

Hangzhou:

A New Guide

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Chapter 1 Hangzhou: a glimpse



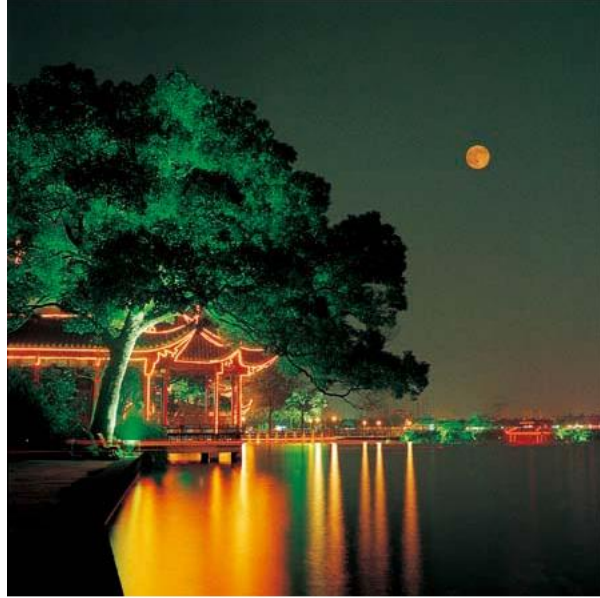
A panorama of West Lake BY REN JING



Spring scene at West Lake BY REN JING



West Lake in Summer BY REN JING



Autumn Moon over the Calm Lake BY REN JING



Breeze-ruffled Lotus at Quyuan Garden BY REN JING



Lingering Snow on the Broken Bridge BY REN JING



The Broken Bridge of West Lake BY LIN KE

Chapter 2 Hangzhou as a Paradise City/人间天堂杭州

"There is no paradise in the world except Hawaii". This is what one of the Hawaiian tourists said in the 1980's before seeing Hangzhou.

But, after completing his tour of Hangzhou, the Hawaiian admitted, "There is, indeed, another paradise on earth." That's true. Hangzhou's "heavenly" beauty attracts hundreds of thousands of visitors— Chinese as well as foreign— to its graceful city and its exquisite West Lake each year. None of them will fail to like this paradise city. Actually, it came to fame as early as in ancient times. The popular saying "Above is paradise; below is Hangzhou" can be traced back over 1 000 years to the Tang Dynasty(618 – 907). In the 13th century, the famous Italian traveler Marco Polo visited Hangzhou, which he described in his Travels as the "city of heaven". He added, "It is without doubt the finest and most splendid city in the world".

Nearly 500 years ago, a Japanese envoy paid a visit to Hangzhou noted for its West Lake. He was so impressed by the picturesque beauty of the Lake that he composed a well- known and oft- quoted Chinese poem, which reads in translation:

*Once I saw a painting of the West Lake
That on earth I did not believe existed.
Today just when I get to this Lake,
I realize the painting is far from perfect.*

Indeed, West Lake is a poem. West Lake is a natural traditional Chinese painting. West Lake is a beautiful story...

The lake is the soul of Hangzhou, which has become famous and prosperous thanks to the lake. Lying close to China's east coast with favorable weather, Hangzhou has always been known as the "land of fish and rice (or milk and honey)", a city endowed with numerous scenic, cultural and historic attractions. The reputation of Hangzhou for great natural beauty— enhanced by its long history as an ancient capital and its time- honored association with silk and tea production— has earned the city such titles as an "area of rich cultural heritage", the "home of silk and tea", and a "paradise for tourists".

As early as 5 000 years ago, our ancestors lived in Liangzhu, about 18 kilometers (11. 2miles) from Hangzhou. Archeological finds at Liangzhu in 1938 indicate a primitive tribal village whose members made a living by hunting, rice cultivating as well as fishing once prospered on this fertile plain during the Neolithic Age, or the New Stone Age. Examples of the finds are stone axes, knives, sickles, spades and potteryware. That's what archeologists have termed the Liangzhu Culture. The history of Hangzhou as an administrative division, however, goes back to 221 BC during the Qin Dynasty (221 – 206BC) when the place was designated as a county. The construction of the Grand Canal in the Sui Dynasty(581 – 618) really spurred the growth of Hangzhou into a major cultural, economic and political center. It rose to new heights during the 10th – 13th centuries, when it served as the capital of the tributary Kingdom of Wuyue(907 – 978) under the Five Dynasties(907 – 960) and then as the national capital of the Southern Song Dynasty(1127 – 1279). For this, Hangzhou has been cited as one of China's seven ancient capitals(the other six being Anyang, Xi' an, Luoyang, Nanjing, Kaifeng and Beijing). It has also been listed as one of the 24 cities of historical and cultural importance, with various ancient monasteries, temples, pagodas, pavilions, caves, steles, etc...

Well, do you happen to know what gifts China's former president Jiang Zemin offered to Queen Elizabeth the Second of England, who paid an official visit to China in 1987? That's silk and tea. The pure silk and the Dragon Well Green Tea from Hangzhou.

China is the first producer of silk in the world. 4 700 years ago, during the period of Liangzhu Culture, silk production was started in the Hangzhou area, which soon became a major center in the country. Hangzhou's silk industry was established in the 7th century. By the Tang Dynasty(618 – 907), silk produced in this city had become a tribute to the emperors. Marco Polo described the wives of the great men and the heads of the workshops in the former Southern Song capital as " most refined and angelic creatures, and so adorned with silks and jewelery that the value of their finery is past compute". Under the Ming Dynasty (1368 – 1644), Hangzhou continued to excel in the silk production. Today, though it has established sizable industrial complexes producing machine tools, iron and steel, petroleum products, chemical fertilizers, textile and other light industry products, its main manufacturing base is still the silk industry. It produces more than 100 million meters of silk fabric every year, or 1/ 5 of the country's total output, and exports silk products to over 160 countries and regions in the world. Ever since Marco Polo visited Hangzhou in the Yuan Dynasty(1206 – 1368), foreign visitors have rhapsodized over the luxurious silks available in the city. Tourists from overseas usually prefer to have silk factories included in the itineraries for their Hangzhou tours. They wish to see the silk complex, the biggest of its kind, which provides a complete production process from A to Z. They also wish to see another one— China's sole silk brocade factory, which turns out silk tapestries and other artistic silks known as "the flower of the oriental art".

The soil around Hangzhou is fertile. The agricultural products include tangerines, oranges, sugar cane, rice, cotton, rapeseed, hemp, flax, and so on, but the leading product is tea, notably the famous Dragon Well brand. Dragon Well Green Tea produced at West Lake tea villages is considered to be one of China's finest varieties. A visit to any of these villages will be your cup of tea. The one at Meijiawu, I believe, is most worth visiting. Lying far away from the hustle and bustle of the city, it is nestled among the terraced tea gardens and undulating green mountains. There you will see a favorably located cottage facing a small bridge with a stream flowing under. You will hear a beautiful Tea Picking Song(c):

*A clear stream is babbling on and on,
Scenes on both banks shift as you go along.
Boys are transplanting rice shoots up or down the fields;*

...

And, you will enjoy an atmosphere of harmony between man and nature.

Historically, no visitors failed to be impressed by Hangzhou and its West Lake. Perhaps the most typical example is Bai Juyi(772 – 846), one of China's most distinguished poets. He wrote a lot of poems singing the praises of Hangzhou, which he liked best. Why? When he was 12, his family fled from political disorder in the North and moved to Zhejiang Province whose capital was Hangzhou. So he had a chance to tour the latter, a well-known prefecture then. Its pretty scenery and cultured people both impressed him so much that he resolved to be an official in Hangzhou. His long-cherished wish came true when he was 50. He was appointed Prefectural Governor of Hangzhou. During his two-year service, he made Hangzhou more beautiful and prosperous than ever before, while composing a large quantity

of West Lake poems. Before completing his service, he wrote a commemorative one, the last two lines of which are often quoted:

*I cannot bear to leave Hangzhou—
Part of the reason— West Lake.*

After his return to the North, he continued to compose poems about Hangzhou and West Lake. The one most worth mentioning is entitled Fair South Recalled. Three lines from the second stanza go like this:

*Fair South recalled,
Most dearly recalled is Hangzhou as before:
...
When shall I visit Hangzhou once more?*

Even today Hangzhou is renowned for its scenic beauty, which some claim is unsurpassed in China. Although some of the historic buildings have been destroyed long before, the archeological attractions that remain are still impressive. Many sections of the city have not changed much for centuries, while the famous West Lake scenic area retains its place as one of the best-known beauty spots in China. Blessed with landscaped gardens on its banks, tree-shaded walks, and in the nearby hills, pagodas, monasteries, temples, grottos, springs, streams, caves and waterfalls, West Lake ranks among China's ten National Parks.

The scenery of West Lake features hills beyond hills, a lake within a lake, a scene outside a scene, and a garden inside a garden. All scenes in all seasons are pleasing to both the eye and the mind. In spring, pink peach blossoms and green willow trees contend in beauty. Summer sees lotuses and pomegranates flourish. The autumn air is heavy with delightful fragrance of sweet osmanthus. Winter sweets bloom like yellow-jade flowers blowing, while auspicious snow falls down like jade-white flowers flying. The lake, whether sunny or moony, rainy or snowy, breezy or windy, misty or foggy, will display different charms, so different as to induce a spontaneous flow out of the heart of the great Chinese poet Su Dongpo, governor of Hangzhou in the Northern Song Dynasty: "All West Lake heavenly scenes ... who could have ever seen?" It is the picturesque Lake and the changing aspects of its beauty that have led to repeated mentions of the most famous couplet⁽¹⁾⁽²⁾ dedicated to the Lake:

*With waters and hills, every place looks bright and beautiful;
Rain or shine, every moment appears pleasant and wonderful.*

If you happen to be visiting in September during the Mid-autumn Festival, you may be able to see one of the most unusual sights in the world. Tidal waves gather momentum in the funnel-shaped bay of Hangzhou, surge into the mouth of the Qiantang River, and race up the river, reputedly at a height of 9 kilometers (30 feet) and a speed of more than 24 kilometers (15 miles) per hour. Early in this century, an American consular official in China, who wrote a guidebook to Hangzhou, described the sound of the arrival of the waves: "The roar is deafening and may be likened to the roar of the great Niagara."

Indeed, there is no lack of wonderful sights you can enjoy in Hangzhou.

For this city, actually, another title—"a mecca for pilgrims"—deserves to be mentioned. The splendor of its religious monuments has attracted visitors from all over the country. As early as the Five Dynasties, it boasted "the Buddhist Kingdom in Southeast China", with Buddhist monasteries, grottoes and pagodas built here and there. For Islam, it has Phoenix Mosque, one of the four best-known mosques in ancient China, which dates from the Song

Dynasty. For Taoism, there is Yellow Dragon Cave that ranks among the eight famous Taoist temples in China. Buddhist monuments, including Lingyin Temple noted for its 1 600- odd-year history and largest sitting statue of Buddha, Yuan Dynasty Grottoes at Peak Flying from Afar under state protection, the 1 000- year- old Pagoda of Six Harmonies presumably for suppressing demons and monsters, are too many to name one by one. Dignified churches for Christians and Roman Catholics are also available. In other words, freedom of belief is legalized. All religious activities and ancestor- worshipping are practised in Hangzhou, even in a big way.

Another highlight of your visit to this city of heaven, where the people regard food as god, will be the opportunity you will have to savor the exquisite local- style dishes. Given West Lake' s prominence as a resort, the chefs of the city have succeeded in elevating the level of the local cuisine to a high standard— known as one of China' s four major cooking styles. The famous Beggar' s Chicken is a special tribute to the Qing emperors. Shelled Shrimps with Dragon Well Green Tea is regarded as a perfect example of the combination of smell, sight and taste. West Lake Carp in Sweet- and- Sour Sauce has a time- honored history. And there is an exotic noodle dish called" cat' s ears". Just name the few. You may eat to your delight in a lakeside or downtown restaurant special for the Hangzhou cuisine, while having a bite (xiaochi) or letting local dim sum "touch your heart" (dianxin) in "Know- the- Flavor Restaurant" noted as the most popular place for typical Hangzhou refreshments.

With pleasant weather, excellent geographic location, picturesque scenery, historic heritage, succulent cuisine, abundant natural and tourism resources, Hangzhou affords a magnetic appeal to all visitors both at home and abroad. The city has long been considered to be "the best place to live in." But, its attractiveness should owe much to its people, who have been well educated and well reputed since ancient times. It has enjoyed the renown as a cultural place producing cultured people. They are hospitable and approachable. With a friendly smile to greet every time you step into Hangzhou, it is the paradise city where you may enjoy yourself fully. It is the home away from home for every traveler.

Cultural Notes

- (1) Couplet(对联) Couplets (duilian), or rather, antithetical couplets (written on scrolls, etc.) are a literary form native to China and a combined product of Chinese national culture and Chinese folk culture. Unique to the Chinese characters both in form and sense, they cannot be closely reproduced by any other phonetic letters. Each couplet consisting of two lines, they usually do not contain many Chinese characters but cover varied subjects, such as politics, economy, military affairs, history, religion, personage, mountain and water, and scenic and historic attractions. Dating from the Tang Dynasty(618 – 907), they are a component part of China' s cultural treasure- house. Lots of well- known couplets are excellent literary works. Oft- quoted and widely loved, they afford delight, humor, knowledge and philosophy. The good combination of couplet and calligraphy is regarded as a refined work of art, which is favored by the connoisseur and the collector. Couplets, most of which are available in scenic spots and historic sites, are otherwise called—
- (2) Couplets on posts(楹联) Termed yinglian in Chinese, they refer to those written on pillars or scrolls and hung on pillars or walls for a variety of purposes, including decoration, description, recommendation, celebration, compliment and highlighting.

The couplet that appears in this chapter is an unusual one comprising reduplicated words (diezilian 叠字联). The word- for- word translation of it reads:

Water Water Hill Hill Place Place Bright Bright Beautiful Beautiful;

Fine Fine Rain Rain Moment Moment Pleasant Pleasant Wonderful Wonderful.

Chapter 3 Hangzhou as a Historic City/历史名城杭州

There are much more people who know Hangzhou as a scenic city than those who know Hangzhou as a historic city. For the city is connected with West Lake known for its natural beauty. Nevertheless, whoever wishes to see scenic wonders characterized by magnificence, precipitousness and grotesqueness will not choose the West Lake at all. Instead, they will choose Guilin, Mt. Huangshan or Jiuzhaigou, whose natural beauty is UNIQUE. Even so, foreign visitors as well as Chinese people still regard Hangzhou and West Lake as their favorite. Why? It is both because of the city that is of historical importance and because of the Lake that is filled with cultural elements.

Noted as one of China's seven ancient capitals, Hangzhou serves as the capital city of Zhejiang Province, one of the richest provinces in China. It is also the prosperous industrial, cultural, commercial, political and economic center of the province. Situated on the northern bank of the Qiantang River at the southern end of the Beijing- Hangzhou Grand Canal, it covers an area of 16 600 square kilometers(6409 square miles) with a population of over 8. 7 million.

In ancient times, much of the Hangzhou area was covered with water. People needed boats to go from one place to another. According to legend, Yu the Great— the founder of the first dynasty of China, Xia(c. 2070 – 1600 BC)— who harnessed China's river systems and thereby succeeded in controlling floods, came here in 2198 BC... Hence Hangzhou's original name, Yu Hang, which means "Yu's boat landing". Temple to Yu the Great and his tomb were built at Shaoxing, not far from Hangzhou.

In September 1980, while addressing the Great Cities of the World Conference held in Boston, the mayor of Hangzhou listed a number of things to convince his fellow delegates that Hangzhou is a time- honored city of great historical and cultural importance. The first thing he dealt with was the Liangzhu Culture, which is known to the archeological world both in and outside China as an important indication of human development of the Neolithic Age. Liangzhu was then a small town in the Hangzhou area. Our ancestors began to live in that age at the site of the important archeological discovery made in 1936. They were engaged in hunting, rice cultivation as well as fishing. The rice they grew included glutinous rice and polished round- grained nonglutinous rice. According to the carbon- 14 testing, some carbonized rice seeds date back some 5 000 years. Canoes were in extensive use as a means of transportation on the water. The area they inhabited was crisscrossed with rivers and lakes. Among the archeological findings, the most representative were black potteryware pieces with shining and smooth surfaces, which have been termed the Black Pottery Culture, or the Liangzhu Culture. Alongside the black pottery wares there were a big variety of stone tools including axes, knives, sickles, spades and wheels and porcelainware of beautiful patterns and shapes with fine workmanship. On top of these excavations, jades manufactured as ornaments of funerary objects, according to latest academic studies, are the most typical and culture- loaded objects for the late period of Neolithic Age. Round coins used in ancient China originated from Liangzhu yubi— a round flat piece of jade with a hole in its center used for a ceremonial purpose— which dates back about 5 000 years.

Much earlier, some 7 000 years ago primitive men already settled down in an area about 120 kilometers(75 miles) southeast of Hangzhou. The rice they grew was carbon- 14 dated

to be in the neighborhood of 7 000 years old. This was amazing, wasn't it? In the past, people believed that the only hearth of Chinese civilization was on the middle reaches of the Yellow River (Banpo Village in Xi'an is supposed to be 6000 years old, by the way). With this discovery, however, people have come to believe that there was a second hearth, that is, the lower reaches of the Yangtze River. The hearth is called Hemudu(河姆渡), a village in Yuyao County(the present Yuyao City) of Zhejiang Province. The ancient settlement, with a whole spectrum of means of production and of living, was found in 1978. That was perhaps the most important archeological discovery ever made in China in the last twenty years.

The rice found there was undoubtedly the first rice ever cultivated by man. When it was unearthed, or rather, unjarred, it looked golden and bright. But within minutes of opening of the jar, it turned black with carbonization.

Then, how old is Hangzhou, exactly? About 2200 years old— a ready answer usually given by local guides. That would imply the city was already in existence around the time of the Qin Dynasty(221 – 206BC), when the present- day Hangzhou was only a shallow bay which appeared and disappeared with the ebb and flow of the tidal waters of the Qiantang River, and when, too, West Lake was not born yet.

The fact is that early in the Qin Dynasty the foot of Lingyin Hill was already inhabited, if only sparsely. And according to the records of the Southern Dynasties(420 – 589), the area was designated as a county in the Qin Dynasty, the County of Qiantang. And that was the first of the many different names to be given to Hangzhou later on. As time passed, our ancestors moved gradually from the foot of Lingyin Hill to the new land between the Qiantang river and West Lake, which was formed as the sand brought by the Qiantang River and the surrounding hills silted up. People today trace the history of Hangzhou to the days when Qiantang was established as a separate county under the Qin. That is why Hangzhou is 2200 years old.

According to Records of the Historian, a classic work of history written in 104 BC to 91 BC, the first emperor of Qin, after unifying China, paid a visit to Qiantang. A stone still stands at the base of Precious Stone Hill in Hangzhou where the Qin emperor is said to have tied his mooring rope on a visit there.

Hangzhou remained known as Qiantang County until the Southern and Northern Dynasties(420 – 589), when the county administration changed to a prefecture, called Qiantang Prefecture. In 589 during the Sui Dynasty (581 – 618) the prefecture was given the present name Hangzhou(1), which was recorded in history books for the first time. It roughly meant "the city across the river" or "the city accessible only by boat." The late sixth century saw the extension of the Grand Canal(2) southward from the Yangtze River that transformed Hangzhou from a sleepy fishing village to an economic, agricultural and cultural center. The first city walls were built in 606. It prospered as the famous prefecture in southeast China with a population of some 100000, especially during the tranquil early period of the Tang Dynasty(618 – 907), and its growth was enhanced by the sinking of six wells diverting drinking water from West Lake to the city.

In 907 Hangzhou began to serve as the capital of Wuyue after King Qian Liu chose the region to found his kingdom which lasted 79 years, giving Hangzhou relative stability in a turbulent period of Five Dynasties and Ten Kingdoms(907 – 960). He developed sea transportation and established ties with Japan, Korea, and India.



A scene o West Lake BY LIN KE

Hangzhou underwent dramatic development when the Southern Song Dynasty(1127 – 1279), pushed by the conquering Jin(Golden Tartar), established its capital there, officially called Lin' an, which means "temporary peace"(the temporary capital). This was the most glorious period in Hangzhou' s history. It functioned as the nation' s political, economic and cultural center and also flourished as a major trading center. In the short space of a hundred years, the population increased to 1.24 million and the city was by far the biggest urban concentration in the world at the time. Moreover, its various industries, including porcelain manufacturing, textile, shipbuilding, papermaking and printing, got highly developed.

Even though parts of Hangzhou were destroyed during the late- 13th- century invasion by the Mongols under Kublai Khan, the city, when visited by the Italian traveler Marco Polo a short time afterwards, was still impressive. The Venetian explorer raved about the city, then the largest and richest in the world. He described it in his Travels as "the finest and most splendid city in the world". Under the Yuan (1206 – 1368) the national political center moved north but Hangzhou remained an important city of southeast China as the seat of the provincial government. Its role as a trade center and the splendor of its religious monuments continued to attract merchants and visitors from all over the world. When the Yuan fell it kept flourishing under the Ming (1368 – 1644), and travelers continued to record its great size, enormous population, scenic beauty, architectural majesty, and the pleasures it offered. As a center of silk textile industry and commerce, Hangzhou saw its first few rich silk industry workshop owners with capital amounting to "several scores of thousand taels of gold". To date two Ming residences have still survived. Located at 267 Xinhua Road in the city proper, the residences occupy over 800 square meters (8611 square feet). They are both under municipal protection.

During the Qing Dynasty (1616 – 1911) Hangzhou was still considered one of the richest and largest in the empire. Emperor Kangxi (1662 – 1722) and Emperor Qianlong (1736 – 1795) made Hangzhou their vacation home and inscribed steles at the "Ten Scenes of West Lake" and other historic sites. However, Hangzhou suffered much damage when imperialist powers invaded China in the wake of the Opium War (1840 – 1842) and reduced China to a semi-feudal and semi- colonial country. The Taiping Army that fought heroically against the foreign invaders occupied Hangzhou twice during the Taiping Peasant War (1851 – 1864). Relics of the site of the Taiping royal government remain at Xiaoying Lane in the city center.

The Ten City Gates, whose fame has passed from generation to generation, had become

well known since the Qing Dynasty. From the names about the city gates one can learn how Hangzhou got developed historically. Each of six of the ten gates has more than one names:

- (1) Beiguan (North Pass) Gate (北关门)— Wulin Gate (武林门);
- (2) Bazi (Moat Dyke) Gate (坝子门)— Genshan (Hill) Gate (艮山门);
- (3) Zhengyang (Sunward) Gate (正阳门)— Fengshan (Phoenix Hill) Gate (凤山门);
- (4) Luosi (Spiral Shell) Gate (螺蛳门)— Qingtai(Quiet & Peaceful) Gate (清泰门);
- (5) Caoqiao (Grass Bridge) Gate (草桥门)— Wangjiang (Riverview) Gate (望江门);
- (6) Houchao (Tide Awaiting) Gate (候潮门);
- (7) Qingbo (Clear Ripples) Gate (清波门);
- (8) Yongjin (Surging Waves) Gate (涌金门);
- (9) Qiantang (Qian' s Seawall) Gate (钱塘门);
- (10) Taiping (Peaceful & Tranquil) Gate (太平门) — Qingchun (Spring Celebrating) Gate (庆春门).

Different local customs at that time are reflected from the popular saying:

- Fish are brought in at North Pass Gate;
- Silk is available out of Moat Dyke Gate;
- Horse riding is popular around Sunward Gate;
- Salt is obtainable from outside Spiral Shell Gate;
- Vegetables are taken in at Grass Bridge Gate;
- Wine is transported here through Tide Awaiting Gate;
- Firwood comes in at Clear Ripples Gate;
- Boating is started from Surging Waves Gate;
- Pilgrimage is made via Qian' s Seawall Gate;
- Manure is carried in and out of Peaceful & Tranquil Gate.

In memory of these gates, stone monuments to them were erected on their original sites in early 1994. The monuments are built in the ancient form of a Chinese watchtower on either side of an imperial palace gate, that is, the traditional style of Chinese architecture. The names of the city gates are inscribed by ten well-known calligraphers and artists in China. Hangzhou was not liberated until May 1949, followed by the founding of the People' s Republic of China on October 1, 1949. Since then this historic city has taken on a new look. It has not only remained a famous tourist resort for centuries but also become an industrial city. Besides its traditional light industries (textile and handicraft), it has an iron and steel industry, machine tool factories, petrochemical and oil refining facilities and an electronics industry. Despite "Cultural Revolution" (1966 – 1976), a 10- year turmoil, major restoration work at West Lake scenic spots and historic sites, reforestation of surrounding hills, and extensive construction in the city have been undertaken. In 1978 Hangzhou was named with Beijing, Suzhou and Guilin as one of the four major tourist cities in China. Home of Zhejiang University(formerly as "Oriental Cambridge" and presently as one of China's top three universities), China Academy of Fine Arts(one of China' s top two of its kind), other institutions of higher learning, Hangzhou retains its traditional charms with modern ones. It still attracts countless foreign tourists every year. They would like to see its factories making traditional silk textiles, satin, brocades, sandalwood fans, silk parasols and woven silk "photographs", and its villages growing the time- honored Dragon Well(Longjing) Green Tea and silk worms, which make a visit especially interesting.

All in all, your visit to Hangzhou will be a memorable one, a wonderful one, and a HISTORIC one.

Cultural Notes

(1) Zhou (州) Many names of Chinese cities end with "zhou". There are Suzhou (in Jiangsu Province), Guangzhou (in Guangdong Province), and Hangzhou (in Zhejiang Province), just to name a few. Zhou refers to an administrative division in former times and varies in jurisdiction from dynasty to dynasty. It first appeared as a local government body under the Western Han Dynasty (206 BC – 25 AD). It was an inspection region at that time, when thirteen such regions were set up to consolidate the central government. The late Eastern Han Dynasty (25 – 220) saw the upgrading of zhou to a superior prefecture, which did not change until after the Sui Dynasty (581 – 618). Zhou meant a prefecture during the Tang (618 – 907). Starting from the Song (960 – 1279) it belonged to a circuit— the generic name of the largest territorial administrative jurisdiction. There was a maximum of 23 circuits in the Song period. Under the Yuan Dynasty (1206 – 1368) zhou changed to a prefecture. From the Ming Dynasty (1368 – 1644) through the Qing (1644 – 1911) it became a subprefecture directly under the province. Since the founding of New China in 1949, there have been zhous— autonomous prefectures— in the autonomous regions for ethnic groups. And most of the geographical names with zhous have still retained zhous. These zhous, which are cities or townships now, have a time- honored history. Hangzhou, for example, obtained its present name in 589 during the Sui and was supervised directly by the Central Government.

(2) The Grand Canal (大运河) The Beijing- Hangzhou Grand Canal, 1390 years old, with its cutting dating from the 5th century AD. It is known with the Great Wall as the two greatest man- made projects in ancient China. 1794 kilometers (1121 miles) in length, it courses its way through Hebei, Shandong, Jiangsu and Zhejiang provinces, linking up five great rivers— the Haihe River (in Tianjing), the Yellow River, the Huaihe River, the Yangtze River, and the Qiantang River (in Hangzhou). The canal served Emperors in a variety of ways. For one thing, rice, salt, tea, exotic flowers, birds, grotesquely- shaped rocks and other such things as were essential to their luxury were mostly shipped from eastern China via the canal. For another, some travel- happy emperors, such as Emperor Suiyang in the Sui, and Emperors Kangxi and Qianlong in the Qing toured east China by boat. Not the whole canal is open to navigation today. But its role as a north- south transportation artery remains as big as ever, if not more so. Moreover, it still retains its historical and tourist values.

(3) A brief chronology of Hangzhou (杭州历史年代简表)

c. 2100- 1600BC	Visited by Yu the Great and called Yuhang
5000 years ago	Liangzhu Culture
4700 years ago	Silk production started
221- 206BC	Visited by the first Qin Dynasty emperor
2200 years ago	Called Qiantang County
420AD	Called Qiantang Prefecture

589	Called Hangzhou
606	The first city gate and walls built
610	Extension of the Grand Canal to Hangzhou
618	Became a famous prefecture in southeast China
618- 907	Sinking of six wells diverting drinking water from West Lake to the city Appearance of the saying "Above is paradise, below are Suzhou and Hangzhou "
907	Became the capital of the Kingdom of Wuyue
907- 960	Developed sea transportation and established ties with Japan, Korea, and India
1127	Became the capital of the Southern Song Dynasty
1127- 1279	Became known as the biggest urban concentration with a population of 1.24 million
Late 13th c.	Invaded by Mongols and visited by Marco Polo and desc, ribed as "the finest and most splendid city in the world"
1279	Became an important city of southeast China as the seat of the government of Zhejiang Province
1368- 1644	Became the center of silk textile industry
1644- 1911	Regarded as one of the richest and largest cities in China
1736- 1795	Visited by Emperor Qianlong
After 1842	Invaded by imperialist powers and became semi- feudal and semi-colonial
1851- 1864	Occupied twice by the Taiping Army
1949	Liberated in May with the founding of the People' s Republic, of China in October

(4) A brief chronology of China(中国历代公元对照简表)

Xia Dynasty (夏)	c. 2070- 1600BC
Shang Dynasty(商)	c. 1600- 1046BC
Zhou Dynasty (周)	c. 1046- 256BC

Qin Dynasty (秦)	221- 206BC
Han Dynasty (汉)	206BC- 220AD
Three Kingdoms(三国)	220- 280
Western Jin Dynasty (西晋)	265- 317
Eastern Jin Dynasty (东晋)	317- 420
Northern & Southern Dynasties(南北朝)	420- 589
Sui Dynasty (隋)	581- 618
Tang Dynasty (唐)	618- 907
Five Dynasties(五代)	907- 960
Northern Song Dynasty (北宋)	960- 1127
Southern Song Dynasty (南宋)	1127- 1279
Liao Dynasty (辽)	907- 1125
Jin Dynasty (金)	1115- 1234
Yuan Dynasty (元)	1206- 1368
Ming Dynasty (明)	1368- 1644
Qing Dynasty (清)	1616- 1911
Republic of China(中华民国)	1912- 1949
People' s Republic of China(中华 人民 共和国)	1949-

Chapter 4 West Lake: One of China' s Five Most Beautiful Lakes/中国最美的西湖

As the proud of Hangzhou, or to be exact, the whole Chinese nation, West Lake ranks among the first 44 national parks approved by the State government in 1982, which have increased to 208 as of 2009.

Before the arrival of the new millennium, West Lake was chosen by the impartial jury (consisting of top- level experts, professionals and scholars) as one of China' s five most beautiful lakes, according to the special edition of Chinese National Geography in 2005. One judge said, "There are no other cities like Hangzhou which owns so richly endowed and so picturesque a lake as to be definitely the only one throughout the ages that wins so many praises by poetry and prose."

Given that all traditionally most famous lakes struck out except West Lake, a well- known writer, who had her essay *Elegant West Lake* published in the said special edition, said, "No one could underestimate the West Lake in Hangzhou. She has been gloriously chosen by the outstanding minds. She is the best place the great minds rest in." That' s something historical and cultural. Furthermore, from a contemporary perspective, her exceptional natural beauty is one thing, but it is her pleasant eco- environment that counts.

China boasts as many as 36 West Lakes. They are all pretty. Besides the West Lake in Hangzhou, there is a well- known one in the Summer Palace in Beijing. Otherwise called the Kunming Lake, it is an imitation of the one in Hangzhou. The biggest of the thirty- six is in Guilin noted for its unique landscape. Nevertheless, the popular saying handed down from ancient times goes like this:

*Of the thirty- six West Lakes east or west,
The West Lake in Hangzhou is the best.*

For the Lake, the traveler Marco Polo described it thus:" On one side it skirts the city... and... commands a distant view of all its grandeur and loveliness, its temples, palaces, monasteries, and gardens with their towering trees, running down to the water' s edge. On the lake itself is the endless procession of barges thronged with pleasure- seekers... their minds and thoughts are intent upon nothing but bodily pleasures and the delights of society."

The lake is regarded as a Mecca for all visitors to Hangzhou, for it is the attraction that contributes to the city' s reputation as the most popular resort area in China. Foreign tourists often write to the local guides, saying:" West Lake is the most abiding memory of Hangzhou and of our China trip as well". Though its pictureque beauty has been beyond description through the ages, the lake has often been likened, through a legend, to a dazzling pearl dropping from the sky.

Once upon a time, there lived Jade Dragon on the east bank of the Milky Way and Golden Phoenix on the west bank. One day, they met unexpectedly on a fairy island where Golden Phoenix found a shining pebble. They tried to carve it into a pearl. Then Jade Dragon used his claw and Golden Phoenix her beak to grind and polish the pebble. After many years of hard work, it became a dazzling pearl. By now they had grown attached to each other and both loved the pearl dearly. They decided to live on the island forever, guarding the pearl.

It was a magic pearl. When bathed in its rays, trees grew greener, flowers blossomed

longer and the land yielded bumper harvests.

One day, the Queen Mother of the West saw its brilliant rays in the sky and was so carried away by its beauty that she desired to have it for herself. She sent her most trustworthy guard to steal the pearl while Jade Dragon and Golden Phoenix were fast asleep. As soon as the guard came back with the pearl, she locked it in a secret nine-door room, so secret that one had to pass nine locked doors to reach it.

The next morning when they discovered the pearl was gone, Jade Dragon and Golden Phoenix were very upset and searched everywhere. By chance, they found the familiar light in the sky and tracked the light until they came to a palace where the birthday ceremony for the Queen Mother was going on. They entered the palace and saw the Queen Mother showing the pearl in a tray to her relatives, friends and subordinates. Jade Dragon and Golden Phoenix made their way through the crowd, demanding the return of the pearl. The Queen Mother clutched the tray while ordering her guards to eject them. But they beat the guards back and the Queen Mother fled helter-skelter out of the palace. Jade Dragon and Golden Phoenix chased after and caught up with her in no time. The three of them struggled over the tray, pushing and pulling with all their might until the pearl fell off to earth. The moment it touched the ground, the pearl turned into a clear lake to the west of Hangzhou. Reluctant to part from it, Jade Dragon and Golden Phoenix came flying and dancing down and changed themselves into two hills—the Jade Emperor Hill and the Phoenix Hill that, to this day, stand by West Lake, guarding this "bright pearl". So there is the folk old popular saying:

*The West Lake, a dazzling pearl, dropping from the sky,
The Flying Dragon and the Dancing Phoenix forever stand by.
That's a beautiful story, isn't it?*

Well, quite a few tourists from Europe and North America simply call the Lake in Hangzhou "the Lake of Oriental Geneva". There is something true in their words. But, Western tourists would not fail to appreciate what the great Northern Song poet Su Dongpo meant when he compared West Lake to the famous ancient Chinese beauty, Xi Zi, renowned for her natural beauty. West Lake always looks beautiful, in all weather. Xi Zi is as famous in China as Cleopatra in the Western countries. That's why Western tourists favorably compare Xi Zi to a Chinese Cleopatra and really enjoy the poem written by Su, who served as governor of Hangzhou twice. That is perhaps the best known poem of all in praise of West Lake:

*The shimmering ripples delight the eye on sunny days;
The dimming hills present a rare view in rainy haze.
West Lake may be compared to Beauty Xi Zi at her best,
It becomes her to be richly adorned or plainly dressed.*

In remote antiquity, West Lake was nothing but a shallow bay. According to China's most renowned geographer Zhu Kezhen (1890 – 1974), who wrote *The Birth and Formation of the West Lake at Hangzhou*, the lake took shape as early as 12 000 years ago. Two thousand years ago there was only a sandbar built up by the silt carried downstream by the Qiantang River. It collected between two fingers of land that jutted into the estuary. The scientific explanation is given in Zhu's book: "Suppose we could imagine the conditions of the time of the initial formation of the Qiantang River, before the alluvial soil had been deposited. The site of modern Hangzhou would still be an expanse of sea and West Lake no more than a small bay just near the river mouth. Later, sediment gradually blocked the mouth of the bay

to form a lagoon." Around 1 400 years ago during the Sui Dynasty, the lagoon finally turned into an inland lake.

West Lake has different names in different dynasties. During the Han Dynasty, it was Qiantang Lake (钱塘湖) because the lake was located within Qiantang County (the former name for Hangzhou). As hills around the lake were called Wulin Hills, the lake was otherwise named Wulin Waters (武林水). In the Northern and Southern Dynasties, when a golden buffalo was said to have emerged from the lake as a "happy omen for a splendid reign", the lake was called both Golden Buffalo Lake (金牛湖) and Splendid Reign Lake (明圣湖). After poet- governor Bai Juyi (772 – 846) built a stone culvert here to release water from the lake, it became known as Stone Culvert Lake (石涵湖). Meanwhile, he had a dike constructed to store water for drought and the water was contained both in the upper lake and the lower lake. The Upper Lake (上湖) referred to is West Lake. Under the Northern Song Dynasty it served as the Lake for Freeing Captive Fish (放生池). Later, the poet- governor Su Dongpo (1037 – 1101) contributed a name when he compared the lake to a classic beauty, Xi Zi, and the lake took on that poetic name. Interestingly, West Lake was once given two masculine names. During the Southern Song Dynasty, the lake was compared to a man of talents and virtue and thus called the Good Man' s Lake (贤者湖). In the Ming, a lakeside recluse man uplifted the lake, calling it the Lake of Noble- character Man (高士湖). Two Qing Dynasty poets named the lake the Bright Moon Lake (明月湖) and Beauty' s Lake(美人湖) respectively. But generally, the lake has been known as West Lake since the Sui Dynasty, simply because it lies west of Hangzhou(which moved in that dynasty to the alluvial plain just east of the lake).

The present- day West Lake is not large, with a circumference of 15 kilometers (9.3miles). Measuring 3.3 kilometers (2.1 miles) from north to south and 2.8 kilometers (1.7miles) from east to west, it covers a total area of 12. 69 square kilometers (4.9 square miles), including the combined area of 6.3 square kilometers (2.43 square miles) of three islets. The average depth is 1.97 meters (6.46 feet), with the deepest being 2.8 meters (9.2 feet). It is fed by natural rainfall and springs of nearby hills and by the waters of Qiantang River (connected with the lake). It has a storage capacity of 11 million cubic meters(388.5 million cubic feet). The drainage area is about 21 square kilometers (8.1 square miles). Verdant mountains surrounds the lake to the north, west and south, leaving a circular area of level ground between the mountains and the lake. Two man- made causeways serve to divide the lake into three major parts: the outer (the largest), the inner (to the west), and the back (to the north). Within the lake there are four islands, three of which are man- made and rather smaller than the natural and largest, the Solitary Hill.

West Lake owes the fame not only to its scenic beauty but also to its honor to be closely related to noted historical figures. The lake and the figures have made each other well known and brought out the best in each other. Some of the figures are those who made great contributions to the beautification of the lake. The famous poet- governor Bai Juyi of the Tang Dynasty was the first one to organize a large- scale dredging during his service. In the Northern Song, another famous poet- governor Su Dongpo dredged the lake more thoroughly and used the silt to form the charming Su Causeway. In the 10th century during the Kingdom of Wuyue, King Qian Liu formed a 1 000- strong dredging team to look after the lake. Although much of the lake got silted up during the Yuan Dynasty, dredging revived again in 1508 under the Ming when the newly- appointed prefect Yang Mengying came. He

launched a dredging project which lasted more than five months. The great Qing Dynasty emperors Kangxi and Qianlong expanded the lake to its present proportions, while making frequent sightseeing tours here and inscribing names of most of popular scenes for steles planted at different scenic spots. Others are remembered as national heroes and revolutionary martyrs buried around the lake. Without them the lake would not give such a deep impression. Among them, there are General Yue Fei, China's celebrated ancient national hero, who resisted Golden Tartars; Qiu Jin, an outstanding heroine, who fought against the decadent Qing court; and Yu Zisan, an ex- student of Zhejiang University, who died a revolutionary martyr for the birth of New China. They all laid down their lives for the just causes in China's various historical periods.

For centuries, West Lake has inspired a great number of noted artists, poets and men of letters. Coming from different parts of the country, some of them resided here all their lives, while others lived here for some time to work or study. Famed poets Bai Juyi of the Tang Dynasty and Su Dongpo of the Northern Song Dynasty served as the city's governor in their respective times. The Northern Song hermit- poet Lin Hejing⁽¹⁾ secluded himself till death at the foot of Solitary Hill. Modern master painters Wu Changshuo⁽²⁾, Huang Binhong⁽³⁾ and Pan Tianshou⁽⁴⁾ and distinguished writers Yu Quyan⁽⁵⁾, Su Manshu⁽⁶⁾, Li Shutong⁽⁷⁾ and Ma Yifu⁽⁸⁾ had their homes by West Lake and were buried here after death. As it is their poetry, prose and paintings that make the lake so particular, it is the lake that makes their works so popular.

The picturesque lake is well matched with the emerald surrounding hills where quite a number of springs, streams and caves can be found. To name some notable ones, there are Tiger Spring, Dragon Well Spring, Jade Spring, the Rosy Cloud Cave, the Yellow Dragon Cave, the Lingyin Stream, and the Nine Creeks and Eighteen Gullies. They are all highlights of Hangzhou visitors who come to this "Shangri- La" for pleasure- seeking.

Rich in cultural relics, the West Lake scenic area abounds with temples, pagodas, steles and rock carvings of Buddhist images. Lingyin Temple, for example, is one of China's most celebrated Buddhist monasteries. In its main hall, there sits a 24.8- meter- high (81.5- foot- high) statue of Sakyamuni. The delicate workmanship makes it a masterpiece of carving art appreciated by anyone who beholds it. In front of the temple stands the Peak Flying from Afar, on the hillslopes of which are carved 470- odd Buddhist images. Dating from the Five Dynasties, the Song and Yuan Dynasties, these lifelike carvings have aroused awe and admiration of professional artists as well as sightseers. The grottoes on Ciyun Hill and those inside the Rosy Cloud Cave are also popular with tourists for their vivid expressions and elegant poses. The former are the works of the Later Jin Dynasty (936 – 947) and the latter of the Five Dynasties. The Eastern Han Dynasty stone tablet at the Xiling Seal- Engravers' Society, and the Southern Song Dynasty steles inside General Yue Fei's temple are among the top- notch ancient stone tablets in China. Moreover, ancient architectural marvels such as Pagoda of Six Harmonies, the White Pagoda, Baochu Pagoda and Lingyin Temple have particular fascination each to interest the seeker.

Indeed, West Lake boasts too numerous sights to count. To make it easy to remember its major attractions, a very Chinese way is recommended as follows:

1 island— Solitary Hill, the only natural island of West Lake;

1 Thread of Sky— a cave attraction in the famous Peak Flying from Afar, that features a crack as seamy as a thread, through which the sky can be seen;

2 peaks— Northern Peak and Southern Peak, known as Twin Peaks Piercing the Cloud, one of the "Ten Scenes of West Lake";

3 dikes— Bai Dike and Su Dike (or Bai Causeway and Su Causeway), named after two immortal ancient poets Bai Juyi and Su Dongpo, and Yanggongdi Dike (or Yanggongdi Causeway) named after Yang Mengying, governor of Hangzhou in the Ming Dynasty;

3 islets— Three Pools Mirroring the Moon, Mid- lake Pavilion, and Ruan Gong Islet Submerged in Greenery, compared to three fairy islets, the first and third of which are called one of the "Ten Scenes of West Lake" and one of the "New Ten Views of West Lake" respectively;

3 Springs— Tiger Spring, Dragon Well Spring, and Jade Spring, the three best- known springs around West Lake;

4 temples— Lingyin Temple (Monastery of the Soul' s Retreat); Jingci Temple (Monastery of Pure Compassion), Baopu Taoist Temple, and Phoenix Mosque, considered to be four representative temples in Hangzhou;

4 wells— the time- honored wells for local inhabitants, which also serves as a gateway to many nearby scenic spots and historic sites;

5 hills— Wu Hill, Precious Stone Hill, Jade Emperor Hill, Phoenix Hill, and Five- Cloud Hill, five famous hills with different recommendations;

6 parks or gardens— Breeze- ruffled Lotus at Quyuan Garden, Viewing Fish at Huagang Park, Hangzhou Botanical Garden, Flower Nursery, Lakeside Park, and Prince Bay Park;

6 Harmonies Pagoda— an architectural masterpiece of ancient China and a must for visitors from overseas;

7 caves— Stone House Cave, Water Music Cave, Rosy Cloud Cave, 1 000- Man Cave, Yellow Dragon Cave, Purple Cloud Cave, and Purple Source Cave, known as the first seven caves most worth visiting;

8 tombs— three tombs for " Three West Lake Heroes": Yue Fei' s Tomb(for a Southern Song national hero), Yu Qian' s Tomb(for a Ming statesman and soldier) and Zhang Cangshui' s Tomb(for an anti- Qing hero); the rest are Ling Hejing' s Tomb (for a Northern Song hermit- poet), Niu Gao' s Tomb (for an anti- Jin general), Yu Quyuan' s Tomb(for a Qing scholar), Qiu Jin' s Tomb(for a national heroine), and Gai Jiaotian' s Tomb(for a great master of Beijing Opera);

8 Trigram Field— said to be cultivated by the Southern Song Dynasty emperor to offer sacrifice to gods and ancestors;

9 Miles of Misty Pines— one of the "Ten Scenes of Qiantang" dating from the Yuan Dynasty and known as the most ancient trees that line a road leading up to Monastery of the Soul' s Retreat;

9 creeks— one of the "New Ten Views of West Lake", called Nine Greeks Meandering through a Misty Forest;

10 scenes—" Ten scenes of West Lake", which originated in the Southern Song Dynasty;

18 gullies— part of the scenic attraction named Nine creeks and Eighteen Gullies, that is, one of the "New Ten Views of West Lake".

In fact, however, these numerical items for sightseeing are far from being adequate to include top scenic and historic attractions of West Lake. Basically, there are more than 100 scenes that spread over nearly 50 square kilometers (19 square miles) of rolling hills and

emerald flatland to the north of the Qiantang River, which flows by the city and feeds the lake. Back some 700 years to the Southern Song Dynasty, Emperor Gaozong had such a special love for painting and calligraphy that he established the Southern Song Imperial Art Academy. Court painters, such as Ma Yuan and Chen Qingbo, produced a large number of landscape paintings of West Lake scenes, the art of which reached its peak at that time. The paintings were given poetic titles, from which ten were chosen to be listed in the "Ten scenes of West Lake". They were:

- (1) Spring Dawn at Su Causeway;
- (2) Breeze- ruffled Lotus at Quyuan Garden;
- (3) Autumn Moon Over the Calm Lake;
- (4) Lingering Snow on the Broken Bridge;
- (5) Orioles Singing in the Willows;
- (6) Viewing Fish at Flower Pond;
- (7) Three Pools Mirroring the Moon;
- (8) Twin Peaks Piercing the Cloud;
- (9) Evening Bell Ringing at Nanping Hill;
- (10) Leifeng Pagoda in Evening Glow.

Thereafter, countless poems, essays, couplets, stories and paintings were created based on these ten scenes, whose names were authorized and inscribed by the Qing emperor Kangxi on his second tour of Hangzhou in 1699. Three years after that, imperial inscriptions were engraved on ten stone tablets, which were housed in ten pavilions at ten spots. When he visited Hangzhou in 1751, 1757 and 1762, Emperor Qianlong, grandson of Kangxi, inscribed poems for these ten scenes and had them engraved on the other three sides of the ten tablets respectively.

For 800 years, therefore, the ten scenes have been cited as the most celebrated in this area. In 1985, "New Ten Views of West Lake" were added to the original list through a public poll among the lovers of West Lake(while a monumental inscription to the new ten views of West Lake⁽⁹⁾ was officially approved). They are:

- (1) Bamboo- lined Path at Yunqi;
- (2) Sweet Osmanthus Rain at Manjuelong Village;
- (3) Dreaming of Tiger Spring at Hupao Valley;
- (4) Inquiring About Tea at Dragon Well;
- (5) Nine Creeks Meandering Through a Misty Forest;
- (6) Heavenly Wind over Wushan Hill;
- (7) Ruan Gong Islet Submerged in Greenery;
- (8) Yellow Dragon Cave Dressed in Green;
- (9) Clouds Scurrying over Jade Emperor Hill;
- (10) Precious Stone Hill Floating in Rosy Cloud.

The former "Ten Scenes" are otherwise known as traditional "Top Ten", while the latter, "New Top Ten". They are all called West Lake heavenly sights. A brief introduction to these sights would render you a delicious experience. Come to Hangzhou to see two "Top Tens", and you would find yourself in a place really like paradise.

Just because of its natural beauty, time- honored history and world renown, West Lake was designated in 1982 as a National Park and chosen in 1985 as one of China' s Top Ten

Sights. No wonder, West Lake is at once the pride of Hangzhou and the pride of China.

Cultural Notes

- (1) Lin Hejing (林和靖, 967 – 1028) A Northern Song poet of Hangzhou, who enjoys nationwide renown for his poem on mume blossoms (*Prunus mume* or Japanese apricot), a unique flower loved by the Chinese nation. See Crane Pavilion.
- (2) Wu Changshuo (吴昌硕, 1844 – 1927) A top- notch epigraphist in China and first president of the Xiling Seal- Engravers' Society, which is especially famous in Japan. See Wu Changshuo Memorial Hall.
- (3) Huang Binhong (黄宾虹, 1865 – 1955) A noted Chinese artist. Good at landscape painting and sketching. See Huang Binhong Memorial Hall and His Residence.
- (4) Pan Tianshou (潘天寿, 1898 – 1971) A noted Chinese artist. Expert in flower- and- bird painting and landscape painting. A well- known educationist in fine arts. See Pan Tianshou Memorial Hall and His Residence.
- (5) Yu Quyuan (俞曲园, 1821 – 1907) A Qing Dynasty scholar, especially known as a great master in study of Confucian classics. See The Lakeside Home of Yu Quyuan.
- (6) Su Manshu (苏曼殊, 1884 – 1918) A Chinese man of letters and a romantic poet, with his religious name as Manshu (曼殊). His father was Cantonese, while his mother Japanese. He once studied in Japan, where he was born. He toured and stayed in Hangzhou many a time, in which he did some paintings and composed quite a few poems about West Lake. He was good at poetry, painting, calligraphy, and story writing. At home with English, French, Japanese and Sanskrit, he is a well- known translator. His major works include *The Complete Works of Su Manshu* (consisting of poems, novels, stories, essays, etc.), eight volumns of Sanskrit classics and translations of Lord Gorden Byron and Victor Hugo(whose *Les Miserables* was introduced to China first by Su). He died of enterogastritis in Shanghai in May 1918. In his memory, a tomb and a pagoda were built in Solitary Hill.
- (7) Li Shutong (李叔同, 1880 – 1942) A famous Chinese educationist in art and a Buddhist master. See Li Shutong Memorial Hall.
- (8) Ma Yifu (马一浮, 1883 – 1967) A famous modern Chinese scholar, poet and calligrapher. See Ma Yifu Memorial Hall.
- (9) A monumental inscription to the new ten views of West Lake (新西湖十景碑文) West Lake began to prosper from the mid- Tang Dynasty. "Ten Scenes of West Lake" came to be famous after the Southern Song. They knew different dynasties for eight hundred years. Since the founding of New China, "Ten Scenes" have shed new glory. With rolling hills and clear waters, the lake displays its charm. It has won nationwide acclaim and worldwide renown. New "Ten Views" chosen add lustre to the lake. Two "Top Tens" enhance each other' s beauty in the paradise on earth.
- (10) A brief chronology of West Lake (西湖历史年代简表)

Remote antiquity	A small bay
12000 years ago	Took shape
2000 years ago	Became a sandbar which began to turn to a lagoon
206BC- 220AD	Called Wulin Waters or Qiantang Lake

420- 581	Called Golden Buffalo Lake or Splendid Reign Lake
581- 618	Became an inland lake and called West Lake
618- 909	Called Stone Culvert Lake or Upper Lake
998	Began to serve as the Lake for Freeing Captive Fish
1071	Called Xizi Lake
1127- 1279	Called the Good Man' s Lake and "Ten Scenes" chosen
1644	Called the Lake of Noble- character Man
1644- 1911	Called Beauty' s Lake
1982	Designated as a National Park
1985	Chosen as one of China' s Top Ten Sights and "New Ten Views" selected

Traditional "Top Ten"/ 传统西湖十景

Spring Dawn at Su Causeway* * */苏堤春晓

All the places of interest recommended in this book are marked with stars indicating priority : ***— a “must- see” ; **— a “should- see” ; *— a “might- see”.

The view ranks first among traditional "Top Ten". The stone tablet with the imperial inscription stands south of the third bridge of the six- bridge causeway with green weeping willows and pink peach blossoms planted at regular intervals along its entire length decorated by the beautiful pavilions and colorful flower beds. Here you can enjoy different scenes in different seasons. Come in spring for its willows tossing amidst blooming peach flowers; in summer for the evening breeze bringing the fragrance of lotus; in autumn for its crisp air and blazing foliage; and in winter for its enthralling white satin spreading the realm. But the spring scene here is more gorgeous. As the moon is setting and the morning bell is ringing, with the surrounding verdant hills shrouded in mist and pink peach flowers intermingled with green willow leaves, the singing of orioles ushers in the dawn of a beautiful spring day. As the six bridges offer different views, especially after a spring rain, "Six Bridges in Misty Willows" known as one of the "Ten Scenes of Qiantang" since the Yuan Dynasty, is also very attractive. See Su Causeway (苏堤).

Breeze- ruffled Lotus at Quyuan Garden* * */曲院风荷

The summer scene of West Lake is very special with colorful lotus blossoms decorating much of its surface. And that is the best scene West Lake can offer in summer, in which the lake is like the world of lotus. Far back in the Tang and Song Dynasties, lotus— one of China's ten best- known flowers— had already become a popular ornamental water plant in the lake. Today, there are many places to enjoy this special scene: Three Pools Mirroring the Moon, Lakeside Park on the east bank, the west end of Bai Causeway, the Little South Lake, the Inner West Lake, the Xiling Bridge, etc. However, the most ideal place should be Quyuan Garden. In every midsummer, a boundless stretch of pink lotus flowers set off by the green lotus leaves possesses an exceptional charm. In a stove city like Hangzhou(just because it is near the paradise), people have to stand a sweltering summer weather. But they are lucky enough to have " blooming lotus flowers for miles and miles" (as a Northern Song poet put), which will give them delight, afford them peace of mind, make them happy and keep them cool. For centuries, the lotus has inspired a large numbers of poets. Of all the poems describing lotus, the most famous is perhaps the one composed by the noted Southern Song poet Yang Wanli (1127 – 1206). It is entitled

The West Lake in Midsummer

After all it's the West Lake in summer hot,

Displaying scenes no other seasons have got;

Green lotus leaves stretch so far to the ruddy horizon,

Bathed in sunshine are exceptionally pink lotus blossoms.

As early as the Southern Song Dynasty, Quyuan (Yeast Courtyard) was an official winery. The water for making wine was fetched from the lake, where many lotus flowers were planted. In summer breezes, the air was scented with the delicate fragrance of lotus intermingled with

the tasteful bouquet of wine. With the fragrance of lotus, the rice wine brewed here was incomparably pure, while with the fragrance of wine, the pink lotus growing here became so "drunk" as to be of exceptional charm. Actually, it was not the wine but the breeze that made the lotus so charming. Just as the verses go:

What's intoxicated the lotus?

The sweet breeze, not the juice.

Based on the scene, a Southern Song artist executed a traditional painting entitled Breeze- ruffled Lotus at Quyuan Courtyard. That was made one of the "Ten Scenes of West Lake". At a time, however, the courtyard was very much neglected and the nearby lake silted up so that the whole garden covered no more than 750 square meters (8070 square feet) with a small pavilion and a veranda, and only a few lotus flowers were planted in the water. During the reign of the Qing emperor Kangxi (1662 – 1722) more lotus flowers were planted in a new place, the southeast corner of Yue Lake, on the bank of which were built more pavilions, towers, terraces and verandas, to restore the former scenic spot and expect the visit of Emperor Kangxi. In 1699 when Kangxi came down to tour Hangzhou, he wrote an inscription of the painting's title to mark the spot. He changed "Yeast Courtyard" into "Winding Garden", for the sound "qu" represents two different Chinese characters and 曲, meaning "yeast" and "winding" respectively. Besides, the sound "yuan" can mean "garden". Hence the present name "Breeze- ruffled Lotus at Quyuan Garden".

Since the 1970's, an extension project has been under way to turn this tiny garden to perhaps the biggest lotus park of its kind in China. The present- day park occupies 30 hectares (74 acres), including five sections: Yue Lake, the bamboo garden, the lotus garden, the winding garden, and the lakeside forest. The newly- built Lotus Wineshop in the Southern Song style is popular with domestic tourists. At present there are more than 200 species of lotus growing in five ponds with small bridges linking each other. When they are in full bloom, the park will present a remarkable sight. It not just offers the best place

Autumn Moon Over the Calm Lake* * */平湖 秋月

Situated at the west end of the Bai Causeway, it is an attractive lakeside scenic spot with delicate pavilions, zigzag little bridges, odd- shaped rockeries, water- hemmed terraces, and trees and flowers of colorful varieties. The spot, which affords the broadest view of West Lake, can be traced back to the Tang Dynasty. Constructed here was a building known as the Lakeview Pavilion. It was a favorite spot for poet- governor Bai Juyi, who gave a vivid description of it in his poem entitled A Late Return from the Lakeview Pavilion. After a heavy drink, he would rest here, watching the moon over the calm lake. The pavilion was moved away and replaced by a Taoist temple and a Buddhist monastery during the Southern Song and Yuan Dynasties respectively. It was rebuilt in 1589 under the Yuan and turned into the Dragon King' s Temple later. In 1699 during the Qing the temple was remodeled for use as a study retreat for Emperor Kangxi and called the Imperial Book Pavilion. Built in front of it was a lakeside terrace, which was acknowledged as one of the best places to gaze at the moon especially on an midautumn moonlit night. For this, the pavilion was renamed Autumn Moon Over the Calm Lake. Set up nearby was another pavilion, that housed the stone tablet with the imperial inscription. Today, dedicated to this special scene is the most representative couplet:

*The vast, calm lake is bright as a mirror;
The year- round moon is brightest in the autumn.*

It hangs on both pillars of the Autumn Moon Over the Calm Lake Pavilion. A picture taken in front of it can be a good reminder of a visit to Hangzhou.

It would be wonderful to enjoy a beautiful full moon in different places on the night of the Mid- autumn Festival⁽¹¹⁾(or Moon Festival). If you choose the mid- lake to do so, take a boat trip to the island called Three Pools Mirroring the Moon. If you choose a commanding point, just go up to the Moon Crag on the Phoenix Hill. If you choose the lakeside, it would be no better place than the Autumn Moon Over the Calm Lake Pavilion. When the moon shines full and bright in the sky, you may stand on the terrace jutting into the water and watch the moonlight playing in the placid lake, while seeking a serene beauty— that is a state that many poetic- minded people in China will be happy to lose themselves in. You may as well sit on the terrace which is almost level with the lake water. While sitting on the terrace to enjoy the midautumn moon, you would find yourself seated on the shimmering water, enjoying the moon. Don't you think it's poetic? For Chinese people, the moon festival is a happy as well as important occasion of family get- together. So, it is very much a delight for a family to sit in the open terrace, contemplating the lake with the moon shining on its shimmering surface, and talking over tea and the moon cake which is the symbol of the family reunion.

Cultural Notes

(11) The Mid- autumn Festival (中秋节) It is an important traditional Chinese festival. According to the lunar calendar, the seventh, eighth, and ninth months make up the autumn season. The Mid- autumn Festival falls on the 15th day of the eighth lunar month, precisely in the middle of the season. that's why it is the Mid- autumn Festival. On that night, the moon is supposed to be both the fullest and brightest, and a full moon is symbolic of family reunion, so that day is otherwise known as "Moon Festival" or the "Reunion Day".

In remote antiquity, the primitive tribes would dance and celebrate a bumper harvest around bonfires on a moonlit night. That could be the harbinger of the rite to offer sacrifices to the moon. Historical records show that the Son of Heaven— emperors— made it a rule to offer sacrifices to the moon for a good harvest at the Mid- autumn Festival, which could be traced back more than 2000 years. With the passage of time, celebrations at the festival became ever more colorful. It was probably in the Northern Song Dynasty that the festival developed into a national one. Traditionally, after reaping the summer harvest, farmers celebrated the Mid- autumn Festival to pray for another full harvest in the late autumn.

Historically, the custom of celebration varies. There are moon worshipping, sacrificial offering, lantern decoration, family get- together, song and dance performance, etc. But the prevailing one is watching the full moon and eating moon cakes. Usually, people in Hangzhou enjoy sweet osmanthus flowers and the Qiantang tidal waves during the day and enjoy a beautiful full moon during the night after family reunion dinner. Moon cakes, also called " reunion cakes" just because of their round shape, are a must for the festive occasion. Moon cakes began to be made in the Tang Dynasty and became a favored delicacy in the Song. During the Ming, a custom was established to exchange them by way of greeting at a family reunion. Under the Qing, they were well- stuffed with walnut paste and became more or less the same as those we have today. The making of moon cakes in China features many

styles, including four notable ones: Cantonese style, Suzhou style, Beijing style, and Yunnan style. Chinese people share the same special occasion in the different parts of the world. No matter how they celebrate it, they all enjoy reciting the best- known lines from the lyric poem composed by Su Dongpo over 1 000 years ago:

*So let us live as long as we can,
Though a thousand miles apart,
We' ll share the moon then.*

Lingering Snow on the Broken Bridge* * */断桥残雪

The name of the bridge reminds local people of the three unusualnesses of West Lake, that is, the Broken Bridge which is not broken, the Long Bridge which is not long, and the Solitary Hill which is not solitary. But, it is the Broken Bridge that has acquired the greatest reputation. It keeps a record of its history, affords an unusual view, and narrates a legendary love story.

Located at the east end of the Bai Causeway that separates the Inner Lake and the Outer Lake, the bridge is a single- arch vaulted stone one with stone balustrades on both sides. 8. 8 meters (28.9 feet) long and 8. 6 meters (28.2 feet) wide, it has a clear span of 6.1 meters (20 feet). To its east is a pavilion that houses a stone tablet with the imperial inscription: Lingering Snow on the Broken Bridge. Next to it and facing the bridge stands a lakeside pavilion with vermilion pillars and fancy beams. It offers a nice view of the Inner Lake and the Solitary Hill.

The Broken Bridge has different names over the years but the present one— which first appeared in a Tang Dynasty poem— comes from the Bai Causeway's being "broken" or ended at the bridge on the city side. It was otherwise known as the Baoyou Bridge during the Song Dynasty. Some Yuan Dynasty poets gave a description of the bridge, naming it after a family name Duan, which has the same sound as another word, meaning "broken". Although it is not actually broken, the bridge is popularly known as the Broken Bridge. The reason for that is that it snows almost every winter in Hangzhou and when the sun comes out after a couple of day' s snowfall, the snow on the sunny side of the bridge melts first, while the snow on the shady side still lingers. Looked at a distance or from the nearby hill, the bridge appears to be broken. Personally, I would call this bridge Heart- Break Bridge or Heart- Broken Bridge, for it was the scene of a very popular, partially sad folk story— the story of White Snake. It tells of the love between a secular boy and a snake- turned girl. At one point, the boy deserted the girl and left Hangzhou. Sad and alone, the girl went to the bridge where she met him for the first time and sang, as in the traditional local opera entitled The Broken Bridge, "The bridge is not broken, but my heart is." As the story is passed on from generation to generation, the name of the bridge goes beyond the boundary of the city of Hangzhou.

Today, the bridge still remains to be one of the three lovers' bridges of West Lake. In the daytime, it sees young lovers ride foot- powered two- manned pleasure- boats happily in the limpid Inner Lake. After dusk, it sees the benches along the Bai Causeway filled up with young lovers. In terms of dating, it's interesting to tell that quite a few girls in Hangzhou often arrive at the appointed place earlier than their boy friends. They can recite the well- known Song Dynasty verses depicting the girl who recalled her waiting for her love:

The moon rose above the willow trees,

At dusk I had a date with him.

West Lake displays different charms in different weather. For the wonderful scenery of the lake, however, the sunny lake is not as pretty as the rainy lake; the rainy lake is not as pretty as the moony lake; and the moony lake is not as pretty as the snowy lake. The Broken Bridge looks exceedingly beautiful when under snow. It is a favorite stopover for Hangzhou tourists, especially a coign of vantage to drink in snow scene in winter. On fine winter days after a snow, you may stand on the bridge to feast your eyes on the snow scene far and near. Distant hills, clad in white, grow more enchanting. When viewed from the nearby Precious Stone Hill, the bridge— partially covered with lingering snow— creates a striking scene: the Broken Bridge which is not broken. Lingering Snow on the Broken Bridge has made one of the "Ten Scenes of West Lake".

In recent years, every morning, local people are seen jogging past the bridge, or practising taijiquan(Chinese shadow boxing) by the bridge, or even doing ballroom dancing or disco inside the streetside pavilion and on the lakeside pavement. You see, since ancient times the Broken Bridge has presented an unusual natural scene— the Broken Bridge which is not broken. In modern times it has again presented an unusual social scene— ballroom dancing by the street in the morning. See Bai Causeway (白堤).

Orioles Singing in the Willows* * */柳浪闻莺

This poetic name is for a long and narrow lakeside park south of West Lake. A line of weeping willow trees are planted along the one- kilometer(0.62 miles)- long granite lake-front walk. That is one of the first places to notice that spring has arrived in Hangzhou. When vernal breezes stroke the willows, their leaves turn green and their branches sway gently, bending over to kiss the rippling water. All these trees seem like undulating "willow waves", from which the singing of orioles can be heard. Many other birds do sing here, too, including those brought in cages by local senior citizens who enjoy coming early in the morning for a cup of tea with friends at Listening to Orioles Hall, which stands in the center of the park.



Orioles Singing in the Willows Well,

It is wonderful to listen to orioles warbling. But, "can we see orioles?" That's a good question, which is put by inquisitive tourists. What's wonderful about the name of the scenic spot is just to stimulate your imagination by stimulating your sense of hearing. Visual impressions might enslave your imagination. That's why Chinese people attach importance to "listening" or "hearing". Chinese connoisseurs in Beijing Opera enjoy listening to it instead

of watching it, and experts appreciate hearing folk music rather than seeing the playing of such music. Seeing is believing. Hearing is believing, too. Hearing provides more esthetic enjoyment than seeing. So, we listen to orioles singing while watching the willows swaying. For further details about the park, see Orioles Singing in the Willows(柳浪闻莺公园).

Viewing Fish at Flower Pond* * */花港观鱼

This beauty spot is located in Huagang (Flower Pond) Park, which lies between Western Hill and Su Causeway. According to local histories, there used to be a tiny creek that flowed from the nearby Flower Hill into West Lake, hence the name the flower pond. During the Southern Song Dynasty, a palace eunuch named Lu Yunsheng, after retiring from his official post, built for himself a garden- villa at the foot of the hill and cultivated fish and flowers in it. His place appeared as pretty as a painting. As Lu liked to make friends by composing poems, his villa became popular with literary men and refined scholars. It was therefore listed as one of the "Ten Scenes of West Lake" by Ma Yuan, a painter from the Southern Song Imperial Art Academy. It was from then on that the private garden began to be known as Viewing Fish at Flower Pond. Its fame rose some hundred years later in the Qing Dynasty when Emperor Kangxi personally wrote an inscription of the garden's name for a stone tablet erected by the fish pond.

Until the birth of New China in 1949, however, the garden had been limited to a size of less than 0.50 acre. All there was to see was a fish- pond, a painted pavilion, and a stone tablet. Two major expansion projects after 1952 has turned the former garden into the biggest single park in Hangzhou, covering an area of 50 hectares (123.56 acres). The fish, instead of being confined to a small pond, swim merrily in a natural pond many times bigger.

Usually, a boat ride on West Lake and Huagang Park that features red carp are put together as part of a day' s itinerary. Two fish ponds in the park are a must for visitors. The small one, close to the main entrance to the park, is a historic fish- pond. It is the original site of Viewing Fish at Flower Pond, where Lu dug a pond and bred fish some 800 years ago. Beside the fish- pond stands the pavilion that houses the imperial stele. The big fish- pond, lying almost in the middle of the park, is known as the red carp pond with an area of 1 hectare (2.5 acres), it keeps a few thousand red carps. It has in it an isle which is reached by a zigzag bridge, an arch bridge and a short embankment. The bank of the pond is planted with a rich variety of trees and flowers, the reflection of which in the water is fantastic. Dotted with fallen petals is the undulating surface of the pond, in which red carp clothed with petals are seen sucking petals. It' s poetic, isn' t it? Bending over the rails of the bridge and watching the carp noisily scrambling for food thrown to them is a delicious experience. By the way, the majority of carp in the pond that look like goldfish are not exactly called goldfish. Some of them are common carp. Many are what we call red silver carp. It is from the red silver carp that the goldfish evolved. As you know, China is the home of the goldfish. The first goldfish were cultivated in Hangzhou over 900 years ago during the Northern Song Dynasty.

As a matter of fact, Huagang Park has a lot more to offer. See Huagang Park (花港公园).

Three Pools Mirroring the Moon* * */三潭印月

This is the largest of the three fairy islets in the Outer Lake of West Lake, known for a wonderful scene created at three pools around the three pagodas on the night of the Moon

Festival (or Mid- autumn Festival). The islet offers the best place to enjoy a beautiful full moon at the midlake. According to historical records, these pagodas were first put up in 1089 under the auspices of Governor Su Dongpo, when he had West Lake dredged. They were placed in the lake to indicate a zone in which it was forbidden to plant any water vegetation to prevent the lake from becoming overgrown again. In the daytime, "three stone pagodas are standing with blue waters ever flowing", as the verse described. On a moon- lit night, the moon cast its reflection through the holes in the pagodas as three moons on the water. It was such an outstanding picture that the Southern Song court painters, such as Ma Yuan, chose it as one of the "Ten Scenes of West Lake". Although the pagodas collapsed during the mid- Ming Dynasty, the present ones were re- planted in 1621 during the late Ming, after the model of the original three pagodas.

The three gourd-shaped stone pagodas are seen sticking 2 meters (6.56 feet) out of water. They assume an equilateral triangle with each side being 62 meters (203.4 feet) in length. They are all hollow and each of them has five equally-shaped small round holes on its body. On the night of the Moon Festival when there is a bright full moon hanging in the sky, local people love to ride boats here, put a lit candle into each of the pagodas and seal the holes with thin white paper. The candlelight reflected on the water surface resembles the reflection of the moon. Around each pagoda, you may see five moon-like reflections. Around the 3 pagodas you may find 15 of them. But don't forget the big real moon in the sky and its reflection on the water. All together, therefore, there should be 17 moons. At this moment, the reflections on the water around the pagodas, the cloud and the moon are mingled with one another, while the candlelight, the moonlight and the "lakelight" (light shed upon the lake) enhance each other's beauty. With gentle ripples shimmering on the lake, there seem to be innumerable moons dancing in the water. What an enchanting scene!

In ancient times, the three pagodas were laid out on optical principles. Given that there is only one point on the bank and the positions of three pagodas just assume two identical equilateral triangles. In this case, the holes in the pagodas are seen as if mirrored on the water in the moonlight, thereby creating a picture of three moons shining together. That gives rise to the following verses:

*Three pagodas are reflected in three pools under one moon,
Each pool around each pagoda mirroring three moons.*

The Three Pools Mirroring the Moon Island is not only the most ideal place to admire a beautiful full moon on the lake but also the best place to enjoy the island scenery, as enchanting as a fairyland. See Three Pools Mirroring the Moon(三潭印月)

Twin Peaks Piercing the Cloud*/双峰插云**

Bai Juyi, a great Chinese poet of the Tang Dynasty, was said to get sick at home after he had completed his term of the governorship of Hangzhou. That sickness couldn't be cured by medicine. "Are you lovesick, then?" asked his friend. "Yes. It is a sort of lovesickness. I've languished with love for the West Lake and twin peaks in Hangzhou."

The twin peaks Bai Juyi had yearned for are no other than the Northern Peak and Southern Peak, which have become known as Twin Peaks Piercing the Cloud, one of the "Ten

Scenes of West Lake", since the Southern Song Dynasty. This unusual view not only once made the poet-governor "lovesick" but also has inspired lots of poets and statesmen through the ages.

People are delighted by mountains in different ways. Some may find pleasure in touring them; others, in watching them; still others, in living in them. The Northern and Southern Peaks provide delight to those who watch them. The old Chinese saying goes, "One can derive pleasure from watching everything quietly." So it is important to find a right place to enjoy looking at the two peaks. The right place is the Hongchun Bridge, by which the pavilion for the imperial stele is situated.

While looking up west from the bridge(near Jade Spring or the Botanical Garden), visitors may find a spectacular view of the two peaks, especially on a drizzly day in spring or autumn. It seems as if an enchanting landscape painting was hanging before them with the peaks disappearing and appearing amidst drifting clouds. The near dark clouds and distant high mountains look like each other, forming an incredible kaleidoscope.

The Twin Peaks are the highest among all the hills embracing West Lake. Facing each other at a distance of 5 kilometers (3.1 miles), they stand high and magnificent over their neighboring hills. The 256.9-meters (842.8-foot) Southern Peak, formed of limestone and grown with lots of luxuriant aged trees, is located northwest of West Lake. It boasts cave attractions and stone carvings. The way to reach the Southern Peak is mainly by walking. When you are at the top of the peak, you may feast your eyes on hills and vales, lakes and rivers, the city and the country. When you are on the way down, you can find enjoyment in exploring caves, such as the ancient Rosy Cloud Cave with well-known rock carvings, the delightful Water Music Cave, the spacious Stone House Cave, the 320-meter (1050-foot)-deep, enormous 1000-Man Cave, the unfathomed Heavenly Pool Cave, the inaccessible No Gate Cave, the legendary White Dragon Cave, and many other unexplored caves.

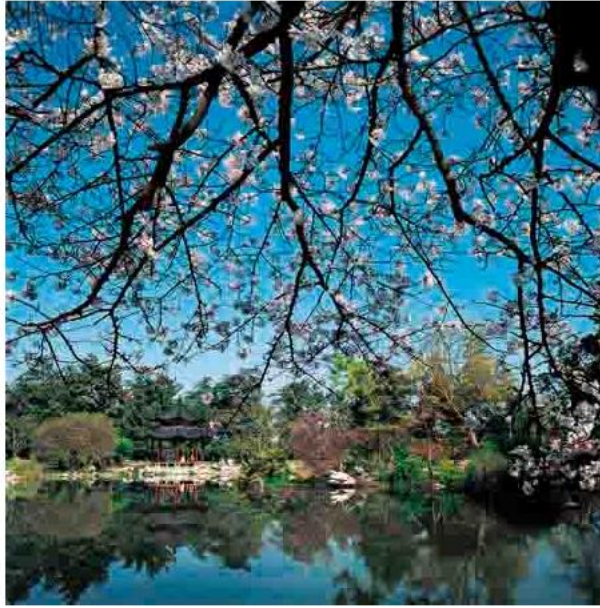
The Northern Peak, 355 meters (1165 feet) high, is situated behind Lingyin Temple. It is accessible by a cable car within 7 minutes or by a 20-kilometer (12.4-mile)-long path. Walking uphill, you will hear zigzag streams murmuring and see emerald hills range upon range. On top, no ancient buildings survive except Huaguang Temple that dates from the Song Dynasty. In addition, there are two modern buildings: the Zhejiang TV Station and the TV transmission tower. The late China top leader Mao Zedong(Mao Tse-tung) toured the Northern Peak thrice and wrote a poem entitled The Northern Peak, from which are taken the following lines:

*I've climbed the Northern Peak three times,
Finding the city's view enchanting each time.
Around the Flying Phoenix Pavilion the trees grow graceful;
Over the Peach Blossom Hill the wind blows fitful.
Feeling cold, I try to find the Beauty's Peak warm;
Feeling hot, I look for the Fan Hill cool.*

...

The Flying Phoenix Pavilion, the Peach Blossom Hill, the Fan Hill and the Beauty's Peak mentioned in the poem are among the scenic attractions of the Northern Peak. They are all worth visiting.

Twin Peaks Piercing the Cloud is otherwise called Double Peaks Kissing the Cloud. Both names display "double beauty": an imposing and peculiar beauty, and a mysterious beauty



Viewing Fish at Flower Pond BY REN JING



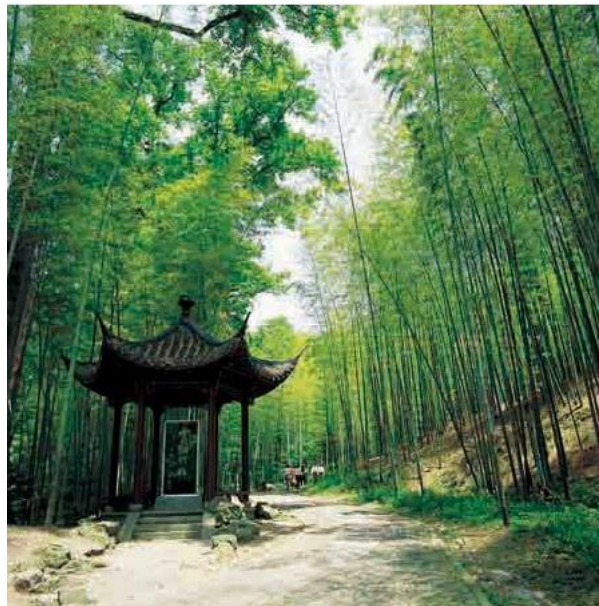
Twin Peaks Piercing the Cloud BY LIU ZHONG



Evening Bell Ringing at Nanping Hill BY LIU ZHONG



Leifeng Pagoda in Evening Glow BY LIU ZHONG



Bamboo-lined Path at Yunqi BY REN JING

Evening Bell Ringing at Nanping Hill* **/南屏晚钟

Nanping(Southern Screen)Hill, like a painted screen, lies along the south bank of West Lake. As pretty as the lake and as ancient as the city, it is blessed with a time-honored magnificent Buddhist monastery known for its sonorous evening bell. Its sound scatters itself around the still forest, sprinkles itself on the lake's surface, and spreads itself over the holy pilgrimage.

Southern Screen Hill, 150 meters (492 feet)high, extends as long as over 1 000 meters(3 281 feet). Formed of limestone, the hill contains lots of limestone caves and cavities. It saw the first construction at its foot in 954 of the Buddhist Monastery of Pure Benevolence, which is locally known as Jingci Temple. One of the four famous monasteries around West Lake, the temple was then dedicated to a great Zen master of the Five Dynasties. Built beside the temple was the bell tower overlooking the south shore of the lake. When the bell was rung in the evening, its sonorous sound not only echoed through the caves and cavities of the hill over the valleys but reached as far as the other shore of the lake.

The painting entitled Evening Bell Ringing at Nanping Hill, traditionally known as one

of the "Ten Scenes of West Lake" that originated in the Southern Song Dynasty, actually appeared in an earlier dynasty, that is, the Northern Song Dynasty. According to historical records, this painting was first done by Zhang Zeduan, a distinguished artist of the Northern Song Dynasty.

The temple with its bell witnessed many changes through a few dynasties until the Ming Dynasty when the old bell was replaced with a much bigger one, as heavy as 10 tons, although the rebuilt temple was not as large as before. When the Qing Dynasty emperor Kangxi toured Hangzhou in 1699, he ordered the temple reconstructed on a larger scale and that involved three years. His inscription of the view was then engraved on the stone tablet housed in the pavillion. After that, repeated reconstruction has followed to restore the glory of the temple. The present bronze bell, 3 meters(9.84 feet) in height and 2.3 meters(7.55 feet) in diameter, is more than 19 tons in weight. the manufacturing of the bell by a local special factory was funded by Eihei Temple of Soto-shu in Japan. Engraved on the bell are Lotus Sutra in seven volumes and the inscription by Zhao Puchu, the late chairman of the China Buddhists' Association, which numbers over 68 000 Chinese characters in total.

The bell at Jingci Temple is struck twice daily, with 54 strokes in the morning and in the evening respectively. There are a couple of explanations about the number of 108 strokes. One of the explanations is that the number 108 auspiciously corresponds to the total number of 12 months and 24 solar terms and 72 five-day periods that the Chinese lunar year has. Another is that there are 108 worries in the human world, which can be rung out.

It has been the time-honored local custom: to ring out the Old Year and to ring in the New Year at the bell tower of Jingci Temple on the eve of New Year's Day. This well-known traditional ceremony has also been joined by more and more visitors and friends from overseas. They strike the bell for good luck, for good health, for happiness, for unity, for stability, for longevity, for prosperity, and for everlasting friendship and peace. See Jingci Temple(净慈寺).

Leifeng Pagoda in Evening Glow*/雷峰夕照

Opposite Evening Bell at Nanping Hill is the remains of Leifeng (Thunder Peak) Pagoda. But, as one of the "Ten Scenes of West Lake", its scenic value and historical importance still remain.

Leifeng Pagoda was erected in 975 during the Five Dynasties by Qian Hongchu, king of Wuyue, in celebration of the son his favorite concubine gave birth to. Built of brick and wood, the 5-storied pagoda was a storied-pavilion-type structure. Inside the structure were found Buddhist scriptures written on silk. Many priceless treasures unearthed in March 2001, including such national treasures as Shaoxing gauze, a blue gourd-shaped glass bottle, and a stupa, can be seen in the Zhejiang Museum. Engraved on the internal walls at the bottom was Huayan Sutra. The underground chamber was dedicated to 16 Arhats. Its appearance had a distinctive flavor. When the sun was setting, the reddish-brown pagoda bathed in the evening glow looked radiantly beautiful. It survived fires and wars and damage during its 950 years, but collapsed at last on September 25, 1924 after it was weakened over the years by the custom of local people to take a brick from its lower stories as a talisman or souvenir.

"Good things should be in pairs." This Chinese saying reflects traditional Chinese esthetic conceptions. The south bank of West Lake has been known for a pair of scenic

attractions: the unforgettable Leifeng Pagoda in Evening Glow and the sonorous Evening Bell Ringing at Nanping Hill. Leifeng Pagoda on Evening Glow Hill situated on the south shore of the lake and Baochu Pagoda on Precious Stone Hill located on the north shore stand far apart facing each other. This pair of pagodas, formerly known as two gateways to the lake, are still regarded as scenic and historic landmarks.

Although Leifeng Pagoda has been in ruins for 77 years, people still feel its scenic value as a counterbalance to Baochu Pagoda across the lake and its historical importance—especially through its association with one of China's four most popular folk stories, Lady White Snake, warrant its reconstruction. Do you still remember the love story that took place at the Broken Bridge(Heart-break Bridge) between Lady White Snake and the secular boy Xu Xian? What happened to the lady afterwards?

Well, a 500-year-old-turtle-turned monk by the name of Fahai was outraged at the lady's free choice in love and condemned it as immoral. He trapped her with his magic bowl and crushed her under Leifeng Pagoda. To rescue her mistress, Lady White Snake, the green-snake-turned-maid went back to the mountain of her birth and worked overtime for many years to attain excellent magic arts. In time she beat the monk and toppled the pagoda. By the way, the evil monk once declared that Lady White Snake would never be free unless the pagoda was overthrown. That was why the day when it collapsed, almost all the townfolk turned out to see it.

It had been really a pity since then until the construction of the entirely new pagoda in the autumn of 2002. For more detail, see New Leifeng Pagoda(雷峰新塔).

"New Top Ten"/新西湖十景

Bamboo-lined Path at Yunqi* * */云栖竹径

Over 20 kilometers (12.4 miles) from West Lake or not too far west from Pagoda of Six Harmonies is a sea of bamboo(12), which is a sight for sore eyes to many Western tourists. The place, ranking first among the "New Ten Views of West Lake", is called Yunqi, which means clouds lingering. Long, long ago, it is said, some auspicious color clouds came flying from the nearby Color Clouds Hill and lingered on, hence the name. Known for its bamboo forest, Yunqi features greenness, clearness, coolness and quietness. A stone-paved footpath leading one kilometer (0.62 mile) into the Yunqi valley is lined with hundreds of thousands of bamboo, some deep green, some tender green, but all straight like an arrow. Walking up the path, one would not feel the slightest heat even in the hot and humid summer in Hangzhou. It is indeed a supreme joy to stroll along the path, by the side of which zigzags a murmuring stream. Occasionally, the dense leaves give way and looking up, one see a path of blue sky. East of Yunqi is another good hike up Color Clouds Hill, which at 344.7 meters (1130.9 feet) is the third highest hill in the West Lake area.

The bamboo-lined path starts at the stone memorial gateway and ends at the Pool for Freeing Captive Fish that lies before the Yunqi Temple. That is why the path is formerly called the Buddhist Path at Yunqi. Paved with slabstones in the middle and laced with crushed stones on both sides, the present path is a reproduction of the one which existed in the Qing Dynasty. It is said that the middle part of the path was meant for Emperor Kangxi and Emperor Qianlong only, and anyone who by mistake stepped beyond the dividing line made of black

bricks into the middle part might get a punishment, such as lashing, forced labor, imprisonment, and even death.

Near the gateway a pavilion named "Three Collections" meets the eye. For tourists, the name means the collection of cloud, bamboo and anatman (no individual independent existence). For Buddhists, it means the collection of my monk, my temple and Buddhist disciples like me. And for monks, it means Three Collections of Commandments on Purity (rules for spiritual cultivation, rules on virtuous behavior and rules on winning new converts).

Halfway along the path stands the Mind Purifying Pavilion. Beside the pavilion is a pond with the same name. Both names possess a special significance of Buddhism—"a pure mind". As the path is a main access to the temple for Buddhist pilgrims, they usually take a break at the Mind Purifying Pond full of clear water. They will clear themselves of distracting thoughts and purify their minds before coming to realize the importance of transcending worldliness and attaining holiness. There are many poems dedicated to the pavilion. The one written by the Qing Dynasty poet Chen Can is worth recommending:

*10000 green bamboos cast their skyhigh shadows;
Fed by tiny springs, a winding stream flows.
The moment you enter the Mind Purifying Pavilion actually,
All your worldly worries will be washed away completely.*

After purifying their minds, pilgrims will resume the journey all the way to their destination—Clouds Lingering Temple. Built in 967, it is like a world of coolness, a world of no worldly worries. Available at the top are a workers' convalescent home, a teahouse and three wells.

Beside more than 3000 Moso bamboo poles for park construction in China every year, Yuqi is rich in other characteristic vegetation of subtropical areas, some of which are of rare species. Square bamboo, nanmu tree (*Phoebe nanmu*) and magic mushroom (glossy *ganoderma*) are the three most treasured plants produced here. Many a tree is several hundred years old. Adding serenity and remoteness to the scenic attraction are two famous trees above the age of 1 000. One is a 38-meter(125-foot)-high Chinese sweet gum tree, and the other, an over-1 400-year-old ginkgo tree with a circumference at its base which take five people to join hands around it.

Cultural Notes

(12) Bamboo (竹) Pine, bamboo and mume blossom are known as the "three friends of cold winter". To the Chinese, they have special significance, representing aspects of character. Bamboo, braving frost and snow, has for centuries been the symbol of unyielding integrity. There is the well-known Chinese proverb in praise of it: "The bamboo may be burned but will still keep its joints firm". It maintains the "demeanor of gentlemen", highly recommended by Confucius who said, "The gentleman understands what is moral, where as the small man understands what is profitable". The great Chinese poet Su Dongpo also wrote the poem entitled Bamboo:

*I'd rather eat without meat
Than live without bamboo.
No meat makes me thin;*

No bamboo makes me coarse.

Of all the plants in the world, bamboo seems to grow the fastest, especially on warm, rainy days in spring, hence the old Chinese saying: "It is like bamboo shoots springing up after a spring rain", a saying now used to describe a new and vigorously developing thing.

Sweet Osmanthus Rain at Manjuelong Village* * */满陇桂雨

The city flower of Hangzhou is sweet osmanthus⁽¹³⁾. It can be seen here and there in the West Lake scenic area in the fall. When you take a trip to Manjuelong Village, which extends one kilometer (0.62 mile) uphill from Stone House Cave to Water Music Cave, you would find yourself surrounded by a sea of sweet osmanthus trees. An evergreen tree native to China, sweet osmanthus has been grown in China for some 2 500 years. In Hangzhou, the osmanthus season falls between late September and early October. Its flowers are tiny, bright yellow and intoxicatingly fragrant. A visitor coming here at the right season will see the whole village turn golden with its flowers filling the whole valley with their fragrance. Without exaggeration, the air around West Lake is even heavy with the sweet scent.

Regarded as a flower of mythic beauty, sweet osmantus has for centuries been one of the celebrated views of West Lake. Naturally, it was chosen in 1984 as the city flower of Hangzhou and in 1985 as one of the "New Ten Views of West Lake". The osmanthus festival is held once a year at Manjuelong Village. The "West Lake Osmanthus International Marathon" is held in Hangzhou annually. The custom to enjoy osmanthus dates from the early period of Tang Dynasty, when the area of Lingyin Temple and Tianzhu Temple north of West Lake was a major resort. A folktale told of sweet osmanthus trees growing on the moon. In autumn, their seeds fell down from the moon over the mountains around the temples. They were believed to be a gift from heaven. Quite a few poems were written in praise of this folkloric flower. Two oft-quoted lines from an early Tang poem read, "Osmanthus seeds falling down from the moon, their heavenly fragrance drift about in the air". The poet-governor Bai Juyi in the mid-Tang period once composed a group of three lyrics, the second of which was dedicated to Hangzhou. In his lyric, he regarded it as two highlights of a tour of West Lake to enjoy sweet osmanthus and watch the Qiantang River tidal waves:

*Fair South recalled,
Most dearly recalled is Hangzhou as before:
Around mountain temples I search for osmanthus seeds
From the moon that fall;
In the office pavilion lie watching the surging
Qiantang River tidal bore.
When shall I visit Hangzhou once more?*

From the Ming Dynasty onwards, the major resort to enjoy osmanthus moved from the northern part of the lake scenic area to the southern part, which was known as Manjuelong Village. At present ten thousand osmanthus trees grow around the village, whose production of osmanthus flowers dates from the Ming. They are not very tall—mostly 3 – 4 meters (9.8 – 13.1 feet) but can live between one and several hundred years. From these trees can be "harvested" a large quantity of flowers for multi-purposes. From some big ones each can be collected even 110 pounds of flowers.

Roughly, there are five kinds of osmanthus: golden osmanthus, silver osmanthus, orange osmanthus, monthly osmanthus, and four-season osmanthus. While the first three names are related to the color of the flowers, the last two derive their names from the fact that one blooms from May to November while the other is in blossom almost in four seasons except the very cold winter days. Imaginably, the blossoms of the last two osmanthus are not as profuse or fragrant as the first three. In terms of florescence there are early osmanthus with a shorter period of flourishing, middle osmanthus with a longer period, and late osmanthus with the longest.

And if the fragrance and ornamental value are not enough, osmanthus flowers can be put to practical use. They can be eaten in the form of a sweet glaze or a thick soup made with the blossoms and chestnuts or drunk in the form of osmanthus flower wine. Moreover, volatile oil can be extracted from them to make the essence—something to make highgrade perfume.

Manjuelong Village is not the only place to view osmanthus flower. More places, such as the Osmanthus Hall in Stone House Cave, Water Music Cave and Rosy Cloud Cave, beckon you in smilingly. See Stone House Cave(石屋洞).

Cultural Notes

(13) Sweet osmanthus(桂花) A number of flowers or trees in China are so Chinese that even today they haven't got any English names. The sweet osmanthus(tree) is a case in point, despite the fact it is given a botanical name as *osmanthus fragrans*.

Osmanthus flowers, called "guihua" in Chinese, contain special Chinese significance. In ancient times they represented goodwill and good luck. During the Warring States (475 – 221 BC) some kingdoms exchanged osmanthus flowers as friendly gestures. In ethnic minority areas known for their sweet osmanthus, young people often exchange osmanthus flowers for mutual love. As the sound "gui" in "guihua" may stand for "honored" or "distinguished", the blooming of osmanthus flowers signifies the arrival of honored guests, especially those coming from afar. They will customarily be treated to osmanthus tea or osmanthus wine that dates back as early as the Spring and Autumn Period (770 – 476 BC).

Osmanthus flowers are associated with happiness, as in the popular folk saying: "When osmanthus flowers bloom, happy events will come." Besides, the sound "gui" may also mean "valuable". So osmanthus seeds are known as "famous posterity". In feudal China, when someone became a successful candidate in the highest imperial examinations, he was described as having plucked the osmanthus(or laurel) branch from the moon, on which a folktale told of osmanthus trees growing.

Dreaming of Tiger Spring at Hupao Valley* */虎跑梦泉

The hills and vales of the West Lake region have plenty of springs. Among them Tiger Spring⁽¹⁴⁾, Dragon Well Spring and Jade Spring are the most famous. Ranking the third best in China, Tiger Spring takes its name from the legend of an eminent monk in the Tang Dyansty who came here in 819 and liked the surroundings so much that he founded a temple in the Hupao Valley. Because of lack of drinking water, he almost decided to move to a new site. One night, however, he had a dream in which a celestial being told him that two tigers would be sent to his aid from thousands of miles away... When he awoke the following morning, he

went out and did see two tigers clawing the ground until the spring water bubbled up. In ancient times this beauty spot with a mythical touch was made known as "Tiger Spring and Celestial Trace", one of the 24 scenes of Hangzhou. As our ancients couldn't explain natural phenomena about mountains and waters of West Lake, they more often than not weaved some stories to justify their answers. From the Qing Dynasty poem entitled Tiger Spring, you may find it most complete in content, most natural in narration, and most indefinable in depiction:



Dreaming of Tiger Spring at Hupao Valley BY REN JING



Dragon Well BY REN JING



Nine Creeks Meandering through a Misty Forest BY REN JING



Heavenly Wind over Wu Hill BY REN JING

*A hermit-monk in ancient times
Roamed about the mountain high.
He loved the misty mountain air,
But didn't find water anywhere.
On his way elsewhere then,
He was stopped by a gray-bearded kneeling man
Who promised to bring to him tigers white.
Next morn he did see them become Small Boys.
All of a sudden they disappeared,
And a clear spring came to appear.
From where flowed the spring water?
As far away as thousands of kilometers.*

...

Of course, the emergence of Tiger Spring is not due to the tigers' clawing the ground but due to the physical features of the place. At an elevation of about 70 meters (300 feet), the spot is surrounded by over-200-meter (656-foot)-high hills on three sides, forming a U-shaped low-lying area, which enjoys a favorable topographical advantage for water supply. The spring is fed by underground streams. Its water is pure and clear the year round. The water seeping through quartzite contains little dissolved matter: the mineralization is as low as 0.02 – 0.15 gram in every litre. Moreover, very little chlorine and calcium are contained in the water, and so silicate is difficult to form and settle. Tests also show that Tiger Spring water contains a trace of dissolvable organic oxide and sodium ions. The water, free from bacteria, is contributive to health. It is not only bottled for sale on domestic and foreign markets, but also allowed to be fetched once a day in the early morning by a great number of local people who come here before daybreak, some even arriving as early as four o'clock. They wait their own turn to get the spring water at the designated spot before closing.

Do you like to have a look or a try? If you do, that will be a wonderful experience. If you came to this place without trying Dragon Well tea, you wouldn't have been here. Dragon Well green tea brewed in crystal-clear and sweetish Tiger Spring water brings out the best in each other. Drinking such tea is really your cup of tea. Local people call the tea and the water "the two uniques".

Besides tasting the spring water, you can test it through an experiment of putting a

great many Chinese nickel coins into the pond filled with Tiger Spring water that shows its high molecular density. You can also easily float a number of such coins on a bowlful of water because of its high surface tension, and they will not cause it to overflow. The added height of the meniscus is about a quarter of an inch.

Tiger Spring is highlighted by its spring. It gives you a true delight to listen to the spring, watch the spring, taste the spring and test the spring. You have already tasted and tested the spring. It's high time to watch it now. The problem is that Tiger Spring is without a tiger. Today, however, there are a couple of uncaged tigers welcoming you. Don't be afraid of them. They are just one gaudy plaster tiger and two sculptured tigers. If they were real tigers, they would have already been caged for sure.



Tiger Spring

The plaster tiger can be found at the foot of cliff that features luxuriant green and dripping water. From the left side of the cliff is the source of the spring. That is the very place where the above-mentioned Tang Dynasty monk, Huan Zhong by name, was said to see two tigers keep clawing the ground until the spring water bubbled out of it.

The sculpture that embodies the legendary story, however, is available somewhere else in a much higher place. The year of 1983 saw the casting of the sculpture in which the great master seems to be dreaming of two tigers clawing the ground. "Dreaming of Tigers" for the sculpture is inscribed by Gu Tinglong, a well-known scholar, while "Tigers Carrying the Spring Water over Here" is by Sha Menghai, a noted calligrapher.

Well, there is a lot more to explore at Tiger Spring, where listening to the spring is a pleasant experience. See Tiger Spring (虎跑).

(14)Tiger Spring(虎跑) The word-for-word translation of 虎跑(Hupao) and 虎跑泉(hupao Quan) is "tiger clawing" and "tiger clawed spring" respectively, based on the story. In Chinese, the verb 跑(pao) mainly stands for "claw" or "run". Without one's knowledge of the cultural background of Tiger Spring, one would translate 跑 into "running" as in "Tiger Running Spring" and "Running Tiger Spring". This mistake can be found in quite a few guidebooks, maps and brochures in English. Now, "Tiger Spring" is regarded as the concise and accepted translation of 虎跑 or 虎跑泉. But its back translation is not "虎泉" in any case.

Inquiring About Tea at Dragon Well* */龙井问茶

Equally well-known with Dreaming of Tiger Spring at Hupao Valley is Inquiring About Tea at Dragon Well, one of the "New Top Ten".

Dragon Well for which the famous green tea is named is tucked away in the rolling hills west of West Lake. Although a newly-built road links it with other places of interest, the atmosphere is still one of solitude and peace. Dragon Well is formerly called the Dragon Pool, the spring water in it was and still is continuously gushing out even during the time of draught. It is said that when draughts visited Hangzhou in ancient times, local people would come here to pray for rain by putting Jade Buddha, gold, silver, and so on into the pool, and rain did come. This made the people believe the pool must lead to the sea, where dragons lived. For dragons were known as the god of rain. The Song Dynasty poet Su Dongpo once had a line: "Down below the hill is an aged dragon pool". The time-honored legend and the poet's noted line have ever since kept the place well-known. Two renowned Taoist priests, Ge Xuan (164 – 244) and his brother's grandson Ge Hong (284 – 364), is said to have made pills of immortality by the pool. Cosmology makes a distinction between heavenly dragons, spirit-dragons, earth-dragons, and dragon guardians of treasure. Among them, the spirit-dragons make rain, while earth-dragons rule the waves and springs. In fact, Dragon Well is without a dragon. Geologically, the well is located in an irregular limestone region with sinks, underground streams and caverns, as well as in a zone of fracture in a north-to-east fault where subterranean water is especially rich. The spring water that feeds the well is named karst water. With such an advantageous location, it is least possible that the well will run dry.



Dragon Well

Dragon Well itself is a circular pond 2 meters (6.56 feet) in diameter. The spring water gushes out from a rockface to collect in the well and flow on through cracks in the rocks to

two small, interconnected square ponds, from where it drains once again into a larger pond and down to a brook at the foot of Whispering Bamboo Hill, finally winding its way into West Lake. At the foot of the hill and at the bottom of the well can be found a number of tiny, irregular heaps of lime, locally known as lime flower. They were formed when subterranean water oozed out of the ground and calcium carbonate in the water began to settle due to reduced pressure and different temperature. What is more interesting to see is a "dividing line" on the surface of the well water when it is stirred, a line that, like a hair spring, separates two levels of water. That is all the more conspicuous on rainy days. The line results from the difference in the flowing speed and specific gravity between two different waters, surface water and underground spring water. So unusual is this phenomenon that it is a great temptation to stir the well water with a stick.

Just because of the fame of Dragon Well, the 1 050-year-old Buddhist temple built nearby and tea bushes planted around are both named after it. This temple has been converted into a teahouse set in a beautiful grove of bamboo and pine and masses of wisteria. It is just popular with local people for its excellent tea. China is the home of tea and the hearth of tea culture as well. It produces eight major kinds of tea, with green one far better-known. Of all the famous-brand green teas, Dragon Well green tea represents the best quality. As early as the Tang Dynasty Hangzhou as a tea producing area was recorded in *The Classic of Tea* written by Lu Yu, Mr. Tea of China, born in the Tang. Under the Song, tea produced in Hangzhou was chosen as a tribute to the emperors. The green tea became known during the Yuan Dynasty. Since the dynasties of Ming and Qing its fame has spread far and near. It is believed that during his visit to Hangzhou, the Qing emperor Qianlong came picking tea in a nearby garden. The tea he brought to his mother pleased her so much that an order was issued for the Dragon Well green tea to be a yearly tribute to the throne. The 18 tea bushes the emperor plucked leaves from are now identified with the monarch. They are as vital and productive today as they were two hundred years ago.

The West Lake in Hangzhou boasts four varieties of Dragon Well green tea named Lion, Dragon, Cloud, and Tiger after the hills in the area on which they are grown: Lion Peak (Shifeng), Dragon Well (Longjing), Clouds Linger (Yunqi), and Tiger Spring (Hupao). Of them, "Lion Peak Dragon Well tea" rates the best. At present, these four varieties combine to be called "West Lake Dragon Well tea" (West Lake Longjing tea), whereas the tea produced outside Hangzhou, the capital city of Zhejiang Province, is generally referred to as "Zhejiang Dragon Well tea" (Zhejiang Longjing tea). Two "T's"—Tenderness of tea leaves and Time of tea picking—are made two criteria by which Dragon Well tea is graded. For the first T—tenderness, tea with only one bud in the shape of the heart of a lotus seed rates as the first-grade tea. Tea with one bud and one leaf shaped like a banner and a spear ranks next, while tea whose two leaves with one bud in between are shaped like a sparrow tongue grades lower. Nevertheless, the tea of the said grades all belong to very high quality tea. For the second T—time, the first picking is always better in quality than the second picking or the third. The top-grade tea, which is picked before Qingming — Pure Brightness — the day marking the beginning of the 5th of the 24 seasonal division points (April 4, 5 or 6), is called "pre-Qingming tea". That is followed by "pre-Guyu tea", which is picked before Guyu — Grain Rain — the day marking the beginning of the 6th seasonal division point (April 19, 20 or 21). After that there are more grades of tea, such as "the 1st-spring tea", "the 2nd-spring tea", "the 3rd-

spring tea", and "the 4th-spring tea". Generally, Dragon Well green tea falls into 16 grades and the best is the first picking of the year. Among all the three crops, the spring tea always ranks above the summer tea and the autumn tea, with the latter making average tea whose quality is not very good.

Dragon Well tea is well-known for its four special features: green color, fragrant aroma, sweet taste, and smooth and even appearance. Drinking Dragon Well green tea is good for health. It is good for eyes. It promotes digestion. It helps to remove excess fat. So fat people would be wise to take more green tea. Chinese poets and scholars have regarded it as an esthetic experience to tour Dragon Well, sit in the Dragon Well teahouse, draw water from Dragon Well, infuse Dragon Well tea, and sample Dragon Well tea. They have also considered that drinking Dragon Well tea in such a tranquil and secluded place especially on a rainy day would enable one to become unaware of both the self and the outside world. For other information, see Dragon Well Spring (龙井泉).

Nine Creeks Meandering Through a Misty Forest* */九溪烟树

This scenic spot is situated among the wooded hills southwest of West Lake. It is formerly known as Nine Creeks and Eighteen Gullies. Or it is simply called Nine Creeks. As it remains as natural as ever, with serene rustic charms, Nine Creeks has long been a top tourist lure. For its natural scenery celebrated local scholars of past ages all cherished a special love. The noted Qing Dynasty scholar Yu Quyuán(1821 – 1907), who served as dean of an academy of classic learning in Hangzhou for 31 years, went so far as to hold that the wonderful scenery of West Lake lies not in the lake itself but in the hills around it. The best scenic attraction in the lake area, Yu added, is Nine Creeks and Eighteen Gullies. He toured this place with his friends as early as 123 years ago. Then, he composed a well-known poem to characterize its natural beauty. Four oft-quoted lines of the poem go like this:

*The hills — range after range;
The trails — winding and climbing;
The creeks — murmuring and gurgiling;
The trees — high and lowly.*

True, you may hold your own opinion about the natural beauty of mountains, waters, trees and flowers, but, after a tour of Nine Creeks and Eighteen Gullies, you will not fail to conclude that Yu's poem not just presents a true, vivid description but voices sound judgement as well.

You might as well make two walking tours of the scenic spot along two different paths. Both tours will be delightful all the same.

One path, leading from Yanxia Hill, is zigzag, deep-shaded and several kilometers long. Take a stroll along this path, and you will find yourself touring a deep and serene gallery of colorful traditional Chinese landscape paintings. What will meet you first is a smooth road. On both sides of the road stretch the rice fields. Beyond the fields lies an embowered village. You can hear the crowing of roosters and the barking of dogs. It's really rural scenery, isn't it?

As you go further and further, you will come to meet range upon range of mountains. They look like a flock of horses prancing madly and galloping swiftly towards you. Meanwhile, however, the fields should have all disappeared before you could know it. The deeper you get into the mountains, the steeper the mountains appear to you. Look up, and you can find

yourself surrounded by precipitous peaks in rolling mist.

Look down, and you can see rushing waters and babbling streams. All of a sudden, amidst surrounding elevations and winding roads emerges a flat valley, around which flows the stream water and flourishes the dense bamboo forest. Beyond the bank of the shaded stream stands a pavilion with vermilion columns and black tiles. That is the Nine Creeks teahouse. Do go into this nice and quiet house and get yourself a seat by the window. While sipping Dragon Well green tea brewed by clear water from the stream, you can feast your eyes on rolling mountains dressed in greenery, lofty peaks piercing the clouds, distant waterfalls dashing down and the hilltop pavilion overlooking the zigzag Qiantang River. With the nearby stream whispering and joyful birds twittering in such a place of supreme peace and tranquility, you must vent a spontaneous feeling of delightful life and brisk vitality. All this reminds one of two well-known verses:

*Hills, streams, grasses and plants
tacitly meet human's minds.*

However, according to Mr. Yu, the wonderful scenery of Nine Creeks and Eighteen Gullies not only lie in its mountains but more in its waters. The name of this noted area speaks for itself. The area features waters. And it is the waters that make its hills and trees more attractive. The Nine Creeks refers to nine creeks that originate in Yangmei Hill and are joined by many streamlets meandering their way down the hills. The Eighteen Gullies, on the other hand, means ravines that are separated by these creeks. By the way, in Chinese, "nine" or multiples of nine like "eighteen" often stands for many instead of the actual figures. All the creeks and streamlets, fast flowing downhill, converge at a beauty spot called "Stream Among the Streams" and then meander their way down to empty into the Qiantang River.

The above path you are recommended to take is crossed and recrossed by some of the creeks. It is, therefore, great fun to walk barefoot along the path and to sport in water. As the stream water in this area contains sulfur, it is a trifle warmer than the average mountain water.

Even in the crisp autumn, the stream is still pleasant to wade through. If you pay a visit after a heavy rain, unusual scenes will unfold before you: All waters are rushing down violently. Viewed at a distance, some creeks are like a white silk ribbon hanging from the sky; others, like a piece of spun silk fluttering in the wind. In this case, Nine Creeks and Eighteen Gullies is peculiarly worth visiting. Then, two lines from the poem entitled Nine Creeks by the Yuan Dynasty poet Zhang Yu are also very worth quoting here:

*Low-hanging white clouds dim spring mountains,
Innumerable gullies swiftly join Nine Creeks.*

The other path, leading to Dragon Well, will also bring you a scene of boundless variety. On the way, you can meet overhanging cliffs one moment and perilous rocks the next. Sometimes, you can see old trees reach high up to the sky; sometimes you can hear clustering bushes murmur in the breeze. Interestingly enough, from time to time, you can only hear spring water gurgle without finding its whereabouts ... All in all, the verdant valleys, surrounding hills, winding path, red flowers and green trees combine to create a world of their own, rustic, lofty, musical, peaceful, picturesque, and absolutely relaxing.

The mountain would be lifeless without trees, rocks or waters. Trees make the mountain charming; rocks make the mountain firm; and waters make the mountain alive. Nine Creeks

and Eighteen Gullies boasts all these key elements — unusual ones — that make it one of the New Top Ten Tourist Attractions in the West Lake scenic zone.

So, no matter which path you may take to tour Nine Creeks and Eighteen Gullies, once you reach there, you will surely find yourself in a place like Shangri-La.

Heavenly Wind over Wu Hill* */吴山天风

Wu Hill stands south of West Lake. Among the hills around the lake, it is the only one that extends into the city area. It commands a panoramic view of both the city and the lake. Made up of 10 or more peaks at the sea level of about 100 meters(328 feet), it is described as such in the eyes of some poets:

*Heavenly wind has brought me over to the hill,
With various peaks in a hump-shape high and low.*

...

— from a Yuan Dynasty poem

*Sunset glow bathes full-branched trees towering high;
Heavenly wind sweeps ancient hills piercing the sky.*

— from a modern poem

"Heavenly wind" is thus taken to name this special spot, one of the "New Top Ten".

In ancient times, fishermen were said to dry fishnets on the hill that lay close to the sea, and it was called the Hill for Drying Fishnets. The present name can be traced back to the Spring and Autumn Period when the hill constituted part of the southern border of the Kingdom of Wu. Besides, it is locally called Chenghuang Hill, for there is a temple dedicated to Chenghuang(Town God) which was built during the Five Dynasties. Best known as a creation of nature and man, Wu Hill boasts five varieties: a variety of ancient trees and clear springs, a variety of interesting rocks and caves, a variety of temples and shrines, a variety of folk customs, and a variety of historical relics.

Wu Hill is lush and green the year round, for it is covered with such trees as ginkgo, maple and above all, evergreen camphor(15)— chosen as the city tree of Hangzhou — for which Wu Hill is well known. It has 20-odd camphor trees from 400 to 500 years old. The oldest one, "Song Camphor", stands in front of a hilltop teahouse, is more than 800 years old. At the northeastern foot of the hill there is an ancient well, known as the "No.1 well of Wu Hill". Excavated 1 000 years ago, the well has still yielded crystal and sweetish water. Many more time-honored wells are available in the other parts of the hill, including the Black Dragon Well where Governor Bai Juyi once prayed for rain, and the well named after Guo Pu(276 – 324), a noted writer and exegete of the Eastern Jin Dynasty. One of the hills that make up Wu Hill, Purple Sunlight Hill is partly bare with gray limestone. Under the sun it looks purple, diffusing precious light and auspicious air. A big stone stands here, capping a cave. Legend has it that precious stones were stored in the cave at one time. The only one person who knew how to enter it was a boy named Ruishi, which means auspicious stone. The boy's right hand had one finger only. It served as the key to the cave's door. One day a corrupt official came with a group of yamen runners, intending to force the boy to open the cave for the precious stones. They were bullying him when a stone came flying from nowhere. Down it crashed, killing all the yamen runners and throwing the corrupt official into eternal seclusion. The boy flew away on a carpet of cloud. It was from then on that nobody was able to get hold

of the precious stones although they were always there. Some people say it is the reflection of the sunlight from these stones that stings the hill purple.

On the rock surface below Purple Sunlight Hill are the inscribed words which in translation read, "The No.1 Hill" by Mi Fu, a famous calligrapher of the Song Dynasty. On the western slope of the Purple Sunlight Hill is another inscription lauding a huge rock as the "No.1 Peak of Wu Hill" by Zhu Xi, an educationist of the Southern Song Dynasty.

A strange cluster of rocks stand north of the summit of Purple Sunlight Hill known as the "Twelve Animal Stones". They look like the twelve animals in the Chinese zodiac symbolizing the different signs under which people are born: rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, rooster, dog, and hog. And according to legend it was the above-mentioned boy who moulded the stones into their present shapes. Strange to say, these rocks can also be identified with "Chinese writing brush holder", "incense burner", "chessboard", "elephant's trunk", "jade bamboo shoot", "resting turtle", "curling dragon", "dancing crane", "singing phoenix", "crouching tiger", "sword spring", and "sleeping ox". They are otherwise called the "Twelve Peaks of Witch Hill"(a pun in Chinese since the character for "witch" has the same sound as "wu" of Wu Hill). These imaginative names are scientifically known as a "clint".

Wu Hill, though not high, is endowed with a thick forest of trees and a plenty of springs. Easily accessible from all directions, it enjoys a favorable location. Starting from the Tang and Song Dynasties, more and more temples and shrines were erected. Two special temples were Wu Gong Temple and Chenghuang Temple. The former was founded in 815 during the Tang Dynasty in memory of Wu Zixu, a loyal minister of the Kingdom of Wu. Minister Wu was the real man who was held up as the God of Tide and shrined for the first time in West Lake history. The latter, built during the Five Dynasties and located somewhere in Phoenix Hill, was moved to Wu Hill after 1139 under the Southern Song Dynasty whose capital was Hangzhou. Chenghuang can be traced back to remote ages. Literally known as a "dry moat outside a city wall", it originated from "Eight Gods", to whom sacrifices were offered by the Chinese Han nationality. Two of them were called fang (坊) and shuiyong (水庸) respectively. Fang meant the back wall of a house, while shuiyong referred to a ditch. Both were believed to be the predecessor of Chenghuang, whose duty was at the beginning to bless the solidness of the wall and the passableness of the ditch. Later on, Chenghuang evolved into what local people called "father-mother official", namely, a county magistrate in charge of good and evil and the lot of man. It was not until the Five Dynasties that a title began to be conferred upon him by the emperor. Under the Song, all towns, big or small, had had Chenghuang (town god). Only from among those who had rendered great service to the country and the people during their lifetime were chosen Town God. Town God's Temple (城隍庙) at Wu Hill rebuilt in the Ming Dynasty is dedicated to Zhou Xin, an upright provincial inspecting commissioner (equal to today's chief procurator). Since then the temple has witnessed an endless stream of pilgrims. Wu Hill has long been known as Town God's Hill (Chenghuang Hill 城隍山).



Stone Statues of Mahegela at Baocheng Temple

Actually, there is another worthy temple called Baocheng (Treasure and Success) Temple. Dating from the Five Dynasties, it contains two treasured objects. One is the stone statue of the poet and monk Mahegela carved in the Tantrist style during the Yuan Dynasty. It is said to be of very high historical value. And the other is the great Chinese poet Su Dongpo's controversial poem engraved on a rock during the Ming. The poem entitled *While Admiring Peonies* was believed to be written on the wall inside the temple by Su himself when he did sightseeing there as governor of Hangzhou in the Northern Song.

Other flourishing temples include the former Temple to the God of Medicine, in which is located today's temple for local well-known historical figures, Temple to the God of Water, which was built in 1597 to put out fires, Temple to the God of Fire, which was set up in the Southern Song Dynasty to prevent fires, Temple to the God of Scholars, which was established to patronize and bless scholars, Temple to the Creator of Chinese Characters, which was founded presumably between the dynasties of Sui and Tang, as well as Taoist and Buddhist temples, etc.

After the Song Dynasty, commerce in Hangzhou developed as fast as the temples. Especially during the Ming and Qing Dynasties, shops, theatres, towers and pavilions were put up in large numbers. Pilgrims, theatre-goers and other visitors frequented here habitually. Temple fairs held in every season attracted countless people in various trades. They would come for New Year's celebrations at the beginning of the year, for a pilgrimage in the mid spring, and for prayer for a good harvest or prosperous business in the early summer. What's more, Buddhist and Taoist believers would come regularly to "celebrate the birthdays of their idols who were enshrined in the temples. During the fairs, the whole hill was alive with fortune-telling, juggling, magic shows, ballad-singing, story-telling, clapper talks, opera performance, cockfighting, pedlars' hawking, trading in calligraphy and painting ...

Even today, local retired workers have made it a rule to walk up the hill with their birdcages and let their pet birds learn the songs of other birds flying among various trees and other evergreens planted on top of the hill. They also like to play cards, mahjong, Chinese chess, listen to local operas by radio and watch a variety of shows available from time to time.

Well, historical as well as folkish attractions at Wu Hill are too many to mention here. But it would be an inviting temptation to enjoy the panorama of the picturesque West Lake and the colorful city of Hangzhou while tasting the "No. 1 Cake of Wu Hill". The Fragrant Tea Tower and the Pavilion of a Panoramic View are the very places to go to relax oneself after a visit to kaleidoscopic scenes. Moreover, at the northern foot of the hill is China's first traditional medicine museum inside the more-than-100-year-old Huqingyutang Pharmacy

(胡庆余堂国药店), also renowned for its very impressive Qing style architecture. That's a sort of temptation few could be able to resist, isn't it?

For Huqingyutang Traditional Chinese Medicine Museum and the "No.1 Cake of Wu Hill", see Huqingyutang Traditional Chinese Medicine Museum (胡庆余堂中药博物馆) and Wu Hill Crisp Cakes (吴山酥油饼) respectively.

Cultural Notes

(15)Camphor tree (樟树) It is a large Asian evergreen tree (*Cinnamomum camphora*) of the laurel family. According to Webster's Third New International Dictionary, camphor tree, or camphor laurel, is probably native to China but now grown in warm regions. It has lax smooth branches and shining triple-nerved leaves.

Camphor grows rather fast: a sown seed attains a height of over three meters in ten years. It is highly resistant to smoke and coal dust and other such pollutants and is therefore a suitable tree to be grown in cities.

Most camphor trees live long. In Hangzhou, for instance, there is a Song Dynasty camphor tree which is already more than 800 years old. A still older one dates back over 1 000 years to the Tang Dynasty.

From the leaves and seeds of camphor can be extracted an essence to make what is known as camphor balls—something in extensive use in China to keep such insects as cockroach away from chests and cupboards. China has long been exporting camphor chests — even far to the Nordic countries. Endurable and mothfree, they are highly valued by rich and poor alike.

Ruan Gong Islet Submerged in Greenery* */阮墩环碧

North of Mid-lake Pavilion lies a green islet called Ruan Gong Islet (阮公墩), the smallest of the three man-made islands in the lake. First built from lake-bottom silt in 1800 under Zhejiang Provincial Governor Ruan Yuan (阮元), a renowned scholar and grand academician(in the central government) during the late Qing Dynasty, the islet was named in his memory. It stood for many years as a wildlife refuge since the soil was too soft to support buildings. Covered with luxuriant vegetation, it remained as natural as it could be. While one paddled a boat around the islet, quite a few wild ducks, gray gulls and white egrets would be startled to skim over indigo plants and clover ferns.

The April of 1982 saw the successful construction on the islet of a group of buildings through the application of the technique of thin-slab structure and shallow foundation. The 5 667-square-meter (61000-square-foot) area was topped with over 1000 tons of earth to provide a foundation for some 240 square meters (2580 square feet) of bamboo halls and pavilions and a paved road which encircled the islet. More than 600 flowers and shrubs were also planted as part of the project to create a new tourist attraction. In October the same year' the first fishing terrace was open to the public. In 1984 the around-the-lake village was set up as a venue of a gala night featuring an ancient Chinese style. The spot was chosen in 1985 as one of the "New Top Ten", called "Ruan Gong Islet Submerged in Greenery". It appears unique yet natural, with the complex of all-bamboo buildings, linked to each other by stonepaths, which creates an intoxicating serenity and remoteness from the bustling world outside. Getting ashore from a rowing boat, one immediately finds himself wandering in the

mist of the wistaria-twined maples, willows, camphor trees, with bamboos, roses and osmanthus trees protruding here and there from the tree grove. From time to time, a gentle breeze stirs up the fragrance of the flowers, which is coupled with the occasional melody of birds nestling among the trees. When one sits in one of the bamboo huts, a cup of tea in hand, and looking around, one finds the other two islands shrouded in haze. With their distinct reflections in the clear lake water, they resemble beautiful water palaces that could only be imagined in fairy tales.

After a visit to the islet, you would not deny that the layout of this garden island filled with a rustic charm is real wonder that offers such a sense of variety and infinity within a space no larger than 1.4 acres.

Yellow Dragon Cave Dressed in Green* * */黄龙吐翠

Yellow Dragon Cave, otherwise known as No Gate Cave or Flying Dragon Cave, is located at the northern foot of Qixia Ridge, believed to be dotted with a grove of peach trees in the old days. Through the grove flew a stream called Peach Stream. In the early spring, peach blossoms looked like colorful clouds at a distance. This is how the ridge gets its name — Qixia which means "color clouds staying". Today, few peach blossoms can be seen while the stream has already disappeared. But green vegetation, serene surroundings, murmuring streams and unique cave scenes still present a strong appeal for one. Scattered on the ridge are five caves: the cool Purple Cloud Cave, the serene Yellow Dragon Cave, the artificial Golden Drum Cave, the deep Bat Cave and the spacious Sleeping Cloud Cave. The most attractive one is Yellow Dragon Cave, which is made one of the "New Top Ten".

The cave was originally called "Protect-the-Nation Benevolent King Cave" between 1241 and 1252, for the Zen monastery of the same name was built in that period under the Southern Song Dynasty. It got another two names from the legend that a certain Southern Song monk called Hui Kai whose courtesy name was Wu Men(No Gate) came here from Yellow Dragon Mountain in Jiangxi Province. Content with the surroundings, he decided to set up a Buddhist temple in this location. One stormy day, people heard a deafening sound from the back of the hill. They rushed there, only to find a big rock cracking in the middle, and concluded that the monk must have brought a yellow dragon to the site. Hence the names Yellow Dragon Cave and No Gate Cave. Now, a yellow dragon's head has become a landmark of the spot. The Zen monastery, rebuilt in the Ming Dynasty, turned into a Taoist temple in the late Qing Dynasty, which once ranked among the eight best-known Taoist temples in China. All visitors to Yellow Dragon Cave want to see a dragon. Without exaggeration, you can find a dragon, something like or about a dragon in almost every place at the spot.

On both sides of the entrance gate is written a couplet:

Yellow Dragon Pool will not dry;

Lao Zi, a dragon, will not die.⁽¹⁶⁾

The first line(or right line) suggests that since the period of the Yellow Emperor (Huang Di), a legendary ruler, synonymous with the father of Chinese civilization (c.2698 – 2598 BC), Taoist power, like a bottomless pool, has been inexhaustible. The second line(or left line) implies that Lao Zi, like a dragon is immortal(for further details, refer to Cultural Notes).

A stone's throw away from the gate nine windows with nine-dragon patterns meet the

eye. When you enter the courtyard, you will see a spring issuing from the mouth of the yellow dragon and trickling down into the pool below. In the pool stands an exquisite rock engraved on both sides with a famous quotation:

*Regardless of its depth,
Divine is the dragon pool.*

Preceding this quotation is another two oft-quoted lines:

*Regardless of its height,
Famous is the fairy hill.*

The dragon is known to all in China, and regarded by many other countries as the symbol of the Chinese nation. Though it does not exist in reality, people still like it and worship it. Then, when did the character "dragon" originate? According to the textual criticism, the pictographic character of "dragon" already appeared in the inscriptions on tortoise shells of the Shang Dynasty (c.16th – 11th century BC). But that character looked like a snake, which is known as a small dragon in China. The snake was said to be the earliest totem in our country that represented the Cathay nationality. With the Han nationality assimilating other tribes into a Greater China community, its totem was changed, for example, from a snake with a man's head to a snake with a tiger's head. Each of the changed totems contained something characteristic of the totem of each tribe. Whatever the totem might be, however, the image of the dragon remained coarse and simple till the Han Dynasty. The silk painting unearthed in Changsha 20 years ago from the Mawangdui Tomb of the Han Dynasty shows that what was then called "dragon" is but a horned snake. With the improvement of the human art, its image was made perfect by combining characteristics of other animals. The rulers of the past dynasties spoke of the dragon as the incarnation of the emperor, calling themselves the "real dragon and son of heaven". And whatever belonged to the emperor — robes, utensils and buildings — were decorated with dragons with five claws. Through a long period of synthetic polishing, the dragon's image was rendered majestic and dignified as well as mysterious. Today, when you examine the dragon, you will not fail to find that it displays the combination of different characteristics of different animals: a snake's body, a carp's feelers and scales, a goat's beard, a rooster's claw, a deer's horns and a hyena's tail.

On the left of the dragon pool are two nice pavilions, Fragrant Snow and Crane's Stopover. The latter is in the form of a crane's body. At its top stands a crane of clay sculpture. It is believed that the pavilion was a frequent stopover of the crane raised by the Northern Song hermit-poet Lin Hejing who lived on Solitary Hill.

The artificial hill at the Yellow Dragon Cave Park is the biggest of its kind in Hangzhou. It is delicately designed to match well with the surroundings. Half way up the hill is an artificial cave, formerly called Yellow Dragon Cave with a carved image of "the Founder of Yellow Dragon Temple". On the hilltop there is Sleeping Cloud Cave. It looks mysterious, particularly when a cloud of mist curls from its entrance.



Ruan Gong Islet Submerged in Greenery BY LIU ZHONG



Yellow Dragon Cave Dressed in Green BY REN JING



Rosy Cloud Floating over Precious Stone Hill BY LIU ZHONG

Not far away are another two caves that have a lot to do with Taoism. One is Long Happiness Pavilion. According to the Taoist philosophy, long happiness could be obtained by becoming unconscious of the boundary between oneself and the external world. Behind the pavilion is the other cave, Immortal Wang's Cave. At its entrance can be seen a Taoist couplet (whose explanation is given at Cultural Notes):

*Long after Immortal's significant teaching the Yellow Stone is still left;
Right inside the misty ancient cave Immortal's Art of War is well kept.*

Besides the dragon, a traditional sacred creature in China, and Taoism, an indigenous religion of China, there is a rare attraction—a rare species of square bamboo, for which this scenic spot has long enjoyed particular renown. With rectangular stalks and blunt thorns at its joints, this species has been cultivated in a small garden to the right side of the courtyard.

Cultural Notes

(16) Yellow Dragon Pool will not dry; / Lao Zi, a dragon, will not die(黄泽不竭;老子其犹)

Although Mr. Zhang Daoling(34 – 156 AD) is the founder of Taoism, Taoist believers have regarded Lao Zi(604 – 531 BC), a renowned philosopher in the Spring and Autumn Period, as the founder of the Taoist school as well as their sage, and his representative work Tao Te Ching(another title of Lao-tzu) as their doctrine. But, why is it that Lao Zi was compared to a dragon, a mythical animal which can walk, fly, swim, seed clouds and summon rain? According to the Records of the Historian, China's great thinker and educator Confucius(551 – 479 BC) who worshipped Lao Zi reverently, once consulted Lao Zi on the rites of the Period. After that, he said to his disciples, "I am aware that birds can fly; fish can swim; and beasts can walk. Even so,

birds can be shot; fish can be hooked; and beasts can be caught. As for the dragon, I am not aware how it rides the wind and clouds up to the sky. And isn't Lao Zi whom I met today like a dragon?"

The meaning of the second line of the couplet is derived from the words of Confucius. Through the ages, this line has acquired an element of mystery and wonder. Thus, the mysterious Taosim has more or less been deified.

When we go further, we'll find that there is no Chinese character "dragon"(龙) in the original eight-character couplet(黄泽不竭, 老子其犹). The couplet translated reads

*Yellow Pool will not dry;
Lao Zi will not die.*

Here, the important character "dragon", food for thought, was omitted on purpose. Why? The implication is that we could see only the head but not the tail of the spiritual dragon.

This couplet is available at the entrance to Immortal Huang's Cave. What does the Yellow Stone stand for? Who is the Immortal? And what's the relation between the Yellow Stone and the Immortal?

Two thousand years ago, there was a young man called Zhang Liang (? – 189 BC) in the Qin Dynasty(221 – 206 BC). He was a military counsellor of Liu Bang(256 – 195 BC). Due to his failure to get the first Qin emperor killed, he fled southwards. One day, Zhang came across an old man at a bridge. The man intentionally dropped one of his shoes into the water and ordered Zhang to fetch it and put it back on. Zhang followed his order without any objection. Then, the old man praised Zhang and asked Zhang to meet him again at the same bridge at the same appointed time. For the first two appointments, however, Zhang arrived later than the man. It was not until Zhang arrived earlier for the third appointment that the man turned so delighted as to present him with a book. The man urged Zhang to study the book and help Liu Bang. The moment he noticed it was a rare book on the art of war, he knelt down and said, "Please, please let me know your name!" "You will be able to see me in the Prefecture of Jibei in thirteen years. The Yellow Stone at the foot of the mountain there is none other than me," replied the man. He disappeared before Zhang could get up and take another look at him.

Here, the important character "dragon", food for thought, was omitted on purpose. Why? The implication is that we could see only the head but not the tail of the spiritual dragon.

This couplet is available at the entrance to Immortal Huang's Cave. What does the Yellow Stone stand for? Who is the Immortal? And what's the relation between the Yellow Stone and the Immortal?

Stone Hill Floating in Rosy Clouds* */宝石流霞

The hill features the huge boulders scattered along its ridge. Unlike the limestone to be found in most surrounding hills, they are rhyolite and tuff rocks. Purple red or reddish brown, these weather-beaten boulders are usually inlaid with greenish stuff, which shine dazzlingly bright in the sun like real jasper. Hence the name, Precious Stone Hill.

Viewed at a distance, these stones seem to be floating in rosy clouds over West Lake. It is a serene enjoyment to watch at the hilltop a sunrise in drifting clouds over the sea. It is also an esthetic enjoyment to see various forms of clouds: sunny clouds and rainy clouds, morning clouds and evening clouds, dense clouds and thin clouds, melting clouds and severing clouds, misty clouds and foggy clouds, sunset clouds and moonrise clouds ... It is all the same to view Precious Stone Hill Floating in Rosy Clouds. Viewed from different angles, the name for the sight can be otherwise described as Rosy Clouds Floating over Precious Stone Hill. That has therefore made one of the "New Top Ten". For more scenic and historical attractions, see Precious Stone Hill (宝石山),

Chapter 5 Two Ancient Causeways across the Lake/

跨湖古堤

*** Bai Causeway* */白堤

Bai Causeway stretches westward from the Broken Bridge to a lakeside park called Autumn Moon Over the Calm Lake. To its south is the Outer Lake and to its north, the Back Lake.

It is the only access from the city to Solitary Hill, the only natural island in West Lake. The causeway is named to commemorate the great Tang Dynasty poet Bai Juyi⁽¹⁾ who did a lot for the local people as governor of Hangzhou. As early as 1 000 years ago this one- kilometer (0.62 mile)- long embankment lined on both sides by pink peach blossoms and weeping willow trees planted at regular intervals was a favorite spot for enjoying the beauty of the lake, either in rain or in sunshine. To go on a spring outing on horseback was a prevailing custom then. Seeing these picturesque scenes, Bai couldn't tear himself away from the east of the lake, formerly known as Qiantang Lake. He wrote a poem entitled Walking by Qiantang Lake in Spring, four lines of which go like this:



Brocade Ribbon Bridge

*The riot of flowers begins to dazzle the eye,
The short grass just covers the horses' hooves.
The east to the scenic Qiantang Lake I love best;
Strolling the willow- shaded white- sand dyke I enjoy most.*

The Brocade Ribbon Bridge (锦带桥) is the other bridge beautifully situated in the middle of the causeway. It arches over the waters. While West Lake is likened to Xi Zi, an ancient Chinese beauty, the Bai Causeway is compared to a brocade ribbon tying Xi Zi's skirt. As the bridge is just in its middle, it is called the Brocade Ribbon Bridge. It is another wonderful vantage point from which you can feast your eyes on the unique view of the lake as well as the city.

Cultural Notes

(1) Bai Juyi (白居易) The prosperity of Hangzhou in the Tang Dynasty owed much to Bai Juyi (772 – 846), universally recognized as one of the Chinese greatest poets.

He was born in Central China's Henan Province in the Tang Dynasty. At 12, his family fled from political disorder in the North and moved to Zhejiang Province. There he had a chance to tour Hangzhou. Its beauty so impressed him that he resolved to be an official in

Hangzhou. His long-cherished wish came true when he was 50: He was appointed Prefectural Governor of Hangzhou. During his two years' service, Hangzhou was hit alternately by excessive rain and prolonged drought. West Lake sometimes dried up. As an efficient and responsible governor, Bai conducted a first-hand investigation and found a way to tackle the problem. Besides having ancient wells dredged, he erected a spanning-the-lake causeway to store irrigation water. Water conservancy was thus improved markedly. Despite bad weather, bumper harvests were won for three years running. Hangzhou became more prosperous.

When the time came for Bai Juyi to leave Hangzhou at the end of his term, local people could hardly tear themselves away from the governor. They stopped him again and again to offer him their gratitude and good wishes—a moving sight that lingered in his mind long after he bid them farewell. In Luoyang, where he spent the last years of his life in retirement, he still longed for a return to Hangzhou. In his lyrics to the tune of Fair South Recalled, he wrote,

I remember best the beauty of Hangzhou

...

When shall I go there again?

Su Causeway*/苏堤**

A stone's throw away from Shangri-La Hotel is a 2.8-kilometer (1.74-mile)-long causeway identified with the Northern Song Dynasty poet Su Dongpo.

Su Causeway was built of the dredgings of West Lake when he organized a large-scale dredging of the lake during his second term (1089 – 1091) as the city's governor. About 200,000 local people took part in the project. Six single-arch stone bridges were constructed to grace the causeway spanning the lake from north to south. Hence its another name "Six-Bridge Causeway". With its special attraction, the causeway and its bridges became the prototype for landscaping in many other parts of China.



Spring Dawn at the Su Causeway

Lined with peach, willow, magnolia, osmanthus and hibiscus along its entire length interrupted occasionally by the beautiful pavilion and colorful flower-beds, the present-day embankment is an attractive walkway in the daytime. It becomes a lovers' lane in the evening. But it is a safe lane without any chance for holdup men. Since the Southern Song Dynasty it has become known for its Spring Dawn at Su Causeway, which ranks first among the "Ten Scenes of West Lake". Since the Yuan Dynasty it has become known for its another special scene called "Six Bridges in Misty Willows"(六桥烟柳), one of the "Ten Scenes of Qiantang" (another name for West Lake). Today, the six bridges afford six different views. When you walk southwards, the first bridge you will meet is "Reflecting Ripples Bridge" (映波桥). From there you won't fail to be impressed by the reflection on the rippling waters of a corridor, a teahouse, pavilions and bridges in Huagang Park across the Little South Lake. The second bridge—"Locking Ripples Bridge" (锁澜桥)—presents you with a placid and still lake, as the name suggests. Seen nearby is three more-than-400-year-old stone pagodas sticking out of the lake; in the distance is an over-100-year-old pagoda standing slim and graceful on Precious Stone Hill. When you come to the third bridge, "Hillview Bridge" (望山桥), you can find it is the bridge among the six that is closest to the hill on the bank. That's Ding Family Hill. At the foot of the hill along the shore is West Lake State Guest House faintly visible in the green shade of trees. Take a look around, and you'll obviously see West Lake embraced by the verdant hills on all sides except the one where the city is located. The next bridge is situated in the middle of Su Causeway, hence its name "Suppressing-the-Dyke Bridge"(压堤桥), which voices the hope to stabilize the entire embankment. Ruan Gong Islet and Mid-lake Pavilion Islet, facing each other, lie peaceful to the east. Guo's Villa, featuring the Qing style, is nestled among the tranquil water cedars to the west. The fifth bridge is the "East Lake-Mouth Bridge" (东浦桥). It links up the Outer Lake on the east and the Yue Lake on the west, which flows eastwards. From the bridge can be seen Solitary Hill on the other side of the Outer Lake. When you reach the northern end of Su Causeway, you have come to the sixth or last bridge, that is "Crossing-the-Rainbow Bridge"(跨虹桥). Viewed from afar, the causeway resembles a perfect rainbow spanning the lake. The moment you cross the bridge, you cross the "rainbow".

Chapter 6 Three Fairy Islets in the Lake/湖中仙岛

*** Three Pools Mirroring the Moon*** /三潭印月

This islet is a chief attraction with a view known as Three Pools Mirroring the Moon. When you arrive at the northern side, you will see a hip-roofed pavilion with a plaque inscribed with Lesser Yingzhou (小瀛洲), which means the "Fairy Islet". In the Chinese Revolution of 1911, this pavilion was turned into a temple dedicated to the provincial sages of the past. Built in 1607 with dredgins from the lake, this islet features "a lake within an island and an island within a lake". In Chinese gardening, water is essential and known as the soul of gardening. A garden without water is like a man without a soul. On this 17.3-acre islet, water makes up some 60 per cent of the surface.

Look at the zigzag bridge. It is better known as the nine-turn bridge⁽¹⁾. It is a familiar scene in Chinese parks, isn't it? The bridge twists its way for two purposes. One, it enables a visitor to appreciate the scenery from different angles with the wonderful result of a "different scene for each step". Two, it helps impress on a visitor that there is a lot to see in a tiny park. It is the basic art in Chinese gardening to make full use of a limited space, creating an illusion, if you like, that it is spacious.

There are two pavilions along this bridge, short as it is. They are so designed as to break any possible monotony that a flat stone-slab bridge may create. This is a triangular pavilion, which is topped by a carved crane, the symbol of longevity. In the Ming Dynasty it was called the Open Net Pavilion. According to Buddhism, it was built to set captive fish free. The triangular pavilion is of an uncommon type which is seldom seen in Chinese parks. That is the quadrangular pavilion with a special name "Pavilion, Pavilion, Pavilion", which is pronounced as "ting, ting, ting". These three same Chinese characters are written in different styles of Chinese calligraphy. As the sound "ting" in Chinese also means "stop", the pavilion is literally called "Stop, Stop, Stop", or otherwise known as "Stop, Stop Pavilion". When you say "Ting, Ting, Ting", you are calling on your friends to "stop, stop, stop" to take a short break while enjoying the picturesque scenes around the pavilion. And it stands in such a high position that it serves as a stopover for tourists to drink in the beauty far and near. These two pavilions—the triangular and the quadrangular—are designed and situated so properly that they not only echo each other but also enhance each other's beauty.



Fairy islets in the lake

Walking along the bridge, you'll not fail to notice it is erected only inches above the

water—so low that it may tempt you to bend down and stir the calm water a bit. This is another beauty of Chinese parks—to give you a feeling of closeness to Mother Nature.

Here is a peculiar rock, called the Nine- Lion Rock. When you watch from different angles, you can find many lions' heads or many lion cubs playing on it.

A few steps further along the bridge, you will come to a decorative wall with four flowery windows(2) representing four seasons: spring, summer, autumn, and winter. The wall embodies an element of traditional Chinese gardening. Flowery windows are a special type of window: hollow, glassless and patterned. Dating from the Sui Dynasty, they fall into two major categories: geometric windows and symbolic windows. The animal and plants in these four windows symbolize a lucky omen and happiness. They are Pine and Crane Promising Longevity, Mume and Magpie Harbinger Spring, Red Phoenix Playing with Peonies, and Cypress and Deer Adding to Splendor. With symbolic significance, they provide a wonderful photogenic background. Moreover, the wall of this type does not form any part of a building, but is a psychological trick, hiding the view of the other side and whetting your appetite for further exploration. The wall separates a dense bamboo grove from a stand of ancient trees. A moon gate in the middle of the wall bears a four- character inscription by a noted Qing Dynasty scholar named Kang Youwei—" A Bamboo- lined Path Leading to Serenity". Take a walk along the path and you' ll translate the artistic conception of the inscription. The path is very short; a dozen or so steps are enough to cover it. But it is lined with thin and short bamboos and bends unexpectedly only a few yards from the gate, thereby leaving the impression of leading to a far- away place where serenity reigns.



Three Pools Mirroring the Moon

When you go back to the gate and continue southwards, three nice pavilions will meet your eye. They appear very unusual in terms of color. Touring Chinese parks, you must have noticed that buildings and pavilions will have bright red or vermilion columns or pillars. The idea behind this coloring is embodied in the Chinese saying: "A red spot stands well against a mass of green". Here we find an exception to this rule. These three pavilions are all painted grass green, not the conventional red. Look around and you'll find everything is green: dark green water, fresh green grass, tender green trees, and even rocks and stones that reflect green. The three jade green pavilions—one of them called "Green-Greeting Pavilion"—seem

to be completely submerged in a sea of green —light green, blackish green and dark green.

To have the pavilions painted green was the invention of the landscape gardeners of Hangzhou, who were bold enough to break with the traditional concept. The new idea behind this unusual coloring is perhaps that it would not distract tourists from the pretty scenery around they are enjoying; perhaps that a green building looks pleasant to the eye; and perhaps that it is a new approach to make the whole spot a green world. So green is the only color for the pavilions that harmonizes best. In these circumstances, all around, far and near, willows, camphors, and many other trees provide an uninterrupted landscape of greenery.

Continuing along the winding bridge you will come across an octagonal pavilion. It houses a stone tablet that bears the name of the islet and is believed to have been inscribed by Emperor Kangxi of the Qing Dynasty. A few steps further west a small pavilion stands by the water. Its name, which reflects the Zen meaning, reads in translation "Heart-Linking-to-Heart". From the pavilion, you can see clearly three 17th-century pagodas rising from the water. They got their name from the moon casting its reflection through the holes in the pagodas as three moons on the water. Historical records show that the pagodas were first put up in 1089 under the auspices of Governor Su Dongpo when he had West Lake dredged. They were erected to mark the deepest part of the lake and to indicate a zone in which it was forbidden to plant any water vegetation to prevent the lake from becoming overgrown. They collapse during the Ming Dynasty, and the present ones were re-planted in 1621 after the model of the original three pagodas. How do the three pagodas or pools mirror the moon? See Three Pools Mirroring the Moon(三潭印月).

Cultural Notes

- (1) The nine-turn bridge(九曲桥) Such a bridge is available in many Chinese parks or gardens. Its name possesses a special meaning in Chinese. This kind of bridge does not actually have only nine turns. "Nine" in Chinese is the number indicating a lot. For example, we have the set four-character phrase "three twists and nine turns", which simply means "many twists and turns". Another example, in ancient China there were "three religions and nine schools of thought". In addition to its literal meaning, this expression has acquired another two denotations —"various religious sects and academic schools", and "people in various trades or people of all sorts". By the way, "three religions and nine schools of thought" refer to Confucianism, Taoism and Buddhism, and the Confucians, the Taoists, the Ying-Yang, the Legalists, the Logicians, the Mohists, the Political Strategists, the Eclectics and the Agriculturists. Besides "nine", some multiples of "nine" can also express "many". Here is a typical example. "A girl changes eighteen times before reaching womanhood". In this saying, "eighteen times" obviously means quite a lot of times. So the saying is usually followed by "the more she changes, the prettier she grows". As far as the nine-turn bridge on the island Three Pools Mirroring

the Moon is concerned, it actually has thirty turns.

(2)Flowerly windows(花窗) They date from the Sui Dynasty. Hollow, glassless and patterned, they constitute an important part of the decorative art of West Lake garden architecture. On the whole, they can be divided into two major categories—geometric windows and symbolic windows—with four different patterns:

(a) Animals and plants symbolizing a lucky omen and happiness. The four flowerly windows at Three Pools Mirroring the Moon belong to this type.

(b) Scenery used to eulogize nature and express jubilation. At Tiger Spring, such patterns are pomegranate, peach, and Buddha's-hand(fingered citron), which signify spring blossoms and autumn fruits, and Cloud Dragons Playing with Water, which stands for auspiciousness.

(c) Characters in stories or legends. The windows at Lingyin Temple feature characters from the famous classical Chinese novel entitled The Romance of the Three Kingdoms and the popular love story Lady White Snake and Taoist legends like How Eight Immortals Become Taoists.

(d) Geometric patterns. There are numerous patterns, including a triangular pattern, a rhombic pattern, a round pattern, and a mume blossom pattern. They are available at Jade Spring and in the bonsai room of the Flower Nursery.

Mid-Lake Pavilion*/湖心亭 One of the three man-made islands in West Lake, it is named after a pavilion on it. Constructed in 1552 during the Ming Dynasty, it is the largest pavilion on the lake, first called the Fluttering Egret. The building is a typical Chinese traditional architectural structure with dovetail eaves and upturned roof corners. Outwardly it seems to have two stories, but actually there is only one. The yellow glazed tiled pavilion looks like a water palace, rendering people a feeling of solemnity and grandeur. Also on the islet there is an ornamental stone arch with Qing Dynasty Emperor Kangxi's personal inscription. Viewed from afar in the morning haze, the islet seems to be a mirage rising above the lake. Surrounded by water, it becomes a favorable alternative with fantastic views all around — the blue rippling water, the distant reflection of the crystal sky on the lake... Such unmatched scenes make tourists feel happy and relax. It is eulogized by the ancient verses: If West Lake is to be compared to the bright moon, Mid-lake Pavilion should be the Palace of the Moon.

Ruan Gong Islet*/阮公墩

See Ruan Gong Islet Submerged in Greenery(阮墩环碧波)

Chapter 7 Around the Lake/环湖景观

* * *

The Historical and Cultural Section of Beishan Street/北山路历史文化街区

This Historical and Cultural Section, located along Beishan (Northern Hill) Street, is the only one of its kind in the West Lake Scenic Area. Dating from the Song Dynasty, the present-day Beishan Street is known as the street of historical VIPs' villas, which has ranked among the 15 new scenes of West Lake after October 2004.

The section includes the industrial exhibition hall of West Lake Expo and such Chinese and foreign style buildings as Puti Jingshe(Bodhi Vihara / Temple), Jianpao Villa (known for lotus and local-style gardening), Jingyi Villa(whose owner ran the first West Lake Expo), Guyun Caoshe(Solitary Cloud Villa, the western building of Xinxin Hotel), Sui Villa(the present-day Jiangnan Literary Guild-hall), Agate Temple, and Qiushui Shanzhuang (Autumn Water Mountain-Villa).

Lakeview Pavilion*/望湖楼

Lakeview Pavilion stands east of the Broken Bridge. It was first built in 964. The present structure was rebuilt in 1985 in the Qing style. This lakeside pavilion is where local people love to go to enjoy a panoramic view of West Lake while sipping tea.

There are many poems dedicated to the pavilion. The best-known among them is The Lakeside Pavilion composed by the poet-governor Su Dongpo on the 27th day of the 6th lunar month in 1072:

*Black clouds like spilt ink half covering the hills,
Pale rain like bouncing pearls spattering into the boats.
A gust of wind suddenly comes and scatters the storm,
From Lakeview Pavilion I see the water is like the sky.*

Broken Bridge* * */断桥

See Lingering Snow on the Broken Bridge(断桥残雪).

Brocade Ribbon Bridge* * */锦带桥

See Bai Causeway(白堤).

Autumn Moon Over the Calm Lake* * */平湖秋月

Known as one of traditional "Top Ten", the scenic park features a nice pavilion leading to Solitary Hill and an open terrace surrounded by the lake water on three sides. It is an ideal place to bask in sunshine, bathe in moonlight and enjoy West Lake in different seasons.

For a time, a Jewish millionaire had a private garden laid out here, locally known as Luo Garden. The sightseeing area in the park was thus reduced to only 0.32 acre. Renovations to the park started after the founding of New China in 1949. The enclosure of the garden was

pulled down and the park was expanded to cover 1.48 acres for sightseeing purposes.

The park is embroidered with a series of lakeside buildings of typical traditional style. The Octagonal Pavilion, the Quadrangle Hall and the Blue Sky Tower are all favorite places for sightseers. Artistically arranged between Solitary Hill and the Outer Lake, they are set off by beautiful flowers and trees growing around. Views and poetic moods vary with different seasons and different weather. But the most enchanting is the mid- autumn moon in the cloudless sky shining brightly over the calm lake.

Dedicated to this scenic attraction is a poetic couplet written on the pillars. This couplet tells us that the local breeze, the bright moon, the winter sun and green hill are priceless assets bestowed on us by Mother Nature, all of which you are lucky enough to enjoy at the Autumn Moon Over the Calm Lake Park.

Coming through the hollowed window are the cool breeze

In the hot summer and the warm sun in the cold winter;

Seen from the raised curtain are the bright moon

Over the front hill and the green hill beyond the back hill.

For more interesting details, see Autumn Moon Over the Calm Lake (平湖秋月).

Zhejiang Provincial Museum* */浙江省博物馆

The year of 1929 saw the establishment of the first provincial museum on the former site of the vacation palace of the Qing emperors. Originally known as the " Zhejiang West Lake Museum ", it did not obtain its present name until 1953. Located at the southern foot of Solitary Hill, this lakeside museum stands next to Zhongshan Park. It occupies 5- acre grounds with a stream flowing through a classical Chinese garden of trees and rocks. After its reconstruction and expansion in 1993, the new 20400- square- meter(219585 -square- feet) museum mainly has such exhibition halls as Cultural Relics, Celadon, Painting and Calligraphy, Coin, Handicraft, Gift and Souvenir, and International Cultural Exchange. Besides, Lu Xiaguang Memorial was set up in 1995 to display this French Chinese' s collection of European oil paintings, etc. and moved into the Zhejiang West Lake Gallery in 1999. The West Lake Gallery completed in the autumn of 1999 is situated at the east side of the Museum and where the National Art Academy—China' s first institution of its kind—used to be. All the halls are laid out as "halls among the gardens and gardens among the halls" with corridors connecting pavilions and towers. Blessed with a serene lake in front and a green hill at the back, this lakeside museum has become a new cultural center in Hangzhou.



Zhejiang Provincial Museum



The exhibition hall of the Zhejiang Provincial Museum



A scene in the Zhejiang Provincial Museum

With a large collection of cultural relics exceeding 100000, the museum features archaeological finds unearthed within the province. Among the exhibits, the most important are some historical relics discovered in 1973 at Hemudu Primitive Human Settlement in Yuyao County, about one or two hours' drive southeast of Hangzhou. For one thing, there is the first cultivated rice unearthed at the settlement. Earlier, Chinese archaeologists and historians alike believed that the cradle of the Chinese civilization was no other than the middle reaches of the Yellow River in north China, in the vicinity of Xi' an. Now, with the excavation in Yuyao, all have come to believe that there is a second cradle, that is the lower reaches of the Yangtze River. The reason? The rice unearthed was dated by carbon isotope 14 to be nearly 7000 years old.

Other exhibits that might interest visitors from overseas are some black pottery and jade ware dug up in Liangzhu not far away from Hangzhou. They are the ruins of the Liangzhu Culture dating back 4000 to 5000 years to the Neolithic period. In addition, bronze pieces, mirrors and porcelain—all of antiquity—arouse visitors' admiration. What is worth mentioning here is a bronze vessel, a bronze cymbals among the Shang and Zhou dynasties' bronzeware. The bronze swords collected by the museum dated from the Spring and Autumn Period and the Warring States Period. Many of them are seen to be as bright as before, indicating the advanced corrosion-proof treatment of the time.

The best-known of mirrors that make up a large share of the museum's collection of copperware are those decorated with chariots and horses. They were made at Shaoxing in the Eastern Han Dynasty.

Ancient celadonware produced in the province and porcelain from the Longquan (Dragon Spring) Kiln (one of the five great kilns in China during the Song Dynasty) both enjoy popularity.

Last but not least, the "Basin of Spouting Fish". This kind of basin can be traced back to the Eastern Han Dynasty. With a design of four fish in its bottom and two handles on its edge, it is simply called "Fish Basin" (Yuxi 鱼洗). The most interesting of all the artifacts displayed at the museum is, perhaps, the Basin produced in the Ming Dynasty. Visitors can try their hand at rubbing the handles of the basin evenly to hear a ringing sound and watch water jump up in small fountains from the vibration. The waterdrop can reach as high as 60 centimeters (12 inches).

Zhejiang West Lake Art Gallery*/浙江西湖美术馆

This West Lake Art Gallery, established in autumn 1999, is located on the east side of the provincial museum, or rather, where China's first academy of fine arts was situated. The establishment of this art gallery was initiated by the noted Chinese artist Lin Fengmian and writer Ai Qing. The Gothic gallery is a 3-storied building consisting of the entrance hall, the western corridor, the reception room, and four showrooms.

Wen Lan Ge*/文澜阁

Also on the grounds of the Zhejiang Provincial Museum is Wen Lan Ge (Pavilion of Literary Waves), built in 1782 in the Qing Dynasty as one of the Chinese seven imperial library pavilions of the Qing Dynasty⁽¹⁾ to house Siku Quanshu (四库全书) — Complete Library of Four Treasuries (i.e. classics, history, philosophy and literature) — the most comprehensive collection of books of over 3000 years (since the time China had writing) on politics, economics, philosophy, classics, medicine, science and technology, history and geography, art and literature, mathematics and astronomy. The project was begun in 1773 during the reign of Qing Emperor Qianlong and was completed in 1782. In 1861, part of the collection was lost in a fire but restoration began in 1880 to collect and copy the lost and incomplete volumes. This went on even after the 1911 Revolution until the collection was finally restored. The book collection — now stored in the nearby Zhejiang Library — remains a valuable part of classic Chinese literature. The whole work consists of 36000 volumes, classified according to content, covered in different colored silks, and stored in 6752 boxes. This includes 79337 books written throughout in neat Chinese script on 2300000 pages. It contains over ten times more volumes than L'Encyclopedie by Denis Diderot (1713 – 1784) for the same period of time. Originally, four sets of the collection were made and stored in the imperial library pavilions specially built to house them in Beijing, Chengde and Shenyang in North or Northeast China. Later, three other sets were made to be stored in the library pavilions at Yangzhou, Zhenjiang and Hangzhou in Southeast China. Today the set in Hangzhou is the only one left in Jiangnan (south of the Yangtze). And of the seven library pavilions, only four at Beijing, Shenyang and Chengde (in the North) and Hangzhou (in the South) respectively remain, the largest one being in Hangzhou. Wen Lan Ge is a wooden 2-storied hip-roofed pavilion with double eaves. Consisting of six wide rooms, the pavilion faces a pond specially dug in case of fire. Situated in serene and picturesque surroundings, it features a garden court, in which a winding verandah and a waterside pavilion, a pond and a rockery called Immortals' Peak are

artistically arranged. Trees and flowers are luxuriant and well-spaced. The pavilion houses a stone tablet inscribed with the Qing emperor Qianlong's poem and his edict issuing Siku Quanshu. In such an excellent condition, Wen Lan Ge is used to house the provincial museum's special exhibitions. The present library pavilion dates back to 1880.



The statues of Cai Yuanpei(sitting) and Lin Fengmian in front of the Zhejiang West Lake Art Gallery

Cultural Notes

(1) Seven imperial library pavilions of the Qing Dynasty(清七大藏书阁) Built etween 775 and 1880 during the reign of the Qing emperor Qianlong, these seven ibrary pavilions for Siku Quanshu refer to Wen Yuan Ge(Pavilion of Literary Pool 文渊阁), Wen Yuan Ge(Pavilion of Literary Source 文源阁), Wen Jin Ge(Pavilion of Literary Ford 文津阁), Wen Hui Ge(Pavilion of Literary Convergence 文汇阁), Wen Zong Ge(Pavilion of Literary Ancestor 文宗阁), Wen Su Ge(Pavilion of Literary Origin 文溯阁) and Wen Lan Ge(Pavilion of Literary Waves 文澜阁). As far as their names are concerned, the first character—"Wen(文)"—means "literary". The second character in each name except for "Zong(宗)" contains "three drops of water(氵)" in the hope that all books will be kept from fire. One fictional explanation for the use of "Zong(宗)" without three drops of water is that Wen Zong Ge was located at Golden Mountain Temple (in Zhenjiang) where there was no lack of water.

Wen Yuan Ge, built in 1775, was located within the Forbidden City. It used to house the first set of Siku Quanshu. Wen Yuan Ge, constructed in the same year, stood inside Yuanmingyuan Garden, which was burned down by the Anglo- French Allied Forces in 1860. Wen Jin Ge was put up in 1775 at the Winter Palace in Chengde. Wen Hui Ge set up at the Grandview Hall in Yangzhou was burned up in 1853 during the war. Erected in 1779 at Jinshan(Golden Mountain) Temple in Zhenjiang, Wen Zong Ge was also destroyed by fire in 1853 in the wartime. Wen Su Ge situated in the Palace Museum in Shenyang, dates back to 1782. It now belongs to the Liaoning

Provincial Museum. Originally built in 1784, Wen Lan Ge, part of the temporary imperial palace by the West Lake in Hangzhou, was reduced to ruin in 1861. It was rebuilt in 1880.

Solitary Hill* */孤山

Solitary Hill, otherwise known as Solitary Island, is another highlight for Hangzhou visitors. It is so named because it stands alone in the northern part of West Lake. Geologically, the hill was formed by rhyolites from an erupting volcano during the Cretaceous period. 38 meters(125 feet) above sea level, it occupies 200000 square meters(2. 15 million square feet). Among all the hills around West Lake, it is the lowest as well as smallest. But, it is the largest island in West Lake.

The island is a natural link between the Bai Causeway on the east and the Xiling Bridge on the west. On its south is the Outer Lake, and on its north, the Inner Lake. Surrounded by water on all sides, it is depicted by the noted Tang Dynasty poet Bai Juyi as "a palace of immortals on West Lake".

Zhongshan Park in the middle of the island is the main attraction of the hill. A tree- shaded path leads from the park gate to a stone wall on which are engraved two huge characters in bright red: Solitary Hill. Flights of stone steps meander to serenity. Here is a miniature of a Chinese tradition and artistic embellishments. Red- pillared pavilions dot the hillslopes, their upturned roofs half hidden amidst luxuriant vegetation. A bird' s- eye view of the dreamy lake can be seen on the southern hillslope, where there are high and low rockeries and piled rocks, full of irregularities of ups and downs as well as twists and turns, arranged in picturesque disorder. Odd- shaped peaks, winding walls, flat terraces and mysterious caves as well as trees and flowers combine to create a world of fascination. No wonder emperors of the Southern Song Dynasty and the Qing Dynasty chose the spot for their imperial gardens, palaces or their temporary lodgings when they came to tour Hangzhou.

Indeed, Solitary Hill is a gem of beauty beyond belief. Around it there are two frequented walks leading to a multitude of scenic spots and historic sites.

An Echo from a Still Valley* / 空谷传声

At the northern foot of Solitary Hill there is a well- known scenic spot facing a quiet mountain valley across the Inner Lake of West Lake. When one sings or shouts at the spot in the direction of the valley, one will hear the echo coming from that direction of the valley, one will hear the echo coming from that direction. Hence the name. The east and west stone pavilions here are called "a cloud in the sky". At the back of the pavilions lie the "agate slope", from which stones were quarried for seals(chops) during the Song Dynasty. The calligraphy of the noted scholar WuChangshuo is engraved on the slope.

Zhongshan Park* / 中山公园

The park used to be off limits in feudal dynasties. In 1252 in the Southern Song Dynasty, a grand palace was constructed on the southern slope of Solitary Hill, half of which was built into an imperial garden. In the Qing Dyansty, a traveling lodge was constructed to be used exclusively by Emperor Kangxi during his inspection tour of Hangzhou. Later, when Emperor Yongzheng assumed power, the place was transformed into Shengyin Temple, which became

one of the four noted temples in Hangzhou(the other three being Lingyin Temple, Zhaoqing Temple and Jingci Temple). In 1927 it was turned in part into a public park called Zhongshan(Sun Yat- sen) Park in memory of Dr. Sun Yat- sen who led the Revolution of 1911, which toppled the Qing Dynasty. The park combines woods, pavilions and terraces, small bridges over the running water and winding paths along the side of Solitary Hill. The highlight is an area of zigzag bridges, pools, and plants and pavilions designated as the " West Lake Heavenly Sight ". Here artificial rocks are made to imitate different objects and human figures. Though man- made, they look most natural. The layout of these delicate rockeries, pavilions, zigzag bridges, fish ponds, and trees and flowers is so special that it is widely acclaimed to be a most elegant minigarden with scarcely any match in the world. On the pillars of one of the pavilions there hangs a couplet inscribed by Huang Wenzhou in 1934 in praise of the scenic and picturesque West Lake. The couplet reads:

*With waters and hills, every place looks bright and beautiful;
Rain or shine, every moment appears pleasant and wonderful.⁽²⁾*

Another place considered particularly impressive is an area of ornamental rocks at the top of Solitary Hill called " The Green Cloud Path ". Rockeries in all sizes and of different forms are arranged amidst the verdant green of tall trees, giving people a vista of green clouds drifting above the hilltop.

Dedicated to the Green Cloud Path, one of the eight scenes of the temporary imperial palace in the Qing Dynasty, is the special poem by the Qing emperor Qianlong:

*On the ridge of the hill's trodden a path,
Lined with and lost in the green trees.
Up the path to seek the green in cloudy mist,
I'm surprised to find my clothes and shoes that wet.*

At the back side of the park grow tall and verdant trees, providing pleasant shades for summer visitors. More places of interest are available there.

Cultural Notes

- (2) The couplet is an unusual one written by a certain Huang Wenzhong. Go into detail about the couplet and you will find it is a couplet comprising reduplicated words(diezilian 叠字联). The word- for- word translation of it goes like this:

*Water Water Hill Hill Place Place Bright Bright Beautiful Beautiful;
Fine Fine Rain Rain Moment Moment Pleasant Pleasant Wonderful Wonderful.*

All in all, the couplet is, in every sense of the word, the best one to describe West Lake.

Lin Hejing' s Tomb*/ 林和靖墓

Lin Hejing(967 – 1028) is a hermit- poet buried at the northern foot of Solitary Hill. Lin' s given name is Bu, with his courtesy name as Junfu. Born in Hangzhou in 967, he did not marry or secure an official position all his life. He lived in seclusion for 20 years in the hill, where he composed poems and drew paintings, and grew mume flowers and kept a crane. He had the mume flowers as his wife and the crane as his son. He passed away in 1028. A Collection of Poems by him proved immortality. He was known as "Peaceful Recluse", a posthumous title that the emperor conferred upon him. His tomb was once dug by a Yuan Dynasty monk, who only found an inkstone and a jade hairpin. The tomb was rebuilt later. It

was damaged again in 1964. The present one was reconstructed in 1987.

Crane Pavilion*/ 放鹤亭

The pavilion stands on a stone terrace on the north slope of Solitary Hill. It was dedicated to Lin Hejing, who lived as a recluse on the hill with a crane as a companion. It houses a stele inscribed with Poem to the Dancing Crane, a work by Bao Mingyuan of the Northern and Southern Dynasties, inscribed by the Qing Emperor Kangxi in the style of the famous calligrapher Dong Qichang. It is said that he loved mume blossoms and cranes better than anything else in the world. The 365 mume trees he cultivated gave him boundless joy as well as a source of income. Each day he sold the seeds from one tree to make a living. Lin also cherished a special love for a pet crane he raised. Wherever he was out boating in the lake, he would tell his servant to release the crane when someone happened to call on him. The flying crane would suggest that he was wanted, and he would return without delay. It is said that after his death, his crane pined to death. People buried the crane beside Lin near his hut. Lin was never married. This gave rise to the legend that he had the mume blossom as his wife and the crane as his son. In the Yuan Dynasty, Lin's admirers planted more mume trees here and set up the mume pavilion at the northern foot of the hill. Later, the crane pavilion was built on the site where Lin used to release his crane. Both pavilions collapsed. The present Crane Pavilion was rebuilt in 1915. It may have been near this spot that Lin wrote an especially admired poem, two best-known lines of which read in translation:

*Sparse shadows slant across the clear water shallow,
Subtle fragrance floats serenely in moonlight mellow.*

One calligraphy at the pavilion praises Lin for refusing to write anything for the imperial court. Another reads in translation: "Because of the mume blossoms, Solitary Hill is no longer solitary". It is mume trees that create a "fragrant snow" when they bloom in winter. The place has long been a winter resort very much frequented.

Lin Qi Memorial Hall*/ 林社

The special 2-storied building is locally known as Lin She constructed in memory of Lin Qi (1839 – 1900). During his governorship of Hangzhou, Mr. Lin Qi started three new-type schools: Qishi Academy of Chinese and Western Learning (the predecessor of present Zhejiang University),

Yangzheng Private School (the predecessor of the Hangzhou High School), and a school of sericulture (the predecessor of the Zhejiang Silk Textile Institute, the present-day Zhejiang Sci-Tech University). He admired hermit-poet and mume-lover Lin Hejing so much as to plant additional 100 mume trees in the Solitary Hill. In his memory, Lin Qi was buried in the hill after his death and the memorial hall was built near the Crane Pavilion (for Lin Hejing) in the early 1950s.

The West Lake Heavenly Sight* */西湖天下景

This scenic spot used to be a corner of the garden of the temporary imperial palace in the Qing Dynasty. The layout of the garden is characterized by being small and exquisite, natural and harmonious. The rockeries, ponds, flowers and trees, pavilions and bridges are all artistically arranged. The remains of the Qing buildings can still be found around the raised terrace in the southwest of the spot. See Zhongshan Park (中山公园).

Lou Wai Lou Restaurant*/ 楼外楼

This is a restaurant dating back to 1848. Its name is the three characters Lou Wai Lou (Tower Beyond Tower) taken from the Southern Song poet Lin Sheng' s poem, the first two lines of which read:

*Mountain beyond mountain and tower beyond tower,
Could song and dance by West Lake be ended anyhow?*

Renovated in 1980 to conform with the national architectural style and the surrounding scenery, this elegant Lou Wai Lou Restaurant stands under a gray tile roof with traditional upturned eaves between Xiling Seal- Engravers' Society and Zhejiang Provincial Museum to offer visitors not only delicacies of Hangzhou cuisine, but also a fascinating view of West Lake through its modern pane glass windows. The great Chinese man of letters Lu Xun and the late Chinese premier Zhou Enlai once came here to try local delicacies.

Xiling Seal- Engravers' Society* */西泠印社

From the Xiling Bridge, a short walk along the Outer Lake, leads to a moon gate that marks the site of the national monument Xiling Seal- Engravers' Society, noted throughout the country for its study of epigraphic art. Founded in 1913 to "preserve seal- cutting and conduct research into the art ", the society is engaged in the practice and study of the ancient art of inscribing characters in stone or metal. Besides, the place of interest is a delightful spot and visitors will be charmed by the harmony of its surroundings. Quite a number of cultural relics of particular value here are artistically worth visiting. The art reached its peak in the 1700' s when a native of Hangzhou, Ding Jing(丁敬, 1695 – 1765), founded a school merging the arts of cutting and calligraphy.

Bronze and stone epigraphy is one of China' s traditional arts. It is actually a hybrid art of cutting and calligraphy, closely related to the Chinese traditional painting. Its history can be traced 2 000 years back to the Warring States when people used seals to stamp their letters. At that time, seal cutting was done by specialized craftsmen. After the Yuan Dynasty, seals became popular with social elite, and different schools of epigraphic art gradually developed. In the early Qing Dynasty, Ding Jing established himself a fame as a top- notch epigraphic artist. He and seven others were widely recognized as the Eight Master Epigraphists of Xiling, which formed the Zhejiang School in the 1700' s. During the period of 1736 to 1861, the school maintained the most influential position in China' s seal- cutting community. That period marks the peak of epigraphic art. In the late 19th and early 20th centuries, Zhao Zhiqian(赵之谦, 1829 – 1884) and Wu Changshuo(吴昌硕, 1844 – 1927) created a style of their own. They both had high attainments in seal- cutting, traditional Chinese painting and calligraphy. From 1904 on Wu and other eminent epigraphists of the Zhejiang School like Ding Ren(丁仁), Wang Yi(王易), Ye Weiming(叶为铭) and Wu Yin(吴隐) often met at Solitary Hill for academic discussions and research, and proposed a seal engravers' society. After ten years of painstaking preparations, the society was formally set up in 1913, with the aim to "preserve seal- cutting and conduct research into the art ", Wu was elected its first president. As the site was near Xiling, it was named Xiling Seal- Engravers' Society.

The setting- up of the organization greatly excited the epigraphic community. Many

other distinguished seal cutters, including two Japanese, Kawai and Nagao, came to join the institution. It had over 100 members. The society now meets twice a year in spring and autumn for academic purposes; and a grand celebration is held every ten years. It often sponsors art exhibitions and publish periodicals of seal imprints, rubbings, calligraphic works and paintings, winning great popularity from the epigraphic world.

The Xiling Seal- Engravers' Society is also a nice traditional garden in southeast China. Situated along the hill, the whole garden creates a serene, agreeable atmosphere that mingles scenery with art. Three scenic and artistic sections are available at three different positions.

Inside the moon gate lies the first section. It is a garden court with a lotus pond at the center, around which can be seen a couple of ancient buildings and a stele corridor. The halls include the Bamboo Chamber put up by Poet Bai Juyi during the Tang Dynasty, and the Cypress Hall dating back to 561 during the Southern Dynasties. They contain examples of the work of famous seal engravers and calligraphers. In front of the Cypress Hall is erected a monumental tablet engraved with the names of members of the society. Inlaid in the wall along the corridor are scores of fine steles collected by the society members over the years. Behind the Cypress Hall stands a time-honored stone gateway with the lintel inscribed with Xiling Seal- Engravers' Society. The path along the hillslope leads up to the second section at the hillside.

Revered Sages' Pavilion in this section contains Ding Jing engraved on the north wall and 28 other epigraphist and their inscriptions on the side walls. Near the pavilion is Seal Spring. Nagao, Japanese member of the society, carved two Chinese characters " Seal Spring " on a rock surface close by. In the precious seal chamber can be found a wonderful collection of seals. Many a foreign visitor likes to buy his or her own seal or chop engraved with an appropriate Chinese name. There are a number of pattern books from which to choose the style as well as the kind of stone, including Qingtian stone(soap- stone), bloodstone, jade, agate, or crystal.

The third section is situated on hilltop. It is the main section of the society. The most outstanding attraction is the 11- storied Pagoda of Avatamsaka Sutra(Huayanjing Pagoda), which the monk Hongshan(弘伞) of Virtue Gathering Temple(Zhaoxian Temple) built in 1924. It is decorated with carvings of Diamond Sutra, Avatamsaka Sutra, and 18 Arhats. A statue of the scholar Ding Jing, the founder of the Zhejiang School, is placed properly. The Four-Shining Hall, with broad windows on the four sides, is now partly used as a teahouse. Inside and outside the hall are set tables, where people can enjoy the view while having tea and candies sold at a shop there. Known as one of the eight scenes of the temporary imperial palace in the Qing Dynasty, the pavilion sits at the top of Solitary Hill. Visible from the building are hills and pagodas mirrored in the clear lake, as if in a fairyland. "The Four- shining Pavilion on the Misty Hill" is the inscription by the Qing emperor Yongzheng, whose son Qianlong composed the poem:

*The pavilion atop Solitary Hill
Commands the lake beautiful:
The hill' s from green to green,
Displaying flowers and trees.
Like white silk are the dykes,
Spanning the breeze- ridden ripples.*

*The lakeview is so amazing
It varies with man's feeling.*

China Sigillography Museum, built nearby and opened in 1999, is the only one of its kind in the country. It has emerged as a new notable attraction to tourists and specialists in particular. See China Sigillography Museum(中国印学博物馆).

Among the society's prize possessions, kept in a stone house on the hill, is the stele of Sanlao(三老碑). It is the most treasured stone tablet dating back 1940 years to the early Eastern Han Dynasty. When the stele was unearthed, its top part appeared incomplete. "Sanlao"(the title for an official in charge of cultural and educational work) is the two identifiable characters which begin the inscriptions of the tablet. That's why the tablet is simply called " the stele of Sanlao". With 217 legible characters that remain, the stele was put up by the seventh of this Sanlao's nine grandsons, who was afraid that his brothers' and sisters' posterity would forget their parents' and grandparents' names and dates of death. As the elders' names and dates of death were regarded as taboo in feudal China, the complete name for the stele, which could sound unusual to foreigners, is the Stele of Sanlao regarding the Taboo Names and Dates of Death(《三老讳字忌日碑》). The stele also contains the names of the eleven brothers and sisters of the seventh grandson. The oldest of its kind in Zhejiang Province, it was unearthed at Kexing Hill in Yuyao County in 1852 during the Qing Dynasty. The cutting of stone tablets to record events began in the early years of the Eastern Han Dynasty, but inscriptions on tombstones noting the names and dates of birth and death of the deceased did not appear until the end of that period. Since this stele does record the time of death of an official, "sanlao", in a style of calligraphy typical of both Qin and Han, it provides an important reference for studying the origin and development of stone engraving and tomb inscriptions of China. Therefore, it is deemed by both Chinese and foreign archaeologists to be a treasured work of art. It was once stolen. When the society learned that it was going to be sold to a Japanese collector, Wu Changshuo and other members of the society raised some 8000 silver dollars and, after making painstaking efforts, bought back the stele and returned it to its rightful place.

The Happiness Tower, built in 1902, commands a panoramic view of both the Inner Lake and the Outer Lake. It has become Wu Changshuo Memorial Hall. Part of the Mountain and Rain Library has been transformed into a small shop, where copies of paintings by ancient prominent artists, copy books by eminent calligraphers, seal imprints, quality writing brushes, inksticks, rice paper, and ink paste are available.

The richest epigraphic flavor of the society is perhaps retained in the particular place to the east side of Pagoda of Avatamsaka Sutra. A cave which was cut in 1922 leads to the back hill as well as the Inner Lake. Dragon Water(Longhong) is the literary name of Ding Jing. To the east side of the south entrance to the Dragon Water Cave there is a shrine in which sits a bronze statue of Wu Changshuo. To the west side near the pool stands a sculpture of Deng Shiru(1743 – 1805), the founder of the Anhui School.

Liuyi Spring*/ 六一泉

Liuyi is the literary name of Ouyang Xiu, a great Northern Song Dynasty poet. His life consists of Liuyi, namely, "Six Ones". In his book entitled *The Life of Retired Scholar Liuyi*, he said that he would collect one thousand texts of inscriptions on ancient bronzes and stone

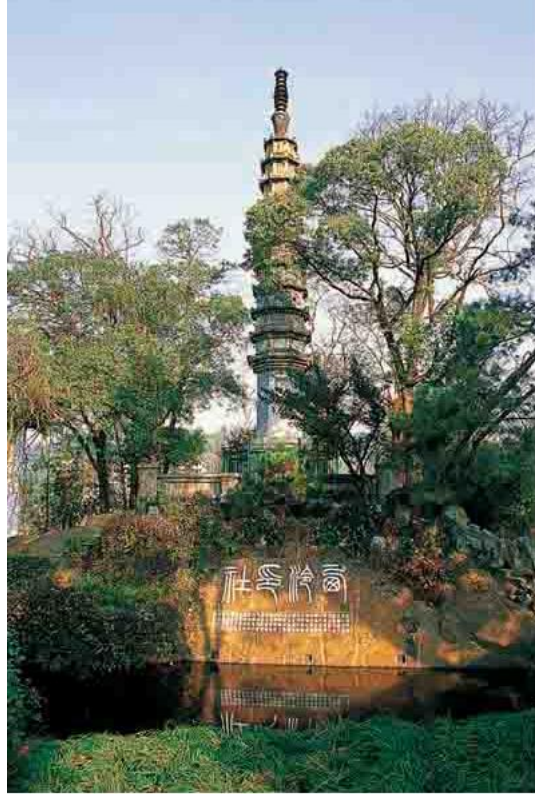
tablets surviving from China's first three dynasties(Xia, Shang and Zhou); collect one wan(万 ten thousand) copies of books; possess one Chinese zither; play one game of Chinese chess every day; drink one pot of wine usually; and have one old man as himself.

The Liuyi Spring pool covers an area of 2 square meters (22 square feet). It is where Hui Qin, an eminent monk of the Northern Song Dynasty, used to preach. In 1071 when Su Dongpo served as assistant prefect of Hangzhou, he met Hui Qin in Solitary Hill through the introduction by Ouyang Xiu. Su and Hui Qin often sampled tea and composed poems together, thus becoming poet- friends. Four years after that, Su concluded his tenure and left Hangzhou, whereas Ouyang passed away. In 1089, Su came to Hangzhou again to take up the post of prefect. But he found it a great sorrow to learn that Hui Qin had also passed away. Hui Qin's disciple drew the portraits of his master and Ouyang, to whom he offered sacrifices regularly. In his temple, from under his preaching desk the spring water was seen to flow out from time to time. In memory of Ouyang, therefore, Su named the spring after Liuyi. Moreover, he wrote "An Inscription to Liuyi Spring", which was carved on the stone wall of the pavilion. No pavilion with the inscription or spring could be found any more in the early Yuan Dynasty. It was not until recent years that the old spring was dredged and a new pavilion was set up.

Qiu Jin' s Statue and Tomb*/ 秋瑾墓及塑像



Crane Pavillion at Solitary Hill BY LIU ZHONG



Pagoda of Avatamsaka Sutra at Xiling Seal-Engravers' Society BY LIU ZHONG



Around the Mirror Lake Hall BY REN JING



Jiang' s Villa at Flower Pond BY REN JING

Near the Xiling Bridge by West Lake stands a statue of woman. She is Qiu Jin(1875 – 1907), feminist and revolutionary martyr. A native of Shaoxing, she was a distinguished woman revolutionary in the late Qing Dynasty. She broke with her feudal family, studied in Japan and joined Dr. Sun Yat- sen in anti- Qing activities. Unfortunately, she was arrested after an abortive uprising and slain in her home town. She was buried by the Xiling Bridge of West Lake in accordance with her wish. In 1981, on the 70th anniversary of the 1911 Revolution which toppled the Qing Dynasty, a white marble statue of the martyr was erected atop her tomb, engraved with" HEROINE", an inscription by Dr. Sun Yat- sen. With a sword in her hand and a traditional long skirt, the heroine looks bright and brave. The statue has captured effectively her thoughtfulness, determination and inner strength. Simultaneously, it suggests, as its creators intended, the best qualities of China' s modern, forward- looking woman. It adds much significance to West Lake.

Facing the statue is a quadrangular pavilion with 12 red- painted pillar located by the northern end of Su Causeway. Rebuilt in spring, 1950, the pavilion is dedicated to Qiu Jin. It is specially named " Wind and Rain " (风雨亭), derived from what Qiu Jin wrote before her execution:

*Autumn wind and autumn rain
Are like grief that kills.*

Autumn is traditionally a time of melancholy, a time for executions. And incidentally, her family name" Qiu " means " autumn " in Chinese. Qiu Jin died young, but her memory will always live.

In September 1981, Qiu Jin' s tomb was moved to the east side of the Xiling Bridge from Jilong Hill after several changes of the tomb site. Qiu Jin once said," If I die unfortunately, I wish to have my body buried by the Xiling Bridge". The pedestal of the new tomb is 2 meters(6. 56 feet) high, and the white marble statue of Qiu Jin on it is 2. 7 meters(8. 86 feet) high. The tomb ranks among the provincial monuments.

Xiling Bridge* */西泠桥

The Xiling Bridge used to be a ferry in ancient times, when local people had to ferry across to the opposite bank to tour Solitary Hill. The present Xiling Bridge is a single- arch bridge that stretches across the foot of Qixia Ridge to Solitary Hill. Of all the bridges around West Lake, perhaps the most sentimental one is the Xiling Bridge facing the famous Su Causeway that spans the lake from north to south. Local people lovingly associated it with Su Xiaoxiao, a singsong girl known for her beauty and literary talent.

Su was the daughter of a prostitute in the Southern Qi Dynasty(479 – 502). Her single parent died when she was a little girl. Then she lived with her aunt near the Xiling Bridge. In her early teens, she grew as beautiful as West Lake. Though she didn' t go to school, she was able to write beautifully. Later, she was reduced to a singsong girl. But she remained as pure as a lotus that emerged unstained from the mud. She would rather starve than marry any playboy from rich and powerful families. Self- respecting and self- possessed, she valued friendship above everything else. One day when sightseeing in her carriage, she met at the Xiling Bridge with a boy called Ruan Yu riding over from the Bai Causeway. She fell in love with him at first sight and composed a poem on the spot:

*I rode in a painted covered- carriage,
You came on a grey- piebald horse.
Where did our hearts meet?
Beneath the pines of the Xiling Bridge.*

They were spending their honeymoon by West Lake, when Ruan Yu received orders from his father to go home. They waited a couple of days before they parted.

After that, Su Xiaoxiao closed her door to visitors. She waited in vain for her sweetheart to return until her love sickness turned into depression. The girl died of heart break at the age of 22.

According to her wish, she was buried near the Xiling Bridge, and later a pavilion was set up over her tomb. The pavilion was renamed as the Pavilion for Admiring the Talented in 1983. But, still seen hanging on the pavilion is the well- known couplet:

*The historical site retains a fine name for some thousand years;
The Xiling Bridge is renowned for the romance through the Six Dynasties.*

Mucaï Pavilion*/ 慕才亭

Mucaï Pavilion(the Pavilion for Admiring the Talented) and the Xiling Bridge are closely related to each other. Hung on the pillar of the pavilion is the couplet:

*Near the lake and hill once buried here was the jade tree;
Like flowers and moon she was entitled to be cast into a gold statue.*

This sings the praises of the pretty singsong girl Su Xiaoxiao in the Southern Qi Dynasty. When she met with a boy at the bridge one day, they fell in love with each other at first sight. Then and there, she composed a well- known poem entitled A Song of One Heart. This poem reflects her pursuit of freedom of marriage, particularly her resolve to shake off the yoke of feudal idea of family status as well as the evil force of her time. After her death, she was buried at one side of the Xiling Bridge by an outstanding scholar whom she once patronized. The pavilion was then built on the tomb. She was beautiful, kind- hearted and talented, and yet so unfortunate. Her story is on the lips of many even today.

In ancient China, "the jade tree" stood for a person endowed with beauty and brain. "A

gold statue" was only cast for a highly respectable person. Su Xiaoxiao was compared favorably to the jade tree in the couplet. She deserved such a respect and praise that she was entitled to be cast into a gold statue. What is more, quite a few beautiful words, including "gold", "jade", "lake and hill" and "flowers and moon", were carefully chosen to depict her and set her off. "The jade tree" and "a gold statue" are two respectful allusions inserted to make the image more vivid and the description more eloquent.

In addition to this couplet, another one was hung to enhance each other' s beauty:

The historical site retains a fine name for some thousand years;

The Xiling Bridge is renowned for the romance through the Six Dynasties.

Breeze – ruffled Lotus at Quyuan Garden* * /曲院风荷

As you already learn from the chapter of traditional" Top Ten", Breeze- ruffled Lotus at Quyuan Garden is one of the" Top Ten" and the largest lotus park in China. With a total area of 300 thousand square meters(3. 23 million square feet), the present park is divided into five or six sections: Yue Lake, Zhusu(bamboo) Garden, the winding garden, the lotus garden, the lakeside forest(and Guo' s Villa). Gate No. 1, which leads to Zhusu Garden, is located to the southwest side of Yue Fei' s Temple. Gates No. 2 to No. 4 are available along Xishan(Western Hill) Road(Yanggongdi Causeway).

After visiting Yue Fei' s Temple, you may as well enter Gater No. 1 to take a look at "Zhusu Garden"—an inscription written by the Qing emperor Kangxi. It used to be one of the" 18 Scenes of West Lake", called" Spring Sacrifice to God and Goddess". In 1731, a temple was built by Li Wei, provincial governor, for worshipping the God of Lake and Hill and 13 other goddesses. Enshrined in the middle was the God, flanked by 13 painted sculptures of goddesses for 13 different flowers representing 12 lunar months and 1 intercalary month. Whenever" Spring Sacrifice" came, visitors kept pouring in. Ladies in particular were keenly active. Drums and flutes made a terrible racket all day long. In 1662, someone impreached Li Wei in a memorial to Emperor Qianlong, stating that the sculptures of God and 12 Goddesses represented none other than Li Wei and his wife and concubines. As a result, these sculptures were replaced by those of other deities. The temple was destroyed during the war in 1861. "Spring Sacrifice" no longer existed, while Zhusu Garden became no longer recognizable. The newly- built garden, occupying 20000 square meters(215000 sqaure feet), features green bamboos, Tower of Scenery, and Temple of Twelve Flower Goddesses. A pond is built with artistic arrangement of rocks and rockeries, pavilions, verandas, halls and towers. On display are various kinds of miniature trees, flowers and rocks, as well as epigraphic works, calligraphy and paintings. The whole place appears to be an elegant garden court.

A little further to Zhusu Garden is Yue Lake, where various kinds of lotus grow densely. Growing lotuses in an expansive lake here can be traced back to the 1600's. A Southern Song dyke at the other end of Yue Lake connects the Su Causeway with the lotus parks. Constructed in the middle of the dyke is a three-arch bridge on which a red-painted pavilion stands. The lake water flowing through the three arches looks like a jade belt—a name given to the bridge. The red pavilion appears to be a rainbow spanning the water. Hence the poetic name—Fair Rainbow Over the

Jade-belt Bridge(玉带晴虹)— one of the "Eighteen Scenes of West Lake".

When you enter the park at Gate No.2, the first highlight that meets the eye is Fragrance Greeting Pavilion. That is the highest point nearby, from which can be seen a spacious pool of pink lotus blossoms with green lotus leaves. The lotus pool is divided into different enclosed parts in which grow different varieties of lotus: red lotus, white lotus, double-petal lotus, "Exceptional Pink", "All Smiles", "Spring Glory", "Sunrise", "Serenade", "Drunk Dancing", "Beauty's Pink", and twin lotus flowers on one stalk, which symbolizes a devoted married couple. Altogether, there are more than 60 separated pools with more than 60 varieties of lotus. The flowers season varies and extends. The air around is filled with delicate fragrance. If you want to know more about lotus, the lotus exhibition hall beside the lotus pool is the very place to go to. A special introduction is given to the lotus' variety, value, characteristics, etc. with photos and objects.

After a short stay in the hall, you walk southwards to see Fragrant Ripple Pavilion. It is the lotus that makes the ripples fragrant. Getting across the lawn, you come to a long corridor called "Flower Corridor". A chrysanthemum show is held here every year after lotus flowers wither. That's the end of the lotus garden.

The next section is the Lakeside Forest, accessible by Gate No.4. This section is also known as "Another Village". In the village there are a children's amusement park and a campsite with hammocks, tents, bamboo cots, cabanas, and so on. This place has been a popular holiday resort for local people, especially for nuclear families. Beyond this section is Guo's Villa. It is part of the park as well as a separate scenic attraction.

The Famous Jiangnan Stone Garden* */江南名石苑

This scenic spot is located close to the Zhusu Garden of Breeze-ruffled Lotus in Quyuan Garden. With an area of 527 square meters(1.3 acres), it features a variety of famous stones, especially miniature rocks in Jiangnan(an area south of the Yangtze River, which refers specially to Hangzhou, Suzhou and Shanghai). The most famous of all on display is a gnarled and twisted rock 2.6 meters(8.53 feet) in height and 0.4 meter(1.3 feet) at the narrowest. The rock is called Folded-Cloud Peak(皱云峰), which is considered together with Lucky Cloud Peak(瑞云峰) in Lingering Garden at Suzhou and Exquisite Jade Peak(玉玲珑) in Yu Garden at Shanghai to be the three best-known ornamental rocks in Jiangnan.

Rocks in nature are not uncommon. Some displayed in parks, however, are out of ordinary. Touring parks in Hangzhou, Suzhou and Shanghai, you will see quite a few bizarre rocks. They range from about one meter(3.28 feet) to 5 – 6 meters (16.4 – 19.7 feet) in height. Some stand on the roadside, others are planted in the middle of lakes and ponds. They look ugly, called "ugly rocks". Strange to say, these rocks, when ingeniously decorated, say, with exotic flowers and rare plants, will present a harmonic whole with a scenic background. Thus, they appear beautiful, creating a quality suggestive of

poetry or painting. Liu Xizai(1813 – 1881), a Qing writer of An Introduction to the Arts, once said, "The beauty of the bizarre rock dwells in its ugly. Ugly turns into beauty when it reaches the extreme."

But, not all the ugly rocks can be made beautiful. Only those having four unique characteristics can.

- (1) Slender. The rock looks slender but stands tall and straight against the wind.
- (2) Groovy. The grooves of the rock are all connective.
- (3) Porous. The rock has many link- up cavities or holes, through which water can run.
- (4) Folded. The rock is uneven- and- folded shaped.

Famous bizarre rocks with these four characteristics come mainly from Taihu Lake in Jiangsu Province. So they are otherwise called Taihu rocks. When you take a look at the historical records of park rocks, you will be surprised to find that China boasts more than 100 different varieties, known as" abstract carvings". Rocks from Taihu Lake, which is rich in carbonate limestone rocks and enjoys abundant rainfall, are master works of nature. They are pieces of limestone which have been quarried from nearby mountains and sunk in the lake until they are eroded into strange shapes with unusual features. The formation of rocks of this kind needs at least thousands of years' carving by the action of water. The quarrymen had to go through hell and high water, for there was no scuba or diving suit at all before the Tang Dynasty. Every single rock is the result of toil.

Since the Tang and Song Dynasties, Taihu rocks have become well- known throughout China. They are used in the landscaping of many famous gardens. Three of the gardens in Jiangnan boasts three best- known Taihu rocks: Exquisite Jade Peak in Shanghai, Folded- Cloud Peak in Hangzhou and Lucky Cloud Peak in Suzhou. The one in the Jiangnan Stone Garden is characterized by fold and slenderness. When you look up at it, the peak is just like a folded cloud suspending in midair, and its thin folds look like undulating waves. Complementing the beauty of the Peak are the other two rocks that stand on both sides:" Piled- up Clouds" made of a limestone from Yingde County in Guangdong Province, which is used to pile up rockeries, and "Stone Bamboo Shoots"(made of tuff).

By the way, Folded- Cloud Peak was transferred in 1993 from the Garden of Collected Scenery in the Hangzhou Flower Nursery.

Mirror Lake Hall/ 镜湖厅

Located in the lakeside section of Northern Hill Road and close to the Xiling Bridge in the west, Jinghu(Mirror Lake) Hall faces Solitary Hill across the lake in the south. During the Republic of China here were many private villas. After the War of Resistance Against Japan, Autumn Society was set up nearby in memory of Qiu(autumn) Jin, a well- known heroine. The name of the hall stemmed from her literary name. The buildings around belonged to the local government from May 1949 until 1986, when they began to move out. The year 1987 saw the completion of Jinghu Hall, a new scenic spot occupying 1. 76 hectares. The main building in the courtyard covers 641 square meters(6900 square feet). Other pavilions are known for their unique names, such as "Inviting Mume Blossom to Bow to Stone", "Lotus in Green Waters", and "Landscape Glorified". With both lakeview and hillview, the spot, alive with wisteria and other flowers and trees, is different from season to season. It is an ideal resort for tea drinking and relaxation.

Guo' s Villa* */郭 庄

A leisurely walk along the shaded Xishan(Western Hill) Road(the present- day Yanggongdi Causeway) will lead to the Sleeping Dragon Bridge, by which lies a nice and quiet villa. Though the villa seems not to be taken much notice of, it is really worth visiting. It is a special garden- like villa featuring elegance and quietness. As it is named after a certain Guo Shilin, it is called Guo' s Villa, otherwise known as Fengyang Villa (汾阳别墅). Dating back nearly 140 years to the Qing Dynasty, it covers an area of 9800 square meters(2. 42 acres). The villa consists of two sections: the northern section and the southern section. The southern one is a residential section, called Living in Quietness(静必居). It features a pavilion- styled house with a courtyard. The house consists of two halls and two wing- rooms, forming a little courtyard with a golden lily pond in the middle. Known as a Zhejiang- styled quadrangle(四合院), it is where the host used to live and receive guests and friends. The house is furnished in the Qing style. The decorations are arranged to the host' s taste. The main hall is named Mume and Snow(香雪分春). Mume blossoms and white snow share the beauty of the early spring while enhancing each other' s beauty. Hung inside the back hall is a well- known couplet, which induces a poetic mood. It reads in translation:

*With red apricots ushering in the spring wind,
all guests are expected to be intoxicated here for 1000 days;
With green willows shrouded in a silver mist,
the villa is located opposite to the Su Dyke's 3rd Bridge.*



Guo's Villa



The garden in Guo's Villa



The pond and winding corridor in Guo's Villa



The West Lake viewed from Guo's Villa

the villa is located opposite to the Su Dyke's 3rd Bridge.

The couplet shows hospitality of the host and internal and external scenes of the villa.

The northern section is a garden section called Sky in the Mirror(一镜天开). In the middle of the section is a sky-mirrored pond. A pavilion on water separates the garden villa into the northern section and the southern section. Both sections are always pleasant on sunny days or in the rain. That's why the pavilion is named "Always Pleasant Pavilion"(两宜轩). Around the pond is a winding corridor; beside the pond stand some nice-shaped pavilions and rockeries with beautiful flowers and trees. Along the lakeside stand a few special pavilions. The one at the southern end is a storied pavilion known as "Riding the Wind to Invite the Moon"(乘风邀月轩). This is where the owner used to enjoy flowers and a full moon. During the midautumn night, when the bright moon shines in the sky and a gentle breeze strokes the face, you may feel as if riding the wind to invite the moon. With its doors and windows removed in summer, the pavilion will be an open pavilion. When they are replaced in winter, it will be like a warm house.

Another pavilion is called "Dyke-View Pavilion"(景苏阁), for it borrows a fine view of Su Dike spanning the scenic West Lake. Shrouded in mist are weeping willows planted at regular interval along the Six-Bridge Dyke(六吊桥) or Su Causeway. The pavilion is the main building of the garden.

The owner used to play the Chinese zither or chess downstairs and have his four treasures of the study on display as well as chant poems and draw pictures upstairs.

Built on top of the rockery, the highest point of the garden, is "Pleasing Both to the Eye and the Mind"(赏心悦目亭). From the pavilion you may enjoy a panoramic view of the garden and the lake, which is pleasing both to the eye and the mind.

Designated for provincial protection, Guo's Villa is now one of the six sections of the Breeze-ruffled Lotus at Quyuan Garden.

Liu's Garden* 刘庄

Liu's Garden, noted as the No.1 Garden of West Lake, is now the West Lake State Guest House to accommodate VIPs and tourists as well. It is located in front of Dingjia Hill known for its natural stone forest, in which there is a banana-shaped stone screen. Li Wei, Provincial Governor, is said to have often played a lute there. That makes one of the "24 scenes of Hangzhou", named "Playing a Lute at the Banana Stone".

Formerly called "Waterside Bamboo Residence"(水竹居), the garden is quiet and tastefully laid out, featuring waterside bamboo pavilions, winding bamboo verandas, and peaceful bamboo villas. In fact, it used to be a private villa of Mr. Liu, who was a Qing 2nd-ranking official from Xiangshan County, Guangdong. One day, on his way back from Beijing, the national capital, where he took the national examination for the third degree, he stopped in Hangzhou and took a boat ride on West Lake. He was so impressed by the picturesque beauty of the lake that he intended to build a garden beside the lake. He got his carved doors, windows, tables and other pieces of ancient-styled, exquisite-made furniture in Canton to be transported to Hangzhou. After several years of planning, plotting and cultivating, a Cantonese court garden became known as the best private garden of its kind in the West Lake scenic area. All the gardens were exquisitely designed to suit the luxuriously furnished interior well. Winding paths paved with pebbles lead to villas and other classic structures nestles among the verdant vegetation. These buildings boast both poetic and realistic names, such as Hillview Lawn, Sweet Dream Pavilion, Lakes and Mountains at Spring Dawn, Everlasting Spring on Pine Island, and Green Bamboo Veranda. The villas also boast different types of tables and chairs made of mahogany, red sandalwood, Phoebe nanmu or rattan. Doors and windows are engraved with inscriptions on ancient bronze objects or designs of ancient coins. Inside Hillview Lawn is installed a specially made convex mirror, which can reflect a broad-angle view of West Lake in its changing moods. With the mirror you may enjoy indoors a wide variety of scenes, with a different one for each step.

The layout of the present garden is based on the re-designing by China's noted landscape architect Dai Nianci in the 1950's. While retaining part of the original well-known spots, he made maximum use of space to artistically arrange more ponds and rockeries and add towers, corridors, bridges and pavilions with their own different layouts. Besides, by framing and borrowing views, he reproduced different varieties of scenes in different seasons.

All sights combine to create a colorful painting. The whole garden is a harmonious blend of Mother Nature and artistic embellishments. That is why Liu' s Garden tops the other gardens of West Lake. And that is why the present- day West Lake State Guest House tops the other hotels in Hangzhou in terms of natural surroundings.

It is important to let tourists know that Liu' s Garden is where China' s top leader Mao Tse- tung preferred to stay whenever he visited Hangzhou. Villa No. 1(or Building No. 1), in which only he stayed, is situated beside the lake with a charming view. Each time he came here, he said, "I am back home again". In addition, Villa No. 1 is the very place where the Sino- US joint communique was signed in 1972 before it was made public in Shanghai the same year.

Huagang Park */花港公园**

Huagang Park is also called the Western Hill Park, with its east gate opening into the Su Causeway and the Outer Lake and its west gate facing the Western Hill. Tourists often follow up a lake cruise with a trip to the park.

Several steps from the front gate there is a rectangular pond called Historic Fish Pond(鱼池古迹). It is the original site of "Viewing Fish at Flower Pond", which was inscribed on the stele by the Qing emperor Kangxi in 1699. The pond was reconstructed in 1869 and 1959 respectively.

Since 1949 the park has been expanded enormously. In the meantime, landscape gardeners have retained the three elements the park has always been known for: the fish, the stream and the flower. The three elements are united by five scenic areas: the lawn, the Red Carp Pond, the Peony Garden, the forest, and the stream. Also, they have made an ingenious use of the terrain, carefully fitting the park into the general setting of West Lake.

Here you can see a big lawn bordered on one side by a belt of Himalayan pines. The Himalayan pine is a tree native to China. It comes from the Himalayas, whose peak is known in the West as Mt. Everest. Locally, the tree is called the snow pine, probably because snow will gather on its leaves in winter, making it an unusually beautiful sight. Notice how these tall majestic pines make a natural separation between one part of the park and the rest of it. Using plants as a separating device is a break from the orthodox way of dividing space in Chinese gardens. Traditionally, walls or fences are used as dividers, not plants.

Go around the pines, and you will see a rockery, on which is built a pavilion called Hidden- Hill Pavilion(藏山阁). As you may enjoy a panoramic view of green hills at the pavilion, it is said that the hillview can be hidden inside the pavilion, which is part of the lawn scenery.

Between the lawn and the Little South Lake there is Jiang' s Mansion(蒋庄). Built in 1912, it was originally named the Small Hall with Myriad Willows(小万柳堂). Later, its owner was changed to Mr. Jiang Su' an and the house was known as Jiang' s Mansion. The noted scholar Ma Yifu(1883 – 1967) once lived here. To date, this mansion is one of Hangzhou' s best preserved private mansions. With dense tall bamboos hiding the lake close by, it is also called the "Hidden Lake Garden". Its main building is Ma Yifu's Memorial Hall.

On the way to the red carp pond, you might as well stop for a short break or to buy bait at Green Bamboo Hall(翠雨厅), which serves

for a reception. Looking out on West Lake in the north, it commands a distant view of the No.1 Garden of the lake and the six-bridge Su Causeway lined with willows in haze. Facing the large lawn and tall cedars in the south, it is a nice place for rest and recreation.

With a couple of minutes' walk southwards after that, you will come to the Red Carp Pond(红鱼池). As a chief attraction of the park, this one-hectare(2.5-acre)pond well-stocked with red carp attracts a big number of visitors every day who linger to watch and feed the carp with the bait they bring or buy from the shop-on-wheels near the pond. With its earthen islets and winding edge lined with flowers and trees, the fish pond is spanned by the zigzag bridge reflected in the rippling water dotted with fallen petals. The Qing emperor Qianlong once wrote the popular four-line poem as follows:

*The flower pond is fed by a stream from the flower hill,
Red carp clothed with fallen petals are sucking petals.
In the springtime West Lake displays her fairest scene,
In autumn waves one finds a world quiet and serene.*

Across the pond we can see a tiny pavilion with bright red pillars. Notice how the bright red stands out against the background of green trees.

Now let's stand on the lawn and look at the Peony Pavilion that dominates the 1.1-hectare(2.75-acre) Peony Garden. China is the home of the peony; its cultivation dates back 1400 years. Chinese people regard the peony as a symbol of happiness and call it the king of flowers because of its unusual size and bright colors. Well, the peony is not only a most treasured ornamental flower, but has high economic and medical values. Its root skin, dried and shredded, is efficacious for fever, inflammation, and high blood pressure. Its flowers can be made into a drink.

As you can see, cobblestone paths branch out on this mound and cut it into many small areas—18 in all, to be exact. The paths, however, have been hidden among the bushes and flowers. Standing here, you can hardly see even one path. In spring, when the flowers are in bloom, a person walking along a path will appear to be walking in flowers. That is the beauty of the Peony Garden, the park's centerpiece.

Its layout is a combination of Chinese gardening and Western gardening. The pavilion with its upturned roof is Chinese. To amass so many flowers in a small area, however, is typical of Western gardening. A dozen flower-beds are separated by cobblestone paths and rockeries. Not far away from the pavilion is a small slight slope paved with black and white cobblestone just in the shadow of the mume tree. That is the well-known "Mume-Tree Shadow's Slope". Its artistic conception is derived from the best-known lines on mume blossom by the Northern Song poet Lin Hejing:

*Sparse shadows slant across the clear water shallow;
Subtle fragrance floats serenely in moonlight mellow.*

The originality of its design is such a pleasant surprise for many people. In spring, when the peony is in full bloom against a profusion of greenery, the place is thronged with tourists and art students as well.

The park boasts not just peonies but as many as over 200 varieties of other flowers in four seasons. Spring sees crabapple, peach, cherry, and azalea flower in succession. Magnolia, wistaria and lotus are in full bloom in summer. The autumn air is heavy with the delightful fragrance of sweet osmanthus, and hills are crimsoned through by maple. Winter sweet and camellia blossom against the severe cold. When you continue southwards, you won't miss a thick forest. This hilly area is planted with evergreen, deciduous and broadleaf trees, among which winding paths are available. Tranquil and secluded, it retains an unusual charm of its own, as described in the verses: "The forest is more peaceful while cicades are chirping; the mountain is more secluded while birds are singing."

Behind the forest flows a clear stream, built in the 1970's, which connects the West Inner Lake and the Small South Lake and encloses the whole park. Following the ins and outs of the stream, in the southern part of the park, is an azalea ornamental rock garden. This part, 13.75 acres(5.5 hectares) in area, blessed with a lawn with sparse woods, an elegant teahouse and a herbaceous peony garden. The lawn presents a golden world in autumn. The 2.5-acre(1-hectare) garden boasts 2 000-odd herbaceous peonies growing gracefully. The lakeside teahouse stands facing the Tree Peony Garden in the distance.

Get out of the south gate not far, and you will find nearby one of the three parks specially favored for wedding. That is the Prince Bay Park.

The Prince Bay Park*/太子湾公园

Lying against Nanping(Southern Screen) Hill, the Prince Bay Park occupies 20 hectares(nearly 50 acres). The name of the bay dates from the Southern Song Dynasty, when it was a shallow bay. The rippling water reflected old woods and craggy hills. Enveloped in mist, the bay saw drifting clouds linger once in a while and birds fly to and fro. Fish were seen to dive in the water, while the sound of the ancient temple bell was wafted here by the breeze. It was really a serene, peaceful, and solemn bay. The waterside was thus chosen as the burial place for two Southern Song princes. That is why the bay was called the Prince Bay. As the bay silted up, it became marshland. It was neglected until 1986 when it got developed into a park. With a planned area of over 80 hectares(197 acres), this park is not only a cultural spot for amusement and relaxation but also a hill-and-water garden with rustic charms. The water, which is diverted from the Qiantang River into West Lake, feeds into a few ponds in this lakeside park, such as Distinguishing Pond and Jade Heron Pond. Other places of interest include Hillview Lawn and Pipa Islet in the east

and Leisure Slope and Godsent Match Terrace in the west. And, verdant hills, limpid water, sloping fields, fragrant grass and wide flowers, dashing waterfalls, secluded woods, winding paths and rustic wooden bridges—all these would enable one to revive dreams in one's childhood.

In addition, with its pretty scenery and lucky name, the Prince Bay Park has made itself the earliest park for the wedding, a park specially designed for the Western-and-Chinese-style wedding. The wedding begins with the happy Wedding March. Holding a bunch of fresh flowers, the bride crosses the small bridge hand in hand with her bridegroom. After walking through the lawn, they both enter the wedding church, where a red, heart-shaped carpet is laid out. In a shower of colored paper flowers, the newly-married couple wave colored ribbons and let pigeons fly high. Then, they sit down by the round table, followed by the rite of drinking from nuptial cups filled with champagne. When the rite is over, the newlyweds are carried in a bridal sedan chair into a small house in the woods, where they make ceremonial obeisances before entering the bridal chamber. At last, they ride a horse-drawn carriage along the winding path into the western garden, ending with toasts to their relatives and friends. To enhance a jubilant and romantic atmosphere, some more places of interest are developed, including the "Love Post" and the "Love Post Office".

Jingci Temple* */净慈寺

Jingci Temple, or Monastery of Pure Benevolence, is noted for its Evening Bell Ringing at Nanping Hill, one of the traditional "Top Ten" of West Lake. As a matter of fact, Jingci Temple itself became well-known as early as the Southern Song Dynasty, when it was regarded as one of the four famous Buddhist temples at West Lake. Even Nanping Hill, which stands behind the temple, was called "the Hill of Buddhist Kingdom".

Dating back to 954, Jingci Temple has been built and rebuilt several times since the Southern Song Dynasty. With its back towards Nanping Hill in the north, the temple faces the south shore of West Lake. It is more favorably sited than Lingyin Temple in terms of feng shui.

Architecturally, the temple is laid out in three yards (originally four). When you pass through the gate, you come to the first yard, in which stands the Heavenly Guardian Hall, with Maitreya Buddha (Laughing Buddha) facing the temple gate and Skanda (the chief guardian of Buddha) standing at the back. In the second yard is the temple's largest building, called the Hall of Mahavira (the Great Hero). It enshrines Sakyamuni, the founder of Buddhism, flanked by Kasyapa and Ananda, who are among the ten disciples of Sakyamuni. On both sides of the main hall are seen Bodhisattvas of 10 stages and 20 devas. A group of sculptures carved on the back wall feature Guanyin, Goddess of Mercy on the fairy island. The Hall of Three Saints in the third yard is dedicated to Amita Saints: Amitabha, Avalokitesvara and Mahasthamaprapta. Enshrined at the back is Ksitigarbha Bodhisattva to whom Buddhist

followers usually redeem lost souls by making offerings and saying prayers.

Two more buildings are of historical importance. One is the first Arhat Hall, one of China's earliest Arhat Halls, that contains 500 Arhats, and the other is the bell tower that houses a time-honored bell. That is where Evening Bell Ringing at Nanping Hill originated. Japanese disciples of the Soto Sect come here every year to celebrate the New Year's Eve by striking the bell as many as 108 times. See Leifeng Pagoda in Evening Glow(雷峰夕照).

Long Bridge Park*/ 长桥公园

The park is located beside the Long Bridge on Nanshan(Southern Hill) Road at the southeast corner of West Lake. One of the three lovers' bridges around the lake, the Long Bridge is known for its folk love story: The Long Bridge Which Is Not Long. Among all the bridges in the lake scenic area, this so-called Long Bridge was the shortest one. It was shorter than 3 meters(9. 8 feet). But, why is it named the Long Bridge? A long, long time ago, there were a boy called Liang Shanbo and a girl called Zhu Yingtai. Zhu attended school in Hangzhou disguised as a man. She established deep friendship with her classmate Liang who was totally in the dark about the fact that this classmate of his was female. When they graduated, they had to part from each other. They both hated to bid farewell at the Long Bridge. Liang saw Zhu to one end of the bridge and Zhu saw Liang to the other end. They kept on doing so until they covered as long as 9 kilometers(5. 6 miles). So this shortest bridge became endlessly long. That's why the Long Bridge is not long, but it is really long.

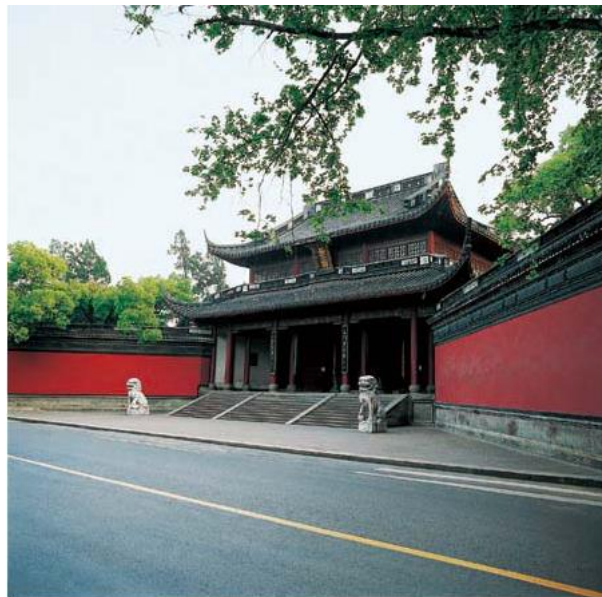


Scene of Prince Bay Park

BY REN JING



Tulip at Prince Bay Park BY REN JING



Main entrance of Yue Fei' s Temple BY REN JING



The statue of General Yue Fei BY REN JING

Osmanthus trees grow everywhere in the Long Bridge Park, which extends along the bank of the lake. The park is known as the "park of the city flower"(osmanthus blossoms). Please see The Long Bridge Park(双投桥) on The Long Bridge Park(双投桥).

Orioles Singing in the Willows*/柳浪闻莺公园**

Within a stone' s throw of downtown Hangzhou, the park is easily accessible to Hangzhou citizens. In springtime, the willow trees bend and sway right into water surface causing "willow waves". Now and then, the singing of orioles can be heard from among the tender green leaves. Hence the name "Orioles Singing in the Willows". The park has been cited as one of the ten best scenes of West Lake.

Amidst cherry trees and begonias in the center of the park stands the Listening to Orioles Hall with its interconnecting pavilions and corridors and a wide view of the park. A main building in the park, it occupies 670 square meters(7212 square feet). Next to it stands a 3.1- meter(10- foot) yellow granite memorial erected in 1963 jointly by the people of Hangzhou and of Gifu in Japan. The inscription inlaid with gold in the calligraphy of Gifu Mayor Matsuo Gosaku reads:" No More War Between Japan and China". As an exchange, Hangzhou also had a similar memorial erected in that same year in Gifu with the inscription "May the friendship between China and Japan last forever".



The Orioles Singing in the Willows Park

Before 1949, the park was a neglected tract of land overgrown with weeds around King Qian' s Temple, originally built for Qian Liu(852 – 932), king of the Five Dynasties' Wuyue Kingdom which had Hangzhou as its capital. Today the temple has been converted into an indoor garden with spring, pavilions and terraced trees and flowers. The Steles of Loyalty at the Temple for Loyalty, another name for King Qian' s Temple, were inscribed by Su Dongpo during the Northern Song Dynasty but no more already. Those available now were carved in the middle of the Ming Dynasty by the governor of Hangzhou. Among the willows and evergreens, the spring seasonals at the park—like cherry, cedar, crabapple, peach, magnolia, hydrangea and rose —offer a gorgeous sight in spring although probable not as that offered by the original Southern Song Dynasty' s Garden of Collected Scenery built at this location for the emperor and high officials. It is recorded as having been the most magnificent of several imperial gardens built around West Lake in that era. Located opposite to the northern entrance to this time- honored garden often serves as exhibitions of traditional Chinese paintings and calligraphy, bonsai, stone or wooden sculptures. More notably, the garden is established as a traditional site to celebrate the West Lake Lantern Festival, which comes shortly after Spring Festival. Lanterns, both traditional and modern, are floated on the lake with candles and displayed in the garden. The West Lake Lantern Show dates back over 1000 years to the Tang Dynasty. While still maintaining its traditional features, the show has seen new development. In terms of contents, there are traditional themes like "Chang E Flying to the Moon" and "Double Lions Playing with Balls" as well as modern subjects such as "Celebrating a Bumper Harvest" and "West Lake Scenes". The show is very much appreciated for its fusion of a unique local style with the remarkable lantern- making techniques of other places.

Lakeside Park*/ 湖滨公园

It is a long and narrow park situated along the east bank of West Lake. About one kilometer(0. 62 mile) from north to south, it is actually composed of six gardens connected with one another. From 1648 until 1911, the area was closed to the public as a part of the Qing "Banner Camp" military garrison surrounded by 6- meter (20- foot)- high wall 4. 5 kilometers(2. 8 miles) in circumference. After the 1911 Revolution, the wall was pulled down and the site reopened. Along the lake embankment there stretches a one- kilometer- long undulating iron chain fence with concrete posts standing at regular intervals. A series of flower beds have recently been added to make the park more appealing. The largest garden in the

park is the First Garden in the south where the main boating quay is located. In the Sixth Garden to the north are the statue of a fighter in the Chinese People' s Volunteer Army and English Corner which attracts a large number of people, who come here on weekends to practise spoken English. Early morning in the park presents an amazing picture of local people doing various kinds of morning exercises. Some do tai chi(Chinese shadow- boxing), some practise martial arts, and elderly people just stretch themselves to take in the fresh morning air. Young people like to jog along the tree- lined avenue, and some even push their bicycles around West Lake. Lakeside Park is also a good place to come in the evening to watch the sunset over the lake and hills beyond. Night here is mostly meant for lovers. Pleasure- boats are also ready to take tourists to various interesting spots in and around the lake.



Lakeside Park BY LIN KE

Chapter 8 North of the Lake/湖北景观

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Emperor Qin's Mooring Stone*/秦皇缆船石

This rock, literally called Big Head, is located at the southern foot of Precious Stone Hill. A county government, Qiantang County, was established during the Qin Dynasty (221 – 206 BC) in the Hangzhou area under the Prefecture of Kuaiji, now Shaoxing. West Lake was a shallow bay connected with the sea at that time. Records of the Historian, a classical work of history written during 104 to 91 BC, states that China's first emperor of Qin, after defeating the rival states and unifying China, made a pilgrimage to Yu the Great (King of Xia, the legendary first Chinese dynasty) in Shaoxing, a city not far from Hangzhou. On the way there, he was stopped in Qiantang (an ancient name for Hangzhou) by a hideous storm. He tied his boat's mooring rope to the big rock, which still stands at the base of Precious Stone Hill in Hangzhou. Between 1119 and 1125, Monk Si Jing of the Northern Song Dynasty carved the rock into a 3.3-meter (11-foot)-high bust of Maitreya Buddha, arousing great interest from local people. Despite its venerable age, the outline of the bust's head is still dimly visible. That is why it is otherwise known as Big Buddha Head, the biggest stone statue of Buddha in Hangzhou.

Baochu Pagoda**/保俶塔

Baochu Pagoda is known as the landmark of West Lake. Standing atop Precious Stone Hill, the pagoda is also called Blessing Chu Pagoda. In 968, Qian Chu, the last king of the Wuyue Kingdom, was summoned by the emperor to the capital, Kaifeng, in central China. Many days passed with no news of his return home. So one of his ministers had the pagoda erected as a temple where prayers could be said for the safe return of the king. It is thus called Baochu Pagoda, namely, Blessing Chu Pagoda. The pagoda used to have nine stories, but has only seven now after repeated repairs. The present brick-and-stone structure, 45 meters (148 feet) high, dates from 1933. It is a solid pagoda with no interior staircase. Its remarkable small base supports a high and heavy pagoda, an evidence of the wisdom and creativeness of the Chinese workmen. Because of its particular architectural value, it appears slender as a needle piercing the sky. So elegant and smooth is its outline that it has been compared to a beautiful girl standing slim and graceful on the hill. Many a visitor believe that without the pagoda, the lake would not look as pretty as it is.

Precious Stone Hill**/宝石山

Situated on the north bank of West Lake, Precious Stone Hill is over 200 meters (656 feet) high. Its scenic feature is many red rocks spreading all over the slopes of the hill, which sparkle like diamonds inlaid in the rosy morning or evening sunlight. This is how the name of the hill is given.

A legend has it that the God used to spread "rain of precious stones" onto the hill on the evening of the Moon Festival. Strangely enough, only the upright and kind-hearted poor folks could find these stones, while the greedy landlords could get no more than worthless

pebbles. Later, some court envoys and local officials, whose greediness know no bounds, got the secret code from the God and knew where to find the jasper. They rushed there and, in their scramble for these priceless stones, fought each other desperately. In a fit of anger, the God sealed all the stones in a cave with huge stone doors blocking its entrance. The stones were stored within, but their brilliance seeped through the cracks, dyeing the surrounding rocks brightly.

Scenic and historic attractiveness can be found here and there. They include time-honored inscriptions on the cliff at Shihan Road, Big Buddha Head, stone figures, Baochu Pagoda and the Alighting Phoenix Pavilion.

Near the hilltop there is a small Chuan Zheng Cave furnished with stone tables and beds. Tourists love to rest themselves a while after climbing. By the corner of the cave, a huge rock stands in the way. It cracks in the middle, making a narrow path barely wide enough for one person to walk through. After that the view suddenly broadens. The path forks here, one part winding up to the Sunrise Terrace atop Ge Hill, and the other leading to the Lion Peak on top of Precious Stone Hill. Both the Sunrise Terrace and the Lion Peak offer an excellent view of West Lake.



The Toad Peak on Precious Stone Hill

Ge Hill*/葛岭

West of Precious Stone Hill lies a 170-meter(558-foot)-high Hill named after Ge Hong(1)(283 – 363), an important figure in Taoism. At its highest point stands the Sunrise Terrace with a stone pavilion. It is an ideal place to see the Qiantang River far to the east stretching to the East China Sea and to watch the sunrise catch the water of West Lake and tinge its morning mist with pink. Watching Sunrise from Ge Hill has been known as one of the " ten scenes of Qiantang". Every day hundreds of early risers come here from all directions to view the rising sun.

About 1675 years ago, a Jin Dynasty Taoist by the name of Ge Hong tried to make elixir of life on the hill. For this purpose, he erected a terrace and sank a well as his workshop and lived in a nearby thatched hut called Baopu(Ge' s Taoist name). He rose early every day to do qigong(a system of deep breathing exercises). This helped him live a long life(he died at 80). He failed to produce any elixir of life, but in the course of alchemic practice, he invented many dyes. Apart from that, he contributed to make the hill one of Hangzhou' s popular scenic spots. The hill, named after him, still retains his house, terrace and well. His influence in the dyeing business can be easily felt today. Dyers still respectfully call him Immortal Ge.

Climbing Ge Hill at early morning is a most pleasant and rewarding experience. Winding flights of stone steps lead to its top, from which a flat path stretches several miles along the ridge. Sunrise Terrace is easily the climbers' destination. It affords the best view of the downtown, West Lake and the distant view of the Qiantang River and the East China Sea. When the great moment of sunrise comes, people can see the purple, red and golden clouds rising in the east. A perfect golden disk rises slowly from the east horizon, dyeing the surroundings a sea of red. The dazzling glows turn West Lake arrestingly beautiful. However, the best time for watching sunrise is on the first day of the tenth month by the lunar calendar, for, on that day, people can see the sunrise and moonset simultaneously.

Cultural Notes

(1) Ge Hong(葛洪) Bordering West Lake on the north is a hill, Precious Stone Hill, where some old buildings tuck themselves out of sight. Some 1 657 years ago, a Taoist made elixirs there. His name was Ge Hong (283 – 363). Ge was a noted Taoist theorist, medical scientist and alchemist. As a boy he was naturally disposed to control his desires and be free from worries. He loved to learn, to ask and to think. But his overstudy during childhood resulted in his physical weakness and illness. Then he diverted his attention to medical research and physical and mental cultivation in hopes of finding a medicine for a long life. He learned alchemy from two masters. Even during his later years in Hangzhou, he still persisted in making elixirs. He found a secluded spot in Precious Stone Hill, where he built a thatched cottage, sunk a well and erected a terrace for elixir- making. Besides, he made it a rule to go to the hilltop at sunrise to practise qigong(a system of breathing exercises). That improved his health dramatically. He was nicknamed Immortal Ge. Meanwhile, he worked at a book on the basis of alchemical theories. Entitled Bao Pu Zi(《抱朴子》), the book summerized knowledge of the past centuries concerning alchemy, chemistry and medicine. It made lasting contributions to the later development of chemistry and medicine. The forerunner of chemistry, in fact, is Chinese alchemy, from which Arabian and European alchemy stems.

Baopu Taoist Temple*/ 抱朴道院

Baopu Hut(抱朴庐) is a hut with a yard where Ge Hong, a Taoist master, made elixir. The hut is named after Baopu, the Taoist name of Ge Hong.

At the age of 40, after his resignation from an official post, he visited Hangzhou, where he toured many hills, including Southern Screen Hill, Solitary Hill and Precious Stone Hill. Only impressed by Precious Stone Hill' s unusual beauty, dense forest, green vegetation, limpid springs, unique views and serene surroundings, in which he spent his remaining years in seclusion, he put up a hut that was located halfway up the hill. Now the hut has already become known as one of the three Taoist temples of West Lake. Baopu refers to" committing to the original truth: abstaining from material desires and keeping off mundane affairs". Actually, it means "adhering to the true doctrine of Taoism". Taoism falls into two sects: Elixir sect and talismanic sect. Ge Hong is one of the leading advocates of Elixir sect. He devoted himself to making elixirs. Baopu Taoist Temple was first built in the Tang Dynasty on the original site of Baopu Hut. The temple was rebuilt in the Ming Dynasty after its destruction by war in the Yuan. The present- day hall, pavilion, tower and terrace retain the architectural

style of the Ming and Qing Dynasties. The enclosing wall is painted yellow with the roof tiled like fish scales. As the wall stretches on the hill, it appears like an undulating dragon. So it is called the "dragon wall". Enshrined right in the middle of the hall is Ge Hong, flanked by Lord Chun Yang and Heavenly Master Zhu. In the courtyard there are a well and a terrace for making elixirs, and a stele about Ge Hong. Baopu Taoist Temple is one of China's 21 important Taoist temples and the only one of its kind in Zhejiang.

Yellow Dragon Cave*/黄龙洞**

As you read in Chapter 4, Yellow Dragon Cave is one of the "New Top Ten". At the beginning it was a Buddhist monastery and became one of China's Eight Taoist Temples in the Qing Dynasty. It has long been a Taoist resort known for its name, coolness, mysteriousness, serene beauty, square bamboo, and Taoist relics. At present, a special garden of folk customs, called Good Luck Garden (圆缘园), has been developed at the former site of Yellow Dragon Cave. This garden features only one Chinese character—缘 (yuan), attracting countless tourists with brand-new sights.

yuan(缘) is not a monetary unit—yuan(元)—Chinese dollar. Both "yuans" are homophones in the Chinese language. Because of its folkloristic significance, the yuan (other than the monetary unit) contains many meanings: relationship by fate; predestined relation; bond; natural affinity; sympathy (agreement in feelings); friendship; marriage; and destiny or luck as conditioned by one's past, or karma in Buddhism. The Chinese yuan really means a lot, doesn't it? You and I have met right here in Hangzhou, it must be yuan (fate). Right?

Simply speaking, yuan refers to "luck", or rather, "good luck". So, this garden is the very place where we can earn good luck. In this Good Luck Garden, we will experience four different kinds of Chinese lucks: congeniality, auspiciousness, marital felicity, and good luck.

1. Congeniality

(1) Rock of Bond

This is a giant rock that meets your eye just before you enter the gate. Written on the rock is the big Chinese character—缘—which means "bond" here. It is believed to be the No. 1 yuan under heaven. Just as the old Chinese saying goes, "If there is a bond between them, the two will meet across a thousand miles; without a bond, they will not meet though face to face". Well, before you earn the yuan, why don't you take a picture right here in front of Rock of Bond to celebrate the happy meeting? The flag flying over the rock gives a hint that we are going to have a good opportunity.

(2) Liu Hai Playing with the Golden Frog

Look at the statue of a lovely boy. He is angling money all the time. Hit it off with the boy, and you will be made rich. Here is a time-honored story about the boy called Liu Hai, who became one of the eight immortals on earth after practising austerities. He is worshipped as the god of good fortune just because he made fortune by playing with the golden frog, a supernatural one believed to be able to bring one a lot of money.

(3) The Pond of Luck

Here we can try our luck by throwing specially made "luck coins". By the way, the exchange rate is one US dollar for eight coins.

Seated in lotus in the pond are six boys in ancient costume. They hold together a big coin with a square hole at the center. These six boys represent six directions, which indicate

six fates respectively: marriage; friendship; wealth; son; scholar; and official. You may make your choice and throw "luck coins" in your direction. The more you hit, the more you may get.

2. Auspiciousness

Auspiciousness is presented here and there in the garden. Look around, and you will find ancient- styled buildings, such as a tea house, a chess room, a painting & calligraphy chamber, a wine shop and a stage. Look close, and you will learn something from specific Chinese folk customs.

(1) The Auspicious Garden

Highlights of traditional local operas are staged here every day. All these operas feature a romantic story with a happy ending. They include some well- known ones, like The Scholar Choosing the Maid, Lady White Snake, Five Daughters Offering Birthday Felicitations and The Prince in the Desert. As Western people wish Jack to have Jill, so Chinese people wish lovers to be married.

In addition to local operas, other traditional Chinese performances are given here regularly, including kungfu, qigong, a magic show, an acrobatic show, ballad singing, story telling, comic dialogues, clapper talks, and cross talks.

(2) The String and Bamboo- wind Music of the South

Such music is typical folk music. Lively and light, elegant and melodious, it is characteristic of Jiangnan(south of the Yangtze River). It enjoys great popularity especially in the lower Yangtze valley, including southern Jiangsu and Anhui Provinces and northern Zhejiang Province. The performance of the music, which is available in the Pavilion of Fragrant Snow, is one of the distinctive features of the place. Eight musicians in ancient costume play traditional Chinese instruments, such as the erhu(a two- stringed fiddle), the gaohu(a kind of erhu), the yangqin(the Chinese dulcimer with metal strings, played with two light slips of bamboo), the pipa(a plucked string instrument in some ways similar to the zither), and the dongxiao(a vertical bamboo flute) and the sheng (composite reed pipes). The musicians do not or seldom use the gong or the drum. The erhu and the flute usually play the main part. Famous pieces they play include High Mountains and Flowing Water, To the Mume Blossom in Three Tunes, The Moon Mirrored in the Spring, and An Ambush from All Sides. Such music can be heard but in celestial spheres. How many times have they been played for human ears?

(3) The Wedding Pageant

With national and cultural features, the wedding ceremony and customs are demonstrated here. A series of demonstrations are highlighted by "the bridegroom kidnapping his bride by singing in antiphonal style", "tossing the sedan chair to pair a couple", "joining in marriage", "identifying your boy", "choosing your girl", "having fun in the bridal chamber", "fastening the lock of love (tying a love knot)", "divining by drawing lots of marriage fates", and "attaching a betrothed couple with a red cord"(acting as go-between). Tourists from overseas would be invited to take part in these activities.

3. Inquiring About Your Marriage Fates

In the courtyard there stands the main building in the style of an ancient pavilion, called the Temple of the Old Man of the Moon. The Old Man of the Moon, known as Yuelao in Chinese, is believed to be the god of marriage, who has on record in a book the marriage fates of those on earth and attaches betrothed couples with a red cord which will bind them for life. He is known among the Chinese as matchmaker and among the Westerners as

Chinese Cupid. There is the popular Chinese saying, "Two beings destined to marry each other, though a thousand miles apart, are tied together as if by a thread." That is, "People a thousand miles apart may be linked by marriage". It is the Old Man of the Moon, the god of marriage, who ties them together with a thread.

At the center of the temple hall stands the statue of the Old Man. Holding the book of marriage and a red thread, he looks kind and benign, as if saying, "It is your predestined marriage. Don't miss it. May lovers be married."

On the wall are multicolored mural paintings about two love stories dating back to the Tang and Ming Dynasties respectively. The story in the Tang tells of the scholar Mr. Guo Yuanzhen who, with a red thread, chose the daughter of the then Prime Minister as his wife. The story in the Ming is a household comic legend about the marriage between the scholar Tang Bohu and the maid Autumn Aroma. Mr. Tang claimed to be the No.1 gallant young scholar in Jiangnan. From among his servant maids he chose as his wife the most lovely one called Autumn Aroma, whose three smiles on Tang resulted in a happy marriage.

Furthermore, kept in the hall are 100 bamboo slips used for divination or drawing lots. Verses on the slips are all quoted from the noted Qing Dynasty writer Yu Yue, who wrote many poems on the basis of two of China's Five Classics: Book of Poetry and the Spring and Autumn Annals, which go back 2400 years to the Zhou Dynasty. The complete set of bamboo slips is considered to be second to none in China. If you have any questions about your marriage fates, why don't you come to the Temple of the Old Man of the Moon?

4. Good Luck

Here is the very place where you can have good luck. Over the terrace hangs a 5-meter (16.4-foot)-high lock of love. It is perhaps the biggest lock in the world. This bronze lock is patterned with the Chinese character 缘(yuan) representing a happy marriage and an eternal love. Connecting the giant lock with stone pillars entwined with dragon and phoenix are red threads, from which hang 10000 little locks of love in various shapes. Each of these locks has in it a slot that keeps lovers' confidences and other messages. If you want to know whether you can earn good luck, leave your message in the slot and carve your name and the date of your visit on the lock. After you fasten the lock, fetch "the book of luck" with a serial number. When you visit this place once again, you'll be much delighted to read the love message you left. It is, indeed, of immense joy for you to call the past and compare it with the present.

Good luck to you!

Purple Cloud Cave*/紫云洞

Of the Five Caves at Qixia Hill, Purple Cloud Cave is the largest natural one. The other four are Golden Drum Cave (金鼓洞), Bat Cave (蝙蝠洞), Sleeping Cloud Cave (卧云洞), and Yellow Dragon Cave(黄龙洞). Located on the top of Qixia Hill, it has a long corridor inside. Its steep walls look dark purple. Viewed from inside the cave, the sun rays resemble purple evening clouds. This time-honored cave is surrounded by peach trees at a location which offers a good view of the lake and relief from the heat in summer. Divided into two sections, it houses Seven-Treasure Spring and three ancient carvings of Buddhas on its rock face. The words "Purple Cloud Cave Scene" carved on the wall refer to the purple color of the rock in the caves. To explore Purple Cloud Cave, tourists have to go down slowly along a narrow

flight of stone steps cut between two huge rocks. The entrance is narrow, but the cave itself is spacious. The cave is a good summer shelter for local inhabitants.

Yue Fei's Temple and Tomb*/岳庙、岳坟**

The Song Dynasty saw acute national confrontation. At the end of the Northern Song, the Nüzhen tribe in China's northeast became stronger and stronger, culminating in the establishment of the Jin Dynasty. In 1125, it began to mount massive attacks on the Northern Song dominated by the Han nationality. Two years after, it took the Song capital and captured the emperor, thus overthrowing the Northern Song regime. The emperor's son Gao Zong founded the Southern Song with Hangzhou as its capital, making emperor of himself. Instead of confronting the Jin forces head on, he contended himself with a leisured life in the palaces. However, many heroes emerged in the fight against Jin's aggrandizement, and the most famous among them was Yue Fei(1103 – 1142).

Yue came from a peasant family in Henan Province. Beginning his career as a petty officer, he repeatedly distinguished himself by his valor and wisdom on the battlefield. Finally, he became an outstanding general. But the capitulationists, headed by Emperor Gao Zong and his Prime Minister Qin Hui, tried hard to put a spoke to the wheel of Yue's expedition and sue for peace. They feared that victory would be disadvantageous to them personally and the anti-Jin forces, once becoming powerful, would threaten their position as rulers. The moment when the final victory was near at hand, Gao Zong ordered Yue to withdraw his army. Back in Hangzhou, Yue was thrown into jail on a fabricated charge and killed with poison soon after, when he was not yet 39.

21 years after his death, Yue Fei was cleared of the false accusation. A shrine and a tomb were built in Hangzhou in his memory—a permanent institution that has a special appeal to the Chinese at home and overseas.

Yue Fei's Temple and Tomb are situated at the southern foot of Qixia Hill. Surrounded by the imposing red walls, the temple and tomb face the Yue Lake, a part of West Lake. On March 13, 1961, the State Council of the People's Republic of China declared Yue Fei's Tomb a major national protected monument. Yue Fei's Temple was first built in 1221. The last time it got rebuilt was in 1923. During 1979 and 1980, large-scale repairs and renovations were done to this site of historical importance.

Over the double-tiered entrance gate hangs a vertical board decorated with dragon and phoenix, the ancient symbols of power as well as auspiciousness, which announces in gold print on a black background: "King Yue's Temple". Going through the entrance gate, the visitor walks up a flag-stone path with tall and time-honored camphor trees on either side to approach the multi-eaved gate of the hip-roofed temple itself. In 1980, Ye Jianying, one of China's ten marshals, inscribed "The Loyalty Is As Bright As Sunlight" for the plaque, which now hangs outside the temple's main hall. At the center of the main hall, with two rows of 12 red-lacquered pillars at either side, is a new 4.54-meter(15-foot)-high statue of Yue Fei, cast in plaster by the staff of the Sculpture Department of China Academy of Fine Arts and based on the traditional style of Chinese colored clay sculpture. The previous Buddha-like statue has been replaced by the new one which, as per Song Dynasty records, makes the portrayal of the general as authentic as possible. He wears a red-tasselled commander's helmet, a war robe with gold designs of pythons and military boots. Holding a sword in his

left hand and clenching his right fist, he appears to be both a brave general and a scholar-general. Right above the statue hangs a plaque inscribed in Yue' s calligraphy, "Recover Our Lost Territories". Signifying Yue Fei' s integrity are over 370 white flying cranes in different poses painted on the ceiling. Along the walls towards the back of the main hall are eight mural paintings done in 1981 by the staff of the Chinese Painting Department of China Academy of Fine Arts. These paintings, presented in a form Chinese visitors find easy to appreciate, outline the true story of Yue' s life, representing different aspects of his career.

Behind the main temple is a smaller one which was at a time dedicated to Yue Fei's daughter and is now a teahouse. As an important part of Yue Fei's Temple, the Loyalty Garden used to be dedicated to Yue's parents and five sons and their wives. Now the garden serves as Yue's memorial hall.

The most important historic relic of this spot is Yue Fei's Tomb under the protection of the State. The tomb is situated in the west of the temple's compound. By the entrance of the tombyard there is the Loyalty Cypress Pavilion that houses a number of petrified cypress blocks. It is said that there used to grow an old cypress near the place where the general was killed. With the death of Yue, the tree suddenly withered. People believed that the tree was an incarnation of the loyal general. It has, therefore, been called the Loyalty Cypress. The tree petrified some 600 years later in the Qing Dynasty and was preserved carefully. In 1922 a special pavilion was erected to house these blocks.

Going across a small arch bridge and through a stone gate, visitors will come to Yue Fei' s Mausoleum. The gate to the tomb was rebuilt with its arched wing corridors according to Southern Song architectural style. On both sides of the path leading to the tomb stand the preserved ceremonial stone guardians—six stone figures of civil officials and military officers, two horses, two goats, and two tigers—the full complement allowed someone of Yue Fei' s rank. These stone animals symbolize loyalty, filial piety and moral integrity respectively. Likely, the stone tigers and goats were made in the Southern Song Dynasty together with the tomb, while the others were added during renovations at the beginning of the Ming Dynasty.

The tombstone, which had previously been a bare dome, was restored in 1979 according to Southern Song style with grass growing on top. In the middle is Yue Fei' s tomb, and to its left is the smaller one of Yue Yun, Yue Fei' s oldest son, who was executed by Qin Hui together with his father. At the gate to the tombyard are four cast iron statues: Qin Hui, Prime Minister, and his wife Wang Shi on one side of the gate; and Moqi Xie, a court official, and Zhang Jun, a general, on the other. These four traitors kneel down in pairs, with their hands tied behind their backs, on whom visitors cast despising glances. They are locally known as the ancient "gang of four" who conspired to frame and murder Yue Fei and his son. As the couplet that flanks the gate aptly puts it:

The green hill is fortunate to be the burial ground of a loyal general;

The white iron was innocent to be cast into the statues of traitors.

This couplet expresses people' s profound respect for General Yue Fei and deep hatred for the four murderers condemned by history.

Yue Fei was murdered in Hangzhou on January 27, 1142. His body was carried away secretly and buried in a temple outside the city. It was not until after 20 years that the new emperor Xiaozong came to power and to soften public indignation, ordered a proper burial for Yue Fei at the foot of Qixia Hill. Since then, countless people have come over here to pay

respects to him. This national hero has greatly enhanced the reputation of this historic site.

Another couplet carved on two pillars standing on both sides of the funeral path is:

Justice and injustice are always incompatible as ice and hot coal;

Now is the time to judge who is laudable and who is condemnable.

This couplet has been handed down from generation to generation.

Chapter 9 West of the Lake/湖西景观

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Peak Flying from Afar and its Grotto Carvings* * */飞来峰及石窟造像

Directly facing well-known Lingyin Temple stands a hill peculiarly named the Peak Flying from Afar (the Peak that Flew from Afar or the Peak that Flew Over).

This 209-meter (686-foot) peak is covered with odd-shaped rocks and green woods with a streamlet meandering along its foot. There have been different legends about the name of the peak. According to one of them, when the Indian monk Hui Li (慧理), founder of Lingyin Temple, saw the spot, he claimed, "It's a portion of Mount Grahakuta. Why has it flown here?" When asked to show his evidence, he replied, "In its cave live two monkeys that have cultivated themselves for ages. I'm sure they must have come with the peak." So saying, he went to the entrance to the cave to call the two monkeys out. Much to the surprise of the people, out came two monkeys, one black and the other white. People began to believe the monk and gave the peak a strange name—the Peak Flying from Afar.

Another legend goes that there used to be a flying peak in southwest China's Sichuan Province. When an immortal who usually disguised himself as a carefree monk learned that the peak would fly over here to drop onto a nearby village, he decided to break the information to the villagers. He went into the village, urging people to evacuate at once. But nobody believed him. It so happened that on that particular day a wedding ceremony was taking place in a corner of the village. When the monk learned that, an idea occurred to him. He sailed into the ceremony and much to everyone's surprise, took the bride away. People were all out to chase him but the monk was fast enough not to be caught. He ran and ran until all the villagers were miles away from their homes. No sooner had he let down the bride than a thundering sound came from behind—the flying peak had dropped and crushed the village to the smithereens. People were saved. They turned to thank the monk, who in return encouraged the folks to rebuild their homes with their own hands. From then on, people have named the peak the Peak Flying from Afar.



The grotto carvings at the Peak Flying from Afar



The grotto carvings at the Peak Flying from Afar



The grotto carvings at the Peak Flying from Afar



The grotto carvings at the Peak Flying from Afar



The grotto carvings at the Peak Flying from Afar



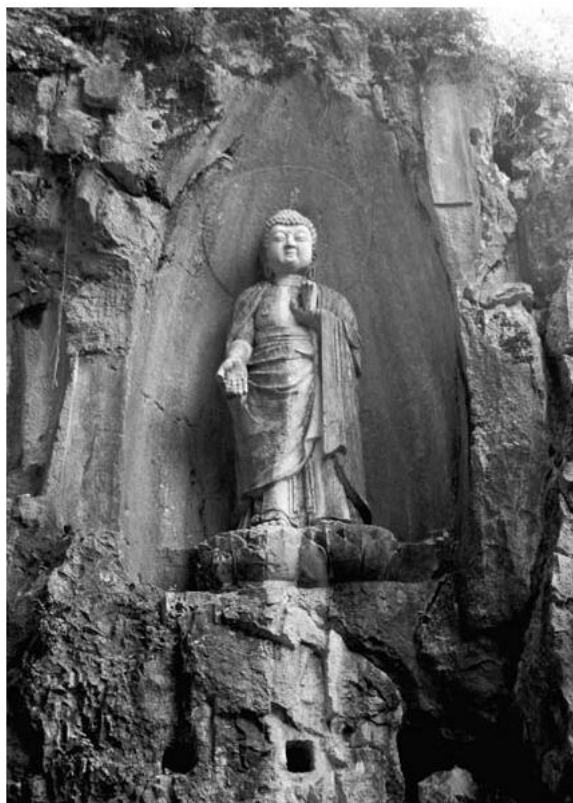
The grotto carvings at the Peak Flying from Afar



The grotto carvings at the Peak Flying from Afar



The grotto carvings at the Peak Flying from Afar



The grotto carvings at the Peak Flying from Afar



The grotto carvings at the Peak Flying from Afar



The statue of Maitreya Buddha

The peak is smaller and has more bizarre rocks and caves than those around it. It is also cut clear from the surrounding peaks, such as the Northern Peak, the Indian Peak, the Lion Peak, and the Heavenly Horse Peak, by a winding valley in which a stream flows. It is different too in having rocks of limestone rather than sandstone as do the other peaks. Originally, the place was a stack of sedimentary rocks. Subsequent crustal movement squeezed the rocks and thrust them up to form peaks. The surrounding peaks are massive but monotonous, while the Peak in the center contains an array of bizarre rocks, caves and cliffs as a result of weathering and erosion of the calcium carbonate.

The Peak Flying from Afar is endowed with the fine spirits of the universe. Dotted inside its main caves and on its steep slopes along the stream are 345- odd stone carvings, which date from the Five Dynasties, Song and Yuan Dynasties(10th – 14th centuries). These stone carvings have been listed as one of the national monuments. With "three mosts"⁽¹⁾, they include notable examples of ancient grotto art south of the Yangtze River. The outstanding among them are introduced here in chronological order:

(1) Over ten grottos dating from the Five Dynasties (907 – 960) still remain. The grottos contain saints of the Pure Land Sect which emphasizes salvation by faith in Amitabha. They are available inside the caves or at the top on the east side of the Peak. Three Saints of the West(Amitabha Buddha, Goddess of Mercy and Mahasthamapraptu) on the rockface in Green Forest Cave (青林洞) are known as the earliest carvings done in 951.

(2) More than 200 stone figures date back to the Song Dynasty, including a large majority of Northern Song figures. The most famous among them is Locana Buddhist Festival, a relief sculpture done in 1022 during the Northern Song. It can be found on the outer rock wall of Green Forest Cave. In a stone niche, containing 15 figures in all, Vairocana sits at the center of a lotus- flower pedestal, with Manjusri Bodhisattva mounting on a lion to his left and Samantabhadra Bodhisttva on an elephant to his right along with four heavenly guardians and four Bodhisattvas.

(3) The representative statue of the Southern Song Dynasty is Maitreya Buddha with his beer belly and smiling face, which is vivid, lifelike and particularly attractive. The statue is located on the south side of the Cool Spring.

(4) Nearly 100 figures can be traced back to the Yuan Dynasty. Bodhisattva with Three Faces and Eight Arms, opposite to Thunderous Gully Pavilion, is a masterpiece of high artistic value of the Yuan Dynasty. Close to Laughing Buddha is a noticeable Yuan sculpture of Vaisravana(one of the Twenty Devas) riding a lion. To the right side of the sculpture is

another Yuan statue of Manjusri.

In China, only the Dazu stone carvings in Sichuan can compare to the Yuan Dynasty carvings at the Peak Flying from Afar. An example is the story carved in relief at the mouth of Deep Dragon Cave of the Tang Dynasty monk Tsuantsang on a pilgrimage to obtain Buddhist scriptures. Finely carved and well preserved, the scene shows one horse leading the way, another carrying the scriptures and a third bearing a lotus pedestal.

Cultural Notes

(1) "Three mosts"(飞来峰石刻造像"三最") Grotto carvings are the products of Buddhism. Originating from India, they date back some 2230 years to the Asoka times, when Buddhists built cave temples in which they could practise self-cultivation. Devout Buddhists got grotto sculptures done inside the caves. With the spread of Buddhism in China in the 2nd century, grotto art moved in from India, developing rapidly in this country after the 4th century. Grottos were carved in cliffs in many places, particularly in the North. The best-known among them are the Dunhuang Grottos(or Dunhuang Caves) in Gansu Province, the Yungang Grottos in Shanxi Province, and the Longmen Grottos in Henan Province. The grotto art reached its peak during the flourishing period of the Tang Dynasty.

After the Tang, however, north China saw a decline in grotto art. The subsequent Five Dynasties and Song Dynasty knew the full development of grotto carvings in the provinces of Zhejiang and Sichuan south of the Yangtze. They lasted until the Yuan Dynasty in Zhejiang. In its capital city Hangzhou, the Peak Flying from Afar boasts the largest collection and best-known stone carvings dating from the Five Dynasties to the Yuan Dynasty in southeast China. Known as representative of the grottos in the South, they occupy an extraordinary position in China's grotto art history. The Southern grottos differ from the Northern grottos in three aspects:

(a) The Northern ones are largely of granite, while the Southern ones, mainly of limestone.

(b) Most of the Northern ones appeared before the Tang Dynasty, while most of the Southern ones appeared after that dynasty, namely, in the Five Dynasties, Song Dynasty and Yuan Dynasty.

(c) Many of the Northern ones are grotto sculptures, while many of the Southern ones are those on the cliffs. After the late Tang Dynasty, the Peak Flying from Afar witnessed its carvings flourish gloriously, especially during the Yuan Dynasty.

In this case, the Peak is distinguished for its "THREE MOSTS" in China: the MOST of stone carvings, the MOST of Arhat carvings, and the MOST of Lamaist figures. It is no wonder that grottos here have been designated for state protection.

Caves at the Peak Flying from Afar*/飞来峰诸洞**

Karst caves are available here and there on the Peak. Early records indicate that there were more than 72 caves at one time. The few that remain are connected with each other and mostly concentrated on the southeast side of the peak.

Green Forest Cave(青林洞) Its entrance faces the east, in which direction the sun rises. So it is also called Golden Light Cave(金光洞) or A Shot of

Gleam Cave(射旭洞). As the entrance looks like the mouth of a tiger, it is locally known as Tiger's Cave. Of all caves here, it is the largest one, where you may have "Three Saints of West," the earliest carving(951) according to records, and "Locana Buddhist Festival," a representative work of Arhats and the stone bed, stone and fingerprint of the monk Ji Gong(济公)—the Robin Hood in China—who is popular among the overseas Chinese. The Indian monk Hui Li, founder of Lingyin Temple, is said to have passed away inside the cave.

Cave of Milky Icicles(玉乳洞) The cave is known for its rocks which look like milky icicles(stalagmites). Inside the cave projects a stone platform, where the Southern Dynasties poet Xie Lingyun is said to have read Buddhist scriptures. Carved on the cliff are more than 20 life-sized Arhats dating back nearly 1000 years. That is why it has got another name—Arhats' Cave(罗汉洞). The cave is otherwise known as Bats' Cave(蝙蝠洞), once inhabited by bats.

Dragon Water Cave(龙泓洞) It is said that a dragon came into being from the cave, which houses a cold spring. "Listen to Water" is carved on the nearby rock. As there is a statue of Guanyin(Goddess of Mercy) carved into the rockface, it is called Guanyin Cave(观音洞). From the dome opening at the top can be seen the sky. Hence another name—the Cave Leading to the Sky(通天洞). It is in the vault of the cave that there is a crack as narrow as a thread, only through which the Skylight can penetrate. So the spot where one is able to see the sky is called "A Thread of Sky"(一线天). Every day, countless tourists come here to try their luck, hoping to see what Buddhist believers called the auspicious light.

At the entrance are two typical Song Dynasty carvings: "Tsuantsang Returning to the East" and "the White Horse Carrying the Buddhist Sutras".

Call-the-Monkey-out Cave(呼猿洞) The cave, dimly visible in the green vegetation, is located 250 meters(820 feet) from Lingyin Temple at the west foot of the peak. Legend says that the Indian monk Hui Li was surprised to discover the peak looked very much like Mount Grahakuta in India. Then, he concluded it must have flown over here from India. When asked to show it, he did prove it by calling two monkeys out from the cave, part of the peak that flew in. This cave houses a statue of a male Guanyin flanked by a warrior attendant and a boy.

Li Gong Pagoda*/理公塔

Originally built before the Song Dynasty, the present 9-meter(nearly 30-foot)-high hexagonal stone pagoda was rebuilt in 1590 during the Ming Dynasty in memory of the eminent Indian monk Hui Li(慧理), founder of Lingyin Temple. At the bottom of the pagoda lie his remains. On the 7-storied pagoda are engraved inscriptions at the second story, Diamond Sutra at the third story, and Buddha's images at the fourth to seventh stories.

Next to the pagoda sits a rock with inscriptions in Sanskrit which mean "Buddha, show me the way".



Li Gong Pagoda

Cool Spring Pavilion* */冷泉亭

Bai Juyi, a great Chinese poet and Governor of Hangzhou, once wrote in his Notes on the Cool Spring Pavilion: "Speaking of the scenery in southeast China, Hangzhou has the best to offer. As for temples in this prefecture, Lingyin Temple comes first. And in terms of springs around this temple, the cool spring is second to none." Sandwiched between the Peak that Flew Over and Lingyin Temple is the Cool Spring Pool. In the middle of the pool stood the original Cool Spring Pavilion dating from the mid-Tang Dynasty. The pavilion was washed away by the mountain torrents. It was rebuilt on the bank in the Ming Dynasty. On the plaque hanging inside the pavilion was inscribed three Chinese characters—"Cool Spring Pavilion", of which the "Cool Spring" was written by the Tang poet Bai Juyi, while the "Pavilion" by the Song poet Su Dongpo. But it is a pity that the plaque was lost as early as the Ming.

Numerous poems are dedicated to the pavilion. The oft-quoted lines go like this:

*One day spent sipping a cup of wine here
Can match one thousand years spent elsewhere.*

Sitting in the pavilion to look up at the Peak that Flew Over, you'll find the peak seems to be a cool peak piercing the sky. The place is so different from other places as to give poets inexhaustible inspirations. The poet-governor Su Dongpo in the Northern Song frequented the pavilion to compose poems as well as handle public affairs. You may call it the "Chinese Muse Pavilion". What is wonderful and philosophical about the pavilion is the three couplets that weave a well-known and time-honored story.

One day, Yu Quyan (1821–1907), a famed scholar and writer in the Qing Dynasty, toured Lingyin Temple with his wife. While sitting in the pavilion, they started a discussion about the couplet hanging on two of the pillars:

*When did the spring begin to cool;
Where did the peak fly from?*

"The couplet is quite interesting? Can you offer a reply to the questions it raises?" asked the wife.

Thinking for a while, the husband answered:

The spring became cool when there was a spring;

The peak flew over from where there was no peak.

The wife said, "That' s not a satisfactory answer." Then, she offered a different one:

The spring began to cool when it is supposed to cool;

The peak flew over from where it is supposed to fly over.

Looking at each other, they both burst into laughter.

Ladies and gentlemen, what do you think of the answers? Which do you prefer, the husband' s answer or the wife' s answer?

Well, do you want to know the correct answer?

Lingyin Temple*/灵隐寺**

Nestled in a remote valley at the foot of the Northern Peak, Lingyin Temple is the most celebrated spot of interest around West Lake. In 326 AD, when an Indian monk called Hui Li came to Hangzhou and found this valley in quiet surroundings with wooded hills on three sides, he thought it was really a retreat of the soul. So he built a temple there and named it Monastery of the Soul' s Retreat. Here, "soul" means "ling"(灵) and "retreat" means "yin"(隐). Therefore, Monastery of the Soul' s Retreat is locally known as Lingyin Temple. In the 10th century during the Kingdom of Wuyue with Hangzhou as its capital, the temple consisted of nine buildings, 18 pavilions, over 72 halls and 1300 rooms for 3000 monks. Since then the temple has remained one of the ten largest Zen Buddhist temples in China. In its history of 1 600- odd years, it has experienced repeated destructions and renovations. Thanks to Premier Zhou Enlai, the temple was spared major destruction during the 10- year" Cultural Revolution"(Credit goes to Premier Zhou Enlai(2)). The present temple, which includes the front hall, the main hall and the back hall, has attracted a large number of pilgrims. The Buddhist images, a group of relief clay sculptures and others in it have attained an artistic level which is the admiration of many modern artists.

Sutra Pillars/ 经幢

Stone pillars of this kind date from the Tang Dynasty, when they were constructed to keep Buddhist sutras—something supposed to ward off evils and pray for happiness. In front of the Heavenly Guardian Hall stand two stone pillars inscribed with Buddhist sutras. Erected in 969 during the Northern Song Dynasty, they come from the Ancestor Worshipping Temple of King Qian of Wuyue Kingdom. They are major provincial monuments.

The Front Hall/ 前殿

The hall is formally named the Hall of Deva- Kings or the Heavenly Guardian Hall(天王殿). Flanking its front door is the couplet which says:

Awaiting at the door another peak flying over;

Facing with a smile the cool spring warming up.

The couplet tells us that perhaps another peak will fly over here and so the Laughing Buddha just seats himself at the door, waiting patiently to greet it. Numerous pilgrims and tourists have brought warmth to the Cool Spring, and so the Laughing Buddha will extend a warm welcome to them.

In the shrine, seated in the center of the hall is the impressive statue of Maitreya(弥勒佛), or popularly known as the Laughing Buddha. It is a work of art over 200 years old. The Buddha is laughing from ear to ear because he is happy to see so many visitors come to pay

homage to Buddha. He is, you might say, the Director of the Protocol Department. He has got a belly although he has not drunk even a drop of beer. Why? "Laugh and grow fat," as the Chinese saying goes. There is another popular saying dedicated to him:

His belly is big enough to contain all intolerable things in the world;

His mouth is ever ready to laugh at all snobbish people under heaven.

On either side of the hall stand two giant sculptures of clay and wood. They are four Buddhist guardians, with each taking care of one side, east, west, north and south. It is their combined effect that ensures harmony, peace and prosperity in the world. If you take a close look at them, you will notice that two of them look kind and generous and the other two, mean and ferocious. The message? To win peace, it is essential to resort to both soft and hard tactics and to take up weapons.

This one playing the pipa is Dhrtarastra(东方持国天王), the Guardian of the East. The pipa is a kind of Chinese plucked string instrument. It can produce wind when it is plucked. So this guardian controls wind. The sword-carrier is Virudhaka(南方增长天王), the Guardian of the South. This sword can regulate climate. So he takes charge of climate. The third one holding a snake is Virupaksa(西方广目天王), the Guardian of the West. The snake is known as a small dragon in China, and the dragon can summon rain. So he commands rain. The last one with an umbrella in his right hand is Dhanada(北方多闻天王), the Guardian of the North. This umbrella, however, is used not to provide against rain but to bestow money and valuables and to suck in and keep under control all trouble makers. These four guardians will bring favorable weather and make the country prosperous and people at peace. They symbolize peace, harmony and prosperity.

At the back, facing out toward the main hall, is a statue of Skanda(韦驮). In the Buddhism legend, Skanda is a general under the Guardian of the South, one of the Four Heavenly Guardians. Buddhism honors him as the Guardian of the Law. So long as a Buddhist temple is built, Skanda will be shrined in the Heavenly Guardian Hall. He serves as temple guardian with a stern expression, holding a pestle for destroying demons.

On the pillars at both sides of the shrine is written a couplet for Skanda:

By assisting the virtuous and dispelling the evil,

he perfectly enlightens himself and the other people;

By inspiring awe and enhancing power,

he rigidly conducts himself for all the people.

Monks in this temple say this 800-year-old sculpture of Skanda is carved out of the trunk of a single camphor tree. It is widely recognized as a masterpiece of wood-carving with high artistic value. Though the temple was destroyed and rebuilt many times over the centuries, he stood and still stands as firm as a rock. He deserves to win another couplet:

Standing firm, he keeps the back Peak from flying away;

Holding the pestle, he guards the front Buddha night and day.

Twin Pagodas/双塔

A path flanked by ancient trees in the middle of a special courtyard leads to the main hall across the terrace, on which stand twin stone pagodas. They are octagonal nine-storied pagodas put up in 960 by the

king of Wuyue to honor Grand Monk Cheng Ming. The Buddhism images decorating those pagodas bear the artistic style of Five Dynasties.

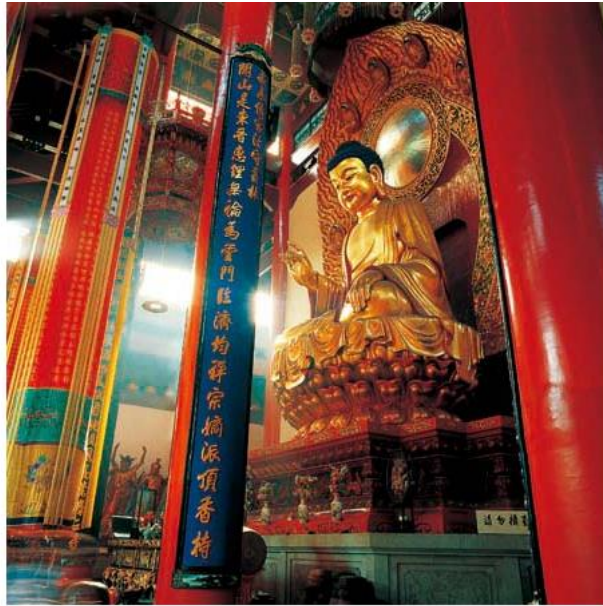
The Main Hall/主殿

This is the main hall, also called the Hall of Mahavira(Great Hero)(大雄宝殿). As a typical kind of Tang-Dynasty-style structure, this 33.6-meter(110-foot)-tall hall is a multi-eaved, single-storied structure in three layers. It has vermilion pillars, green beams, up-turned roof corners and a roof-top decorated with the design of "Double Dragons Striking for a Pearl."

At the center of the hall sits a 19.6-meter(64.4 foot)-high statue of Sakyamuni(3), founder of Buddhism, carved out of 24 pieces of camphor wood and gilded with 104 ounces of gold. Based on a Zen sculpture of the Tang Dynasty, it is twice as high as the original one and towers over visitors in the hall. It is China's largest sitting statue of Buddha at present. It is the joint work of a number of artists from China Academy of Fine Arts and some local master sculptors. Let us look at him from top to toe. It is said that Sakyamuni became rejuvenated after attaining enlightenment. This is the image of rejuvenation. His blue hair knot is said to be one of the male hair-styles in ancient India. The hair was painted blue from an artistic point of view. The glass ball on his forehead is what the Buddhists call the eye of wisdom. His earlobes are long enough to promise longevity. As the thumb represents strength and the middle finger wisdom, his thumb-middle-finger gesture presents the combination of strength and wisdom, which stands for "good luck" or "everything goes well". Behind his head is a big mirror—the symbol of brightness. Around the mirror are seven small former images of Buddhas. The number "seven" is believed to be a Buddhist number. According to Buddhism, there are seven kinds of gems (gold, silver, glaze, glass, coral, agate, and conch shell) and seven human emotions (joy, anger, melancholy, fear, love, hate, and desire). Sakyamuni is seated in lotus position. In the minds of Buddhism followers, lotus is associated with purity because it emerges unstained from the mud in a pond.



The Mahavira (Great Hero) Hall of Lingyin Temple BY REN JING



The Status of Sakyamuni BY REN JING



Fajing Temple at Lower Tianzhu BY REN JING



The Yuanong Hall of Faxi at Upper-Tianzhu BY REN JING

Close to the door, hanging from the ceiling, is the Ever- Burning Lamp. Monks keep in it a candle burning day and night.

Along both wings are 20 devas(heavenly beings) while 12 Pratyeka- Buddhas(referring to those who attain enlightenment by self- cultivation) sit cross- legged behind. By the way, Lingyin Temple is China' s only temple that contains 12 Pratyeka- Buddha in the main hall.

On the back wall is a group of relief clay sculptures with a total of 156 images in different poses. The group sculpture consists of three levels. In the middle of the bottom level is Guanyin⁽⁴⁾, or Goddess of Mercy. She is supposed to live at sea. So she is seen standing on the head of a legendary fish. The water from the bottle in her hand is called the water of mercy, or sweet dew. It is supposed to be able to cure all, and carry all living creatures to the other shore of happiness, that is, delivering all living creatures from torment. As she is believed to be able to send a boy to any family with one, she is always seen together with a boy. His name is Sudhana or Red Child. He went through the trials and tribulations to consult the 53 Famous Masters before attaining enlightenment(becoming a desciple of Guanyin).

On the right side of Guanyin is another child called Nagakanya or a nage(dragon) maiden or daughter of the dragon king. Both Sudhana and Nagakaya are known among the people as "Golden Boy and Jade Maiden".

On two sides of the level are 18 Arhats(enlightened saintly men). Standing on various sorts of animals, they are crossing the sea to pay homage to Guanyin. They seems to be displaying their prowess before Guanyin by subduing dragons and tigers or vanquishing demons and monsters.

At the middle level is Ksitigarbha or the Guardian of the Earth, riding a Chinese unicorn. He demonstrated his power on Jiuhua Mountain, one of the four sacred Buddhist mountains. During the Tang Dynasty, Prince Kim Gio Gak of the Kingdom of Silla on the Korean Peninsular came to this mountain to become a monk. He reached the state of Bodhisattva after self-cultivation.

The top level features a sculpture of Sakyamuni in the Trayastoinisas. The man at the very top in the middle is another image of Sakyamuni. He looks much older for his age. For he cultivated himself in the snow mountains. Life there was hard and supplies often ran low. But he was determined to stick it to the bitter end. His piety moved the deer and the monkey deeply, which are on both sides of him. They offered him milk and fruit. Later, he became a Buddha, recovering his youth. Compare the sitting Buddha at the front—the image of rejuvenation.

Mind you. There are quite a few Taoist figures in this group sculpture. Stories about Buddhism and Taoism could be interwoven. Most of what you see on this Fairy Island are representations of Chinese legends rather than Buddhist histories.

The Hall of the Buddha of Medicine/ 药师殿

Walking out of the main hall, you will come to this newly built hall whose name on the plaque hanging above the door is inscribed by Zhao Puchu, late Chairman of the Chinese Buddhist Association. It houses the Buddha of Medicine, flanked by Bodhisattva of Sunlight and Bodhisattva of Moonlight, known together as "Saints of Healing"(药师三尊). The Buddha of Medicine represents the Eastern World, while Sakyamuni and Amitabha represent the Central World and the Western World respectively. On both sides of the hall stand 12 yakas, disciples of the Buddha of Medicine. According to the Chinese tradition. they are all shaped like symbolic animals(rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, rooster, dog, and hog), which are used to denote the year of a person' s birth. If you are born in the year of the dog(or snoopy), you may turn to the No. 11 yaksa, who would treat you like a doctor.

Next to the hall is a special hall for 500 Arhats, each with an individual expression and

posture. Another special hall for the Arhat is located somewhere near the front hall. It is the newly- built hall for 500 life- size statues of Arhats made of bronze. These Arhats must be more true to life. They are unique nationwide.

Yunlin Repository/ 云林藏室

To the right side of the open space between the front hall and the main hall is Yunlin(Cloud Forest) Repository. Its front chamber houses Jade Buddha, flanked by two bookcases that contain a complete set of Buddhist scripture in Tibetan.

This Jade Buddha in reclining posture is the third image of Sakyamuni who is passing into Nirvana. Carved of a whole piece of pure white jade, it came from Burma in the Song Dynasty.

In the left side room are displayed many original Buddhist things, the most valuable of which is Pattra- leaf scripture. The most attractive, however, is a portrait of Monk Ji Gong hanging on the wall of the back chamber. The portrait was painted in 1895 by Monk Zhu Chan at the age of 72. If you look at the eyes of Ji Gong, you will find his eyes follow yours wherever you look at him.

Taoguang Temple*/ 韬光寺

Nearly a mile from Lingyin Temple, to the northwest is Taoguang Temple. It can be reached by only a ten-minute walk through woods that give away to a bombo forest. Built in the Tang Dynasty, it is named after a monk-poet from Sichuan Province in southwest China who was a friend of the poet-governor Bai Juyi. Both are said to have often read and composed poems together at this spot. The temple is situated at a depressed place called Chaogou Wu (巢枸坞). It has several names but is better known as Taoguang. In 1961, Taoguang was rebuilt into a large hall with a pond for golden lotus, a rare ornamental water plant and the well for tea brewing. At the back of the temple there is an ancient terrace for making pills of immortality. Seaview Pavilion offers a fine view of the Qiantang River. Engraved on the pillars is a well- known couplet dating back 1 250 years to early Tang period:

The high pavilion commands the rising sun over the sea;

The temple door opens to the tidal waves at Qiantang.

In the Qing Dynasty the site was listed as one of the " Eighteen Scenes of West Lake", called "Viewing the Sea at Taoguang Temple (韬光观海)".

Three Temples at Tianzhu*/ 天竺三寺

These three temples are locally known as "Three Tianzhus" (三天竺), which consist of Upper- Tianzhu (上天竺), Mid- Tianzhu (中天竺) and Lower- Tianzhu (下天竺). Formerly a Buddhist resort, Three Tianzhus refer to Fajing Temple (法镜寺), Fajing Temple (法净寺) and Faxi Temple (法喜寺). With various images of Guanyin or Goddess of Mercy, these temples' main halls are all dedicated to her.

Located at the east foot of the Peak Flying from Afar, Fajing Temple at Lower- Tianzhu is about 500 meters(1640 feet) off Lingyin Temple. Built in 330 by the Indian monk Hui Li, the temple is the oldest of the three. It is the only nunnery in Hangzhou to date. About 500 meters(1 640 feet) farther up is Fajing Temple at Mid- Tianzhu. In 597, the temple was founded by the Indian Master Bao Zhang who passed away at the age of 1072. That is why

there is A Thousand Years' Rock behind the temple. Naturally, pilgrims come here to pray for longevity although it is the smallest of the three.

Walk another 1 000 meters(0. 62 mile) uphill, and you will come to Faxi Temple at Upper-Tianzhu. First built under the Kingdom of Wuyue in the Five Dynasties, the temple was rebuilt in 1927. It is the largest of the three, which houses a 5. 5- ton bronze bell. With many fascinating stories about Guanyin, it has attracted countless female pilgrims.

Historically, "Pilgrims' Resort at Tianzhu" (天竺香市) was one of the " 18 Scenes of West Lake." Three Tianzhus have long been known as the "Small Western Paradise at West Lake". Because of Guanyin' s popularity in China, this "Small Western Paradise" has still retained a universal appeal to Buddhist pilgrims. Every April witnesses the largest number of pilgrims coming from inside and outside Hangzhou for a visit.

Tea Lovers' Home/ 茶人之家

This is a teahouse built specially for tea lovers with knowledge of tea culture. Located near the Hongchun Bridge, the teahouse consists of a tea hall, Guest Greeting Pavilion and a famous teas showroom. The buildings of elegance and primitive simplicity are arranged artistically to harmonize with the atmosphere of tea culture.

The plaque inscribed with "Tea Lovers' Home" hangs over the front door of the tea hall, flanked by a couplet:

A cup of spring tea keeps you staying;

A gentle breeze makes you refreshing.

When you enter the side door and then the inner courtyard through the winding veranda, you come to a special place where domestic and foreign tea lovers meet for exchange activities. Surrounded by rockeries, the courtyard has Guest Greeting Pavilion on its right side, where you can find another couplet in the cursive style of Chinese calligraphy:

If you wish to share its delight with the world,

How could you do it for even a day without tea?

Inside the pavilion there is a huge mural painting that shows the history of tea. In the painting you can also see the Holy Farmer, a legendary ruler, the second of the Three August Ones, who is supposed to have invented the plough and discovered the curative virtues of plants, and the famous tea banquet held at Jingshan Mountain.

Exhibited in the showroom are processed teas, books, magazines, paintings and calligraphy about tea, tea services, and the wax figure of Mr. Tea—Lu Yu. Near the room there is a little courtyard, in which grow tall green bamboos and red maple trees as well as stand stalagmites.

Jade Spring* */玉泉

Near the Hangzhou Botanical Garden is Jade Spring, one of the three famous springs in Hangzhou. Fish watching has highlighted the spot for more than 700 years. Since the Song Dynasty, it has attracted countless fish watchers and other visitors.

Jumping Fish at Jade Spring has been cited as one of the "18 Scenes of West Lake". Local people may not know Jade Spring used to be a Zen Buddhist temple dating back 1 500 years ago, but they do know it is renowned for its spring and fish.

Jade Spring has no definite source from which it issues out. As crystal as a jade, it is

intermittently emerging out of the ground to feed a rectangular pool about 14 meters(46 feet) long, 10 meters(33 feet) wide and 3 meters(10 feet) deep. The pool has been used to keep fish and it still called the World of Frolic Fish. The meaning of the name is taken from the time- honored couplet hanging above the pool:

*Fish are as frolicky as men are happy;
The heart is as clean as the spring is clear.*

Some hundred colored carp, mostly gray and yellow, fill the pool. The most attractive ones are some torpedo- like carp, each weighing over 60 kilos. Sometimes they swim placidly to and fro, sometimes they dive into the bottom; sometimes they swim along the edge following visitors' shadows, sometimes they stop to " stand" with their mouths wide open waiting to be fed, and sometimes they jump for joy. At the sight of these, visitors cannot help throwing food to them to enjoy watching how they scramble for it. Fish gaining the food feel overjoyed, while the throwers laugh to their hearts' content. Then, isn' t it your cup of tea to feed fish to make each other happy? But, hung at the waterside pavilion by the fish pond is the well- known couplet that warns people against conceiving any idea of entering into rivalry and encourages them to cleanse their hearts from sin:



A scene of Jade Spring BY SU QINGFENG



Water lilies at the Flower Nursery BY SU QINGFENG



Watching Fish at Jade Spring BY REN JING



The scene of Jade Spring



Bubbling Ripples Pond at Jade Spring

*Do not envy huge fish scrambling for food;
Just cleanse your heart with clear spring.*

In a small courtyard next to the fish pool is a pond named Ancient Pearl Spring. Stamping your foot on the edge of the pond, you will see pearl-like bubbles rising endlessly to the surface of the crystal clear water. Another small pond near Ancient Pearl Spring is called Showers on a Sunny Day. In the sunlight, the ripples caused by rising bubbles look as if it were showering. In a spacious courtyard are placed dozens of huge vats containing varieties of specially-bred goldfish, such as Pearl, Red Cap, Fan Tail, Bubble Eye, Grape-Eye, Agate Eye,

Red Tiger Head, Purple Tiger Head, and Black Tiger Head with Dragon Eyes. These rare breeds of fish native to China add much grace to this favorite spot.



Ancient Pearl Spring

Besides, it is interesting to take a close look at special pictures hanging on the surrounding walls. They are made of shell, feather, bark, or bamboo piece.

Visiting Lingfeng for Spring Mume Blossoms*/ 灵峰探梅

Lingfeng is located inside the Hangzhou Botanical Garden at the foot of Lingfeng Hill. About 1 050 years ago there was a Zen Buddhist temple, which began to be named Lingfeng Temple in 1065. It is the most peaceful temple of West Lake. Hundreds of mume trees were planted in 1844 around the temple, which made the spot become a resort for enjoying mume blossoms in spring.

Lingfeng, Solitary Hill and West Stream have long been known for their different mume blossoms. The mume blossoms at Lingfeng, however, flower in the morning and wither in the evening. That is why Lingfeng has always been a hot spot in early spring. To attract more visitors, this scenic area has been expanded to 27 hectares(66 acres), of which 10 hectares(25 acres) is a newly built garden for 5 000 mume trees in 45 varieties.

Chapter 10 South of the Lake/ 湖南景观

* * *

Wu Hill* */吴山

Perhaps you have already known a lot about Wu Hill, for Heavenly Wind over Wu Hill is one of the "New Top Ten ". It has long been known for its multitude of ancient trees and springs, odd- shaped rocks, old temples and shrines, its variety of folk customs, and its galaxy of historical personages.

If you are interested in Hangzhou' s history and its historical figures, many of whom are famous throughout the country, please do not skip the Wu Hill Hall of Fame. It is otherwise known as the wax figure museum, devoted to historical sages across Zhejiang Province. This site was originally Temple to God of Medicine, who refers to Sun Simiao, a noted medical scientist of the Sui Dynasty. In the 1960s, it was transformed into a special place for story-telling, which was rebuilt into the Hall of Fame. The hall displays 28 wax figures of eminent historical people with their achievements as well as various murals about Hangzhou history. Among these figures are poets Bai Juyi of the Tang and Su Dongpo of the Northern Song, calligrapher Chu Suiliang of the Tang, national heroes Yue Fei of the Southern Song and Yu Qian of the Ming, and scientist Shen Kuo of the Northern Song. Shen' s monumental work Notes from the Dream Stream Garden, which records the scientific achievements of ancient China as well as the results of his own research, was deemed by British scientist Joseph Needham to be the coordinate of Chinese history of science. The murals portray China' s first emperor' s inspection tour of Hangzhou, the opening of the ancient Grand Canal, Governor Li Bi' s sinking of six wells diverting drinking water from West Lake to the city, the founding of the Kingdom of Wuyue, Qing emperors Kangxi' s and Qianlong' s inspection tour of Hangzhou, and the recovery of Hangzhou.

Wu Hill is of historical importance. It has taken on a new look with a square newly built at its foot. The square is one of the favorite haunts of local people. To restore the original splendor, construction of Chenghuang(Town God) Tower was started in 1998 and completed in 1999. It has ever since been known as one of the landmark scenic attractions of Hangzhou. It is also regarded as the 4th famous tower south of the Yangtze River, in addition to the Three Famous Towers(Yellow Crane Tower, Yueyang Tower, and Tenghuang Tower). Built in the style of the Southern Song and Yuan Dynasties with multiple upturn roofs at each stories and a special design of the top story, Chenghuang Tower looks like a phoenix spreading the wings. As high as 41. 6 meters(136 feet), the 7- storied tower covers the total floorage of 3 789 square meters(39 284 square feet). The first and second floors feature an exhibition of local culture and folk culture, while the third to sixth floors function as a reception room where tea and entertainment are offered. The top floor, known as Town- God Pavilion, would bring you to the top of the world.

At the main entrance of the first floor a large granite relief entitled Folk Customs of Wu Hill greets your eye. This work of art shows the flourishing scene in which a temple fair is going on during the heyday of the Southern Song Hangzhou, one of the seven ancient capitals of China. Another large painted hardwood sculpture called Local Conditions and

Customs of Hangzhou as the Southern Song Capital is available at the Town- God Pavilion. More than 10 000 man- days are involved in making this 31. 5- meter- wide, 3. 65- meter- high and 2- meter- thick sculpture. With Hangzhou, the 150- year- old capital of China, as its setting, the sculpture fully displays the city' s well- known scenic spots and historic sites, bridges and streets, palaces and city walls, and folk customs and lifestyle with 1 000 buildings and 3 500 figures. In addition, from the top pavilion you may also enjoy a panoramic view of West Lake, the city, the Qiantang River, and rolling hills. It is as Xu Wei, a Qing writer, artist and calligrapher, said in his well- known couplet:

Lakes and hills in the eight- hundred- square- mile capital are all Heaven- given pictures;

Twinkling lights in hundred thousand homes are all visible from this Town- God Pavilion.

Another place of interest is Baocheng Temple at the east foot of Purple Sunlight Hill on Wu Hill. First built by the concubine of a Wuyue king and rebuilt in the Ming Dynasty, it is dedicated to Sakyamuni, the founder of Buddhism.

The temple during the Yuan Dynasty housed a 1. 38- meter- high stone statue of Mahakala (the Great Black Deva, a wrathful protector and tantric deity), which is a rare object for the study of Yuan history. The Yuan rulers worshipped the deva as the military god, who, believe it or not, was the personal tutelary deity for the Mongol ruler Kublai Khan. It was believed that Hangzhou couldn' t have been captured without the showing of his supernatural power. The statue ranks among the national monuments in Hangzhou.

Wearing curled beard and hair, and featuring short legs and a big belly, Mahakala is seen standing on a Mara' s daughter, with his two hands holding a man' s head and another two men' s heads hanging from his two shoulders. Flanking him are Manjushri (the Bodhisattva of Wisdom) riding a blue lion and Samantabhadra (the Bodhisattva of Universal Benevolence) riding a white elephant.

It is interesting to know "two twelves": the twelve peaks of Wu Hill and the twelve Chinese zodiac stones. The twelve peaks, located by the Ziyangshan road, are actually a group of odd- shaped stones rising above the ground, or rather, clints. According to their shapes, they were named by ancients pen- holder, incense- burner, chessboard, elephant' s trunk, jade bamboo- shoot, hibernating turtle, curling dragon, dancing crane, singing phoenix, crouching tiger, sword spring, and sleeping ox respectively.

As these stones also look like twelve Chinese zodiac animals (rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, rooster, dog, and hog), hence the name for this interesting phenomenon.

Phoenix Hill*/ 凤凰山

With the Qiantang River in the south and West Lake in the north, Phoenix Hill is located southeast of Hangzhou, next to Jade Emperor Hill. The hill looks like a phoenix about to fly. Its highest peak is 157 meters(515 feet) above sea level. It features odd- shaped rocks, the best known of which is Moon Rock for enjoying a full moon.

The hill is now less frequented, but it was historically glorious. Over 1 415 years back to the Sui Dynasty, the hill was chosen as the seat of the city government. In 907 when the Kingdom of Wuyue was founded, it was made the capital seat. During the Southern Song

Dynasty, the imperial regime built a more- than- 20- square- kilometer(2 square miles) and over- 140- year- old Forbidden City, containing 30 palaces, 33 halls, 26 storied pavilions, 7 towers, 6 terraces, and 90 pavilions. Within this City was a man- made "small West Lake" surrounded by the willow- trees- lined embankment. At the turn of the Song and Yuan Dynasties, much of the Song imperial palace was destroyed by fire. What survived was rebuilt into five temples during the Yuan.

On Myriad Pine Ridge there is a temple- turned- academy named Myriad Pine Academy. According to a 1 400- year- old folk story called Liang Shanbo and Zhu Yingtai (Chinese Romeo and Juliet), Mr. Liang and Miss Zhu(disguised as a boy) studied at the academy. Not far away was the Grass Bridge Gate(the present Riverview Gate), where they both became sworn "brothers". North of the hill there is a park designed in line with this popular folk story.

The Site of the Southern Song Imperial City* */南宋皇城遗址

Hangzhou is known as one of China' s seven ancient capitals. As early as 1127, it became the capital of the Southern Song Dynasty for 153 years and functioned as the nation' s political, cultural and economic center. Many a foreign visitor has asked about the Southern Song Imperial palace. According to written records, the palace used to be situated southwest of the city proper at the east foot of Phoenix Hill. Originally, it was not particularly grandiose. Apart from some main halls, all other buildings were used for domestic purposes. But the Southern Song court did build and expand at Phoenix Hill its palace and city surrounded by a city wall 9 meters (30 feet) high and 3 meters (10 feet) wide and a moat of 40 meters(131 feet) in width. Over 100 magnificent and majestic halls, pavilions, towers and terraces of various sizes stood on the palace ground of about 25 square kilometers(10 square miles). All in all, more than 100 years of modification and expansion had almost transformed it into a Heavenly Palace. In addition, 37 temporary palaces and 11 imperial parks dotted the area within and around Hangzhou. Specifically, this imperial city stretched from the Whisk Broom Bay in the south to the southeast of Myriad Pine Ridge in the north and from the west bank of the Central River in the east to the east foot of Jiuhua Hill in the west.



The site of the Southern Song Imperial City

Marco Polo, accompanied by a very rich ex- merchant of the Song, toured the palace at the beginning of the Yuan Dynasty. To describe its splendor, he wrote:" In the middle part one entered through a very large gate, where found very large and broad pavilions on the level ground, with the roof supported by columns which were painted and worked with gold and the finest azures. Then at the head was seen the principal one and larger than all the

others, painted in the like way with the pillars gilt, and ceiling with the most beautiful ornament of gold, and round about on the walls the stories of past kings were painted with the greatest skill... Beyond, one found another great palace made in the manner of a cloister with its pillars which help up the portico. There were various rooms for the king and queen which were likewise worked with various works, and so were all the wall. Then from this cloister one entered into a walk six paces wide, all covered... so long that it reached down to the lake... The two parts of the said enclosure were laid out with woods, lakes and most beautiful gardens planted with fruit trees, where were enclosed all sorts of animals..."(The Travels of Marco Polo, the translation reprinted, 1982, Penguin Classics)

Hangzhou was taken over by the Mongols in 1276. During the 90- some years that followed, people in the city were at the mercy of the brutal Yuan aristocrats. The notorious governor—a Tibetan monk of the Yuan—Yang Lian Zhen Jia killed a lot of people and laid much of the city to waste by fire. In 1277, he set the Southern Song Palace on fire. Yang, a favorite of Khublai Khan(the first emperor of the Yuan Dynasty), had a deep hatred for the Southern Song. Working hand in glove with the Prime Minister who happened to be his bosom friend, he robbed 110 tombs of the Southern Song emperor, queen, and ministers in Hangzhou and Shaoxing. Although the Southern Song Palace no longer exists, no effort has been spared to excavate the palace and make its re- building possible or open the ruins of the palace as a tourist attraction.

Stone House Cave*/ 石屋洞

One of the three caves at Yanxia (Rosy Cloud) Hill, Stone House Cave is located at the foot of the hill. Its name is derived from the fact that it resembles a stone house. The cave is 10 meters (3. 28 feet) wide, 5. 6 meters (18. 37 feet) high and 7. 8 meters (25. 60 feet) deep. With the appearance of a big and spacious house, it has a hole shaped like an enormous spiral shell(or conch shell). Wide at the top and narrow at the bottom, this spiral shell cave slopes down to a dead end. It is said that at the end of the Northern Song Dynasty Zhao Gou managed to hide himself in the cave from pursuing troops of the Jin Kingdom that had occupied northern China. When he became emperor of the Southern Song, he named Stone House Cave the " No. 1 Cave at Southern Peak" and inscribed the Spiral Shell Cave with "Floating Conch on the Sea".



Stone House Cave



Stone House Cave



Enjoying osmanthus blossoms at Stone House Cave



Enjoying osmanthus blossoms at Stone House Cave

As early as 1 060 years ago, the King of Wuyue built a temple, within which was Stone House Cave. The temple was thus called Stone House Temple. The cave featured more than

500 stone sculptures of Buddha, josses and Arhats. They are only dimly visible. This scenic spot is now a serene and beautiful garden with its pavilion and teahouse, decorated by rockeries of various shapes. Around, there grew hundreds of sweet osmanthus trees. In autumn when the trees are in full blossom, the air is filled with a wonderful fragrance. As the site is situated at Manjuelong Village, it has made one of the "New Top Ten". See Sweet Osmanthus Rain at Manjuelong Village(满陇桂雨).

Water Music Cave*/ 水乐洞

Water Music Cave is a karst cavern, located just west of Manjuelong Village. The path in the cave, about 60 meters(197 feet) long, is now paved with stone slabs and parallels a happy, gurgling stream which meanders into a pond at the entrance. The path is dimly lit by electricity, thus adding to the mysteriousness of a groping into and out of the cave. The sound of spring water is like a natural lute playing. The water produces music as a stringless zither does. Besides, odd- shaped stalactites hanging down from the ceiling have won wide acclamation from the tourists.

Rosy Cloud Cave*/ 烟霞洞

Rosy Cloud Cave is the oldest and highest of the three at Rosy Cloud Hill situated along a beautifully landscaped highway, a short distance from Dragon Well. Discovered in the 10th century, the cave and its green surroundings veiled in mist are described by the well- known couplet:

*Crimson sunset gilds the ancient cave,
Green haze dims a distant hamlet.*

It is said to have gotten its name from the view at sunset with the smoke rising from the chimneys from that hamlet called Manjuelong Village just below. The main sightseeing fascination is the 38 sculptures carved on its walls, some dating from the early Five Dynasties, others from the Northern Song and Qing Dynasties respectively.



Stone statue of Rosy Cloud Cave

At the entrance stand two of the most exquisite stone carvings in Hangzhou: Avalokitesvara(Goddess of Mercy in China) who holds a willow twig in her right hand and Bottle of Mercy in her left and Mahasthamaprapta(Da Shi Zhi in Chinese) with her arms crossed and a string of beads in one hand. Both are most exquisitely designed and executed, charming in look and vivid in mien as if they were ready to come out at one' s call. The two sculptures are said to be of high artistic value.



Stone statue of Rosy Cloud Cave



Stone statues of Rosy Cloud Cave

Carved on the rockface outside the cave is a statue of Su Dongpo, the poet- governor that was transformed in the early Qing from the God of Wealth. The other two statues are Kasyapa and Anada(two of the ten disciples of Sakyamuni). Vivid and well proportioned, these statues together with some others in the cave represent some of the best grottos in the Qing Dynasty.

If man' s handwork was not enough, however, nature outdid it. In and around the cave there are many rocks that resemble various things. They all excite admiration in tourists. One huge rock to the left is in the shape of Buddha- palm. By its side a projecting rock looks like an elephant. A careful observer will find that the elephant is breast- feeding her baby that stands right beneath her.

There lies a small but nice garden nearby. The teahouse in it, as many others in Hangzhou, offers Dragon Well Green Tea as well as a fine view of the charming surroundings.

Dragon Well Spring* */龙井泉

Dragon Well Spring is noted not only as one of the best- known three in Hangzhou but also as one of the "New Top Ten" of West Lake.

Originally, the scenic spot was Dragon Well Temple, which was built in 949 during the Five Dynasties and moved to its present location in 1438 during the Ming Dynasty. Today the temple has been converted into a teahouse surrounded by age- old trees and lush undergrowth. Local people prefer to come to this summer resort during the dog days to chat, sitting about in wicker chairs over tea and lotus root pudding mixed with sweet osmanthus.

Dragon Well is also locally known for its eight scenes designated by the Qing emperor Qianlong as the "Eight Scenes of Dragon Well" with his inscriptions for each scene. The best known one is Pavilion of Going Beyond the Brook, which is constructed on Tiger Brook Bridge. A popular folk story that describes the understanding and friendship between a Zen monk and a poet- governor has made the place attractive. In the Northern Song Dynasty the monk, Biancai (meaning "eloquence") by name, lived at Dragon Well Temple. Claiming old age as an excuse, he never saw his guests off further than the nearby Tiger Brook. When poet Su Dongpo served as governor of Hangzhou, he heard of the monk and paid a special visit to the 82- year- old monk, staying overnight at the temple. The following day, Biancai saw him off and, since they were having a very interesting talk together, forgot himself and accompanied Su across the bridge. When it was pointed out to him, the monk smiled and quoted these lines from the great Tang Dynasty poet Du Fu:

*You and I make a pair of old men,
It's pleasant to keep each other's company.*

From then on, the bridge was called Going Beyond the Brook Bridge, and the pavilion that stands there today was built to commemorate the event. See Inquiring About Tea at Dragon Well(龙井问茶).

Tiger Spring* */虎跑

As one of China's best-known three springs, Tiger Spring has been on the list of the "New top Ten" of West Lake. "Dreaming of Tiger Spring at Hupao Valley" is described in the related chapter. But it has a lot more historical interest to show.

Once you enter the gate and step on an uphill path, you will find yourself in a quiet and refreshing atmosphere. The path is called Tiger Spring Path (虎跑径). Lined with tall pine trees, green upon green, the path winds its way up to serenity. The gurgling of the stream and the singing of the birds will make you feel as if in a place like Shangri-la. Ranking first among the scenes in this area, the path was known for its poetic description: "Long is Tiger Spring Path flanked with venerable pine trees".

Jade Belt Pond (玉带池) This 660-square-meter (7104-square-foot) pond, built with stones on four sides, is fed by an ever-bubbling fountain. It never dries up. A school of fish is seen swimming gaily around. Here was once a scene called "goldfish breasting the ripples".

Laizhang Bridge (来杖桥) Flanked on both sides by the sun pond and the moon pond enclosed with stone railings, this stone bridge looks like a jade belt and a pretty picture. The pond water is not fit to drink, but for fish only.

Cloudy Bridge (泊云桥) Sometimes seen to be suspending or anchored in clouds, the bridge appears to be partly covered by cloud or mist. Actually, the bridge is flanked by the sun pond and the moon pond. The water stored in the ponds oozes down the ravine. Along it there are descendants of spiral shells which, caught for food, were set free by the monk Ji Gong. Beside the ponds cluster ancient trees. Take a break there, and you will feel nice and cool.

Sunlight Pavilion (含晖亭) Facing Jade Emperor Hill, the pavilion is bathed in the sunlight at sunrise. The scene is called "the early morning sun radiating splendidly".

Luxuriant Green Pavilion (滴翠轩) The name of the pavilion is taken from the nearby luxuriant Green Cliff. Nine hundred years ago, the noted Northern Song poet Su Dongpo visited the spot twice, where he sampled the spring water and wrote a special poem. The original words "Luxuriant Green Pavilion" is Su's inscription.

Luxuriant Green Cliff (滴翠崖) The cliff features luxuriant green and dripping water. Cool and refreshing, a light breeze blows gently. From the left side of the cliff is the source of Tiger Spring. That is the very place where the Tang Dynasty monk Huan Zhong was said to see two tigers keep clawing a hole until the spring water bubbled up.

The Arhat Hall (罗汉堂) Formerly a drum-tower, the hall was built in the 14th century. It was abolished later. During the early period of Republic of China, the monks in Tiger Spring Temple modeled arhats after the statues of 500 arhats in the Stone House Cave and placed them inside the rebuilt hall. Hence the name. It was abolished again in 1966. The year 1983 saw the reconstruction of the hall and the line engraving of 500 arhats.

Dreaming of Tigers (梦虎) Tiger Spring stems from the fairy tale in which Boys' Spring water in the Southern Mountain was brought over here by two tigers. The sculpture of a monk dreaming of tigers was cast in 1983 to embody the tale. "Dreaming of Tigers" is inscribed by the well-known scholar Gu Tinglong, while "Tigers Carrying the Spring Water over Here" is by Sha Menghai, a noted calligrapher.

Monk Ji Gong Memorial (济祖塔院) Ji Gong was born in Tiantai, Zhejiang, in the Southern Song Dynasty. His non-religious name is Li Xiuyuan, while his religious name Dao Ji. He started a monastic life at Temple of the Soul's Retreat in Hangzhou and later moved to live in Temple of Pure Benevolence for a long time before passing away at Tiger Spring Temple. The memorial is his burial place. Across the main hall is a semicircle court. On the court wall are carved five relief sculptures about popular stories of Ji Gong, known as a Robin Hood in China. The sculpture in the middle is a lifelike portrait of Ji Gong. The rest from left to right are Ji Gong Holding a Cricketfight, Ji Carrying Timber from the Ancient Well, A Tale of Peak Flying from Afar, and Crazy Monk Sweeping the Treacherous Prime Minister. Ji Gong has long been popular among the Chinese both at home and abroad. A movie actor known for playing the part of Ji Gong once made a donation to the renovation and extension project of this historic site.

Great Nobility Pavilion (仰止亭) Built in 1984, it is a hip-roofed square pavilion with stone railings. The meaning of its name is derived from two lines from the earliest Book of Poetry—"You are good like mountains high / Like the road you go long"—to acknowledge the great nobility of the character of Master Li Shutong.

Green and Shady Hall (翠樾堂) Not long before, a new program has been featured to "let the lost music be heard again and let the golden sound reecho". This special place is called Cuiyue (Green and Shady) Hall. Green and Shady Hall houses ancient chimes and other traditional Chinese musical instruments, such as zheng (a 25-stringed plucked instrument), and xiao (a vertical bamboo flute), sheng (a reed pipe wind instrument), and gu (a drum). With time-honored song and dance and music are vividly represented folk feelings of the Kingdom of Chu (11th century – 256 BC) and graceful imperial court dance. The scenic spot features murmuring Tiger Spring accompanied by the sonorous sound of chimes. Here, one might be able to appreciate how ancient Chinese felt about "listening to a melodious tune from peaceful ravines when the string instrument was plucked and hearing the sighing of the wind in the pines when the drum was sounded".

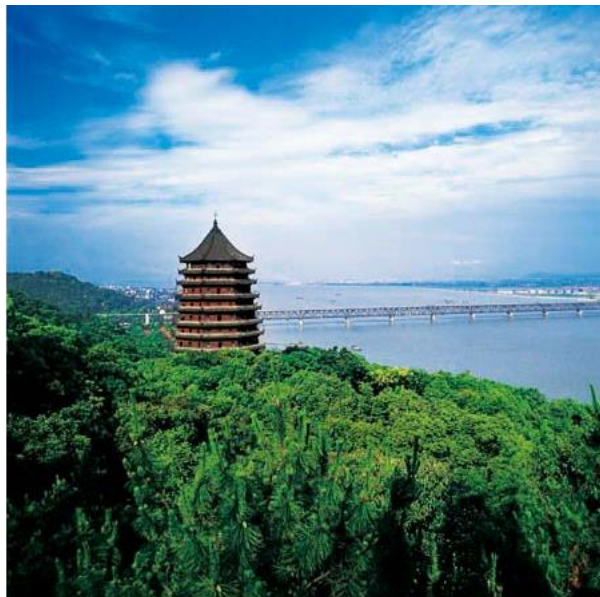
Pagoda of Six Harmonies*/六和塔**

Pagoda of Six Harmonies, or Six Harmonies (Liuhe) Pagoda, stands majestic on the Moon Disc Hill overlooking the Qiantang River. It is a must for tourists to Hangzhou. It is one of the most prominent wood-and-brick structures of ancient China. The name of the pagoda is related to six codes of Buddhism. Six harmonies mean the harmonies of body, mind, speech, opinion, wealth and abstinence from temptation. When you climb to the first floor, you will attain the harmony of body; the second floor, the harmony of mind; and so on. But the moment you reach the top floor, you will achieve six harmonies. Another explanation goes that the

six harmonies refer to the harmony of six directions of the universe—north, south, east, west, heaven and earth. The following is a poem often used to inspire you to climb the 200-foot-high pagoda:

*The setting sun behind the Western Hills glows,
And towards the East Sea the Qiantang River flows.
You can enjoy an endless sight
By ascending to a greater height.*

Well, it is very worth mentioning why the pagoda was built beside the Qiantang River. In ancient times, the river produced great tidal waves and caused flooding, especially bringing damage to the farmland on the northern side of the river, which bore the brunt of the tides. Farmers living there suffered a great deal and had no choice but to leave their homes begging. In 970 during the Kingdom of Wuyue, people erected the pagoda in the hope that this majestic structure would control the disastrous tides with its supernatural power and tame the river. The pagoda failed to live up to the people's expectation. But there are several stories which reflect people's wish to control the tides. Two of them are very popular. One is



Pagoda of Six Harmonies BY REN JING



Nine Creeks and Eighteen Gullies BY REN JING

Liuhe Keeping Down the River Tide(六和镇江) The story goes that in ancient times there was the ferocious Dragon King in the Qiantang River. He set winds blowing and waves rolling so often as to capsize fishing boats and inundate farmland. The father of a boy called Liuhe(Six Harmonies) was drowned by the tidal waves and his mother swept away. He was filled with grief and indignation. To keep down the river tide, he threw stones into the river every day, shaking the Dragon Palace violently. The Dragon King tried to make peace with Liuhe by presenting him with gold, silver and other precious things. But Liuhe refused and demanded that the Dragon King should release his mother and prevent the tidal waves from damaging the people any more. The Dragon King had no choice but to agree. From then on, the river tide had been under control. To express their cordial thanks to Liuhe, local people built a pagoda on the hill, from which he had thrown stones into the river. This pagoda is named Liuhe Pagoda.

The other story is

King Qian Shooting the Tide(钱王射潮) During the reign of King Qian Liu(852 – 932) of the Five Dynasties' Wuyue Kingdom with Hangzhou as its capital, the dykes along the Qiantang River were said to collapse after repeated repair efforts. Having learned that it was the God of Tides who broke down the dykes, King Qian decided to subdue him. On the 18th day of the 8th lunar month, the birthday of the God of Tides, who would gallop about on the waves, riding a white horse, the King had ten thousand archers gathered beside the river. At the sight of the waves coming, he ordered the archers to let ten thousand arrows fly, shooting the God dead. After that, the dykes were repaired completely. Thanks to King Qian who got the dykes done, the dykes were named" Qian dykes" or" Qiantang" in Chinese. Thus, the river became known as the Qiantang River.

In fact, the pagoda did have some practical use—the lamp put atop the pagoda helped direct navigation on the Qiantang River at night.

Pagoda of Six Harmonies has many more cultural relics to show. On the high terrace behind the pagoda stands a pavilion that houses an imperial stele. That is one of the Qing

Dynasty emperor Qianlong' s steles best preserved in Hangzhou to date. It measures 4. 35 meters(14. 27 feet) high and 1. 5 meters(4. 92 feet) wide. Its top part is engraved with four Chinese characters in official script—" Emperor Qianlong' s Stele" and its two sides are line-engraved with "twin dragons playing with a pearl". The words on both sides and the reverse side of the stele are carved in running hand. With all the scripts being legible and the content complete, the inscription on the stele records Liuhe(Six Harmonies) Pagoda' s history and Qianlong' s impressions of picturesque Qiantang scenes. All these prove higher historical and literary value. The original pavilion that housed this stele was abolished. The present one was rebuilt at the former site in May, 1997. Elegant and dignified, it faces Liuhe Pagoda.

Besides, Liuhe Allusion, otherwise known as Liuhe Culture Series, will add more cultural value to this historic site. Here are two well- known episodes about Lu Zhishen and Wu Song(two of the 108 Greenwood Heroes), known as Robin Hood in China, based on Water Margin(or Outlaws of the Marsh), one of China' s four great classic novels.

Lu Passed Away(鲁智深圆寂) Along with the troops of Song Jiang(one of the leading characters of the novel and the top leader of the Northern Song Dynasty 108 Greenwood Heroes), Lu Zhishen marched into Hangzhou, where they stationed themselves around Liuhe Pagoda. One night, Lu suddenly heard the battle drums beating. Right away he grabbed his staff and rushed out of the temple. A monk told him that it was not the beating of the battle drums, but the roaring of the Qiantang River tidal waves. These words made Lu suddenly see the light and call to mind his master' s hymn:

When you hear the tide, PASS,

When you see the tide, AWAY.

Then, he bathed himself in scented water before seating himself in a chair in the preaching hall. By the time Song arrived, he had already been motionless. His body was buried in the courtyard of Liuhe Temple.

Wu' s Adoption of a Monastic Life(武松出家) After Lu Zhishen passed away, Song Jiang and his men paid a special visit to Wu Song, another Greenwood Hero. Song requested Wu to go with him for an audience with the emperor. But Wu said to Song, "I don' t want to see him. Even riches and rewards can' t make me go. I' d feel rather satisfied to be a free and easy monk." Song' s repeated persuasion failed to shake Wu' s faith. Then, he adopted a monastic life at Liuhe Temple.

Cultural Notes

(1) Ancient Chinese Pagodas(中国古塔) China boasts over three thousand ancient pagodas of various sizes and types. More than one hundred of them have a long history ranging from seven hundred to over a thousand years. Scattered on the vast expanse of the country, they reflect the brilliant achievements in Chinese architecture in the past ages.

The pagoda, specifically called stupa, originated from India. Since its introduction into China along with Buddhism in 68 AD, it has become the most sublime construction in monasteries. In India, the pagoda is exclusively for preserving the Buddhist relics, that is, the Buddhist bones, hair and teeth. After Sakyamuni(the Buddha) passed away, many pagodas were erected for his relics. In China, however,

pagodas were dedicated to some eminent monks whose remains were buried underneath.

In integrating the traditional architectural features, the Chinese craftsmen have created various forms of pagodas. The pagodas of earlier ages were mostly built of wood which was corrodible and easily destructible by fire or thunder and lightning. With the passage of time wood was gradually replaced with brick, stone, copper, iron, glaze, and even pearl or gold.

After the Tang Dynasty, pagodas in general were in hexagonal, octagonal, round, or prismatic forms. And there was a wide diversity of types. There were, for example, pagodas of storied- pavilion type, close- eaves type, pavilion type, stupa type, Vajra- throne type, and pagoda gates. The storied- pavilion type was the typical one that best shows the wisdom and creative power of the ancient Chinese. After the Ming and Qing Dynasties, the pagodas were rarely related to the Buddhist religion as it had been for centuries. They served just as a landmark or an ornament to a mountain or a scenic spot. The following are some detailed information about the main types of ancient Chinese pagodas.

(1) The storied- pavilion type —Among the existing pagodas, this type accounts for the great majority. Examples can be found from Big Wild Goose Pagoda in Xi' an, Tiger Hill Pagoda in Suzhou, and Pagoda of Six harmonies in Hangzhou. Usually, they are hollow inside with an interior staircase leading to the top, so that visitors can climb up to enjoy a distant view. But there are at the same time some solid ones which are smaller in size and have carved windows, eaves, or facets decorated with Buddhist scripture in front of the main hall of Monastery of the Soul's Retreat.

(2) The close- eaves type —The pagodas of this type and the storied pavilion type are multi- storied. The space between the stories is usually narrow except that of the first story which is especially higher. And the eaves of the pagoda are very close to each other. Most of these pagodas are not fit to climb. Those fit, however, are not possible for one to enjoy a distant view from the inside, for they are not furnished with windows. Little Wild Goose Pagoda in Xi' an is a case in point.

(3) The pavilion type —this type embodies the combined features of both stupas and pavilions. Such pagodas are single- storied in square, round, hexagonal or octagonal forms. Later, they were developed to serve as tombs for eminent Buddhist monks. A distinctive example is Four- Gate Pagoda in Licheng, Shandong.

(4) The stupa type —This type is most close to the original Indian pagodas. Pagodas built in that style by Lamaists after the Yuan Dynasty are otherwise called Lamaist pagodas, such as White Dagobas of Miaoying Temple and of Beihai in Beijing.

(5) The Vajra- throne type —This is actually a group of five smaller pagodas constructed together on a high platform. They are consecrated to the Five Buddhas in the Vajra Kingdom. Each Buddha has his own animal as throne—a lion, an elephant, a horse, a great gold- wing bird, or a peacock. The existing pagodas of this type built during the Ming and Qing Dynasties number about ten in China, such as Pagodas of Zhenjue Temple and Biyun Temple in Beijing.

(6) The floral type —The upper part of this type looks like a bunch of flowers

when viewed at a distance, because it is built in the lotus- petal style or densely covered with carvings of Buddha niches, Buddha' s images, Bodhisattvas, and animals. There are now ten- odd floral- type pagodas in China, such as Floral Pagoda in Zhengding, Hebei Province.

(7) The crossing- the- street type —This type is otherwise known as the street pagoda or pagoda gate. Unlike the other types, the street pagoda has a gate as its base. So it is also called" pass". Located across a street, it allows pedestrians and carriages to pass under it. According to Buddhism, when pedestrians pass under the pagoda, they are prostrating themselves before the Buddha.

The street pagodas and pagoda gates date from the Yuan Dynasty, when Lamaism was greatly encouraged. They were mostly of stupa type. At present you can see them somewhere in Zhenjiang, Beijing, Hebei, etc.

From an architectural point of view, a pagoda consists of four parts: the top, the body, the foundation, and the underground chamber.

The top is usually built in round or needle shape. It is said to have two functions: It marks a Buddhist land, and embodies the "idea" of Buddha. Anyhow, its decorative function should not be neglected. That' s why the top is always exquisitely made.

The main part of a pagoda is, of course, its body by which you can tell different categories. The inside is either solid or hollow.

The foundation of the early pagoda was usually low. After the Tang Dynasty it was divided obviously into the stand and pedestal. The stand was just the previous foundation. The pedestal was made higher and more magnificent with the architectural development. For example, the pedestal of the stupa type makes up about one third of the entire height of the pagoda, and the pedestal of the Vajra- throne type or street pagoda constitutes the main part of the body.

The underground chamber is used to preserve the Buddhist relics or gems, or house Buddhist scriptures.

By the way, have you ever counted the stories of any pagodas you have seen? It is interesting to note that the overwhelming majority of the pagodas have odd numbers of stories, say, seven, nine, or eleven. Why? According to Buddhism, odd numbers stand for purity.

Some pagodas have only one story. Seven- storied pagodas are of prevalent type. So the pagoda is often called the "seven- storied pagoda".

Qiantang River Bridges*/ 钱塘江大桥

Pagoda of Six Harmonies commands a broad view of the Qiantang River, the rural scene on its south bank, and more attractively, the double- decked bridge—the famous Qiantang River Bridge, a newly added national monument.

A vital communications link, the 1 453- meter(0. 9- mile)- long bridge was commissioned on August 8, 1934 and opened to traffic on September 26, 1937. The Chinese are proud of the bridge, for it was designed by Mao Yisheng(1896 – 1989), a great Chinese engineer at a time when a number of foreign engineers dismissed its construction as an impossibility on account of the swift current and quicksand in the river. Furthermore, the bridge was the first such bridge ever built by the Chinese.

Two more bridges across the river were built in 1992 and 1997 respectively. The former one, known as the Second Qiantang River Bridge, is a 2.68-kilometer (1.66-mile) combined bridge, the only one of its kind in the world that is built across the tidal waves segment. The latter, the Third Qiantang River Bridge, is a single-cable-stayed bridge 3.5-kilometer (2.17-mile) in length. Besides, the 1,376-meter fourth bridge, the unique of its type in the world, completed in 2004 and awarded China's top prize of architecture in 2005, is the newest landmark structure in Hangzhou. The 3,126-meter fifth bridge built in 2003 is the only curved bridge over the Qiantang River. The 4,500-meter sixth bridge, completed in 2003 (earlier than the fifth one), is the biggest and longest one over the River. Preparations have been started for construction of four more bridges spanning the Qiantang River—the seventh to the tenth bridges.

Qiantang River Tides*/钱江潮**

August 18 every year by the lunar calendar witnesses a sea of people thronging towards Yanguan in Haining City of Zhejiang to watch the tidal waves of the Qiantang River. The river tide is a remarkable natural phenomenon that has excited many people, Chinese and foreign, ancient and contemporary. It is at its most spectacular that day, when the combined attraction of the moon and the sun for the sea is the greatest.

Yanguan, a town 45 kilometers (28 miles) away from Hangzhou and accessible by bus, is the best possible place for watching the wonderful tide, for it is located where the Qiantang River empties into the Hangzhou Bay. An embankment with a rostrum has been specially built for the purpose.

Each time when the tide comes, one will first see a long, white streak across the horizon, called "a streak of tidal water". In the meantime, one seems to hear muffled thunders coming from the distance. A few minutes later, the tide runs through the mouth of the funnel-shaped river—100 kilometers (62 miles) at the Hangzhou Bay—and surges up the river narrowing to only 3 kilometers at Yanguan, creating the crested-wall of water that reaches as high as several meters (more than a dozen feet) and stretches as long as five kilometers (3.1 miles).

The Qiantang River tide has an incredible momentum. In 1953, a 1.5-ton iron ox on the river bank (it was planted there because people thought it would deflect the powerful tide) was washed 10 meters (33 feet) away from its original site. The tide has been observed to have reached a height of 6 meters (20 feet) or more. Few rivers in the world offer so mighty a view as the Qiantang.

Watching the tidal waves of the Qiantang has been a significant event for over 2,000 years. In the Southern Song Dynasty with Hangzhou as its capital, the event reached its climax. People in Hangzhou had a happy time for a whole week watching the tidal waves. The 18th day of the 8th lunar month was supposed to be the river tide's birthday, on which the imperial fleet was reviewed. Along the river extended a 15-kilometer (9.32-mile) line of decorated tents and watching platforms. First there was the drill of the seamen with a lot of smoke and gunfire. The drill was hardly over when the tidal waves were seen thundering up the river. Defying their mighty force, several hundred expert swimmers, with loose hair and tattooed backs, threw themselves into the river, some holding banners in their hands, some riding on boards, and began to make for the upcoming tide. This is what was known as "tide players", now a term to describe people with admirable courage.

In their bewilderment over the tide, the ancients had nothing to reason but legendary tales. Not until the Eastern Han Dynasty did Wang Chong, a philosopher of note, ventured a scientific explanation of the tidal currents and related them to the movement of the moon. In the Song Dynasty, the excessive momentum of the Qiantang River tidal waves were explained topographically for the first time: It was attributed to the fact that the Hangzhou Bay, the outlet of the Qiantang, shaped more or less like a huge trumpet(funnel).

A geographical survey shows that the section of the river in Yanguan is no more than three kilometers(1. 86 miles) wide as against 100 kilometers(62 miles) at the estuary. When the sea tide comes up, it brings huge amounts of water(about 100 000 tons) pushing inland at a speed of 30 kilometers(18. 64 miles) per hour, but the abrupt narrowing of the river prevents its smooth progress. With waves coming upon waves, the tide eventually surges higher and higher, forming a gigantic white of tidal water.

The Qiantang River tidal waves used to be a curse for the people living on either bank of the river. Now they are well sheltered by stone- faced embankments extending hundreds of kilometers long, a project initiated following the founding of New China in 1949. A total of 60 000 hectares (148 000 arces) of beaches have been reclaimed and turned into high yielding farmland.

White Pagoda*/ 白塔

White Pagoda stands on Baita(White Pagoda) Ridge at Zhakou on the bank of the Qiantang River. Dating from the Five Dynasties, this 14. 4- meter (47. 2- foot)- high pagoda is carved entirely of white stone. It is an octagonal 9- storied solid pagoda. With Buddhist images or sculptures engraved on its surface at each story, it is of high historical and artistic value. Since 1988 it has been under State protection.



White Pagoda

Nine Creeks and Eighteen Gullies* * */九溪十八涧

Nine Creeks and Eighteen Gullies is a well- known scenic spot listed as one of the "New Top Ten". See Nine Creeks Meandering Through a Misty Forest(九溪烟树).

Bamboo- lined Path at Yunqi* * */云栖竹径

One of the "New Top Ten". See Bamboo- lined Path at Yunqi(云栖竹径).

Meijiawu Tea Culture Village* * */梅家坞茶文化村

Meijiawu(Mei Family Valley) Tea Village, usually included in the itinerary, is regarded as a highlight of the Hangzhou tour, or even of the China tour. This tea village lying in a valley attracts foreign visitors not only by its China' s best tea and tea culture, but by its idyllic beauty now seldom seen in an urbanized world. Quite a lot of state government VIPs from overseas have paid special visits here.



Tea Village at Meijiawu

In terms of the overseas group tour to the village in the last century, however, it used to be accessible via the only one way, which required a detour in many cases. The local longest Meijiawu- Lingyin tunnel completed in the new century has made Meijiawu Village much more easily accessible, thus boosting the tea culture tourism. Domestic and international tourists regard the village as a must- see attraction. By now the village has already become better known as Meijiawu Tea Culture Village, which consists of eight tourist sections, including the tea culture tourist center(old village), the rural leisure tourist area (new village), and a fishing village.

Nowadays, modern people believe it to be the best to return to nature. They may find peace, serenity and relaxation in rural villages like Meijiawu. Village tours are the theme for China' s tourism in 2006, or rather, in years to come. The new Meijiawu Tea Culture Village will offer visitors "new farm, new tourism, new experience and new trend".

Following the introduction and tea drinking, tourists will tour the tea gardens where the PR girl shows or teaches them how to pick tea. After that, they can see the tea processing at the nearby home of the tea farmer or the demonstration at the garden court, or both. Before you leave Meijiawu, you will not forget to buy some tea for yourself or for a gift.

Chapter 12 The New Scenic Area on the South Shore* */

南线新景区

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This scenic area along the south shore of West Lake, ranging from the north at the southern end of Lakeside Avenue to the south at Long Bridge Park, is 3 500 meters long, covering an area of some 500 thousand square meters. It is close to the busiest downtown area, and where you may find the historical remains of two prosperous kingdoms. It is described as the largest in terms of the environmental capacity for scenic areas and the richest in terms of the historical and cultural contents and the variety of scenes. More than 20 tourist attractions, old and new, are appealing all the same.

Nanshan Road/ 南山路

This lakeside Nanshan(South Hill) Road measures 4 100 meters long and 25 meters wide, linking up the downtown city and Hupao(Tiger Spring) Road. It features leisure, comfort, romance and harmony with local teahouses, bars, art gallery, art studios, fast- food and deluxe restaurants, painting and calligraphy stores, recreational centers, business agencies, etc. It appeals to young people.

The Map of the Old Provincial Capital/ 古省城图

This is a historical map done as part of the integration project of the southern scenic area of West Lake. It was carved in 2002 on a big piece of granite to the scale 1: 400, which may serve as reference for citizens and tourists who try to find the historic sites and the layout of the city. In 1892, the Zhejiang Territorial Mapping Bureau drew The Map of the Capital of Zhejiang Province in the traditional scaling method on the basis of surveying and mapping with a transit. The mapping chiefly covered the provincial capital of Hangzhou and its moat. The full map gave a detailed picture of the city's wall, gates, rivers and ponds, bridges, streets and lanes, government offices, academies of classical learning, temples and monasteries, pavilions and towers, some of the hills and ridges, and their names and locations. It also reflected the layout of the city and that of the neighborhoods at the turn of the ancient and modern times.

The Villa of Chiang Kai- shek/ 澄庐

Formerly known as" Cheng Lu" built during the Republic of China, this lakeside villa was the property of Mr. Sheng Xuanhuai(1844 – 1916), a business tycoon in the late Qing Dynasty and his fourth son Mr. Sheng Enyi (president of China' s first iron and steel complex) respectively, who gave it to Chiang Kai- shek as a present in the 1920s. With the floor space of 250 square meters, Chiangs' favorite villa afforded a panoramic view of the lake and hills. It was the first stop for the honeymoon trip of Chiang and Madam Song Meiling after their marriage in Shanghai in December 1927. After the "Xi' an Incident"(December. 12, 1936), he stayed here for recuperation. In March and April 1937, he met here secretly with Zhou Enlai and Pan Hannian, representatives of the Communist Party of China, for formal talks on the

CPC and KMT cooperation. During the War of Resistance Against Japan, the villa was once turned into a Shinto shrine. As a provincial monument, Cheng Lu is well kept with its principal part being a three- storied villa. The entrance hall has the white marble stairway that starts in one single flight and branches at the landing into two parallel flights. The upstairs is exquisitely decorated with choice material. The room connecting the main building functions as a café with the same name.

New Leifeng Pagoda/ 雷峰新塔

The autumn of 2002 saw the reopening of Leifeng Pagoda, which stands again after a long separation of 78 years. As the original pagoda dating from 975 is difficult to be fully restored, the new one is basically based on, in terms of the style, the Leifeng Pagoda in The Picture of West Lake painted by Li Song, an artist of the Southern Song Dynasty. Then, what's new about this newly- built pagoda?

The new pagoda erected on the original site is cited as a landmark building under protection. Its structure of steel is a five- storied octagonal pagoda of storied- pavilion type. It stands 71 meters(11 meters higher than Liuhe Pagoda), with its platform being 9. 8 meters high, the body 45. 8 meters high, and the top 16. 10 meters high. The tower occupies the total floor area of 6 089 square meters, of which the platform covers 3 133 square meters and the body a floor space of 2 956 square meter.

The first important and invaluable part that meets your eye just inside the platform portion is the original site of Leifeng Pagoda. It is the core of the original pagoda —the underground chamber —that houses Buddhist relics of the Wuyue Kingdom. They have been kept intact, surviving as long as 1 030 years. The second floor of the platform boasts the largest space as well as the best place for enjoying an external view. Besides, on the internal wall are carved a fine artistic work of Sixteen Arhats in different expressions and postures and ten other paintings of historical stories about Leifeng Pagoda.

The new five stories above the ground or platform feature, from bottom to top, five major works of art respectively: the jade, stone and wooden carving of Lady White Snake, the line engraving of Construction of the Pagoda in the Wuyue Kingdom, carved hundreds of poems selected for Leifeng Pagoda in Evening Glow, Wenzhou sculpture of The New Look of West Lake, and Dongyang wood carving of the life story of the Buddha, its majesty being enhanced by 2002 gold- painted tiny pagodas in numerous niches. The number 2002 marks the year of reconstruction of the pagoda.

All these and much more can be seen by taking an escalator to the main southern entrance on the platform and upstairs.

The dome of the pagoda is centered by a huge lotus representing peace, purity, harmony, beauty, and continuity. Above the lotus is a hidden heavenly chamber, inside which are preserved treasures, such as Primary Events of the Reconstruction Projects of Leifeng Pagoda, the name list for participating in the reconstruction, the simulated model of the new Leifeng Pagoda, and many other memorial writings, objects, and historical facts about the pagoda.

For the old Leifeng Pagoda, see Chapter 4.

The new scenic area of new Leifeng Pagoda is worth a quick look, if your schedule is not crowded. The new area occupies eight hectares, consisting of four sections: the new Leifeng

Pagoda sightseeing section, the ruxiyuan (as- you- wish garden) tourist reception section, the huiwenxuan (literary convergence pavilion) cultural- relics judgment section, and the ouxiangju (lotus fragrance house) catering and leisure section.

Apart from the new pagoda, you may as well visit the Evening Glow Pavilion, the Wonderful Sound Terrace(with a pavilion, where you may enjoy the beautiful evening bell from nearby Jingci Temple), the Scholar' s Worshipping Terrace(where the son of Lady White Snake pays respects to his mother after becoming a No. 1 Scholar and the Affinity Pavilion. The most part of the new scenic area is located on the wooded slope of Evening Glow Hill, which has remained known both at home and abroad for its time- honored Leifeng Pagoda.

Wansong Academy/ 万松书院

Wansong Academy of Learning remained important in history, especially in feudal China where it was the general belief that to be a scholar is the top of society. This over- 400- year- old Wansong Academy used to be the highest institution of learning in Zhejiang. Politically, it was a must for Emperors Kangxi and Qianlong of the Qing Dynasty when they made a tour to Hangzhou. In addition, Liang Shanbo and Zhu Yingtai both studied here for three years, as the romantic story about the love between Liang and Zhu (Chinese Romeo and Juliet) has been popular with almost all Chinese throughout the world. That' s why this school is otherwise called Liang- Zhu Academy. Historically, the academy nurtured a lot of outstanding people in the Ming and the Qing dynasties, leaving a lot of cultural relics.

The school is as important as its name is interesting. Because ancient Chinese preferred to build a school in a serene and picturesque environment like a mountain, Wansong Academy is just located on Wansong Ridge. "Wansong" literally means ten thousand pines, but actually the "wan" in ancient Chinese indicates myriad. So the name of the school is Myriad Pines Academy in its true sense. It is derived from the verse by poet- governor Bai Juyi in the Tang Dyansty, which describes the school as being situated "on the green mountain with myriad pine trees, and under the bright moon over the ten- mile sandy beach". Geographically, it sat where one of the eighteen scenes of Qiantang —Soughing Pines on Phoenix Ridge —was. Facing the mountain on three sides, it commands the Qiantang River on the left and West Lake on the right.



Wansong Academy

According to historical records, Wansong Academy can be traced back to the Tang Dynasty. It used to be the Bao' en Temple built between 785 and 805. It attracted a large

number of pilgrims and was also frequented by Bai Juyi and Su Dongpo, governors of Hangzhou in the Tang and the Song dynasties respectively. The temple was turned into the academy in 1498, which was dedicated to the portrait of Confucius. In 1671 Governor of Zhejiang Fan Chengmo had the academy rebuilt and changed its name into Taihe (Supreme Harmony) Academy, which was changed in 1716 into Fuwen Academy, based on Emperor Kangxi' s imperial inscription of Zheshui Fuwen(roughly, Zhejiang attaches importance to culture and education;" fuwen" literally means writing, but actually more than that). Despite its repeated destruction and reconstruction during the Ming and Qing period, Wansong Academy had comprehensively been noted as the top of the four well- known academies of learning in Hangzhou, the other three being Chongwen Academy, Ziyang Academy, and Gujing Academy. It was ranked among the municipal monuments in the new century (July 2000).

Built in 2002 in the Ming architectural style, the present academy was based on the "drawing of Fuwen Academy" in the famous scenic spots and historic sites on Emperor Qianlong' s southern tour. The whole school occupies 60 000 square meters, and it is also the only park featuring school culture. The main buildings, laid out along the central axis, include archways, the Gate for Respecting the Sage, the Gate for Cultivating the Excellent, the Hall for Explaining the Principles, the Great Hall of Confucius, and the Terrace for Model Teacher of All Ages(honorific title for Confucius). Other buildings, such as the study room and the imperial stele pavilion, lie on either side. The rest, like pavilions, platforms, and towers, are dotted here and there on the mountain. The entire scenic area is characterized by the combination by the combination of cultural and natural attractions.

Chapter 13 The New Scenic Areas on the West Shore* */

西线新景区

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Yanggongdi Causeway Scenic Area/ 杨公堤景区

The Yanggongdi Causeway scenic area is characterized by serenity and rusticity. Along the north- south causeway, the scenic area is divided into seven sections: Breeze- ruffled Lotus at Qu Yuan Garden, Golden Sand Stream, the Flower Garden, Couchy Streams, Turtle Pool, Playing Water- birds Bend, and Viewing Fish at Flower Pond. Thus, another eight new major attractions are created: enjoying the rippling water below the Yang Causeway, tasting intoxicating wine at Golden Sand, sightseeing on the Flower Garden island, rowing to Lingyin Temple, overlooking Leifeng Pagoda, reminiscence of ancient noted personages at Santai Hill, birds' paradise in the swamp area, and Twin Peaks Piercing the Clouds. In a word, the Yang Causeway scenic area has become an ecologically attractive resort.

The Yanggongdi Causeway is simply known as the Yang Causeway, since the "Yang" refers to Yang Menying, governor of Hangzhou in the Ming Dynasty, who started in February 1508 the construction of the causeway with the dredging from West Lake, involving 152 days and 23 607 taels of silver. As the causeway features six bridges and is father from the outer lake than the six- bridge Su Causeway, it is also called the "inner six bridges". After the Qing Dynasty, the Yang Causeway became no more due to the clogging in the inner lake and the expansion of the nearby fields. In 1947 the western lakeside road—Xishan (West Hill) Road—was built on the original causeway. So, for hundreds of years, many people, even some local people, had only known that there were two causeways crossing the lake: the Bai Causeway and the Su Causeway.

The December of 2002 saw the westward re- construction of the West Lake, which started from Xishan Road, framed by Lingyin Road in the north and Hupao (Tiger Spring) Road in the south. The rural west side of the lake underwent a face- lift. The re- construction project followed the four principles laid down by the local government—Respect the History, Highlight the Culture, People First, and Quality Construction. One major issue was the re- construction of the Yang Causeway and its surrounding area as it had been 150 – 500 years earlier. This meant flooding areas that in more recent times had been reclaimed by farmers for planting rice and other crops. The farmers were moved out, and what had once been the Xishan Road was re- constructed with six arched bridges and the Yang Causeway created. It runs parallel to the Su Causeway, but lying a few hundred meters further west. The lake area was thus increased markedly.

The restored 3.4- kilometer- long Yang Causeway looks really charming, especially with its "inner six bridges" enhancing the charm of the "outer six bridges" along the Su Causeway. They are altogether known as the "twelve arch- bridges of West Lake" in history. It is said that the names of the inner six bridges were given by Tian Rucheng, a noted writer of the Ming Dynasty, in his Travel Notes on West Lake, and are inscribed in the combined different styles of Chinese calligraphy of the Ming and the Qing Dynasties.

Huanbi (Around- the- Jade) Bridge/ 环碧桥

The first bridge from the north end of the Yang Causeway is the Around- the- Jade Bridge. It is so named because the water from the Jade Spring, one of the three famous springs in Hangzhou, flows past the bridge. Northwest of the bridge stands Around- the- Jade Lakeside Residence, which was the villa of a Shanghai businessman Wang Xiaolai in the 1930s and rebuilt in 2003. East of the bridge is Breeze- ruffled Lotus at Quyuan Garden, one of the Top Ten of the lake and known in the Southern Song Dynasty for its imperial wine- making workshop. Added to it in 2003 is the imperial wine- shop embodying wine culture.

Chapter 14 The New Lakeside Scenic Area/

新湖滨景区

The new lakeside scenic area is known as the landmark of Hangzhou and the gateway to West Lake. Historically, the evolution and development of the lakeside area reflects the change of Hangzhou in different times. In the Qing Dynasty, it was a part of the Qing "Banner Camp" military garrison and a drill ground for the ancient soldiers, which were separated from the city district by a 20-foot-high wall 4.5 kilometers in circumference. After the 1911 Revolution, the city wall was torn down and the site reopened. The 1 000-meter-long lakeside park was thus formed, known as the six gardens from the First Garden in the south to the Sixth Garden to the north. The year 2002 saw the overall re-construction of the lakeside scenic area. The new area covers 10.85 hectares, with the lakefront being 1.2 kilometers long. The style of the new buildings matches the area well. A tunnel from the north to the south end of the lake was built to allow the city to turn the Lakeside Avenue—the main road on the east side of the lake—into a pedestrian-only park. The new scenic area consisting of about ten places of historical and cultural interest is divided into the north and the south section.

The Six Wells of the Tang Dynasty/唐代六井

Further south to the lakeside lie six wells dating from the Tang Dynasty when Li Bi served as governor of Hangzhou(766 – 779). Its development at that time was enhanced by his sinking of the six wells diverting drinking water from West Lake to the city.

On the site marking Li Bi's diverting can be seen a pond, on the middle of which are laid six bamboo-like water tubes. Around them are arranged six ancient wells in a round, drum, or hexagonal shape. They are named the West Well, Golden Buffalo Well, Square Well, White Turtle Well, Small Square Well, and Prime Minister Well. Actually, only the Prime Minister Well of the six survived the flooding. What local people call the "six wells" are specially built in memory of Tang governor Li Bi (722 – 789).

Lakeside Pedestrian Street/ 湖滨步行街

The 900-meter-long pedestrian-only street that opened in 2003 used to be the Lakeside Avenue connecting the city district and West Lake. Historically, this place was the western city wall. In 1913 the Qing's Banner Camp, the Yongjin (Gold Buffalo Emerging) Gate, the Qingbo(Clear Waves) Gate, the Qiantang (King Qian's Seawall) Gate, and the city wall between these three gates were all pulled down to construct the Lakeside Road and the Nanshan(South Hill) Road with bricks taken from the wall. After several reconstructions, the lakeside road, 18 meters wide, served as the north-south trunk road.

The newly built pedestrian street consists of quite a few pedestrian plazas or pedestrian malls. It is described as the most picturesque part of the downtown area that provides space for sightseeing, commerce, music, art, and other leisure and cultural activities, which are essential for livability.

As everything has changed, completely and totally different from ever before, so the pedestrian street and its surrounding area are well worth a new visit. It will be a valued visit. And it is guaranteed.



Lakeside Pedestrian Street BY LIN KE

Chapter 15 The Xixi National Wetland Park* */西溪国家湿地公园

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West Stream: One of the "Dual- West" Attractions/" 双西"之西溪

West Lake (Xihu) and West Stream (Xixi) are locally known as the "Dual- West", short for the two scenic attractions in Hangzhou. The ancient West Lake consisted of the upper lake and the lower lake. The former is the present West Lake, and the latter is a serene one located from Songmuchang (near today' s Xixi campus of Zhejiang University) to the West Stream area, which used to be of unusual charm. Dedicated to the area was the verse by the Song hermit- poet Lin Hejing:

*Shrouded here and there with misty trees,
The serene lake' s vaster than one can see.*



Xixi Wetland BY LIN KE



Boats carrying thatch at Xixi Wetland BY YAO HEXING



Wild ducks by bank willows BY LIN KE

Gradually, the stream became clogged up. The Hangzhou West Stream scenic area today is just the present part of the wetland left by the lower lake. In May 2005, the Xixi National Wetland Park opened part of it—3.46 square kilometers for the first-phase project—to the public. This ecological attraction is the rare urban secondary wetland. By now it has remained China's first and the only national wetland park, which represents the combination of urban wetland, farming wetland and cultural wetland.

Different from West Lake, the Xixi Wetland Park has still retained the primitive or rustic charm of the past. It features rural scenes with water-birds flying about just above the creeks, lakes, and pools, whose edges are fringed with reeds. It abounds with fish, persimmons, bamboo shoots, and water caltrops.

As an important component part of the West Lake scenic area since ancient times, West Stream is connected with reed catkins in the autumn and mume blossoms(1) in winter. Autumn Snow(Qiuxue) Temple, dating from the Southern Song Dynasty, is noted for its reed catkins, while Visiting Mume Blossoms at West Stream was cited as one of the 18 Scenes of West Lake in the Qing Dynasty. Even Qing emperors did not fail to pay a special visit on their inspection tour of the South.

All in all, water is the soul of the Xixi Wetland Park, making up 70 percent of the total area. Ecologically and culturally, the park is known for its three ecological conservation or restoration zones, birds' paradise, historical sites, and folk activities nearby. Dotted here and there are numerous places of interest, among which "eight new scenes of Xixi" will as the first group be introduced to tourists. Based on the walking tour from the north, Misty Water Fishing Village is on the top of the itinerary.

Misty Water Fishing Village/ 烟水渔庄

Misty Water(Yanshui) Fishing Village seems to embrace the 2 000- square- meter fish pond in front. To its north stands Misty Water Temple. Actually, yanshui in Chinese means a lot more than misty water. It is far more poetic and picturesque. You can enjoy the misty beauty of the pond, which is enveloped in mists. You can see cooking smoke curling up. You can find misty willows all around, which you cannot find elsewhere. In a word, mist and water merge into one in this village.

It would be a delight to do angling while tasting freshwater fish and local specialties. To sample special tea would also be a pleasure.



Misty Water Fishing Village BY LIN KE



Xixi Wetland BY YAO HEXING



Xixi Wetland BY YAO HEXING



Sunset at the Xixi Wetland BY YAO HEXING



Reed catkins on the islet BY YAO HEXING

Chapter 16 Sights along the Grand Canal/运河景观

The over-1300-year-old Grand Canal starts in Beijing and ends in Hangzhou. Despite the clogged-up middle portion, which has blocked parts of the canal, the Jiangsu-Zhejiang portion remains open for transportation, making a hot tourist route. Many scenic spots and historic sites have become a new and strong lure.

The Park of Fuyicang Site/ 富义仓遗址公园

There was a local folk ballad in the Northern Song Dynasty, which says, "Rice comes from the northern gate; firewood from the southern gate; vegetables from the eastern gate; and water from the western gate." The area between the Gongchen Bridge and the Desheng Dam served as the center for collecting and distributing goods via the canal at that time. North of Hangzhou lies the Hangzhou- Jiaxing- Huzhou plain, a rich rice- producing area or granary. Historically, the canal at the northern city was a well- known "rice market". Fuyicang (Fuyi Granary) is the last granary by the canal. Dating from the mid- 1800' s, this granary consisted of 50- 60 rooms, each 20 square meters storing 40 – 50 thousand hectorliters of grain. In it there were mills or workshops for hulling grains and husking rice. Outside it was a busy trading market.

Fuyicang has now ranked among the municipal monuments while on the tentative list of provincial monuments. The granary occupies 6050 square meters, of which the area of 3153 square meters is under special protection, the area of 240 square meters is historically the restored one, and that of 300 square meters is the original site under protection. The newly built Fuyicang has an additional green area of 13 000 square meters.

Gao' s Private Garden/ 高家花园

It is a Qing- style private garden built by Gao Yicheng, one of the relatives of Li Hongzhang(a late Qing minister). The garden was designed by a Japanese designer in the imitation of West Lake. It has bridges, pavilions, towers, corridors, etc. The present area covers 5. 67 hectares with a floor space of 1 100 square meters. The new garden features the various styles of building or gardens, such as Hui- style houses, Hangzhou- style gardens, Suzhou- style gardens, and Shanghai- style gardens.

Xiangji Temple/ 香积寺

Xiangji Temple, built in 960, the first year of the Northern Song Dynasty, is located north of the Jiangzhang Bridge. Only one of the original two pagodas erected nearby in the mid Qing Dynasty is available. The rebuilt temple occupies more than 10 000 square meters with a floor space of 5 000 square meters.

Qingsha Town/ 青莎古镇

Qingsha Town is a small market town formed naturally near the Grand Canal in the Qing Dynasty. With the total area of 53 360 square meters with a floor space of 13 000 square meters, the reconstructed town includes a community which functions in trade and commerce, featured by an area of the 700 000- square- meter business district.

The Historical Culture Street West of the Gongchen Bridge/ 拱宸桥西历史

文化街区

This Historical Culture Street located west of the Gongchen Bridge covers 7.83 hectares. It reflects the local community culture in living, production, and modern industry. It also features the integration of commerce, leisure, entertainment, and other showcase services. Many local attractions include such time-honored brands as Xiehexiang—a southern-style grocery, Liumaoduo—a bakery for sesame seed cakes, Renyi—a pharmacy for herbal medicine, Tongfu—a sauce and pickle shop, and A'san Cooper's Shop.

The Canal Plaza/ 运河广场

Situated east of Lishui Road and west of Jinhua Road and north of the Gongshu District government, the Canal Plaza covers more than 53 000 square meters, including a floor space of 48 100 square meters. Besides the canal museum (sometimes presumably counted in), the Plaza consists mainly of a supermarket, canal-side teahouses, and a multi-story parking garage.



Gongchen Bridge BY LIU ZHONG

East of the plaza is the Gongchen Bridge, a famous 98-meter 3-arch stone bridge at the southern Hangzhou portion of the Canal. First built in 1631, the bridge whose name indicates "showing respect to the emperor ('s residence)" ranks among the provincial monuments.

The Walking Street on Taizhou Road/ 台州路步行街

The walking street on Taizhou Road is actually a shopping street from Shangtang Road in the east to Jinhua Road in the west. It measures 360 meters with an area of 31 000 square meters. The street is divided into the east and the west sections linked up by an overhead square at the middle. It is decorated with such elements as public green space, a platform bridge, an overhead corridor, off or branch streets, overline structures, and other artistic furnishings. It is a nice place for sightseeing, entertainment as well as shopping. The four-star Canal Hotel is within walking distance.

Private Houses along the Canal-side Straight Street/ 小河直街民居

This straight street, instead of a crooked or winding one, runs along the branch of the Grand Canal in a straight way. Four to five meters wide and a hundred meters long, it ranks one of the municipal monuments. The street can be traced back to the Southern Song

Dynasty. The present whole street retains the style dating from the Ming and Qing Dynasties and the period of the Republic of China. Moreover, the waterside building elevation is much older than the Ming Dynasty. It is the only existing section of the old city, which can reflect the historical look of the Canal at Hangzhou.

Chapter 17 Museums, Memorial Halls, and Former Residences of Notables/ 博物馆、纪念馆及名人故居

Foreign tourists, who take cross- cultural communication as their aim, will not fail to find museums, memorial halls and former residences of notable personages in Hangzhou. As a cultural and historic capital, Hangzhou boasts various national, provincial and municipal museums and memorial halls and many residences of historical VIPs. It is a remarkable place producing outstanding people. Their houses contain a variety of cultural relics, feature various architectural styles, or boast an ecological advantage. The interior and exterior decoration is both tasteful and delightful. The inside and outside layout is artistic and unique. Historically, these houses knew a lot of great events. Quite a few of them have been cited as local monuments. Even today, those located around West Lake have been regarded as a place of good geomantic omen (feng shui) or a place like Shangri- La. A special visit or a brief introduction to any of the former residences is rewarding and educational. As there are too many such places to go to, only a small number of them are recommended here for local guides and tourists from overseas.

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China Tea Museum* */中国茶叶博物馆

China Tea Museum is the only one of its kind in the country. Soft opened to the public in October 1990, the museum is located in Double Peaks Tea Village of West Lake Township. Occupying 3. 7 hectares(9. 12 acres) at present, this over- 7 000- square- meter national museum displays a bewildering variety of teas produced nationwide, ranging from black tea to green tea, from white tea to dark tea, from Yunnan brick tea to Fujian oolong(black dragon) tea. It consists of four separate buildings. Building No. 1 is the exhibition building. It is divided into six exhibition rooms, including tea- growing history, famous teas, tea customs, and tea sets. Building No. 2 is used for reception and academic exchanges. Building No. 3 has six tea rooms in different styles, where various teas can be sampled. In Building No. 4 tastefully demonstrated are tea art and tea ceremony, ancient and modern, Chinese and foreign.



China Tea Museum

All in all, a major part of the museum is dedicated to tea culture. Visiting the museum, therefore, is to learn about tea- growing and tea- drinking in different countries throughout the world, about all types of delicate tea- sets, and about various tea ceremonies that reigned

or still reign in China.

China Silk Museum* */中国丝绸博物馆

China Silk Museum stands before Lotus Peak at the foot of Jade Emperor Hill. Opened to the public in 1992, it features silk production that has been going on in China for over 5 000 years.

With a floor space of 10 000 square meters (107 639 square feet), the national museum, the biggest in the world, falls into eight exhibition halls, including the silk cultural relics hall, the silkworm breeding and mulberry growing hall, the silk spinning hall, the silk weaving hall, the silk printing and dyeing hall, the modern achievement hall, and the folk custom hall.

Exhibits on display include unearthed silk fabrics dating from the New Stone Age till the Han, Tang, Song, Yuan, Ming, and Qing Dynasties as well as the best products from different parts of China. Also recorded here is the time- honored history related to the three Silk Routes across the desert, by land and by sea.



China Silk Museum



Silk loom

On display, too, are tools and machines, ancient and modern, that describe the whole process of silk production from silkworm breeding (both mulberry worms and tussahs), reeling, spinning, weaving, printing to dyeing.

Southern Song Imperial Kiln Museum* */南宋官窑博物馆

Situated at the foot of Turtle Hill south of Jade Emperor Hill, Southern Song Imperial Kiln Museum, which opened in October 1992, occupies one hectare(2. 47 acres) of land. Built on the site of the Southern Song Imperial Kiln, the museum is China' s only special one of its kind.

During the Southern Song Dynasty, its capital city of Hangzhou flourished as a major center of porcelain production. As the city was where the imperial court was located, the kilns in it mostly made porcelain for the exclusive use of the emperors or the imperial courts. The porcelain fell into two types, namely, porcelain for daily use and porcelain for decorative purpose.

With the total floorage of 4 300 square meters(46 285 square feet), the present museum consists of three sections: a cultural relics exhibition, a workshop and a protected site of Dragon Kiln. The exhibition section is further divided into three halls. The first hall displays more than 100 unearthed ancient porcelain articles and exquisite cultural objects, including State 1st or 2nd- class cultural treasures. The second hall reflects the history of China' s ancient porcelain and social, political and economic conditions during the construction of the imperial kiln. The third one presents a systematic introduction to the development of ceramics in ancient China and the shape, style, glaze and craftsmanship of porcelain produced in the kiln as well as the latest achievements in developing porcelain in the Southern Song way.



The site of the Southern Song Imperial Kiln

The second and third sections refer to two historic sites, where Southern Song porcelain making is demonstrated. To protect them, a hall and a corridor have been built. At the workshop in the hall, a small kiln furnace and some equipment are available for visitors to make a porcelain base and mold souvenirs after kiln products. The Dragon Kiln in the corridor is constructed on the hill- slope 40. 8 meters(133. 9 feet) in height and 2 meters(6. 6 feet) in average width. On the flat ground nearby is a workshop for making porcelain.

Huqingyutang Traditional Chinese Medicine Museum* */胡庆余堂中药博物馆

China boasts two best- known traditional medicine stores—one in Beijing and the other in Hangzhou—as the saying goes, "While there is Tong Ren Tang in the North, there is Huqingyutang in the South." Huqingyutang or Hu Qingyu Tang is made up of three parts. The first part—" Hu"—stands for the family name and the founder- cum- owner Hu Xueyan(胡雪岩, 1823 – 1885). "Qingyu" as the second part means "auspicious happiness in superabundance". And the third part "Tang" refers to a pharmacy, or to be more exact, a

traditional Chinese medicine maker. Located in Dajing Lane at the foot of Wu Hill, Huqingyutang(HQYT) was founded in 1878 by the famous Qing businessman Hu Xueyan. It is a 120- year- old business preparing herbal medications. Known as a court- style pharmacy, it features a typical architectural style of the Qing Dynasty. Whoever visits the place is likely to be as much impressed by its unique building as by the medications it produces. Simple, tasteful and unsophisticated, the building is a rare, well- preserved Qing- style structure for industry and commerce. In 1988, it was listed as one of the major national monuments.

HQYT also houses a museum. Opened to the public in 1991, the museum is China' s first special national museum of traditional medicine. Taking its name from the said old business, it presents visitors with a general survey and the development of traditional Chinese medicine(TCM) as one of the most important schools of medicine in the world.

With a floor space of 4 000 square meters(43 056 square feet), the museum falls into five sections: an exhibition house, a workshop of TCM preparation, a health- care clinic, a sales department and a restaurant of medicated food. One of the four rooms of the exhibition house is dedicated to pictures and objects of famous Chinese doctors through the ages, such as Bian Que, Hua Tuo and Li Shizhen, to the origin and development of TCM, to exchange activities of TCM with overseas countries, etc. The other two rooms display the growth of ginseng by way of replica, almost all available TCM specimens ranging from herbs, minerals to parts of animal bodies, and the nationwide distribution of medicinal materials and a rich variety of patent TCM, including brand- name, quality and special- grade medicines. In the workshop of TCM preparation, veteran workers will show how to shape pills, coat them with wax and slice crude drugs. In the room of interest specially for visitors, they would find it big fun to prepare medicine with hand tools. Health- care service, all kinds of TCM, and medicated food are provided in the clinic, the sales department and the restaurant respectively.

Any one who comes here for a visit or medicine would "kill several birds with one stone". But, what impresses him or her most will be two huge plaques hanging at the court- style hall, which are inscribed with gold- gilded words. One plaque says: "No cheating." And the other says:" No dickering(Genuine medicine and one price only)."

China Scissors Museum*/ 中国剪刀博物馆

With its name inscribed by Chen Yun, one of the respectable State leaders of the old generation, it is China' s first special museum about "scissors culture". Situated inside the Hangzhou Zhang Xiaoquan Scissors Factory at 33 Daguan Road, the museum covers an area of 2 000 square meters(21 528 square feet). On display are exhibits and collected domestic and foreign scissors numbering over 1 500, which include various kinds of scissors made at home and from the US, Japan, Germany and Korea, scissors- making tools, works of art produced with scissors, as well as paintings and calligraphy with ancient illustrations and modern captions.

China Sigillography Museum*/ 中国印学博物馆

It is the only national- level museum of its kind in China. It is located within the scenic spot Xiling Seal- Engravers' Society. It includes nine showrooms for imperial seals, epigraphic art, painting and calligraphy, sigillographic art, seal stone, Wu Changshuo' s works, and Xiling' s history. The rare historical relics number more than 500 in total and the art treasures a few

hundred.

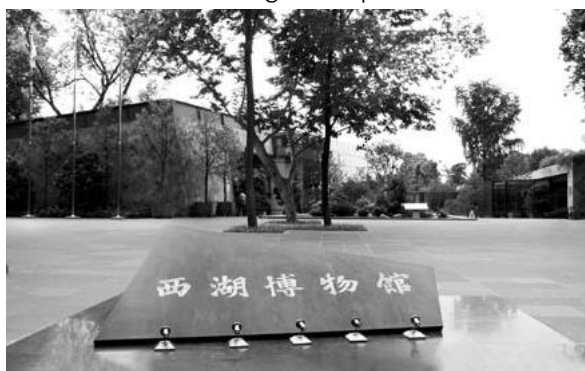
Hangzhou Museum of History/ 杭州历史博物馆

The Hangzhou History Museum opened to the public in October 2000. It is Hangzhou's first comprehensive museum that displays its history, culture, and local customs in an all-round way. Located at the foot of Wu Hill, the museum occupies over 13 000 square meters, including the floor space of 6 700 square meters for ten exhibition rooms. As Greater Hangzhou is known for its Kuahu Bridge culture(7 000 – 8 000 years ago) and Liangzhu culture(4 500 years ago), the oldest historical relics on show can be traced back to the New Stone Age. A number of national treasures and more than 200 pieces of relics of the state's second- class or higher include the crystal cup dating from the Warring States Period(2 500 years ago), the celadon lamp, jade articles, and carved ancient astronomical charts.

The museum's main exhibition rooms displays relics ranging from the primitive society to the Six Dynasties, those from the Sui and the Tang Dynasties to the Wuyue Kingdom, about the Northern Song and the Southern Song Dynasties, and for the Yuan, the Ming and the Qing Dynasties. The most important periods refer to the Wuyue Kingdom and the Northern Song and the Southern Song Dynasties. Besides, exhibits featuring a variety of themes will be put on display from time to time.

Hangzhou West Lake Museum*/ 杭州西湖博物馆

The West Lake Museum, the lake- type museum aimed at both the information center and the research center of West Lake, lies south of the lakeside King Qian's Temple. Opened in October 2005 and covering 22 555 square kilometers, this museum with the total floor area of 7 920 square meters consists of two parts, one above the ground(1 980 square meters) and the other(5 940 square meters) under the ground, with the highest point at the level of less than nine meters and the above- the- ground part covered with the green slope.



Hangzhou West Lake Museum

The above- the- ground part contains the exhibition hall, the West Lake culture research center, the tourist service section and the tea- stall. The under- the- ground part is dedicated to the main exhibition hall, the service center for visitors, the information center, the relic preservation, etc. The main exhibition hall displays four main subjects: the landscape of West Lake, the culture of West Lake, the dredging and control of West Lake, and the influence of West Lake. From the exhibition you may learn about the cultural accumulation of every single place of interest and find out every trace of the formation and development of the lake.

China Grand Canal Museum/ 中国运河博物馆

China Grand Canal Museum is situated in the Gongchen Bridge area in the northern part of Hangzhou City, bordering on the Beijing- Hangzhou Grand Canal in the west. With the total floor space of 10 700 square meters, the museum covers a total area of 42 910 square meters, including the Canal Culture Plaza. Laid out in the shape of a fan, it features the combination of a flat roof and a pitched roof and the traditional Chinese architectural signs on the elevation in terms of detail design. Its open- type structure offers a nice view of the Canal, the bridge, boats, and wharves as exhibits.

The canal museum is mainly based on the first floor and part of the second floor and of the basement. Its exhibition area is divided into five rooms with the themes as follows:" Canals in the World and the Grand Canal in China" in the introductory room, "Cutting and Changes of the Canal" in the first room, "The Formation of Canal Network" in the second room, "The Canal- side City" in the third room, and "Canal Culture" in the fourth room.

Chapter 18 Hangzhou Cuisine/ 杭州风味

Special features— lightness, freshness, and sweetness

After a visit to places of interest in Hangzhou, an excursion into the delight of Hangzhou cuisine will provide a fitting insight into the gracious nature of the people whose warm friendliness and hospitality will leave a fond impression on the tourists. Tourists to Hangzhou may cite many most enjoyable and agreeable experiences. But they all agree the most unforgettable experience of all is to savor the delicious dishes with their natural flavor. As everyone knows, Chinese cuisine enjoys world renown for its rich variety, aroma and flavor. Each region in China, with its own special foods and cooking techniques, contributes to over 5 000 well-known dishes from all over the country. Besides Beijing and Shanghai cuisine, there are four major regional styles, those of Guangdong, Shandong, Sichuan, and Jiangsu and Zhejiang. Zhejiang dishes are known for their delightful blending of sweet and salty flavors. This cuisine specializes in boiling, stewing, braising and simmering. Cooked in their own juices, the dishes are fresh, tender, fragrant and rich — either crispy or soft, but far from greasy. A good balance is controlled between under- and over- seasoning, and the meat falls easily off the bones.

Hangzhou cuisine belongs to the cooking style of Zhejiang, but retains its special features. The first one is its lightness. Most dishes are not so oily as those available in Beijing or Shanghai. Therefore, one can take them without any fear of indigestion.

Hangzhou cooking makes use of the best freshwater fish — carp, eels, shrimps and crabs. There is also an abundance of fresh local vegetables and fruit. Thus the utter freshness of their ingredients is ensured.

A third special feature of Hangzhou cuisine is its sweetness. True, not every dish is sweet; but the chefs do add more or less sugar to some of their dishes. Anyone with a sweet tooth finds it hard to leave a restaurant without tasting the offered dishes.

Talk of Hangzhou cuisine is never complete without a mention of bamboo shoots. The shoots, for example, are stewed in peanut oil immediately after they are dug from the ground. The dish is so fresh, so tender and so delicious that it must not be missed if one comes in the right season, that is, spring.

Recommended Delicacies and

* * *

Dim Sum with Their Stories/ 经典风味、小吃及传说

Beggar' s Chicken/ 叫化童鸡

Beggar' s Chicken is included on the menu for most banquets or special dinner in Hangzhou. The name of this dish sounds a little bizarre, for it is a beggar who started this unique cooking method. It is a local specialty and also called Hangzhou Roast Chicken (杭州煨鸡).

There is a story behind it.

One day a Qing Dynasty emperor took a ride out in the country. There was a high party with him. They feasted their eyes on the beauty of nature, and somehow the emperor smelled something delicious. It came on the wind." Well, well, " the emperor exclaimed. Saying this he

ordered his men to track the smell, and they found a beggar eating a chicken by the roadside. It was fresh from a fire. How the beggar came to have a chicken, whether he had bought it or stolen it, I don't know. But he did enjoy the chicken. The mouths of the emperor's men watered. They asked the beggar how he had prepared the chicken." It's simple enough," the beggar said, "All you have to do is clean it and muddy it and roast it."

The men reported this to the emperor. He ordered a chicken to be done in the beggar's way, and it turned out to be the best chicken the emperor had ever enjoyed. Since the emperor liked it so much, it is also known as Emperor's Chicken.

Is the dish still done in the beggar's way? Yes and no. Yes, because clay is still used to cover the chicken. No, because there are cellophane and lotus leaves in between the chicken and clay. And the chicken preferred is usually a spring chicken, or of a good breed from Xiaoshan, one of the districts of Hangzhou. It is stuffed with fillet, onion, ginger and other spices and covered first with lard.

A chicken roasted the beggar's way is full in taste, delicious and golden-looking. It takes four hours or so to do the roasting. We should all express our gratitude to the beggar for the wonderful chicken.

West Lake Carp in Sweet and Sour Sauce/ 西湖醋鱼

The fish you're enjoying is called West Lake Carp in Sweet and Sour Sauce. It is one of the representative dishes of Hangzhou cuisine. The way to prepare the dish is quite simple. The cook first cleans the fish—a grass carp which feeds on grass in ponds and rivers. He boils the water while the cleaning is done. Then he dips the fish into the boiling water and keeps it there for three to five minutes. It depends on the size of the fish: Usually it weighs over half a kilo. Not the whole fish is dipped into the water, however. The tail and the fins are kept above the water. That is why they are raw at the dinner table. And while the fish is in the water, the cook prepares the sauce. It is made up of sugar, vinegar and soy sauce. Then he spreads the sauce onto the fish fresh from the boiling water.

Well, it seems very easy to prepare this dish, doesn't it? In fact it is not. The difficult thing is to do the fish to a turn so that the fish is tender enough.

The West Lake Carp in Sweet and Sour Sauce is delicious, but it is a little bony. So take it slowly, please. Meanwhile, I'd like to tell you a legendary story.

The dish is connected with a lady called Sister Song who lived in the Song Dynasty many centuries ago. Legend has it that there lived in Hangzhou two brothers named Song. The older brother married a pretty woman, whom people called Sister Song. The Song's lived by fishing in West Lake. A local despot was so much attracted by Sister Song's beauty that he tried by hook or by crook to take her as his concubine. After all his efforts failed, he resorted to force and killed her husband. Sister Song and her younger brother-in-law brought in a lawsuit against the despot. The court officials, bribed by the despot, drove them out of the court. The younger brother who had a high level of literary attainment decided to sit in the imperial examinations, a way to win official promotion.

On departure, the Sister Song prepared for the brother a fish which was seasoned with sugar and vinegar, saying "The fish tastes sweet, but don't forget the bitterness of the people." As a result, the brother did succeed in the examinations and came back a high-ranking official. The first thing he did was to punish the despot. But his sister-in-law was

nowhere to be found. One day he was invited by another official to a family dinner. One of the dishes on the table happened to be the fish prepared with sugar and vinegar. It turned out that the person who did the fish was none other than his sister-in-law. Since the brother got tired of official life, he wished to be an ordinary person and made a living with his own hands. So, he quit and, with his sister-in-law, did fishing in West Lake.

With the wide-spread of the Songs, the way Sister Song prepared her fish was imitated by chefs in restaurants in Hangzhou. And the name, West Lake Carp in Sweet and Sour Sauce, has become very famous ever since.

Shelled Shrimps with Dragon Well Green Tea/ 龙井虾仁

The Dragon Well Green Tea produced in the West Lake area has long been known as perhaps the most celebrated tea in China. In the Qing Dynasty, the tea was listed as one of the three local tributes to the emperor. In spite of that, it is quite an invention to use the tea in cooking. More often than not, tourists to Hangzhou like to try this local specialty— Shelled Shrimps with Dragon Well Green Tea.

For Hangzhou cuisine, the color of a dish is as important as its taste. The color of various ingredients in a dish must be well matched. A typical example is the dish that has just been mentioned. There are two ingredients for this dish. One looks snow white, the other tender green. The two colors are well matched; they are pleasant to look at.

The dish is prepared in the following way. Shell the freshwater shrimps first and then mix them with egg white and mung bean starch. Then stir-fry the shrimps with Dragon Well Green Tea leaves that have been brewed in boiling water. The frying takes one or two minutes only, and so the shrimps are tender enough. The leaves of Dragon Well Tea will give the dish not only a pleasant look but also a fragrance that is subtle and aromatic. They are edible, too.

The origin of this dish is nowhere to be identified. However, from the extant written records, people have found that it had been listed as a local specialty in the Qing Dynasty recipe of Hangzhou's famous restaurant— Lou Wai Lou (Tower Beyond Tower).

Sister Song's Fish Broth/ 宋嫂鱼羹

It is a traditional, well-known dish dating back over 870 years, when the Southern Song Dynasty was just founded with Hangzhou as its capital. At that time there were Fifth Sister Song and her brother-in-law who had come down from the North to settle in Hangzhou. They lived by fishing in West Lake. One stormy day, the brother went out fishing and came back with a bad cold. He took to his bed and did not rise again for several days. Sister Song made a special fish broth for her brother. It was a thick soup prepared out of fish with ginger, pepper, wine and vinegar. This soup revived her brother's appetite and he got recovered pretty soon.

Later on, when the emperor Xiaozong learned of the story, he got Sister Song to make the same soup for him. After taking it, he commended her highly. Word spread quickly. People all wanted very much to try the soup. Sister Song then set up a store outside the Qiantang Gate (one of the ten city's gates), which became popular as fast as it could be.

Since the Southern Song Dynasty, this time-honored dish has been gradually upgraded. Today, it is usually a mandarin fish (or a perch sometimes) which is steamed before the removing of its skin and bone, and then cooked with sliced ham, bamboo shoots, dried

mushrooms, yolk, scallion and ginger in and chicken soup seasoned with rice wine and vinegar. The thick broth prepared looks bright yellow and tastes as good as crab meat, even more tender and smooth. It has become one of the traditional Hangzhou dishes.

"Jingle Bells"/ 脆炸响铃

For Hangzhounese, doufu or bean curd is a favorite food and soybean milk, a favorite morning drink. In the course of making soybean milk, people can get a thin layer of bean curd skin. It is highly nutritious because the protein contained in it is easily absorbable. In ancient times, best doufu skins were produced in this area. Chefs at that time made a special food out of the doufu sheets. They put minced meat onto the sheets, rolled and deep-fried them till they became crispy. The fried rolled doufu sheets were sold like hot cakes every day. One day, a warrior passing Hangzhou came to a local restaurant. He asked for special food to go with his wine. Unfortunately, all the sheets had been used up. Without a word, he rushed out of the restaurant and headed on horseback for the sheet maker's. The chef, inspired by the warrior's horse bells, called the dish Fried "Jingle Bells". Another version is that the rolls were so crispy that they would produce a sizzling sound when bitten at the same time by a group of people sitting around the table. Biting the deep-fried rolled beancurd skin reminds one of "Jingle Bells". That's why the local name for the dish is the "fried ringing bells". Anyway, the food remains popular with the local people. The only difference is that the stuffings rolled inside have been varied. In addition to meat, chefs used shrimps, egg, mushrooms, potato and whatever suitable and available.

The rolls go well with thick, sweet soybean sauce or ketchup (tomato sauce). The dish is pretty popular with the local people. It is delicious, nutritious, and inexpensive, too.

West Lake Water Shield Soup/ 西湖莼菜汤

In Chinese cuisine, a dish must appeal not only to the eye but to the sense of smell and the palate. Soups are no exceptions. West Lake Water Shield Soup is an example.

It is prepared out of water shield and shredded ham and chicken. Water shield is a tiny aquatic plant cultivated in China's three lakes only: Taihu Lake in Jiangsu Province, Xianghu Lake in the Xiaoshan District of Hangzhou, and West Lake in Hangzhou. The water shield growing in the ponds of West Lake's "Three Pools Mirroring the Moon" island is the best of three.

The soup looks nice: The red ham matches well with the white chicken and the green water shield. The soup tastes delicious. It smells nice, too. The soup is highly nutritious. Water shield contains a lot of Vitamin C and a trace of iron with high medicinal value.

In the Jin Dynasty, about 1600 years ago, there was a man by the name of Zhang Han. He was in Luoyang as a high official in the imperial court. One morning in early autumn, he saw swans flying south. This reminded him of a delicious soup in his hometown. It was called the soup of water shield and perch. He became so homesick that he decided to resign and leave for home. Zhang's real purpose was, perhaps, to free himself from nuisance of officialdom. Whatever the reason, the water shield soup did evoke his homesickness.

The "thought of water shield and perch soup" (莼鲈之思) is a time-honored idiom in the Chinese language as well as a well-known allusion often used in ancient Chinese poems. It means homesickness. It refers especially to somebody holding office far from home who

longs for home. Probably, this is the reason that overseas Chinese would think their Hangzhou trip incomplete without savoring the soup.

Dongpo Pork/ 东坡肉

Traditionally, it is not Beggar's Chicken that is at the top of a list of Hangzhou dishes. It is not West Lake Carp in Sweet and Sour Sauce, either. It is Dongpo Pork. Dongpo is a great Chinese poet, prose writer and calligrapher in the Northern Song Dynasty. In addition, his talent in the culinary art is equally noted. His literary name in full is Su Dongpo.

Twice, Su Dongpo was appointed Governor of Hangzhou. In 1089 during his second term he started a thorough dredging of West Lake, a project which involved as many as 200 000 people. The silt from the lake was used to build a dyke. Cutting the lake from north to south, the dyke is the well-known Su Causeway. It is so beautiful that everyone will easily fall in love with it.

The local people were very grateful to Su Dongpo. They named the causeway after him. At the same time they presented him with mountains of gifts, including pigs and wine. Su refused to accept these gifts, for he knew too well that the successful completion of the project was much to the credit of the 200 000 workers. He thus ordered his men to use the pigs and wine to prepare a special kind of pork in casseroles. To ensure the quality, he gave the cooks the instruction, "Do it over a medium flame, use no water but wine, and it will naturally be done." The pork turned out to be most tempting, tasty and delicious. Su then distributed the pork among the workers. People favorably termed it as Dongpo Pork. For a time, the whole city was involved in a "Dongpo Pork Heat", and the pork has become a local specialty ever since.

Well, it is pork braised in a casserole. In this dish you can find dark sauce, onion, ginger and sugar syrup. There is little water in it because too much water is likely to spoil the dish. The great thing about Dongpo Pork is that it doesn't taste fatty. It is limp and soft. It melts on the tongue. I bet you will like it.

A List of Other Local Dishes and Dim Sum/ 其他传统菜与点心

Immortal Duck and Ham (火踵神仙鸭)

A traditional Hangzhou dish.

Lotus Pork (芙蓉肉)

A popular dish dating back over 100 years. Pork tenderloin, fresh shrimp meat, shredded ginger, sliced ham and green cabbage shaped into a lotus.

Stir-fried Menhaden Fish with Spring Bamboo Shoots (春笋炒鱼)

A time-honored dish popular in early spring.

Braised Bamboo Shoots with Distillers' Grains (糟烩鞭笋)

Spring bamboo shoots braised in the juice of distillers' grains.

Steamed Hilsa Herring (清蒸鲥鱼)

Hilsa herring, an expensive, marine fish, is found in the coastal waters of China, Korea, and the Philippines. It goes into China's inland rivers, such as the Pearl River, the Yangtze River, and the Qiantang River to breed in spring. The fish from the Fuchun River (the middle reaches of the Qiantang River), is steamed with ham slices, dried mushrooms, and bamboo shoots. Both its appealing color and taste make it

one of the local people's favorite dishes.

Hangzhou Rice- flour Dumplings (杭州汤团)

A mixture of sesame or red bean paste, sugar, and sweet-scented osmanthus wrapped up with finely ground glutinous rice.

Buns Stuffed with One Hundred Fruits (百果油包)

Steamed dumplings stuffed with red bean paste, walnuts, pine nuts, candied fruits, sugar and lard.

Round Buns Steamed on Pine Needles (松丝汤包)

Buns prepared from wheat flour with pork filling are steamed on a bed of pine needles in a steamer so that they have the fragrance of pine. Served with an egg soup.

Fish-head Broth (鱼头浓汤)

A special soup popular among the local people.

Quick-fried Prawns (油爆大虾)

A dish popular throughout the year.

Home-made Salted Pork with Spring Bamboo Shoots (南肉春笋)

A popular dish in spring.

Quick-fried Eel Slices (生爆鳝片)

A popular, expensive dish.

Quick-boiled Crucian Carp with Clam (蛤蜊汆鲫鱼)

A freshwater fish with a saltwater shell fish.

Stir-fried Spring Chicken with Chestnuts (栗子炒子鸡)

A popular dish in late autumn and early winter.

All Birds Paying Homage to the Phoenix (百鸟朝凤)

A spring chicken with boiled dumplings, in which the chicken stands for a phoenix, the king of all birds, that will bring auspiciousness, while boiled dumplings represent one hundred birds (all birds).

Steamed Pork with Rice Flour in Lotus Leaf (粉蒸肉)

A traditional dish as well as a light refreshment.

Hangzhou Soy-sauce Duck (杭州酱鸭)

A traditional dish especially popular during the Spring Festival (Chinese New Year).

Eight-treasure Rice Pudding (猪油八宝饭)

A traditional food steamed glutinous rice with choice ingredients ("eight treasures"), including bean paste, lotus seeds, red dates, preserved fruits, and pine nut kernel. Fried

Noodles with Winter Mushrooms (冬菇炒面)

Preferred noodles or local snack.

Noodles with Quick-fried Eel Shreds and Shelled Shrimps (虾爆鳝面)

Popular noodles, regarded by foreign friends as "the No. 1 noodles in the world".

Chestnut Thick Soup with Sweet Osmanthus Flowers (桂花鲜栗羹)

A fine snack prepared out of local sweet osmanthus flowers, West Lake lotusroot powder and fresh chestnuts.

Chapter 19 Major Local Specialties in Hangzhou/杭州

主要土特产

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Local Specialties in Hangzhou City/ 杭州市土特产

Longjing (Dragon Well) Green Tea/ 龙井绿茶

The Chinese drink a lot of tea. They are mostly green tea drinkers. Some Chinese like black tea. Some love jasmine tea. Jasmine tea is a kind of green tea, too, but it is green tea mixed with jasmine flowers.

Longjing, or to be exact, West Lake Longjing, is the name of one of the best green teas in China. It is only grown in the West Lake producing area in Hangzhou proper, while the other two Longjing producing areas are called the Qiantang area and the Yuezhou area respectively. Longjing green tea falls into different grades and the best is the first picking of the year. The first picking is tea picked in the late March or early April. Tea picked after summer makes average tea, its quality is not very good.



Longjing Green Tea



Longjing Green Tea

Much of Longjing tea is processed by machine, but the best Longjing is done by hand in order to preserve its traditional qualities: fresh green, aromatic, sweetish, flat and smooth in appearance.

Drinking Longjing is good for health. It is good for eyes. It promotes digestion. It helps to remove excess fat. So fat people would be wise to take more green tea.

Tea must be kept dry, or its quality will suffer.

Hangzhou Silk/ 杭州丝绸

Hangzhou boasts more than several thousand kinds of silks of different patterns, designs and colors. Hangzhou silks are praised by foreign visitors as the "flowers of Oriental art", "as mysterious as in a dream". As far back as the Tang and Song Dynasties, some 900 to 1 300 years ago, Hangzhou was already the acknowledged "home of silk" in China. Today, Zhejiang Province with Hangzhou as its capital city is the biggest producer of silks and satins in China. Since Marco Polo visited in the Yuan Dynasty, foreign visitors have rhapsodized over the luxurious silks in this city.

Both Chinese and foreigners love to make clothes of silk. They are soft to the touch. They shine gently. They have high moisture absorption. Above all, they breathe well— that is where they are superior to synthetic fibres.

All kinds of silks and satins are available from local stores and markets. Besides pure silk fabrics, there are mixtures of silk and rayon, of silk and nylon, of silk and aluminum wire, and others. They are all superior in quality and reasonably priced.

Ready- made clothes are for sale, too. They are fashionable. They are comfortable. They endure well. They are cheaper than those of the same quality available in Hong Kong.

There are some points to note about the washing of silk clothes. The water must not be very hot. The wet clothes must not be wrung too hard. And it is best to dry them by keeping them in the shade. They should be ironed when they are almost dry.

Hangzhou Brocade/ 杭州织锦

Silk products from Hangzhou made their name known in 1921 when the city's silk pictures of scenery won a gold medal at a world fair in Philadelphia. Today, there are woven silk portraits as well. Based on photographs, they represent a harmonious treatment of color and light. There are also traditional Chinese paintings in silk, which produce good three-dimensional effects. These products come from the Hangzhou Du Jinsheng Silk Factory. Established by Du Jinsheng in 1922, the factory has been known for its color-woven or black-and-white brocade pictures of scenic places in China and abroad. Especially popular in Japan and Southeast Asian countries, silk articles include table-cloths, bedspreads, pillow-cases, and cushioncovers, all of superior quality and fascinating designs. Few factories in China have played host to as many overseas tourists as this factory in Hangzhou.

Zhang Xiaoquan Scissors/ 张小泉剪刀

Old Hangzhou was described as "West Lake plus scissors". For many Chinese, Zhang Xiaoquan—the name of the 17th century scissors maker—is the equivalent of scissors of superior quality. At a national quality contest in 1978, a pair of the large-size Zhang Xiaoquan household scissors cut through 50 layers of thin white cloth, snipping cleanly through the first time.

In the 10th century, Li Yu, a ruler of the Southern Tang, tried to cut off sorrow with scissors. In one of his poems, however, he wrote:

Cut, it won't sever;

Be ruled, 'twill never.

What sorrow 'tis to part!

It's an unspeakable taste in the heart.

Someone later suggested that if Li had had a pair of Zhang Xiaoquan scissors with him, things would have been better.

That's true. One story has it that Emperor Qianlong of the Qing Dynasty bought a set of Zhang Xiaoquan scissors on his second visit to Hangzhou. Afterwards he sent people to Hangzhou every year to buy large numbers of Zhang Xiaoquan for use in the palace. Today the line of scissors manufactured includes household scissors, scissors for cutting cloth, scissors for industrial use, scissors for embroidery and handicrafts, scissors for surgical use, scissors for gardening, shears and secateurs used in animal husbandry and agriculture. The biggest are as long as 1.2 meters (4 feet), the smallest a mere 3.1 centimeters (1.22 inches) weighing 10 grams. Some souvenir pairs are engraved with West Lake scenes and other patterns. Beautifully shaped and with sharp blades, they are good both for practical use and for a nice souvenir of Hangzhou.

Wang Xing Ji Fans/ 王星记扇子

Fan-making is a traditional industry in Hangzhou. Early in the Song Dynasty, the city was already making some of the best fans in the country. The best of fans served as an imperial tribute in the Qing Dynasty. At present, the Hangzhou Wang Xing Ji Fan Factory is known as perhaps the biggest fan factory in China. It produces 13 main categories, including over 300 kinds with nearly 2,000 different designs, such as black paper fans, white paper fans,

ox bone fans, dark bamboo fans, round palace fans, ivory fans, sandalwood fans, dancing fans, prop fans, feather fans, light fans, hat fans, auto- opening fans, traveler' s fans, as well as the largest fan(or giant fan) and the smallest fan in the world. In one word, this factory produces all kinds of fans except the electric fans.

Well, the best known of all are black- paper fans trademarked with "Three Stars"(三星). They have time and again been awarded medals at international fairs. The predecessor of the fan factory is Wang Xing Ji Fan Shop set up in 1875." Wang" refers to Wang Xingzhai, the founder of the shop." Xing" stands for "star", as the trade mark of the fans made in this factory is "Three Stars". And "Ji" means "mark", indicating this factory belongs to such- and- such a person. That is why the factory is called Wang Xing Ji Fan Factory. The black- paper fan, the most popular product, is superior in quality. Some of the fans have beautiful paintings or inscriptions on them. They are done by artists, some of them of note.

Sandalwood fans are fine works of art. Their fragrance lasts as long as the fans themselves. Their designs are intricate and delicate. Just imagine the meticulous handwork on their making. It is only natural that they should be very expensive.

The hat fan is a new product of Wang Xing Ji. It serves both as a fan and as a hat. It is highly practical. It has been warmly received by foreign tourists.

Wang Xing Ji is perhaps the biggest fan factory in China. It makes ten million fans every year. Many of them are for export to Japan, the US, Britain and other countries.

In ancient times, Wang Xing Ji fans, Hangzhou silk, and Longjing tea were three major tributes to the emperors. Nowadays, they are known as" the three unique products of Hangzhou".

West Lake Silk Parasols/ 西湖绸伞

The first silk parasols in China were made in a Hangzhou silk factory in 1932. Light, attractive and easy to carry, they sold like hot cakes. In recent years, silk parasols have found their way into foreign markets.

Silk parasols are made of henon bamboo and silks. Henon bamboo is native to Zhejiang. It looks elegant and unsophisticated. It is moderately thick with a bright luster; its stem is strong enough to withstand even the hottest weather. One branch from this bamboo is split into 32 or 36 strips and a handle is added to complete the framework. When a silk parasol is closed, the silk is folded inside and the bamboo frame forms into a section of round bamboo.

Silks for the parasols are made locally. They are light and thin. Stretched tight on the bamboo frame, they are able to keep out the sun not the breeze. They serve as beautiful sun- shades.

Silk parasols look very beautiful when they are open. They are brightly- colored. The decorations on them are either printed or embroidered or painted. They are largely of birds, flowers and scenic sights of Hangzhou, such as Autumn Moon Over the Calm Lake and Three Pools Mirroring the Moon.

West Lake silk parasols enjoy high reputation as a work of art with practical use. They are very popular with young ladies.

West Lake Lotus Root Powder/ 西湖藕粉

West Lake lotus root powder is prepared from the roots of lotus, a popular water plant

in West Lake. Dried and pulverized, it is mixed with sugared osmanthus flowers and boiled water to make a starchy refreshment. Historically, it served as an annual tribute to the emperors. Traditionally a tonic, it best fits people with a weak digestive system. Besides being good for cold and cough, it helps produce saliva, allay or prevent fever, whets the appetite, nourishes the blood, clears up the lung and treats yin deficiency(good for female vitality). Sugared osmanthus flowers are themselves a popular seasoning that goes well with pulverized chestnuts, lotus root powder and others.

West Lake Water Shield/ 西湖莼菜

West Lake Water Shield refers to the edible part of a perennial plant grown in the lake, its tiny, unfolding leaves. The soup prepared out of a mixture of water shield, ham and chicken shreds is highly nutritious, partly because water shield contains a lot of Vitamin C and a trace of iron. As a medicinal herb, it helps treat diarrhea and ulcers.

Hangzhou Chrysanthemum/ 杭白菊

Hangzhou Chrysanthemum, or Hangzhou White Chrysanthemum, like Dragon Well Green Tea, makes one of the most popular drinks in China. Particularly in summer, many people drink chrysanthemum tea as a preventive against or cure for constipation. Dried chrysanthemum has medicinal value: It is a familiar ingredient of herbal medication for such ailments as high blood pressure, migraine and acute conjunctivitis.

Appendices/ 附录

Facts and figures provided are based on information available as of 2006 unless otherwise specified.

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1. The City Tree and Flower of Hangzhou/ 杭州市树与市花

Camphor tree and sweet osmanthus were both chosen by popular vote as the city tree and flower of Hangzhou respectively.

Camphor tree is a large East Asia evergreen tree of the laurel family, which is the chief natural source of camphor. A single camphor tree is fit for representing different kinds of main scene, while trees are planted in line or group to, for example, serve as, street trees and provide a nice canopy. They are especially good for carving or carved works of art. The statue of Sakyamuni housed in the main hall of Lingyin Temple consists of 24 pieces of carved camphor wood. The oldest camphor tree growing on Wu Hill can be traced back some 800 years to the Southern Song Dynasty.

Sweet osmanthus is an evergreen broadleaved tree. Of the 100- odd varieties in the country, Hangzhou boasts 67 altogether, including 38 that are unique to Hangzhou. Main varieties are golden osmanthus, silvery osmanthus, orange osmanthus, and four- season osmanthus. They make up a very important autumn scene of West Lake. Osmanthus trees, which grew chiefly in West Stream (Xixi), Phoenix Hill, and Linying Temple and beyond during the Tang Dynasty, seem to be available in most parts of Hangzhou proper and around West Lake.

For more detail, please see Cultural Notes in Chapter 4. 2.

2 Climate in Hangzhou Proper/ 杭州市区气候

Hangzhou enjoys a subtropical, monsoon climate and four distinct seasons. The weather is changeable and generally warm, humid and rainy. It is both hot and sticky in summer and can snow in winter. Spring, a so- called " rainy season ", is the best time to enjoy flowers and pure, fresh air though the osmanthus and chrysanthemum blossom in autumn, a golden season, and the mume and winter jasmine bloom in winter, a season not quite cold in east China.

In Hangzhou, the average temperature is 16°C(60.1°F) and the annual precipitation is around 1500 mm. The frost-free period is 250 days a year. January is the coldest month of the year with the temperature averaging 3. 5°C(38. 3°F). July and August are likely to be the hottest months of the year with temperature averaging 29°C(84. 2°F).

Approximate Monthly Temperatures at Hangzhou

MONTH	AAT ⁽¹⁾		max.		min.	
	°C	°F	°C	°F	°C	°F
Jan.	3. 8	38. 8	8. 1	46. 6	0. 6	33. 0
Feb.	5. 0	41. 0	9. 4	49. 0	1. 7	35. 0
Mar.	9. 3	48. 7	13. 8	56. 8	5. 6	42. 0
Apr.	15. 2	59. 4	20. 0	68. 0	11. 1	52. 0
May.	20. 2	68. 4	24. 8	76. 6	16. 6	62. 0

Jun.	24.2	75.6	29.2	84.5	21.1	70.0
Jul.	28.6	83.4	33.4	92.1	25	77.0
Aug.	28.1	82.6	32.9	91.2	24.4	76.0
Sep.	23.5	74.3	27.9	82.2	20.6	69.0
Oct.	17.5	63.5	22.5	72.5	13.3	56.0
Nov.	12.1	53.8	17.1	62.8	8.3	47.0
Dec.	6.1	43.0	11.1	52.0	2.8	37.0

(1) AAT means Annual Average Temperature.

3. New Ten Views of West Lake/新西湖十景

In 1984, new ten views of West Lake were chosen from among over 7400 places of interest around West Lake. Known as "New Top Ten of West Lake", they were inscribed on the stone tablets set up in September 1985.

- (1) Bamboo-lined Path at Yunqi (云栖竹径)
- (2) Sweet Osmanthus Rain at Manjuelong Village (满陇桂雨)
- (3) Dreaming of Tiger Spring at Hupao Valley (虎跑梦泉)
- (4) Inquiring About Tea at Dragon Well (龙井问茶)
- (5) Nine Creeks Meandering Through a Misty Forest (九溪烟树)
- (6) Heavenly Wind over Wu Hill (吴山天风)
- (7) Ruan Gong Islet Submerged in Greenery (阮墩环碧)
- (8) Yellow Dragon Cave Dressed in Green (黄龙吐翠)
- (9) Clouds Scurrying over Jade Emperor Hill (玉皇飞云)
- (10) Precious Stone Hill Floating in Rosy Cloud / Rosy Clouds Floating over Precious Stone Hill (宝石流霞)

4. New Fifteen Scenes of Hangzhou/ 杭州新十五景

Hangzhou featured a tour of its carefully chosen "New Fifteen Scenes"— natural and cultural attractions— around China's National Day in 2004. They are known as "one street, two buildings, three scenic areas, four tombs, and five historical sites, which have become a proposed tour for local citizens.

- (1) The Historical and Cultural Section of Beishan Street (北山路历史文化街区)
- (2) China Tea Museum (中国茶叶博物馆)
- (3) Su Dongpo Memorial Hall (苏东坡纪念馆)
- (4) The Yunqi scenic area (云栖景区)
- (5) The Park Area of Benevolence and Longevity Hill (仁寿山公园)
- (6) The Longhongjian scenic area (龙泓涧景区)
- (7) Tomb of Wu Song (武松墓)
- (8) Tomb of Gong Jiayu (龚佳育墓)
- (9) Tomb of Su Xiaoxiao (苏小小墓)
- (10) Tomb of Chen Kuilong (陈夔龙墓)
- (11) Zhujiali Historic Village / The 2nd- phase renovation project of Meijiawu Tea Culture Village (朱家里/梅家坞二期整治工程)

- (12) Wei' s Villa (魏庐)
- (13) Poetic Society at Yuceng (玉岑诗社)
- (14) Mountain Villa of Tao Ji (留馀山居)
- (15) Santai Pavilion (三台阁)

5. Tourist Attractions on the South Shore of West Lake/西湖新南线景目

There have already been various scenic spots and historic sites in the southern West Lake scenic area. The following are 30 newly added tourist attractions along the south shore of the lake. To visit all these places of interest, a walking tour is preferable.

- (1) Nanshan Road (南山路)
- (2) The Map of the Old Provincial Capital (古省城图)
- (3) Displaying Horsemanship and Archery at the Pavilion Bend (亭湾骑射)
- (4) The Villa of Chiang Kai- shek (澄庐)
- (5) The World of West Lake (西湖天地)
- (6) Yongjin Tower (涌金楼)
- (7) Yongjin Pond (涌金池)
- (8) Golden buffalo Emerging from West Lake (金牛出水)
- (9) The Statue of Zhang Shun (张顺像)
- (10) Temple to King Qians (钱王祠)
- (11) Confucian Temple in Hangzhou (杭州孔庙)
- (12) West Lake Museum (西湖博物馆)
- (13) Liu Songnian' s Art Gallery (刘松年书画廊)
- (14) The Memorial Pavilion of Islamic Poet Ding Henian (丁鹤年墓石亭)
- (15) Fish- and- Water (Yushui) Pavilion (鱼水亭)
- (16) Xiao Gong Bridge (肖公桥)
- (17) The New Henghe Bridge (新横河桥)
- (18) Hong' s Guild Hall (洪氏会馆)
- (19) The Old Residence of Zhou' s Family (周家老宅)
- (20) Sanxuntang Residence (三训堂)
- (21) The Imperial Pier at Cuiguang Pavilion (翠光亭御码头)
- (22) Li Qingzhao' s Pavilion (清照亭)
- (23) The Scholar' s Park (学士公园)
- (24) South- of- the- Lake Villa (水南半隐)
- (25) The Long Bridge Park (长桥公园/双投桥)
- (26) Aunt Zhu' s Wineshop (朱娘酒店)
- (27) The Long Bridge Stream Eco- park (长桥溪生态公园)
- (28) New Leifeng Pagoda (雷峰新塔)
- (29) Wansong Academy (万松书院)
- (30) The Imperial Stele of Evening Bell at Nanping Hill ("南屏晚钟"御碑)