翻译案例库：昆明都市文化

**1**

为老昆明城“三山一水”大格局定“格”的是蛇山。它既是老昆明城的“靠山”，也是老昆明城的主山。清康熙《云南府志》称其“丹崖翠蠓，蜿蜒而来”，如青鸟飞临，黄鹄亭立，堪称“省会主山”。

蛇山古称陲山，位于昆明北郊，因山形似蛇得名。在昆明方言中，“蛇”的发音和“蚀”相近，民间认为不太吉利，又称蛇为“长虫”，蛇山也随之被称为长虫山。蛇山是乌蒙山脉的分支，而乌蒙山又被视为昆仑山南干唐古拉山系云岭山脉的东支，全山呈南北走向，南起铁峰庵，北至马头山，长约10公里，最高峰海拔2366米，髙出滇池盆地470米。蛇山主山脊岩石裸露，黑白相间，交互成层，或倾斜，或直立，如巨癖斑纹，蜿蜒伸展，十里不绝。从东向西望，其如巨癖爬行，皮色斑斓，令人肃然生畏；从西向东望，其又如懒蛇盘山，安详温顺，昏昏欲睡，又使人忍俊不禁。

蛇山之石，或为灰白，或为灰黑，灰白的是白云岩，灰黑的是石灰岩。地质学家在这些石灰岩和白云岩中发现了大量2.3~2.7亿年前的海洋生物遗体，有各种珊瑚、贝壳等。可见两三亿年前，这里还是一片浅海盆地，沉积了大量的碳酸钙镁，后来固结成坚硬的石灰岩和白云岩。到了 8000万年前，在一次大规模的地壳运动中，这些岩层产生弯曲、褶皱、断裂，形成了“蛇背”和“蛇头”。再后来，这块地方急剧上升，形成高原，蛇山成为高原上的小山。在漫长的地质岁月里，蛇山两侧的土地被侵蚀下落，山脊上的岩石更显得高耸突出，成为主脊——最后，“长蛇”显露出来，成为昆明城的主山。

在老昆明人眼中，蛇山起于号称“万山之祖”的昆仑山脉，雄岭叠嶂、延绵曲折、伸缩起伏、舞云腾雾、气势雄浑、蜿蜒人城，可谓“来龙”远大；进人滇池盆地后，蛇山突兀起顶，如鸾停鸪立，再向南逐级层叠而下，延展为郁郁葱葱的商山、螺峰山、五华山、祖遍山，这又叫“去脉”灵秀。在大山林立的云南，蛇山算不上高，却尊贵大气，雍容安泰。结地昆明城后，蛇山更“奇开玉屏，秀吐五华”，成为老昆明人和老昆明城的“靠山”。

在这蛇山“吐气”之地，老昆明人修建了铁峰庵、虚凝庵和朝阳庵，史称“岗头三庵”，还有涌峰寺、涌泉寺等，都是名胜寺庵之下还有村落，叫“岗头村”，也是名村。

译文：

The hill of Sheshan (Snake) that had defined the pattern of “Three Hills and One Lake” was not only "Backer", but also the main hill of the past Kunming. In Kang Xi’s *Yunnan Prefecture Gazetteer* of the Qing Dynasty*,* it was described as “a green midge winding on cliff” as if it were a blue bird flying over and a yellow swan standing, which could be served as "main hill of the provincial capital".

Located in the northern suburbs of Kunming, Sheshan had previously been known as Chuishan, but was later renamed Sheshan as it was shaped like a snake. In the local dialect, pronunciation of “She” (snake) was similar to that of "蚀" (losing money), which was popularly considered inauspicious and was again renamed Changcong (Long Worm). Sheshan, a branch of the Wumeng Mountains which was the eastern branch of the Kunlun Mountains, ran for about ten kilometers from Tiefeng Nunnery in the north to Matoushan in the south. Its highest peak was 2366 meters above sea level, 470 meters higher the Dianchi Basin. The rock on its main ridge was bare, huge, black and white colored, inter-layered with some inclined and other upright, looking like giant streak that stretched zigzag for miles. Viewed from east to west, it was like a giant reptile crawling in the skin of various colors and was awe-inspiring; and viewed from west to east, it was like a lazy snake slowly winding the hill in docility and drowsiness.

Stones on Sheshan, either gray-white or gray-black, are of dolomite and limestone in which geologists have found a large number of marine life remains from 230 to 270 million years ago, including various corals and shells. It was then estimated that 200 million to 300 million years ago, here had been a shallow sea basin, and a large amount of calcium and magnesium carbonate had turned into sediments which was later consolidated into hard limestone and dolomite. 80 million years ago, in a large-scale crustal movement, these rock layers were bent, folded, and fractured, forming its "snake's back" and "snake's head". Later, the place rose sharply to form a plateau, and Sheshan became hills on the plateau. In the long geological years, the land on both sides of Sheshan had been eroded and fallen, and rocks on the ridge had become more prominent and the main ridge. Finally, the "long snake" has emerged and become the main hill of Kunming.

For the locals in the past, Sheshan was said to have derived from the Kunlun Mountains, "ancestor of all other mountains”, with high peaks one after another and long winding ridges that sometimes rose up, other times shrank; sometimes were in a mist and other times overwhelming as to encompass a city, which were, so to speak, “the coming dragon” from afar. After its arrival in the Dianchi Basin, Sheshan suddenly rose up high like a standing phoenix or francolin, and then cascaded down to the south, extending into the lush hills of Shangshan, Luofeng, Wuhua and Zuban, a phenomenon known as “delicacy” on the fading ridges. Among all the mountains in Yunnan, Sheshan was not high enough, but looked dignified, stable and reliable. When finding its home in Kunming, it “presents its jade screen and its delicateness releases energies”, which was seen as “Backer” of the locals.

In Sheshan, where the snake was said to breath, nunneries of Tiefeng, Xuning and Chaoyang, once known as “the Guarding Three”, were set up along with some well-known temples such as Yongfeng and Yongquan. Down below was a village, very well known as Gantou (guarding).

**2**

铁峰庵位于长虫山“蛇头”峭壁之上。这条气势不凡的“银蛇”从东北蜿蜒而来,到此戛然而止，岩石断裂，惊为绝壁，孤崖秀出，如蛇首雄起，直上青霄。因山势冷峻，石色如铁，其有“铁峰”之称，又称“蛇山第一峰”。为镇此蛇此山此峰此岭,古人在这里建了座庙，称“铁峰庵”，据说还是一座尼姑庵。

铁峰庵一说始建于元代，一说始建于明代，后来倾圮。清康熙三十二年(1693年），云贵总督王继文重建铁峰庵，到近代再毁，但废墟仍然可寻。如今乡民在山下建了座小铁峰庵，算是一个追念。

据清代道光年间的《昆明县志》记载，铁峰庵有真武阁，有准提阁，还有浣玉亭，是古代昆明人登临远眺的极佳之地。从一些老照片和老资料看，铁峰庵依山而筑，全部建在蛇山岗头的危壁之上。其有殿宇四层，有“上观” “下观”之分，中间有石径相通，曲折而上。两旁石壁，题刻不少，如“云门”“风磴”，极言其高。石径东有飞泉，有“浣玉亭”。下观为“陲山古刹”，供奉明末战乱中罹难的黔国公沐天波的母亲和妻妾，也称“黔国三烈祠”。中殿供奉“准提菩萨”，民间称“铁峰老祖”。绝顶则立有关帝楼，后来成为真武阁，供奉道教的北方之神真武帝君。据说真武阁内有定风珠，尽管殿外风狂逼人，但人殿内，便风平不惊，也是一奇。

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铁峰庵坐北向南，号称“彩云第一洞天”。立于庵头，居高临下，左有金马，右为碧鸡，前面是商山、螺峰山、五华山、祖遍山，还有莲花池、翠湖、滇池，大小“三山一水”尽收眼底，山水浩淼，形势雄奇，独具风景，号称“滇中第一”。其下山崖间有深洞，传说有“蛊神”出没，俗称“老蛊洞'洞外还建有殿阁，祭的就是“蛊神'。

相传“铁峰老祖”的生日是农历三月十五，每逢此日，铁峰庵便有“准提胜会'四方民众和牛角制造业者都要赶来做会宴饮，十分热闹。就连风尘女子也赶来做“胭月旨会”——据说准提菩萨慈悲为怀，普度众生，一视同仁，平等相待，也是昆明文化包容的一个反映。

译文：

The "snake-head", cliff of Sheshan, where Tiefeng Nunnery situated, looked like an extraordinary "silver snake" that winded its way from the northeast and then came to an abrupt stops. Here rocks were cut sharp and precipitously rose up in solitude like a snake head into sky. Tiefeng (Iron Peak), also known as "the first peak of Sheshan", was thus named because of its imposing and steep looks, and the iron-like color. In order to suppress this "snake", Tiefeng Nunnery for [Buddhist](https://cn.bing.com/dict/search?q=Buddhist&FORM=BDVSP6&cc=cn) [nun](https://cn.bing.com/dict/search?q=nun&FORM=BDVSP6&cc=cn)s was then built.

It was said that the Nunnery was built in the Yuan or Ming Dynasty, but later collapsed. In 1693, Wang Jiwen, governor of Yunnan and Guizhou, rebuilt it but was destroyed again in modern times, but its ruins remained. In memory of it, the villagers built a small nunnery at the foot.

According to *Kunming County Gazetteer in Daoguang Period* of the Qing Dynasty, there in Tiefeng Nunnery were pavilions of Zhenwu, Zhunti and Huanyu, an excellent location to climb high and have a bird-view. Some old photos and documents revealed that the whole Nunnery had been built along hillside of its precipitous cliff with four levels of palaces which were divided into "upper view" and "lower view" and were connected with curved stoned paths. On both sides of the stone walls, were quite a few inscriptions such as “Gate of the Clouds”, or “Steps of the Wind” to indicate its extreme height. To the north of the paths were a waterfall and Huanyu Pavilion. In the lower view was an aged-old Chuishan Temple which were dedicated to mother, wife and concubine of Mu Tianbo, king of Qian Kingdom, who were killed in a war in the late Ming Dynasty. The middle level palace, known as "Tiefeng Ancestor" to the locals, enshrined the Cundhi Bodhisattva. In its zenith was Guandi Tower, later turned into Zhenwu Pavilion, was dedicated to the Northern Taoist God of the north Zhengwu. The legend had it that there,in the pavilion, had been a bead that could fix the wind, and when there was fierce wind outside the pavilion, it nevertheless remained tranquil and calm within.

Tiefeng Nunnery facing southward was known as "the First Cave of Colorful Clouds". From the nunnery, it looked condescending with a Jinma Hill on the left and Biji Hill on the right. In front of it were hills of Shangshan, Luofeng, Wuhua, Zubian, as well as Lianhua Pond, Green Lake and Dianchi Lake when the smaller and larger “three hills and one lake” were all insight in far distance and the hills and rivers seemed magnificent and unique, which was known as "Top View in Central Yunnan". Between cliffs below the nunnery was a deep cave where Demon of Socery was said to have haunted, as legend had it, and which was commonly known as Old Cave of Socery. Outside the cave was also a temple to sacrifice the demon.

It was said that the lunar March Fifteenth was the birthday for the “Tiefeng Ancestor” (Cundhi Bodhisattva) and a banquet was prepared and to be boisterously attended by those especially in horn processing. Even courtesans would come here to “celebrate by Buddha’s decree”, which was said that Cundhi Bodhisattva would mercifully save all living creatures from sin and treat them equally, and was also a manifestation of cultural tolerance in Kunming.

**3**

如果说，铁峰庵立于长虫山的“蛇头”之上，那么，虚凝庵则挂在“蛇脖”之间，坐落在蛇山主峰东侧的腹地之中。虚凝庵之始建，一说是元代，一说是明嘉靖年间(1522~1566年）。而据庵内碑记，至少在明万历三十二年（ 1604年）以前，长虫山上已经有座叫虚凝庵的道观了。明清两代，虚凝庵几圮几建，最后毁于20世纪后期。

虚凝庵建筑分为三层，有都雷殿、玉皇阁等，林木葱郁，幽静别致。庵下有“仙人洞”，相传为明代张真人修行七年成仙之处，还有拜斗台、养鱼池和明代发配到云南的四川状元杨升庵读书处等。

虚凝庵坐西向东，背靠蛇山，居高临下，河坝田畴，尽收眼底，是老昆明人重阳登高的一大去处。庵中原有近代云南名人李根源所撰楹联：

诸天自梵音，每思玉涧流泉，响答钟磬；

故国犹尘劫，愿洒杨枝甘露，洗尽甲兵。

1927年，中共云南省临时工委在虚凝庵后的密林中召开会议，集中全省地下党员干部80多人传达中央“八七会议”精神，并决定将工作重点转到农村，开展农民运动。虚凝庵由此在云南现代史上留下了重要的痕迹。

近年在虚凝庵原址旁建起了虚凝玉佛寺，又称虚宁寺，有大雄宝殿等，已初具规模，并有庙会，如虚凝庵旧联曰：

游客此间来，喜千仞高峰，有人立马；

飞仙何处去，剩一湾清水，容我观鱼。

译文：

Were Tiefeng Nunnery to stand on the “snake's head” of Sheshan, Xuning Nunnery, which was situated at the center on the east side of the main peak, suspended on the "snakes' neck". Construction of Xuning Nunnery was said to have started in the Yuan Dynasty, or in the Ming Dynasty. According to the inscriptions in the nunnery, there had been already a Taoist temple called Xuning Nunnery at least before 1604. During the Ming and Qing dynasties, Xuning Nunnery had been rebuilt several times, but was finally destroyed in the late 20th century.

The structure of Xuning Nunnery was composed of three levels that included Dulei Hall, Yuhuang Pavilion, etc., with lush trees and tranquility. Underneath the nunnery were the Star-worship Platform, Fish Pond, the "Immortal Cave" which was said to be the location where Zhang Zhenren, a Taoist of the Ming Dynasty, was made an immortal after cultivating himself for seven years, and the location where Yang Sheng’an, a top scholar exiled from Sichuan to Yunnan in the Ming Dynasty, had done his reading.

Xuning Nunnery, facing eastward and with Sheshan on its back, overlooked the river, dam and farmland below and was a great place for the locals to climb high in the Double Ninth Festival. In the nunnery was a couplet written by Li Genyuan, a prominent figure in modern Yunnan, which read,

*The Gods descend their Sanskrit sound while people are meditating along the jade-like stream to find answer from the chime;*

*My homeland suffers from civil turmoil and I wish to quit my peaceful life to remove unrest by all means*.

In 1927, the Yunnan branch of Communist Party held a meeting in the dense forest behind Xuning Nunnery when about 80 members received information from the Central Committee, which decisions were made to give more attention to the countryside and the peasant movement. An important trace of Xuning Nunnery was thus left in the modern history of Yunnan.

The recent years witnessed a Xuning Jade Buddha Temple, also known as Xuning Temple, built next to the original site of Xuning Nunnery, and temple fairs founded here again as was depicted in the previous couplet,

*Here come the tourists, stopping their horses and appreciating the high peak;*

*There has gone the immortal, offering this clear lake and leaving me with the fish.*