帽子，扇子上写着“你也来了”，一只手上拿着铁链，另一只手上拿着勾魂牌，专门对付恶人的。</p> | <p>Through the compound comes the main hall, which is the main body of the Cheng Huang Temple. Wearing the uniform of the local officials, more than 10 inches, the lord of the city god is sitting in the central of the main hall with military and civilian guarding on each side. The east side and the west side houses a bell and drum respectively, for those who feel wronged can come here to beat the drum and air their grievances. The east and west sides of the main hall are respectively lined with ox-headed and horse-faced demons in Hades, as well as Black and White volatile. The two are responsible for greeting the good dead people and the bad one respectively.</p> |
| <p>从正殿出来，穿过一个院便进入城隍夫妻睡觉的地方，又叫寝殿，也有人称它为娘娘殿，是城隍老爷和城隍娘娘的卧室。殿内的摆设很简单，有桌子和床。<u>城隍老爷端坐在中央，城隍娘娘坐在他的旁边，戴着凤冠霞帔。</u>他们的两边站立着服侍他们的侍女。这个殿实际上是城隍娘娘的天下，因为她主管人间的生育大事，那些不能生孩子的妇女们常到这里烧香拜娘娘，希望能保佑她们能生个一儿半女。</p>                                                    | <p>Exiting from the main hall, passing through a courtyard, one enters the place where the City God and his wife sleep, which serves as the bedroom of the City God and the City Goddess with some simple furniture. <u>The Lord of the City God sits in the center, with the Lord of the City Goddess seated beside him, wearing elegant official robes.</u> Standing on either side are maidservants serving them. This hall is actually under the</p>                                                                                                                                                                                                                                        |

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| <p>后来建的“巴掌大”的城隍庙就在这个区域。</p>                                                                                                                        | <p>dominion of the City Goddess, as she oversees significant matters of fertility in the mortal world. Women who are unable to conceive often come here to burn incense and pray to the City Goddess, hoping for her blessings to bear children. later, a small City God Temple like a shoebox was built here.</p>                                                                                                                                               |
| <p>城隍庙内有许多解释善恶因果的楹联，如“为善必昌，为善不昌，不是不昌，祖上有余，殃殃尽乃昌”“为恶必亡为恶不亡不是不亡祖上有余德德尽乃亡”等。此外，有“纲纪严明”“浩然正气”“护国庇民”“我处无私”“节义文章”“发扬正气”等匾额，还有石碑、石刻等，这些都是城隍文化的重要组成部分。</p> | <p><u>There are many Chinese couplets explaining the concept of karma.</u> For example, “seek good, and prosperity shall chime; commit evil, and woe shall time.” Besides, you can see some stone tablets, stone inscriptions and plaques which have the meaning of justice, of which are important in constituting the culture of Cheng Huang Temple.</p>                                                                                                       |
| <p>芜湖城隍庙内供奉着三国时期刘邦的部下纪信。楚汉相争时，项羽围堵刘邦于荥阳，为了让刘邦脱逃，纪信伪装成刘邦的样子出城门佯装向项羽部队投降，帮助刘邦赢得了逃跑的时间，项羽知道后非常恼怒，将纪信杀掉，后人把纪信尊为城隍。</p>                                 | <p>In the Wuhu Chenghuang Temple, Ji Xin, a subordinate of Liu Bang from the Three Kingdoms period, is enshrined. During the Chu-Han contention, Xiang Yu besieged Liu Bang at Yingyang. To help Liu Bang escape, Ji Xin disguised himself as Liu Bang and pretended to surrender to Xiang Yu's troops at the city gate, allowing Liu Bang to gain time for his escape. When Xiang Yu found out, he was furious and killed Ji Xin. Later generations revered</p> |



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|                                                                                                                                                                                                           | Ji Xin as the City God.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <p>芜湖城隍庙每年都要举行庙会：从每年腊月初八到来年的“龙抬头”，无数善男信女纷至沓来，朝着城隍夫妇塑像及其殿内“有求必应”的匾额跪拜敬香；<u>祈求平安赐福、早生贵子、心想事成。</u>庙外广场人头攒动，闹声鼎沸；<u>打拳卖艺、晋相卜卦、木偶花灯、各式小吃应有尽有，三教九流，各显神通。</u>顾家酱坊的顾克明老先生曾回忆说，城隍庙的规模比广济寺要大得多，尤其是正中的大香炉更是声名远扬。</p> | <p>The City God Temple in Wuhu holds an annual temple fair that runs from the eighth day of the twelfth lunar month until February 2 the following year. Countless virtuous men and women flock to it, kneeling and worshipping the statues of the City God and his wife in the temple, as well as the plaque inside the temple that reads “Fulfilling All Requests.” <u>They pray for peace, blessings, the birth of baby, and the fulfillment of their wishes.</u> <u>The square outside the temple was teeming with a bustling crowd, the air alive with noise; martial artists and street performers, fortune-tellers and diviners, puppet shows and lantern displays, and all sorts of street food—everything imaginable was on offer, with people of all trades showcasing their talents.</u> Mr. Gu Keming, from the Gu’s Sauce Shop, once recalled that the scale of the Chenghuang Temple was much larger than that of the Guangji Temple, especially the prominent large incense burner in the center, which was</p> |

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| <p>城隍庙被毁后，有人在原城隍庙的娘娘殿朝东内街一侧建了一个小城隍庙。该小城隍庙的大门并不大，与过去大户人家的双开门差不多，大门上立着“城隍庙”牌匾，挂着两只大红灯笼，门外的左侧有一个大香炉，香炉上阳刻着隶书体“城隍庙”三个字，右侧是人们点香的地方，城隍老爷和城隍娘娘端坐在殿内，供台上有许多供品，供台前的地上放着拜垫，香火比较旺。</p> | <p>A new small Cheng Huang Temple was built in the hall of goddess after the old temple was destroyed. <u>The temple gate, modest in size resembling the double doors of old mansions, bore a plaque inscribed “City God Temple” above it, flanked by two crimson lanterns. To its left stood a large censer carved with the temple’s name in clerical script; to the right lay the incense-burning area. Inside the hall, the City God and Goddess sat solemnly on their thrones, before an altar laden with offerings and prayer mats — a testament to the temple’s thriving incense.</u></p> |
| <p>2007年2月15日，我在东内街遇到一位老太太到小城隍庙上香。她说在民国时曾随家人来城隍庙上过香，当时在正殿的神龛前有一支圆形铁架，分了好几层，上面有99只菜油灯，老百姓叫它子孙灯，拥有它就有可能得到孩子，每到正月十五元宵节的晚上，那些想得子的妇女们便会到城隍庙里偷它。这位老太太后来因为风湿病行动不便，一直没机会来，这次是</p>   | <p>On February 15, 2007, I encountered an old lady on Dongnei Street who went to the small City God Temple to burn incense. She said that during the Republic of China period, she had accompanied her family to burn incense at the City God several layers, holding 99 vegetable oil lamps called the “Descendant Lamp,” people believe that owning it could bring them</p>                                                                                                                                                                                                                   |

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| <p>在家人的陪同下来到小城隍庙，还遇到了住在东内街的同乡。老人说，现在的城隍庙规模虽然不如以前，但它在香客心里的位置依然很高大。小城隍庙因芜湖古城拆迁而关门，门外的香炉被搬走，城隍庙匾也被收藏起来。</p> | <p>children. Every Lantern Festival night on the fifteenth day of the first lunar month, women wishing for offspring would sneak into the City God Temple to steal it. This old lady later became unable to move easily due to rheumatism and had never had the opportunity to come back. This time, accompanied by her family, she came to the small City God Temple and even encountered fellow townsfolk who lived on Dongnei Street. The elderly woman remarked that although the current City God Temple is not as grand as it used to be, its place in the hearts of worshippers remains significant. The small City God Temple closed down due to the demolition of Wuhu Ancient City, and the incense burner outside the gate was removed, while the plaque of the City God Temple was collected and preserved Temple. At that time, in front of the main hall's shrine, there was a round iron frame with.</p> |
| <p>张文金是芜湖“张恒春”的创始人，张文玉、张文彬襄赞店务。初在金马门租赁民房，继迁西门内街，再选定曹家巷口。开业经营后，生意兴隆，于 1864 年在长街状元坊口购地，</p>                | <p>Zhang Wenjin, with Zhang Wenyu and Zhang Wenbin, founded Wuhu Zhang Hengchun medicine CO.,LTD. They initially rented a civilian house near the Scholar's, Gate of honor then</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |

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| <p>兴建了前店后坊融为一体的张恒春药号，1867 年迁新址营业。</p>                                                                                                                                                              | <p>moved to West Street, and later chose Cao Alley. After opening for business, their business thrived. In 1864, they purchased land at the intersection of Chang Street and Zhaoyuan Alley to build Zhang Hengchun's pharmacy, integrating the front and back sections into one. In 1867, they moved to a new location to continue its business.</p>                                                                                                                                                                                                                                                                                                                                                                                      |
| <p>小时候，替父亲到张恒春药号抓过中药。从二街进入状元坊，出状元坊便到了长街，往左过不太宽的青石板路，就能看到张恒春药号了。拾级而上，进入店内，一股透心的凉气对冲着盛夏的热浪，一个个抽屉式的组合药柜占据着左右两面墙，店堂正上角高悬黑底金字的“张恒春”匾额，据说这三个字出自清代状元石秀峰的手笔。<u>它的两侧楹柱上刻着醒目嵌字联：“恒德永怀芳流橘井；春光久驻花灿芝庭”。</u></p> | <p>I used to help my father fetch Chinese herbs from Zhang Hengchun's pharmacy when I was a kid. Through the Zhuangyuan Alley here is Chang Jie Street, there is a narrow cobblestone road, stepping on it, you could see Zhang Hengchun's pharmacy. Entered the store, you will be embraced with a refreshing cool air even in hot summer. Drawer-style medicine cabinets lined the walls on both sides, while at the top of the store, there is a plaque with gold brushwork on a black filed which read “Zhang Hengchun”, said to be penned by the Qing dynasty scholar Shi Xiufeng. The pillars bear an inlaid couplet: <u>“Enduring virtue flows through the Well of Justice; Eternal spring blooms in the Hall of Blessing.”</u></p> |

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| <p>我把处方递给一位伙计，只见他先是认真地看处方，将几张黄色的方块牛皮纸放在宽大的柜台上，手拎着一把十分小巧而精致的杆秤，后来才知道它的学名叫戥秤，他很麻利地在不同的抽屉里拿着中草药，称重后一手按住中草药，边抖秤盘边将中草药分成六份放到黄纸上，没多长时间就把六剂中药抓好了，但他没有立即就包起来递给我，而是让另外两位伙计核对了一下处方和中药并盖了章，这才将它们包好递给我，至今印象深刻。</p> | <p><u>At that time, I was deeply impressed by its meticulous working attitude. The shop assistant read the prescription carefully after I passed it . Firstly, he took several yellow square kraft paper on the board counter with a delicate steelyard in hand which used for weighing with small valuable. He quickly grabbed different Chinese herbs from various drawers, weighing them out and then holding them with one hand while shaking the scale plate to divide the herbs into six portions on yellow paper. Within a short time, he had prepared the six doses of medicine, but instead of immediately wrapping them up to hand to me, he had two other assistants double-check the prescription and herbs, before sealing them with a stamp and handing them to me.</u></p> |
| <p>张恒春药号之所以被我列为本书内容是因为它最初从芜湖古城的金马门起步。清嘉庆五年（1800 年），有一位叫张宏泰的人在滁州凤阳开创了张恒春药店；十四年后，张宏泰的儿子张明禄在当涂开了张恒春药号；五十年后的清道光三十年（1850 年），张明禄的儿子张文金带着两千纹银来到芜湖，在芜湖学宫南边的金马门租房开</p>                                          | <p>The reason why the story about Zhang Hengchun Pharmacy is included in this book is that its business originally started from the Jinma Gate in the ancient city of Wuhu. In 1800, a men named Zhang Hongtai founded this Pharmacy in Fengyang county. 14 years later, his son, Zhang Minglu, opened the Zhang Hengchun Pharmacy in Dangtu</p>                                                                                                                                                                                                                                                                                                                                                                                                                                          |

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| <p>了张恒春药号。数年后将药号迁到芜湖药号搬到了长街 165 号。</p>                                                                                                                                                                                                      | <p>county. Fifty years later, Zhang Minglu's son, Zhang Wenjin, arrived in Wuhu with about 200,000 yuan and rented a house near the Jinma Gate to open the Zhang Hengchun Pharmacy. After a few years, the pharmacy was relocated to 165 Chang Street in Wuhu.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <p><u>落户长街的张恒春药号店铺坐南朝北，面临长街，背靠青弋江，两进式结构，前店后坊的经营模式，前店里一排是中草药，对丽一排为参、丸、膏、丹柜，后面是加工厂，自制丸、散等各种成药。到 1092 年，张恒春积累的资本估计已达 30 万元。1955 年，张恒春药号实行公私合营，有许多药种被列入国家基本药物和国家基本医疗保险之内。2000 年，吉林通化金马药业买断张恒春药业股权，在芜湖经济技术开发区的凤鸣湖畔创办公司。目前，中二街、北门有张恒春的门面。</u></p> | <p><u>Located on Chang Street, Zhanghengchun Pharmacy stands facing north with its back to the south, fronting the bustling street and backed by the Qingyi River, in a traditional two-courtyard architectural layout. With a shop in front and a workshop at the back, where the front shop displays a row of Chinese herbs and the opposite side showcases cabinets for ginseng, pills, ointments, and elixirs. The back section serves as a processing factory where various medicinal pills and powders are made. By 1092, it is estimated that Zhang Hengchun had accumulated a capital of 300,000 yuan. In 1955, the Zhang Hengchun Pharmacy underwent a public-private partnership, with many medications being included in the national essential drugs and medical insurance programs. In 2000, the Jilin Tonghua Jinma Pharmaceutical</u></p> |

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|                                                                                                                                                                                        | <p>Company acquired the equity of Zhang Hengchun Pharmacy, establishing a company by the Fengming Lake in the Wuhu Economic and Technological Development Zone. Currently, there are Zhang Hengchun storefronts on Second Street and at the North Gate.</p>                                                                                                                                                                                            |
| <p>张恒春药号成功的秘诀在哪里呢？只要看看药号的祖训、宗旨和信条就明白了。张恒春药号的祖训是“虔诚虽无人见，寸心自有天知”；经营宗旨：“有求必应，童叟无欺”；信条是“修合无人见到，诚心有天知晓”。</p>                                                                                | <p>What is the secret of the success on Zhang Hengchun's Pharmacy. It lies in the founding principle, operational etho and credo. Founding principle: “<u>Though unseen, piety pure as jade; The heart's truth, by Heaven weighed.</u>” Operation etho: “<u>Every need met, every trust kept.</u>” Credo: “The meticulous craftsmanship and integrity may not be seen by others, but the heavens know one's sincerity.”</p>                            |
| <p>药店规定，所有来抓药的必须要有处方，凭处方配中药。在配中药时，必须要用戥秤来称分量，绝不允许用手估抓。每方中药配齐后，还得由头柜、二柜复核，加盖校对章后才可以包扎出门。天长日久，张恒春赢得了极高的信誉。传说芜湖近郊有一家童养媳病死，娘家来人闹事，婆家出示了张恒春的配药处方。娘家长者看罢叹了口气说，吃过张恒春的药都没救活，那就是天意了，一场风波就此平</p> | <p><u>The prescription is required for your Chinese medicine. To ensure precise portion sizes, a small scale must be used for prescribing medicine. Before leaving, your prescription should be checked by both the main pharmacist and a secondary checker. The pharmacy has insisted on such a rigorous work process, and thereby it has earned a high reputation.</u> It is said that there was child bride (a young girl raised by a family to</p> |

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| 息。                                                                                                                                    | be married to the son of that family as an adult) who died because of illness in the countryside of Wuhu. Facing the rage of her family, Her husband's family took the prescription out. Nothing can save her if the medicine of the Zhang Hengchun Pharmacy cannot. The disturbance has subsided.                                                                                                                                                                                                                  |
| <p>张恒春药号还有一个规定：店内必设一位坐堂郎中，常年无偿为来药号求医问药的人把脉开方，而且是不分有钱的还是没钱的，一概有求必应，不收分文。夜间还有专人值班，为急诊的服务。对于外地人问病求药的信函，药号一律登记备案，并由专人负责逐一回复，绝无疏忽怠慢之举。</p> | <p>There is another rule in Zhang Hengchun Pharmacy: a resident physician is supposed to be in the Pharmacy who is willing to take pulses and make a prescription. More importantly, it is free of charge whether you are rich or not. There are also special personnel on duty for some emergency issues at night. As for the letters asking for the medical advice or medication from other places, someone in the pharmacy will put them all on record and reply to them on by one with high responsibility.</p> |
| <p>邮寄外地的药材配方，遍及 18 个省市自治区，就连京、津、沪、汉等地病家也不远千里前来求医购药，可见其非常有影响力。此外，张恒春药号的管理模式，最初是家庭式管理模式，由张家三兄弟共同管理财产，轮流坐庄打理生意。张文金去世后，应</p>              | <p>The medicinal materials have been sent to 18 provincial regions and some of the patients living in places quite a long way from here some here for medical advice, which can tell the great influence of the pharmacy. The family management mode is the initial mode of</p>                                                                                                                                                                                                                                     |



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| <p>当由年迈的弟弟张文彬接管，但他实行了聘用经理制，由代理人全权管理张恒春药号，截至公私合营，张恒春药号共有 8 位经理人，有效地堵住了利润流失，使其健康发展。</p>                                                                                                                                   | <p>the pharmacy, which means that the three brothers manage the property jointly and run the business in turn. After the passing of Zhang Wenjin, the responsibility of management should have fallen to his elderly brother Zhang Wenbin. However, he implemented a system of hiring managers, entrusting the full authority of managing the Zhang Hengchun Pharmacy to agents. By the time of the public-private partnership, Zhang Hengchun Pharmacy had a total of 8 managers, effectively blocking profit loss and ensuring its healthy development.</p> |
| <p>老芜湖人提起“耿福兴”，总会对虾籽面和酥烧饼津津乐道。那盛面条的碗是粗瓷烧成的碗，师傅们像是给面条梳头般地将细细的面条“堆”在碗里，泡上浅酱色的汤汁，面条上再撒上起鲜的虾籽和起香的绿油油的葱花，一碗面条端出来 美得让人不忍下嘴。那个酥烧饼更绝，抓在手里软软的，一口咬下去，竟然能分出许多层，师傅们将咸的酥烧饼做成椭圆形，而甜的做成了圆形。这样的面条和酥烧饼在其它地方绝对吃不到，因为它是耿福兴经营了百余年的核心品牌。</p> | <p>Noodles with shrimp roe and flaky sesame cake always come to mind when the locals talk about Geng Fuxing Restaurant. The thin noodles are piled in the bowls gently, which is made of raw porcelain and are dipped in the light brown soup. With shrimp roe and the green scallion bringing out their fragrance, it is too beautiful to consume. That sesame cake is truly exceptional, holding it in your hand feels soft, and with each bite, it separates into many layers. The masters shape the savory flaky pastry into oval shape, while the</p>    |

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|                                                                                                                                                                                                 | <p>sweet ones are made into round shape.</p> <p>You cannot have the chance to taste such good noodles and flaky sesame cake in other restaurant, as for they are the core brand which have been running for more than 100 years.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <p>1888 年，江都耿氏兄弟长宏、长富始创耿氏饺面。1910 年，耿氏饺面与芜湖严开银师傅酥烧饼组合，在三街口开“耿福兴饺面馆”。据传，耿福兴的店名是由耿长宏的儿子题写的。耿长宏没文化，便培养儿子耿玉春读私塾，耿玉春酷爱书法。有一次，父亲见儿子正在练字，便让儿子给店起名。<u>耿玉春苦思冥想后提笔写了“福兴”二字，还给父亲作了“福至兴隆”的解释，父亲欣然应允。</u></p> | <p>In 1888, the Geng brothers, Changhong and Changfu, founded Geng's Dumplings and Noodles in Jiangdu. In 1910, Geng's Dumplings and Noodles joined forces with Master Yan Kaiyi's flaky sesame cake from Wuhu, opening the "Geng Fuxing Dumplings and Noodles Restaurant" at Third Street. It is said that the name "Fuxing" was suggested by Geng Changhong's son. Geng Changhong, lacking education, sent his son Geng Yuchun to old-style private school, where he developed a passion for calligraphy. One day, seeing his son practicing calligraphy, Geng Changhong asked him to name the shop. <u>After turning it over in his mind, Geng Yuchun wrote the characters "Fuxing" and explained to his father that they meant "prosperity and flourishing." His father nodded with satisfaction.</u></p> |

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| <p>1959 年，耿福兴公私合营，归属芜湖市饮食服务公司管理，并迁至中二街 151 号，扩大了营业面积。上个世纪七十年代初，耿福兴在传承虾籽面、酥烧饼和小笼汤包等特色小吃的基礎上，引进了正宗的淮扬菜肴。1984 年，耿福兴改建门面，增设同乐园，推出煮干丝。1985 年 8 月，耿福兴改建的黄山厅成为芜湖市同行业酒店中第一家有空调的豪华包厢。“1993 年国庆节，当日接待客人数超过 6000 人次。”上个世纪 90 年代初，“耿福兴”商标在国家工商总局注册。1997 年，随着二街的改造，耿福兴店铺被拆除，耿福兴菜馆于 1997 年歇业。2002 年初，高述红出资买断“耿福兴”的注册商标，并于同年 11 月 28 日在凤凰美食街复牌经营。2006 年 11 月 16 日，在国家商务部认定的全国首批 430 家“中华老字号”企业中，耿福兴成为当时芜湖市唯一人选的“老字号”餐馆。2007 年底，耿福兴被认定为安徽驰名商标。</p> | <p>In 1959, Geng Fuxing was collectively owned and managed by the Wuhu Food Service Company, relocating to 151 Zhong Er Street, expanding its business area. In the early 1970s, Geng Fuxing introduced authentic Huaiyang cuisine alongside its signature dishes such as shrimp roe noodles, flaky sesame cake, and soup dumplings. In 1984, Geng Fuxing renovated its storefront, adding a recreation park and introducing “boiled shredded pork with dried tofu”. In August 1985, the newly renovated Huangshan Hall became the first air-conditioned deluxe private room among Wuhu’s dining establishments. “During the National Day holiday in 1993, the restaurant served more than 6,000 guests in a single day.” In the early 1990s, the “Geng Fuxing” trademark was registered with the State Administration for Industry and Commerce. In 1997, due to the renovation of Zhong Er Street, Geng Fuxing’s shop was demolished, and the restaurant ceased operation. In early 2002, Gao Shuhong bought the registered trademark of “Geng Fuxing”</p> |
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|                                                                                                                                       | <p>and reopened it for business on November 28 of the same year at Fenghuang Gourmet Street. On November 16, 2006, among the first batch of 430 “China Time-honored Brands” recognized by the Ministry of Commerce, Geng Fuxing became the only restaurant in Wuhu to receive the title. At the end of 2007, Geng Fuxing was recognized as a famous trademark in Anhui Province.</p> |
| <p>老耿福兴有一套别人没有的绝活。就拿揉面来说，师傅们把面粉团铺在一个形似凉床的木板上，用梳子一样的竹器轧成条，再由几个身大力不亏的小伙子用胳膊粗的竹杠反复弹压，那面条拎起来对光照着几乎是透明的，再用刀切成面条，因为有弹性，下好了捞在碗里还悠悠直颤。</p>    | <p>Geng Fuxing possesses its expertise of food making. For example, they has their own way of dough mixing. The cooks spread the flour on a wooden board and then roll it with a comb-like machine made of bamboo. Next, some strong men will use the bamboo bar to suppress the flour dough over and over again, thus making the noodles super thin and tense.</p>                  |
| <p>耿福兴的食品用料也是很讲究的，萝卜丝饼、酥烧饼用的都是上好的花油，经过大火、小火几道工序烤制而成，味美可口，闻名遐迩。虾籽面所用虾籽原是由专人从扬州收来，后来采用江南河虾，先用木炭火烧融后入缸，上面铺盖蒜苗，密封备用，它的颜色呈金黄色，味道也相当鲜美。</p> | <p>The ingredients are exquisite too. For example, the vegetable oil for the patty with turnip shreds and the crisp cake is superior, cooking over high heat and then simmered to perfection. What is more, the shrimp roe was collected from Yangzhou, but later substituted with river shrimp. The shrimp roe is</p>                                                               |

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| <p>虾籽面的汤汁是用新鲜的筒子骨文火焖煮一天一夜，再加上起鲜的虾籽，汤味自然就醇而喷香了。</p>                                                                                                                                                                                                                                                                                                                                | <p>charred over charcoal, placed in a jar, covered with garlic sprouts, and sealed for later use. It boasts a golden hue and exceptional taste. The broth is simmered for a day and a night using fresh pork bones and enhanced with the shrimp roe, resulting in a rich and flavorful soup.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <p>酥烧饼是耿福兴的绝活，制作工艺也相当独到，它采用的是普通而常见的原料，但它的技艺制作不同寻常。<u>插酥是酥烧饼的独门技艺，而且非常独特，油面与皮面按比例糅合进行插酥，多次折叠后成型入炉烤制，形成色泽淡黄、正面沾满麻仁、背面布满酥孔、外酥里嫩、具有香、酥、脆的独特风味，可以在常温下保存数日而口味不变。</u>芜湖市四季春大酒店，在建国前据说由4个人合伙经营，取名之意在于“春风得意，生意兴隆，四季不衰”，新中国成立后，四季春的店名未改，生意照旧，是芜湖市有名的五大菜馆之一、四季春菜馆是芜湖古城百年老店之一。原在芜湖古城的老北门口，后迁到凤凰美食街。<u>它的镇店之宝就是闻名全国的小笼汤包，芜湖人称它为“小笼包子”，每天早上都吸引众多南来北往的食客，具有“夹起不破皮、翻身不漏底、一吮满口卤、味鲜不油腻”的特色。</u></p> | <p>The crispy sesame cake, a specialty of Geng Fuxing, stands out for its unique craftsmanship. <u>The uniqueness of Sushaobing (Sesame Cake) lies in its pastry, the production process of which is special. First, oil dough and regular dough are combined in a specific ratio, folded multiple times, and then baked to a light yellow color, topped with sesame seeds. With a tempting savory smell, it is crispy outside and soft inside. More importantly, the flavor can be retained for several days at room temperature.</u> The Siji Chun Hotel, named for its aspiration of “prosperous business, and perennial growth,” is one of the five renowned restaurants in Wuhu City. Originally located at the northern gate of the ancient city, it has since relocated to the Phoenix Gourmet Street. <u>The signature dish is the renowned small steamed soup dumplings, locally known</u></p> |

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|                                                                                                                                                                                       | <p>as “xiaolongbaozi”. These dumplings attract comings and goings every morning, featuring a light flavor and juicy, thick filling.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| <p>1977 年，我刚工作没多久，与一位工友结伴来到“四季春”，各点了一笼小笼包子，每笼 20 只，把醋放在小碟子里，夹一只小笼包子放在醋里蘸蘸，一口就吞了下去，三下五除二，结果没吃出味来就全下肚了。后来才知道，吃小笼汤包只能“轻轻提、慢慢移、先开窗、后喝汤”，才会得到“皮薄馅大，鲜爽滑嫩，汤多汁美，味浓不腻”的享受，这也是四季春百年不衰的招牌小吃。</p> | <p>In 1977, not long after I started working, I went to “Sijichun” with a colleague. We ordered a basket of small steamed meat dumplings each, with 20 dumplings in each basket. We put vinegar in a small dish, dipped a dumpling in the vinegar, and swallowed it in one bite. In no time, we finished them all without really tasting the flavor. Since then, I have learned how to enjoy the specialty of baozi stuffed with juicy pork. Firstly, you'd better pick them up slowly because of their thin skin and thick stuffing. Next, take a small bite and then start to slurp the light soup. By following these steps, you must have fully enjoyed the juicy, tender specialty dish from Sijichun restaurant.</p> |
| <p>1928 年初，张仁和在芜湖古城环城西路 120 号开了一家叫张仁和面馆的小小店铺，主要经营一些汤包、面条之类的早点。店中有一位学徒叫王义恺，学厨 8 年，红白案均是一把好手，深得张老落户芜湖凤凰美食街的</p>                                                                         | <p>In early 1928, Zhang Renhe opened a small shop called Zhang Renhe Noodle Shop at No. 120 Huancheng West Road in the ancient city of Wuhu, mainly serving breakfast like soup dumplings and noodles. One of the</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |

四季春酒店夫妇的喜爱，并将唯一的女儿嫁给他。1948年2月，有了积蓄之后的王义恺在江岸路106号开了一家饭店，取名为“四季春饭馆”，意指春风得意，生意兴隆，四季不衰。由于王义恺为人厚道，诚实守信，四季春饭馆生意红火。1953年，因王义恺身体不适，由鲁芝印与七位工友在环城西路120号创设“芜湖工友四季春馆”，主要经营菜饭面点，最畅销的面点项目是汤包、重油烧卖和面条等，其中，小笼汤包是当时最有名、最昂贵、也是最让老一辈记忆犹新的小吃。1956年公私合营时，芜湖“工友四季春馆”更名为“四季春菜馆”。

apprentices in the shop was Wang Yikai, who had been learning cooking for 8 years and was skilled in both cooking and baking. He was deeply appreciated by the couple who owned the Silichun Hotel on Fenghuang Gourmet Street in Wuhu, and they married their only daughter to him. In February 1948, after saving some money, Wang Yikai opened a restaurant at No. 106 Jiang an Road, naming it “Sijichun Restaurant,” which means “prosperous as the spring breeze, business booming, and enduring through all four seasons.” Due to Wang Yikai’s integrity and reliability, the Sijichun Restaurant flourished. In 1953, Lu Zhiyin and seven colleagues founded the “Wuhu Gongyou Sijichun Restaurant’ at No. 120 Huancheng West Road, mainly serving dishes, rice, noodles, and other items. Among them, the small steamed meat dumplings were the most famous, expensive, and memorable snack for the older people. In 1956, during the public private partnership, the “Wuhu Gongyou Sijichun Restaurant” was renamed “Sijichun Restaurant.”

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| <p>到上个世纪七十年代,“四季春菜馆”已经成为芜湖市“五大菜馆”之一。1997年,“四季春菜馆”归属芜湖市饮服公司管辖。之后因道路改造,“四季春菜馆”歇业并被拆除。2000年,学厨十余载并对徽菜颇有研究的张东昌拿下“四季春”这个芜湖老字号的商标注册权。2001年“四季春酒店”在芜湖凤凰美食街开业。2007年张东昌成立“四季春餐饮有限公司”,经营范围包括餐饮服务,品牌加盟。2011年,国家商务部公布了全国第二批“中华老字号”认定名单,“四季春菜馆”被认定为“中华老字号”。</p> | <p>By the 1970s, “Sijichun Restaurant” had become one of the “five major restaurants” in Wuhu City. In 1997, “Sijichun Restaurant” was under the management of Wuhu Catering and Services Company. Later, due to road reconstruction, “Sijichun Restaurant” closed down and was demolished. In 2000, Zhang Dongchang, who had studied cooking for more than ten years and had a deep understanding of Anhui cuisine, acquired the trademark registration rights of the Wuhu old brand “Sijichun.” In 2001, “Sijichun Hotel” opened in Wuhu Phoenix Gourmet Street. In 2007, Zhang Dongchang established “Sijichun Catering Co., Ltd.,” which operates in catering services and brand franchising.</p> |
| <p>“四季春菜馆”的一绝是小笼汤包,它的制作非常考究,关键是肉馅的选料、面皮和皮冻的制作。小笼汤色的肉要瘦一点,汤才能清而不稠;面皮要够筋道,汤包才不易脱底;皮冻要成型,汤包也成型,出笼时是站立的。熬制皮汤时一定要清除表面的浮油和肉皮里的细毛桩,尽可能去除异味。做小笼汤包也有学问,将一张面皮子放在手心,填上馅,手指夹住</p>                                                                              | <p>The signature dish of ‘Sijichun Restaurant’ is the small steamed meat dumplings, whose making process is very demanding, especially in the selection of high quality material. The meat should be leaner to make the soup clear and not thick. The dough should be elastic enough to prevent the dumplings from breaking. The aspic should be formed to make the dumplings intact</p>                                                                                                                                                                                                                                                                                                              |



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| <p>皮子的边，在顺时针旋转的同时，另一只手将皮子呈水纹形牵褶捏合，当然制作时是一气呵成。</p>                                                                                                                                                          | <p>when taken out of the steamer. When boiling the aspic, it is necessary to remove the surface oil and fine hair from the skin to eliminate unpleasant odors as much as possible. In addition, the production of it is also exquisite. Place a piece of dough in the palm of your hand, fill it with filling, pinch the edges of the dough with your fingers, and while rotating clockwise, use your other hand to pinch and fold the dough into a wavy shape. The entire process should be done in one smooth motion.</p>                                                                                                                            |
| <p>吃小笼汤包也有程序，要趁热吃，凉了皮子就会硬，汤也会凝固，味道也不好。吃小笼汤包的时候，先用筷子夹住包子的上口，轻轻将包子摇一摇，让包子和笼屉脱离开来，然后再横着夹起来，放进盛有醋的碟子，也可以用汤匙往包子的口里倒些醋，再用嘴咬开一个小口子，轻轻地将口子热气吹出，等到包子不烫嘴了，再吸包子里的汤汁，吸完包子里的汤汁后，再将包子放在醋碟子里蘸一蘸，最后将包子放进嘴里，细嚼慢咽，品味它的鲜。</p> | <p>There is also a proper way to eat small steamed meat dumplings. You'd better eat it before it gets cold, as the skin will be hardened and the soup will solidify when getting cold, affecting the flavor. When eating, first use chopsticks to hold the top of the dumpling, gently shake it to separate it from the steamer, and then hold it horizontally. Place it in a dish with vinegar or pour some vinegar into the dumplings. Then, gently blow out the hot steam from the opening. Once the dumpling is not too hot, sip the soup inside. After drinking the soup, dip the dumpling in the vinegar-filled dish, and finally, put it in</p> |

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|                                                                                                                                                                                                     | your mouth and chew slowly to savor its freshness.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <p>不仅芜湖人爱吃小笼汤包，外地人甚至老外对小笼汤包都赞不绝口，称其为“天下之绝品”，欧洲人回去写文章把小笼汤包翻译成“蒸好有汤的馒头”。1976年，时任四季春总经理邢厚林不满足于现状，在传统菜肴的基础上，推出了四季春煮干丝、荷叶烧卖、菊花火锅、相思秘制鳊鱼、状元蹄和四季春脆皮烤鸭等一系列特色菜肴，真正成为一家以沿江菜系融合淮扬菜为特色的综合性餐馆，深受食客们的广泛认可和赞誉。</p> | <p>Not only do people in Wuhu love small steamed meat dumplings, but outsiders and even foreigners have praised them as “the best in the world.” Europeans have even written articles translating small steamed meat dumplings as “steamed bread with soup.” In 1976, Xing Houlin, the then general manager of Sijichun, was not satisfied with the status quo. Based on traditional dishes, he introduced a series of signature dishes such as Sijichun braised shredded tofu, lotus leaf shaomai, chrysanthemum hotpot, secret-recipe mandarin fish, zhuangyuan zhuti (a type of pork dish), and Sijichun crispy roasted duck, truly making it a comprehensive restaurant featuring cuisine along the river and integrating Huaiyang cuisine, which was widely recognized and praised by diners.</p> |

同庆楼菜馆是我最难忘的地方之一, 1986 年 12 月 7 日, 我在这里举行了婚礼。那时的同庆楼菜馆在中山路 43 号, 也就是今天的中山路步行街南侧地块, 我和新婚妻子站在同庆楼的大门前, 楼顶上的“同庆楼”三个霓虹灯字把夜晚的中山路照得多姿多彩。迎客结束后, 我们到了二楼龙凤厅, 前来贺喜的亲朋好友笑逐颜开。虽然那时有比它气派的芜湖饭店、鸠江饭店和铁山宾馆, 但在同庆楼办喜筵图的是“共同欢庆”的吉祥, 至今还记得喜筵中有狮子头、冰糖蹄包、八宝鸭和烟熏鳊鱼等。1950 年底, 徽州同庆楼菜馆改为芜湖同庆楼, 迁至中山路。

Tongqinglou Restaurant remains one of the most memorable places in my life, as it was there that I held my wedding ceremony on December 7, 1986. At that time, the restaurant was located at No.43 Zhongshan Road, which is now part of the southern section of Zhongshan Road Pedestrian Street. I still vividly remember standing at the entrance with my bride, beneath the colorful neon sign bearing the restaurant's name that illuminated the night. After greeting our guests, we proceeded to the Dragon and Phoenix Hall on the second floor, where our relatives and friends gathered with beaming smiles. Although Wuhu boasted more luxurious hotels like Wuhu Hotel, Jiujiang Hotel, and Tieshan Guest House at that time, we chose Tongqinglou for its auspicious name meaning "Celebrating Together." To this day, I can still recall the exquisite dishes served at our wedding banquet, including Meatballs, Braised Pork Knuckle with Rock Sugar, Eight-Treasure Duck, and Smoked Mandarin Fish. The restaurant's history dates back to late 1950 when it relocated

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|  | from Huizhou to Zhongshan Road in Wuhu, adopting its current name. |
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