



THE WEST LAKE
COMPANION

The
WEST LAKE
COMPANION

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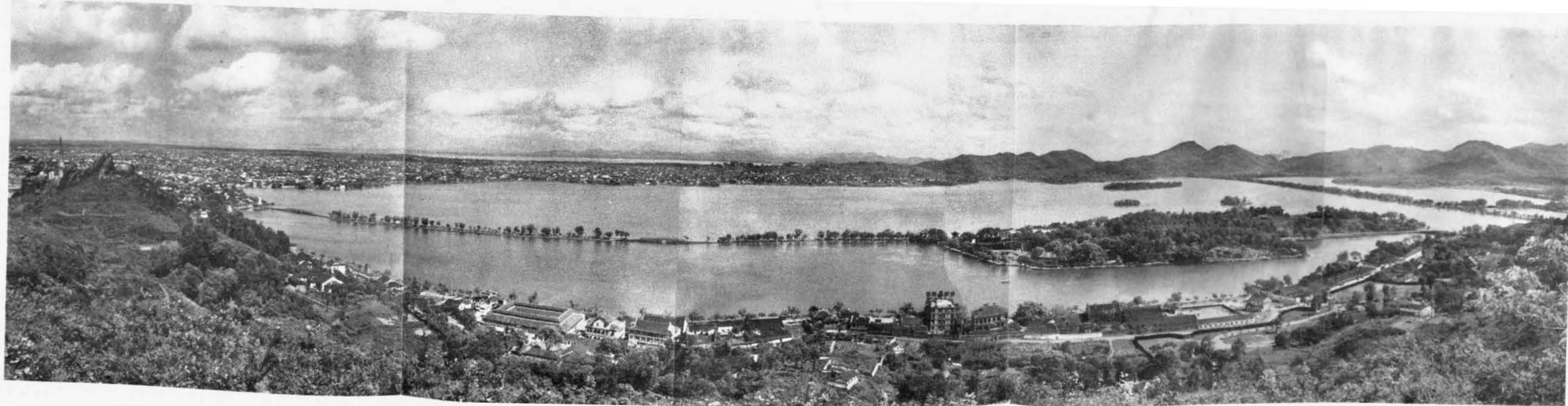
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I. GENERAL INFORMATION

1. THE WEST LAKE

Hangchow, in the western part of which the famous lake is located, is about 120 miles from Shanghai, a distance covered in four hours by the Shanghai express. With a population of 670,000, it is the capital of Chekiang Province and also its economic and cultural centre.

The West Lake is one of the world's famous beauty spots. Flowers bloom all the year round. In spring the visitor admires the wonderful peach trees and willows which cover the length of the Su Tung-po and Pai Chu-I Causeways; in summer the night breeze brings him the fragrance of lotus flowers; in late autumn the Sunset Hill is ablaze with the red of dying maple leaves, and at the Manchueh Hillock cassia flowers fill the air with their sweet scent; in winter plum flowers brave the cold air on the snow-clad Lonely Hill.

The Lake has been a source of inspiration for poets who through the centuries have sung of its natural beauty. Painters, ancient and modern, have immortalized the placid waters and green hills in their masterpieces.

*Shimmering, sparkling, sun-drenched Lake,
All beauty to the view;
Far hills, mist-shrouded, glimpsed through showers,
Are as enchanting, too.*

*Men say no jewels or robes enhanced
The beauty of Hsi Shih;
And West Lake, decked or unadorned,
May well compare with her.*

—Su Tung-po (1036-1101)

Another famous poet Pai Chu-I (772-846) wrote:

*Kiangnan! And, dearest memory of all,
Hangchow, where on a moonlit night I sought
Sweet cassia blooms that grew upon the hill
Around the monastery, where I lay
On my pavilion couch and watched the waves . . .
Ah, when, ah, when shall I revisit thee?*

The West Lake is a treasure house of Chinese art and culture. The visitor will find many places of historical interest in the hills which surround it. At every turn one comes upon centuries-old pagodas, monasteries, pavilions and kiosks, splendidly set amongst attractive natural surroundings.

The Chekiang Library, the Chekiang Museum, the thirteenth-century Yueh Fei Temple and Tomb, the 1,600-year-old Ling Yin Sze (Monastery of Soul's Retreat), the thousand-year-old Ching Tse Sze (Monastery of Pure Compassion) and the nine-hundred-year-old Liu Ho Ta (Pagoda of Six Harmonies) are all located in the lake city of Hangchow.

Every place, rich in history and tradition, produces its own special crop of tales and legends, and the Lake is no exception. It was here that the fairy White Snake met the mortal Hsu Hsien and married him, to the anger of the wicked monk Fa Hai. A column marks the site of the pagoda in which she was said to have been imprisoned. The great hero of *All Men*

Are Brothers, the tiger-killing Wu Sung, lies buried near the Hsiling Bridge, at which is also located the tomb of the fifth-century beauty Su Hsiao-hsiao, who first met her love near the Bridge. The well which gave the monk Chi Kung a steady supply of timber for building his monastery is still in existence; so are many other relics, springs and rocks each of which has its own story.

It is no wonder then that the West Lake and the city of Hangchow, with their history, beauty, and charm, have won a special place in the hearts of the Chinese people. And this is shown in the old couplet: "In heaven, paradise; on earth, Soochow and Hangchow."

Today the Lake, which was once the playground of emperors, reactionary rulers and imperialists, has been given its rightful place as a park and health centre for the people of New China. Alongside the Inner Lake, at the foot of the Jade Emperor's Hill, in the Western Hills District, and by the Chientang River, sanatoria and rest homes for working people have been established, and as each year passes more are being built. Holiday villas formerly belonging to wealthy landlords and Kuomintang traitors have now been turned over for the holiday and health use of the builders of socialist China.

All the year round there is a continuous stream of visitors from all over the country and from all corners of the globe to the West Lake. Their numbers are increasing year by year, and necessitated the building in 1955 of the Hangchow Hotel for the China International Tourist Service.

2. TOPOGRAPHY AND HISTORICAL BACKGROUND

The West Lake is located on the north bank of the Chientang River, the largest in Chekiang Province. In ancient times when the sea went as far inland as Hangchow, the lake area was a gulf cut into the sea coast. The accumulation of silt brought down by the Chientang River gradually separated the gulf from the sea. The building of an embankment against tidal waves in the days of the Wuyueh Kingdom (893-975) finally formed the Lake that we see today.

The Lake has a circumference of nine and a half miles and occupies an area of about two square miles. The Lonely Hill and the Su Tung-po and Pai Chu-I Causeways divide it into three parts — the Inner, Outer and Hinter Lakes. The Outer Lake contains three little islands: the Three Pools That Mirror the Moon, the Mid-Lake Pavilion, and the Juan Kung Islet.

The Lake is fed by streams which run down from the hills which enclose it on three sides. To the west stands the Tienchu Hill. In the south are the Southern Hills, a group which includes the Lung Ching (Dragon Well), Nanping, Jade Emperor's and other hills. The Northern Hills include the Ling Yin, Kolling and others. The peaks in the Southern and Northern Hills are more than one thousand feet high and command an over-all view of the Lake.

The Lake earned its present name in relatively modern times. First known as the Chientang Lake,

it came to be called at different times the Mingsheng Lake, the Golden Ox Lake and the Upper Lake. It was only in the Tang dynasty (618-907) that it received its present title, from the fact that it lay to the west of old Hangchow.

Hangchow had a settled population as far back as the eleventh century B.C. and was so named during the Sui dynasty (sixth century A.D.). It was the capital of the Wuyueh Kingdom and also of the Southern Sung dynasty (1127-1279), two periods which saw tremendous building activity. Magnificent structures such as the Prince Chien Pagoda, the Monastery of Pure Compassion, the Thunder Peak Pagoda, the Pagoda of Six Harmonies, the Yueh Fei Temple, the palaces on the Phoenix Hill and the magnificent sculptures in the Cave of Morning Mist belong to these periods. Culture and trade prospered, and increasing contact with the outside world brought merchants from many foreign countries, among them the famous Marco Polo.

The wars which ended the Southern Sung dynasty destroyed or seriously damaged many of the great buildings. During the Yuan dynasty (1279-1368) that followed, the Lake was neglected and degenerated into a worthless swamp. Its fortunes revived in the early years of the Ming dynasty (1368-1644), but by the beginning of the Ching (Manchu) dynasty (1644-1911) had again waned. Under the Manchu emperors Kang Hsi (1662-1722) and Chien Lung (1736-1795), restoration and new building took place. The emperors had to deal with popular revolts in the south and this necessitated their frequent visits to Hangchow. For

their pleasure, peasants were forced to dredge the Lake, build an imposing royal lodge on the Lonely Hill and clear the then Yung Chin Men River. The Wen Lan Ko (Hall of Flourishing Literature) belongs to the Chien Lung period.

In modern times the despotic rulers of China and their imperialist friends erected their villas at vantage points along the lake front. But they cared little for the upkeep of the district as a whole; no dredging was done and buildings collapsed; the Wen Lan Ko, for instance, was in a state of complete disrepair. Great damage was done by the Japanese occupationists between 1937 and 1945: trees were wantonly cut down and the Orioles Park turned into a rubbish dump.

At the liberation in 1949, the People's Government found itself faced with the tremendous task of restoring the lake area. Thanks to the reconstruction programme, which is still going on, the Lake has not only regained its former splendour but has acquired a new beauty perhaps unrivalled in ancient times.

The Western Hills and the places along the Chientang River are developing into a sanatorium and rest-home district. More and more rest homes have been built and still more will be erected. The new rest home of the Shanghai Trade Union Federation is located on the Pingfeng Hill at the entrance to the Valley of Nine Streams. It occupies an area of six acres and houses 200 holiday-makers. Perched on a hill and resting in the shade of tall trees and bamboos, it faces the Chientang River and enjoys an excellent view of the River and the soft, rolling hills around. Both the rest homes of the Chekiang and the Seamen's

Trade Union Federations are in the Western Hills where such famous points as Viewing Fish in Huakang Pond and the Su Tung-po Causeway are within walking distance.

Since 1953 many new buildings have been erected in the school district at Ku Tang. In addition to the Chekiang University, the schools that have been built or are being built include the Hangchow Hydroelectric Power School, the Hangchow School of Chemical Industry and the Hangchow School for Kindergarten Teachers.

More trees have been planted along the roads in Hangchow and on the hills flanking the West Lake, which is now skirted by a road; other roads with the Lake as centre will radiate in all directions to link up the districts of the city and the scenic spots. New botanical gardens, parks and children's playgrounds are being planned by the Hangchow Construction Committee. The plans envisage a park for each district, and lawns, fountains and flower-beds for each square.

II. SCENIC SPOTS

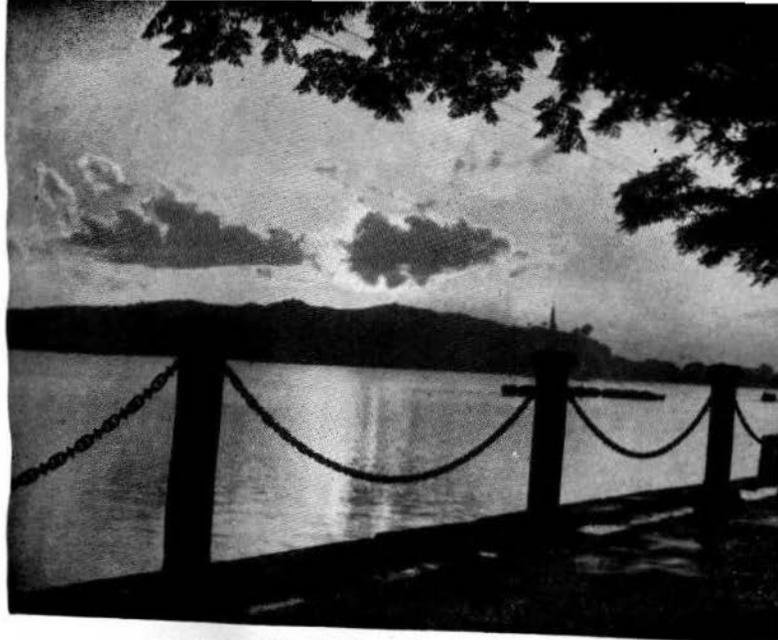
I. LAKESIDE AND CENTRAL DISTRICT

Lakeside Park

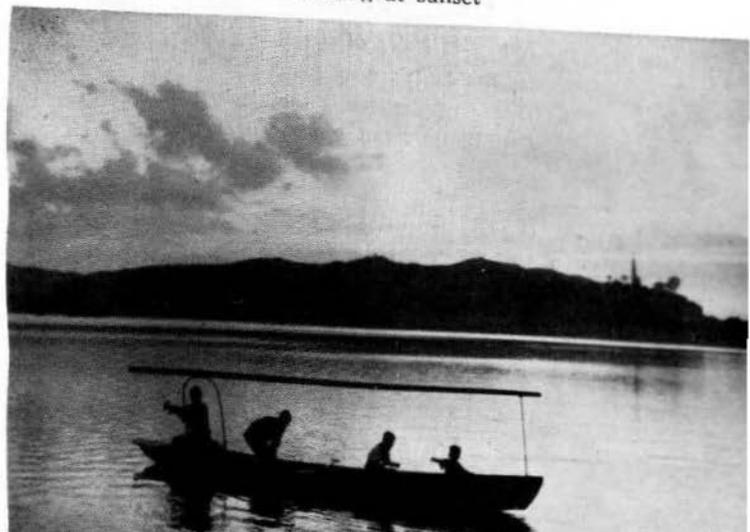
The Lakeside Park extends for half a mile along the east bank of the Lake. Boats may be hired here. Since it borders one of the main streets (the shops across the road form one of the busiest shopping centres in Hangchow), it is always crowded with tourists and local people, taking the air and admiring the excellent view of the Prince Chien Pagoda standing atop the Precious Stone Hill across the placid water. Cenotaphs and memorials commemorate the martyrs of the Northern Expedition (1926, when the Northern Expeditionary Army marched north to unify China) and those who died fighting the Japanese invaders in Shanghai in January 1932.

Interrupting Bridge and Pai Chu-I Causeway

The Interrupting Bridge was in existence as early as the Tang dynasty (618-907). It was so called because it interrupted the continuity of the Pai Chu-I



Sunset over the lakeside



Boating at sunset

Causeway which stops short at it. The Bridge is the best point for viewing snow scenes in winter. "Interrupting Bridge and the Melting Snow" is one of the ten famous scenes of the Lake.¹ The fairy tale of the White Snake has it that it was at the Bridge that the fairy White Lady and the mortal Hsu Hsien first met and fell in love (see p. 67 for the story).

From the Interrupting Bridge, the Pai Chu-I Causeway runs westwards for a little over a mile and ends at the Lonely Hill. It was originally built by peasants who scooped mud from the Lake to form a dyke to prevent the Lake from running dry. The Causeway is named after the poet Pai Chu-I (772-846) who served as an official in the Tang dynasty in Hangchow for three years. While there, he had a dyke built north of the Chientang Gate as part of a project of water conservancy. It was called the Pai Kung Dyke (also known as the White Sand Causeway) of which no trace today remains.

*Never do I tire of strolling
By the Lake's dear eastern shore
Where ripples 'neath the shady willows
Lap White Sand Causeway evermore.*

—Pai Chu-I

¹The ten famous scenes of the West Lake were named by the Manchu emperor Chien Lung (1736-1795), who was a well-known calligraphist. The other scenes are: Su Tung-po Causeway in the Spring Dawn, Thunder Peak Pagoda in the Sunset Glow, Yeast Courtyard and Fragrant Breezes, Pavilion of the Calm Lake and Autumn Moon, Listening to Orioles Among the Willows, Viewing Fish in Huakang Pond, Nanping Hill Where the Evening Bell Resounds, Three Pools That Mirror the Moon, and Two Cloud-Piercing Peaks.



Interrupting Bridge

Pai Chu-I Causeway



The splendid peach trees and weeping willows which cover the Causeway with a mantle of green and keep the motor road well shaded are much admired by visitors, especially in spring.

Following the road round the Lonely Hill the visitor comes to

Su Tung-po Causeway

This 9,200-foot Causeway cuts across the Lake from north to south. It begins at the Yeast Courtyard opposite the Yueh Fei Temple and ends at the Nanping Hill in the south. It has six bridges. "Su Tung-po Causeway in the Spring Dawn" and "Six Bridges and Willows in the Mist" are never-to-be-forgotten sights. Like the Pai Chu-I Causeway, the Su Causeway is also well known for its peach trees and willows.

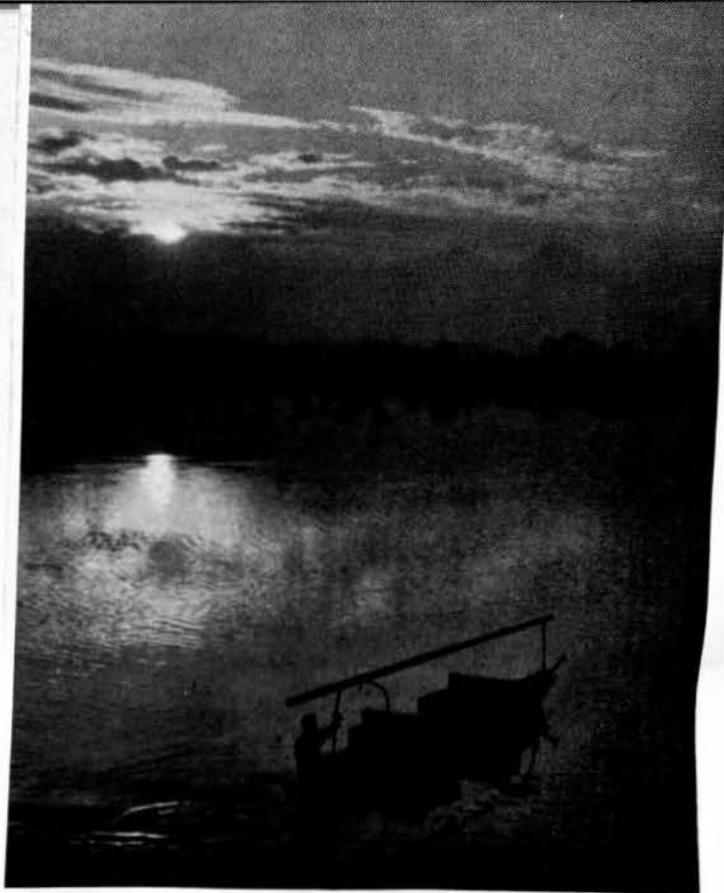
The Su Causeway was originally a dyke built by the poet Su Tung-po (1036-1101) who served two terms as an official in Hangchow. When he took office for the second time, the poet found the Lake in a filthy mass. He got together thousands of peasants to clear the reeds and have the Lake dredged. This made it possible to store up enough water for irrigating the fields around. The mud was piled up to form a dyke which later was named after Su Tung-po.

At the northern end of the Causeway is a tiny garden called Chu Yuan Feng Ho (Yeast Courtyard



At the northern end of the Su Tung-po Causeway

and Fragrant Breezes). This is all that remains of what was once one of the famous ten scenes of the Lake. The Courtyard was originally an official brewery set up during the Sung dynasty (960-1279) and had a great number of lotus flowers in its grounds. It was given its present title by the Manchu emperor Chien Lung when it was famed for its many pavilions, paths, covered walks and other attractions. A tablet carved with the name was erected north of the Rainbow Bridge on the Causeway. During the Kuomintang regime and the Japanese occupation, the Courtyard disappeared in a mass of ruins. The tablet was



A view from the Yueh Fei Temple

re-erected and the pavilion over it rebuilt after the liberation. But nothing now remains of the former glory of the place. Only a tiny garden surrounded by high walls and standing just off the road is a reminder of its prouder days.

The walk along the Su Causeway offers charming views of the Hsiling Bridge, the Prince Chien Pagoda, and the islands in the Lake. At the other end is the garden Viewing Fish and, a little further on, the Monastery of Pure Compassion.

San Tan Yin Yueh

(Three Pools That Mirror the Moon)

This is the biggest and most beautiful of the three islands in the Outer Lake. It has been laid out in a manner typical of Chinese gardening. A circular embankment encloses an inner pool with a tiny islet in its centre. Various decorative buildings standing on the embankments and the inner islet are connected by the Bridge of Nine Turnings and other bridges. In the Lake at the southern end of the island of Three Pools are three pagodas of stone. It is the custom in Hangchow on a clear autumn night to light fires in these pagodas; this causes the reflection of many moons to appear on the water.

Since liberation much has been done to beautify the Three Pools. The Inner Pool measuring some 216,000 square feet has been cleared of its reeds and made three feet deeper and planted with lotus flowers. The bridges, pavilions and other buildings have been repaired. The walk around the island is refreshing as it has been laid through one of the most beautifully situated gardens in Hangchow.



Three Pools That Mirror the Moon

One of the stone pagodas at the Three Pools That Mirror the Moon

Bridge of Nine Turnings at the Three Pools That Mirror the Moon



Refreshments are obtainable at a cafe.
From here the boat takes only a few minutes to

Hu Hsin Ting
(Mid-Lake Pavilion)

This is the second of the three islands in the Outer Lake and lies north of the Three Pools. The Pavilion, once called the Mid-Lake Monastery and built in the Ming dynasty (1368-1644), was in ruins at liberation. What remained was cleared away and a new pavilion, maintaining a simple style, was erected in its place.

Continuing towards the Chi Chi-kuang Cenotaph, the visitor will see on his left a little forlorn-looking island. It is

Mid-Lake Pavilion



Juan Kung Tun
(Juan Kung Islet)

About one hundred years ago, Juan Yuan, a governor of the Manchu government (1644-1911), while having the Lake dredged, had the mud piled up to form the island, the third in the Outer Lake. The earth is too soft to support substantial structures. With wild willows and grass growing knee-high, it is as close to nature as when it was first created.

A few more minutes, and the boat arrives at

Chi Chi-kuang Cenotaph

The Cenotaph is only a few hundred yards from the Sun Yat-sen Park. The Lake and the hills in the distance can be examined from its summit which can be reached by a flight of steps.

The Cenotaph is made entirely of reinforced concrete and was built in 1929. During the Japanese invasion the structure was named after Chi Chi-kuang (1528-1587), a great general of the Ming dynasty (1368-1644) who fought against Japanese pirates, as a token of the people's resolve to resist the aggressors.



Chi Chi-kuang Cenotaph

2. LONELY HILL DISTRICT

Ku Shan (Lonely Hill)

*Snow is impending and clouds are gathering over the
Lake;
Pavilions, now seen, now unseen; the distant hills in-
distinct;
Every pebble and fish clearly seen in the limpid waters;
In the forest is heard no footfall, but birds sweetly
call to each other. . . .
I cast a backward glance at the hills and the clouds
are merging
With the trees, and above the pagoda a single lone
eagle hovers.*

—Su Tung-po

At first sight, the Lonely Hill appears to be part of the land mass jutting out prominently into the Lake. But it is in fact an island standing very close to the northern bank to which it is connected by the Hsiling Bridge at one end and the Pai Chu-I Causeway at the other.

The Lonely Hill offers the best point for viewing the Lake in all its glory and rightly deserves to be called the most beautiful of Hangchow's attractions. The side facing the Lake is patterned with terraces and rockeries which have been skilfully laid out. The artificial hillocks and pools and the rocks which rise from the water are a delight to the eye. The Pavilion of Ten Thousand Chrysanthemums, Shuang Chao



Sun Yat-sen Park

Pavilion and Sze Chao Pavilion, belonging to the Hsiling Seal-Engravers' Club, have recently been refurbished. The Sze Chao Pavilion where one looks over the Lake in all directions is on the hilltop.

The land side of the Hill presents a different picture. Trees cover the slope in such profusion that

the scene is almost tropical. Below, a little road, closed to motor traffic, girdles the Hill and runs along the edge of the Inner Lake. Just above the road, hidden in a sea of plum trees, are the Fang Ho Ting (Pavilion Where the Crane Was Sent Out) and the Ma Nao Po (Agate Slope).

The Lonely Hill is also noted for its historical and cultural buildings: the Wen Lan Ko (Hall of Flourishing Literature), the Hsiling Seal-Engravers' Club, the Crane Pavilion, the Chekiang Library, the Chekiang Museum, the Chekiang Popular Art Centre, the East China Branch of the Central Academy of Fine Arts and so on.

The endearing charm of the Lonely Hill was already noted in the Tang dynasty (618-907). During the Sung dynasty (960-1279) the Hsi Tai-yi Temple and the Pavilion Overlooking the Sea were built on top of the Hill, but nothing remains of these buildings. An imperial lodge, ordered for the Manchu emperor Kang Hsi (1662-1722), was built on the land where the present Sun Yat-sen Park is located.

If the Lonely Hill is approached via the Pai Chu-I Causeway, the first building to be visited is

Ping Hu Chiu Yueh

(Pavilion of the Calm Lake and Autumn Moon)

One of the ten famous places of the Lake, the Pavilion is at the end of the Causeway. Poets and painters have made it the theme of their works.



Pavilion of the Calm Lake and Autumn Moon

Sunrise from the Pavilion of the Calm Lake and Autumn Moon



During the Tang dynasty (618-907) there was already a pavilion here but the present one was built during the reign of the Manchu emperor Kang Hsi (1662-1722). It had a terrace laid out in front of it and was used as a repository for imperial books.

The open-air terrace which stands just above water is very popular with visitors and local people alike; here tea can be taken amidst pleasant surroundings. On moonlight nights the Pavilion is even more attractive, being besieged by the sparkling waters of the Lake bathed in silver.

*The calm, placid Lake is a mirror
O'er ten thousand acres extended.
In no other season but autumn
Shineth the moon so splendid.*

A few yards down the road from the Calm Lake Pavilion is

Hsu Hsi-lin's Tomb

While studying in Japan, Hsu Hsi-lin (1873-1907) joined the Kuang Fu Hui (Society for the Restoration of China), a revolutionary organization for overthrowing the Manchu government. On returning to China he and his two friends, Chen Po-ping and Ma Tsung-han, secretly planned a revolt in Anhwei Province. In 1907 Hsu assassinated En Ming, governor of Anhwei. He was arrested and executed at the age of 34.

Chen Po-ping was killed on the spot; Ma Tsung-han was also arrested and died in prison. After the Revolution of 1911, the remains of the three martyrs were buried at the present site. The Tomb is thus also called the Tomb of Three Martyrs.

Further down the road is

Chekiang Museum

Directly facing the Museum is the Mid-Lake Pavilion. Between the two is the Chi Chi-kuang Cenotaph.

The Museum was founded in 1929 and originally called the Chekiang Provincial West Lake Museum. Many of the exhibits in the Natural Resources and History Departments were lost during the Japanese occupation. The present exhibits are the result of the work of collection done since the liberation. Apart from large numbers of animal and mineral specimens and local products, the Museum has now some 20,000 articles of stone, jade, bronze, pottery, porcelain, books, paintings, bamboo- and wood-engravings, stone-carvings, sculptures, silk fabrics, and revolutionary relics. Among these are very rare pieces which include black pottery and jade pieces belonging to the neolithic period in Chekiang; a silver sacrificial tablet and an iron scroll of pardon of the Wuyueh Kingdom (893-975); writing of the famous Yuan calligraphist Chao Tse-ang, and Yuan paintings by Huang Kuang-

wang and Wang Meng; a marriage certificate and a roof piece of the period of the Taiping Heavenly Kingdom (1851-1864).

In the possession of the Museum is also a rare bronze urn of the Han dynasty (206 B.C.-A.D. 220) cut with remarkably fine patterns. When filled with water and rubbed vigorously on both its handles, the urn emits a humming sound and four sprays of water are flung up, giving the illusion that they have been thrown up by the four fish carved on the bottom of the urn. The demand for demonstrations has become so overwhelming that in the interests of preservation demonstrations are now not made except by special permission.

In the grounds of the Museum is

Wen Lan Ko

(Hall of Flourishing Literature)

The original Hall was built nearly two hundred years ago during the reign of the Manchu emperor Chien Lung (1736-1795). It was the repository of *Sze Ku Chuan Shu*, the Imperial Library of Chien Lung, the biggest and most comprehensive collection of books in the history of China. The rulers of the Manchu empire caused the gigantic work of editing to be done as one of the measures to win over the intellectuals and to reduce their hostility to the alien government.

The libraries, of which there were seven, were housed separately in seven repositories of which the Hall was one. All the books were handwritten copies.

During the reign of emperor Hsien Feng (1851-1861), the Hall was destroyed and many volumes either damaged or lost in the course of the war to suppress the Taiping Uprising. It was rebuilt in 1881, during the reign of emperor Kuang Hsu. Some of the lost volumes were recovered and those damaged were recopied. But the whole work was not completed until the Revolution of 1911. The Hall of Flourishing Literature is now a part of the Chekiang Museum and its library is open to the public.

Next to Wen Lan Ko is the Sun Yat-sen Park. It is small, no more than a largish garden. Just above it on the hill is an open cafe. Boats may be hired across the road.

Chekiang Library

The Chekiang Library is next to the Sun Yat-sen Park. It was formed by merging the Chekiang Government Press (established 1865 and specializing in wood-block printing), the Chekiang Book Repository (established 1903), and the Chien Lung Imperial Library. Additions since the liberation have brought the total of books both old and new to more than 800,000 volumes, making the Library one of the greatest in China.

A few minutes' walk down the road brings the visitor to

Hsiling Seal-Engravers' Club

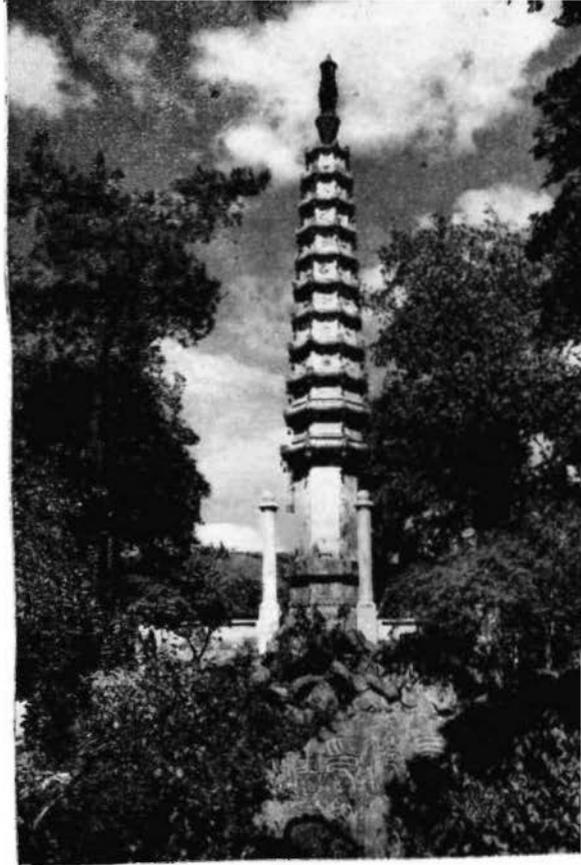
The Hsiling Seal-Engravers' Club was formed by a number of famous seal artists in 1903. It lies amidst quiet bamboo groves, pavilions, springs and rockeries. It has become one of the favourites of tourists.

Seal-engraving is one of the specialized arts of China. From the Ming period (1368-1644) on, the Chekiang artists made a name for themselves and their style acquired the same status as the Anhwei school. No examples of seals made by the Chekiang *masters* remain, but samples of calligraphy may be seen from inscriptions on stone on the walls. The statues of three famous seal artists may be seen in the *Stone Chamber of the Three Venerables*.

One of the glories of the Club is the Monument of the Three Venerables, a carving in stone of the Eastern Han dynasty (25-220). Unearthed in Yuyao County in Chekiang in 1852, it is the most ancient of its kind south of the Yangtse River. It was taken by the Japanese aggressors during the war but was redeemed for a large sum by the Club. It is now housed in the Stone Chamber of the Three Venerables.

The Club was designed to conform to the natural features of the Lonely Hill which rises abruptly here.

The stone pagoda at the Hsiling Seal-Engravers' Club



Old trees and graceful bamboos hide the path which zigzags uphill and is covered with trellis work. A small but stately pagoda at the top offers an excellent view of the Lake and the Hsiling Bridge below.

Descending the Hill and returning to the road, the visitor follows it round a bend and comes to

Hsiling Bridge

The Bridge and its surroundings must have been extremely beautiful before the locality got more and more developed. Together with the Interrupting Bridge, the Three Pools and other places, it has shared the praises of poets and painters through the centuries.

*North of the hill called Lonely and east of old Su
Tung-po Causeway,
The Hsiling Bridge conjoins the Outer Lake and the
Inner.
Nay! 'tis no wall in front, but a peach tree with blossom laden.
Cease rowing and anchor gently hard by the tavern
yonder.*

West of the Bridge, facing the Inner Lake, is a children's park. Along its bank, willows and other trees have been planted. East of the Bridge is the Yuyuan Garden.

Fang Ho Ting

(Pavilion Where the Crane Was Sent Out)

The Crane Pavilion may be approached by walking over the crest of the Lonely Hill from any of the buildings atop, or by taking the little road leading from the Calm Lake Pavilion.

The Lonely Hill was more or less wild country during the Northern Sung dynasty (960-1127). Here a

recluse, a well-known poet and painter Lin Ho-ching (967-1028), built himself a hut in order the better to enjoy the beauty of the Lake and hills. Though none of his paintings have survived we have some of his poems.

The poet spent many long years in seclusion during which he planted a great number of plum trees

Crane Pavilion



and reared a crane. The story goes that he took the plum tree for wife and the crane for son. If a guest dropped in when he was out, it was the practice that the servant should send the crane to him. As host and guest drank and recited poems, the crane would fly up above them flapping its wings for their pleasure.

We are told that 300 plum trees withered and the bird died of sorrow when the master died. To commemorate Lin Ho-ching, a temple and a pavilion were erected near his tomb on the Lonely Hill during the Yuan dynasty (1279-1368). The temple is no more, but the Pavilion was rebuilt in 1915 and hundreds of plum trees were planted.

After liberation, the Pavilion and its environs (the trees and bushes had been allowed to run wild) were repaired and cleared. The site of the original home of the poet, to the right of the Pavilion, has been made into a terrace and fenced with delicately cut stone railings.

The plum trees here are the glory of the Lonely Hill. In recent years more varieties have been planted, ensuring Hangchow its supply of spring and winter plum blossoms.

*The shadow of its scanty boughs
Falls on the shallows clear;
At eventide beneath the moon
Its fragrance faint drifts near. . . .*

— Lin Ho-ching

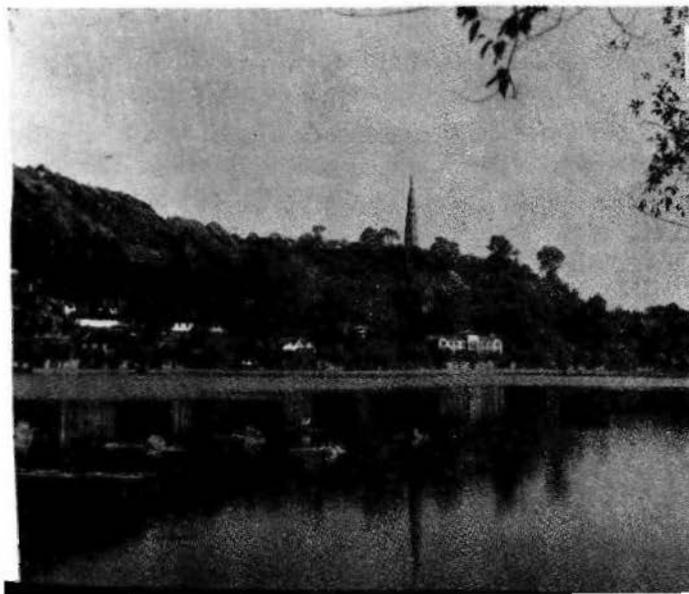
3. NORTHERN HILLS DISTRICT

Pao Shih Shan and Pao Shu Ta

(Precious Stone Hill and Prince Chien Pagoda)

The elegant Pagoda which stands on the Precious Stone Hill is visible all round the Lake. The story goes that Chien Hung-shu, last prince of the Wuyueh Kingdom (893-975), was once summoned to the capital by the Sung emperor and for a long time did not return. To ensure his safety at court, his prime minister Wu Yen-shuang caused this Pagoda to be built. The Pagoda is also known as the Precious Stone Pagoda, as it stands on the Hill. Approach is by a broad path laid with stone, starting from the road a

Precious Stone Hill





Prince Chien Pagoda

short distance from the Interrupting Bridge and leading through a bamboo grove. The Pagoda is excellent for viewing the Lake; for the visitor who is in a hurry and has no time for ascending the more distant hills, the climb is richly rewarding.

The original Pagoda was built with nine storeys, but these were reduced to seven when repairs were made in later times. A feature of the Pagoda is that

it has a rather small base which nevertheless supports a very tall structure. Standing on a rock some fifty yards from the Pagoda is the Phoenix Pavilion. Around are strange-looking stones and rocks bearing such names as Fallen Star, Lion Peak, Stone Screen and so on, names which already appeared in books of the Ching dynasty (1644-1911).

About a hundred feet from the Phoenix Pavilion is the Chuan Cheng Cave, in reality a small cavity under two immense rocks leaning perilously on each other. A narrow passage, squeezed between more giant loaves of rock, leads from the Cave to the back of the Hill and to the Yellow Dragon Cave.

Koling Hill and Chu Yang Tai *(Sunrise Terrace)*

Next to the Precious Stone Hill is the Koling Hill which has a flat ridge. Looking down at the West Lake from this vantage point, the Pai Chu-I Causeway and the Lonely Hill seem to lie immediately underfoot and the West Lake appears as a sheet of blue water shrouded in greenery.

The topmost point on the Koling Hill is the Chu Yang Tai (Sunrise Terrace). Facing east the visitor can make out the Chientang River in the distance. Many people like to mount the Hill to the Sunrise Terrace before daybreak and there await the rising of

the sun, for it is one of the magnificent sights that the Lake offers.

The Koling Hill is reputed to be the place where Ko Hung (a Taoist monk) of the Eastern Tsin dynasty (317-420), who was supposed to have become an immortal, prepared his elixir of life. The elixir-preparing dais and the temple may still be viewed by visitors today.

A path leads from the Terrace to the Precious Stone Hill and to the Chihsia Ridge, where the Purple Cloud and other caves are located. Another path to the north leads downhill to the Yellow Dragon Cave.

In the past few years, thousands of trees have been planted to add to the beauty of the Hill.

Su Hsiao-hsiao's Tomb

At one end of the Hsiling Bridge is a tomb covered with a small pavilion built in honour of Su Hsiao-hsiao, who is supposed to have lived at the time of the Southern Chi dynasty (479-502). It is doubtful whether she ever existed, but the token Tomb and pavilion testify to the popularity of the legend of the girl who demanded freedom of love in a feudal society which denied women their rights.

According to the tradition, Su Hsiao-hsiao lost her parents when still a child and was brought up in the art of singing and writing poetry. She grew up to be

a clever and very charming lady. Owing to unfortunate circumstances she was reduced to the status of a singsong girl. One day she met a handsome young man strolling along the bank of the Lake. They fell at once to admiring each other, whereupon Su Hsiao-hsiao recited a poem which boldly conveyed her tender passion:

*My love mounts a black horse,
In a painted carriage I ride;
O where will true lovers' hearts lie?
Under the pine at the roadside.*

The road where they met and to which the poem refers is said to have been near the Hsiling Bridge.

A little further on is

Wu Sung's Tomb

Wu Sung is one of the heroes of the popular fourteenth-century novel *All Men Are Brothers* which describes the peasant uprisings in the Northern Sung dynasty (960-1127). One of the most famous episodes is that which describes how Wu Sung killed a tiger with his bare hands.

According to the legend, Wu Sung lived at one time in Hangchow. He was arrested for killing a corrupt and tyrannical official and died in prison. To show their gratitude the people buried him by the Hsiling Bridge. That is the story. The fact is that

the Tomb does not contain Wu Sung's remains and is merely a mark of the great popularity which he enjoyed.

A few yards further on is a tomb of strange design. It is

Chiu Chin's Tomb

Opposite it, where the Hangchow Hotel now stands, used to be the Feng Lin Sze (Monastery of the Wood of Phoenixes).

Chiu Chin (born 1879) was a patriotic woman who lived in the last years of the Ching dynasty (1644-1911). While studying in Japan she joined the revolutionary movement to overthrow the Manchu government. After her return to native land she became a teacher, thinking that that would be the best way for spreading revolutionary ideas. She kept in contact with Hsu Hsi-lin (p. 32), then secretly preparing an uprising. In the summer of 1907, when Hsu's attempt failed, Chiu Chin was arrested and put to death. She was only 28.

Next to her Tomb are the tombs of Tao Chengchang, Yang Che-shang and Shen Yu-chih who were also fighters against the Manchu government.

A few minutes' walk along the road brings the visitor to

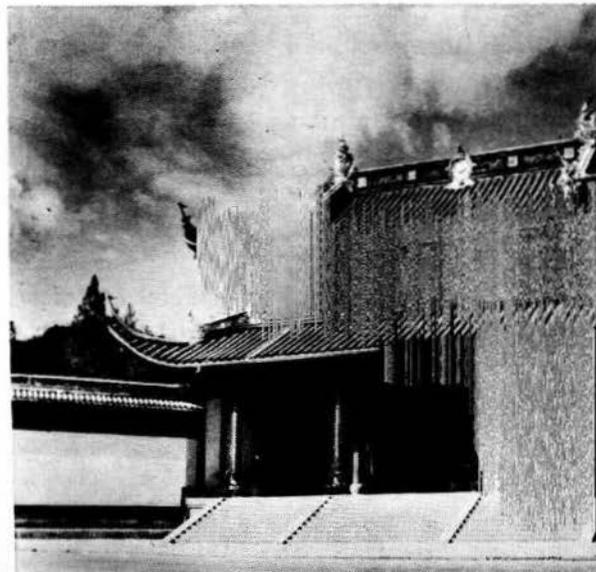
Yueh Fei Temple and Tomb

This is one of the ancient structures of Hangchow.

During the Southern Sung dynasty (1127-1279) China was harassed by foreign invaders. Among the generals of the day, Yueh Fei (1103-1141) was the most steadfast in battles against the Golden Tartars. In all encounters with the enemy his troops came out victors. The Tartars had to admit that "it is easier to move mountains than to smash the troops of Yueh Fei."

In one of his campaigns Yueh Fei advanced to Chuhsienchen, a mere five miles from Pienching (Kaifeng), the former capital of the Northern Sung (960-1127). There was little doubt, judging from the prevailing situation, that all territory hitherto lost to the Tartars could be recovered. But the emperor on the throne was an indulgent fellow and he allowed

Yueh Fei Temple





Yueh Fei Tomb

himself to be influenced by a traitor, the prime minister Chin Kuei, who had secret dealings with the enemy. Yueh Fei was recalled by urgent command, thrown into prison on false charges and murdered. He was then only 38.

Public opinion was outraged at this cruel act of treachery, but it was not until the reign of the Sung emperor Hsiao Tsung (1163-1189) that popular pres-

sure succeeded in getting Yueh Fei's remains buried in the present site. Further amends were made when a temple was built alongside the Tomb in 1221 during the reign of Ning Tsung.

Yueh Fei's image is in the central hall of the Temple. It is flanked on the left by a hall for Niu Kao and on the right by a hall for Chang Hsien, both generals who were close battle comrades of Yueh Fei. The ceiling of the central hall is painted with hundreds of cranes, a sign of immortal glory to Yueh Fei.

To the west of the central hall is the Loyalty-Inspiring Hall, where the statues of Yueh Fei's parents stand. Halls to the right and left are dedicated to Yueh Fei's five sons and their wives. The quiet and peaceful courtyard before the Loyalty Hall is called the Garden of Loyalty.

Leaving the Garden of Loyalty the visitor comes to the Tomb of Yueh Fei and his adopted son Yueh Yun. Before the Tomb kneel the figures of the traitor Chin Kuei, his wicked wife, his accomplice Mochi Hsueh, and Chang Chun who deserted Yueh Fei at the critical moment. It was the tradition for tourists to throw stones and other objects at these figures to show their contempt for their treachery. But nowadays the practice has been discontinued owing to the need for preserving the figures which are of historical value.

Leaving the Yueh Fei Temple and returning to the road and continuing along it, the visitor comes to a path leading up to the Chihhsia Ridge.

Cave Scenes in Chihhsia Ridge

The Chihhsia Ridge was once famous for its bountiful peach blossoms. The trees have now fallen off in number, but there are still plenty left. These, together with interesting caves and springs, make the hill a tempting place for the visitor.

The caves are the main attraction. They are: the Cave of the Yellow Dragon (the biggest), the Purple Cloud Cave, the Sunset Glow Cave, the Golden Drum Cave and the Cave of Bats.

The Purple Cloud Cave is at the top of the hill and is reached after a 20-minute climb from the Yueh Fei Temple. A temple stands at the entrance to the Cave, the front section of which is low-roofed, dark and damp. A passage leads to its rear section. The rocks here are dark purple, like the colour of clouds at sunset, whence the name of the Cave. The rear section contains the Seven-Treasure Spring and three ancient Buddhist figures. The Cave remains cool even on the hottest days and is a welcome relief after the hot climb up the hill.

A short distance from the Cave is the Miao Chih Sze (Monastery of Supreme Wisdom) in which is located the Sunset Glow Cave. Because of recent landslides the Cave has been temporarily closed. Near it is the tomb of Niu Kao, a general under Yueh Fei.

A fifteen minutes' walk brings the visitor to the Golden Drum Cave lying in the northern part of the Chihhsia hill. Though not very deep, it has a wide entrance. It is said that once upon a time some quarry-

Yellow Dragon Cave



Purple Cloud Cave

men were working in the Cave when they heard the beat of a golden drum in the hills; whereupon, they stopped quarrying. Hence the name of the Cave.

The Cave of Bats is north of the Golden Drum. It is dark and in summer is full of bats.

The Yellow Dragon Cave is below, at the other side of the hill. It can be reached either by the path which leads downhill or, for those who have not the time or energy, by the motor road which leads from the Jade Spring. The path from the top of the Chihsia to the Dragon Cave takes only 15 minutes to negotiate. A magnificent bamboo grove covers the approaches to the Cave. The waters of a spring fall into a pool below the Cave through the carved head of a yellow dragon. The courtyard, covered walk, pavilions and rockeries built at the entrance to the Cave make the place a pleasant resting point after the long walk over the Chihsia.

Jade Spring

The motor road from the Yueh Fei Temple and Tomb leads to the Jade Spring which is only a few miles away. The famous Spring is located in the Ching Lien Sze (Monastery of Limpid Waves) which stands in the lowland between the Chihsia Ridge and the Ling Yin Hill (Hill of Soul's Retreat). The Monastery was first put up by a monk of the Southern Chi dynasty (479-502) and rebuilt in 938.



One of the pools in the Monastery of Limpid Waves

The Spring which continues to gush even in the driest weather fills a pool 40 feet long and 30 feet wide; in the centre stands a miniature pagoda of stone. The water is of the colour of green jade and so clear that the bottom of the pool is clearly visible. Visitors to the Monastery find great pleasure in feeding the enormous carps in the pool with feed prepared by the Monastery.

In an inner courtyard, the visitor finds the Pearl Spring that occupies about twenty square feet. A hard stamp with the feet on the side will cause a cloud of pearl-like bubbles to rise from the bottom.

In the next courtyard is the Spring of the Serene Sky and Misty Rain, so called because the sunbeams over the water give the impression of rain in the mist.

The grounds of the Monastery are spacious and wide. The area between the Monastery and the Peach Garden Hill has been reclaimed and a nursery for plants established. A botanical garden of 500 acres is being built here.

Returning to the main road, the visitor continues south towards the Fei Lai Feng (Peak That Flew Over). On the way he will see two high points — the Southern Peak to his left and the Northern Peak to his right. They are known as

Shuang Feng Cha Yun
(*Two Cloud-Piercing Peaks*)

The Two Peaks, each about 1,000 feet high, are the highest points of the two ranges encircling the West Lake on the south and north. Between them lie more than three miles of hilly region. When cloud banks hang low over Hangchow, the Two Peaks appear to have thrust their heads into the clouds. A pavilion standing at the roadside a few minutes' drive from the Yueh Fei Temple and presumed to have been built during the Ching dynasty (1644-1911) is said to be the best point for viewing the Shuang Feng Cha Yun.

The Southern Peak is near the Yen Hsia Ling (Hill of Morning Mist and Sunset Glow). On it are located the Cave of the Heavenly Pond, the Cave of a Thousand Men, the Cave Without a Door, etc.

The Northern Peak is 160 feet higher than the Southern Peak and is ascended by the path which begins from the Monastery of Soul's Retreat. At the top is a temple built in the Sung dynasty (960-1279). The People's Government has added a great many pines to the hill's forest cover.

Spring and autumn are the best times for tramping up the Two Peaks for a bird's-eye view of the Lake.

Fei Lai Feng
(*Peak That Flew Over*)

The Peak That Flew Over faces the Monastery of Soul's Retreat. It is said that in 328 (Eastern Tsin dynasty), an Indian monk, while on a visit to Hangchow, remarked that the hill looked like a famous peak in India, and he wondered, "When did it fly over from India?" Hence the name, the Peak That Flew Over.

The Peak is marked by a multitude of caves and cliffs. The larger caves stand in a group near the Chun Tsung Ting (Pavilion of the Gurgling Spring) which straddles the stream running downhill and is the first pavilion the visitor encounters in his walk up to the Monastery of Soul's Retreat. They include the Cave of Green Woods, the Yu Ju Cave, the Lung Hung



Maitreya and other Buddhist figures on the Peak That Flew Over

Cave, the She Hsu Cave (Slit of Heaven Cave). Recently discovered are the Cave of the Snail, the Thousand-Li Cave and the Cave of the Fragrant Woods. Some of these caves are interlinked. The visitor passes from one to the other, experiencing light at one moment and darkness the next, from one so small that one can hardly turn around in it to another as roomy as a hall. Centuries-old Buddhist images are carved on the cave walls.

On the eastern wall of the Cave of Green Woods is carved the Buddhist story, the Meeting of Lochana.

Sitting on a lotus pedestal in the centre is Buddha Lochana, with Manjusri on the left and Samantabhadra on the right. The group includes four heavenly kings, four Bodhisattvas and seven worshippers. Above them are two flying angels and all around dozens of smaller Buddhist figures. All date from the second decade of the eleventh century. On the opposite wall, at eye level, are 18 small Arhats, each about a foot high, belonging to the fifth decade of the eleventh century. Above the entrance to the Cave is a two-foot-high representation of Maitreya sitting. It is as old as the Meeting of Lochana. At the extreme end of the Cave and to the right are small figures of Amitabha, Avalokitesvara and Mahasthanaprapta Bodhisattva. They were carved in 951, more than 70 years earlier than the Meeting of Lochana.

On the southern wall of the Yu Ju Cave are three Buddhist figures and a sitting Sakyamuni. Around are more than 50 Arhats. These date from 1248 and 998-1003 respectively.

Above the entrance to the Lung Hung Cave are upwards of ten niches with Buddhist figures sitting, standing or reclining. They were probably done in 1287 in the Yuan dynasty. To the right is the priest Hsuan-tsang on his pilgrimage to the West.

Most of the Buddhist figures at the entrance of the She Hsu Cave also belong to the Yuan period.

On the rock-face by the stream is a giant image of Maitreya (A.D. 1000). The 18 Arhats and other figures are also Northern Sung works (960-1127).

Since liberation, the Peak That Flew Over has been cleared of weeds and other rubbish. Hill walks have

been repaired and repaved, caves excavated and scenic spots restored. Orchids and azaleas have been added.

From the caves the visitor walks up a broad path leading to the Monastery of Soul's Retreat. A feature of this locality is that the long stretch along the walk up to the stream is laid along its entire length with tables and chairs. This popular open-air cafe which is well shaded is never without its patrons resting after a tour of the caves and monasteries and enjoying a hot glass of Hangchow's famous green tea. At the end of the walk is

Cold Spring

While clearing an obstruction to the Ling Yin Brook one day in May 1953, workers found a jet of water issuing through the sand and rubble. As the picks went deeper the column of water grew bigger. The workers then came upon a pitch-black rock under which a spring spurted up. It was the Cold Spring, first discovered in the Sung dynasty (960-1279). For forty years it had disappeared under a pile of sand and rubbish.

The Ling Yin Brook which flows over the Spring has been dammed here to form a quiet pool. The Spring can clearly be seen at the farther end of the pool and is vigorous, throwing up a steady supply of water all the year round.

Opposite the Spring, across the walk, is

Ling Yin Sze

(Monastery of Soul's Retreat)

The Monastery was first established by an Indian priest in 326, in the Eastern Tsin dynasty. It is otherwise known as the Yun Lin Sze (Monastery of Clouds and Woods) and is the biggest of its kind in Hangchow. Its grand and imposing design made the Ling Yin Sze one of the best-known monasteries in the country.

In its heyday, around the tenth century, the Monastery had 73 halls and many other buildings and housed more than 3,000 monks. As late as the Ming dynasty (1368-1644) there were still a large number of Buddhist followers there.

Chang Tai, a Ming scholar, noted that the Monastery's kitchen possessed "three great cauldrons of bronze each containing 400 lbs. of rice, enough for 1,000 monks."

More than once during the long years of its existence, the buildings of the Monastery were damaged by war and burned down. But after each calamity they were restored and reconstructed, the builders taking care to see that the original style was continued, so that the buildings now stand as lofty and imposing as when they were first put up more than 1,600 years ago.

The main hall, around which are auxiliary halls, stands in an excellent tree-shaded courtyard. In front of it are tablets and columns inscribed with Buddhist scriptures. About the Monastery are many carved objects handed down from antiquity. The two pillars

before the main hall are said to be relics of the Southern and Northern Dynasties (317-581). The two before the Hall of Heavenly Kings, cut with Buddhist figures, were erected in 969 by the Wuyue prince Chien Hung-shu. Here are also to be found pagodas of stone inscribed with Buddhist scriptures of the Tang dynasty (618-907) and wooden Buddhist figures of the Sung dynasty (960-1279), all valuable creations handed down from ancient times.

The Monastery of Soul's Retreat suffered serious damage during the Japanese occupation and also during the Chiang Kai-shek regime. The Hall of Five Hundred Arhats was burned down and the 145-foot-high main hall collapsed. The main hall has now been re-erected by the People's Government and much work of painstaking restoration has gone into it.

The main hall of the Monastery of Soul's Retreat

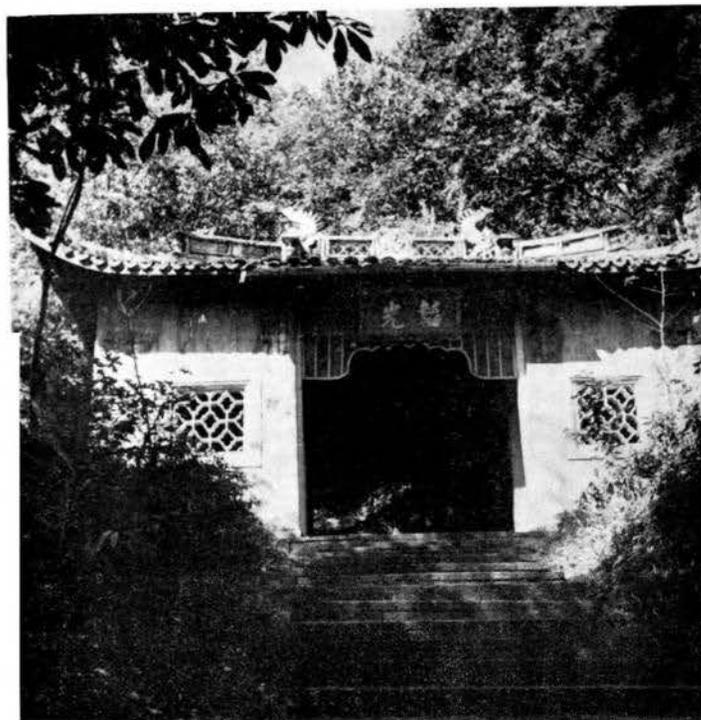


Taokuang Sze *(Taokuang Monastery)*

Ascending the hill by the path leading from the Ling Yin Sze, the visitor will find the woods gradually give way to thick bamboos. This is the Valley of Aspen where the Taokuang Monastery is located. The walk takes only ten minutes. The Monastery is named after Tao Kuang, a famous monk and poet of the Tang dynasty (618-907), who was known for his cultivation of the rare golden lotus.

First built in the Tang dynasty, the Monastery stands on a cliff so that from the distance it looks as if it were suspended in mid-air. A beautiful view of the

Taokuang
Monastery



Valley below and the Monastery of Soul's Retreat in its green setting of trees presents itself. The uniformity, symmetry and sense of solemnity typical of ancient Chinese architecture is at once apparent. In the distance is the West Lake and the Chientang River. The beauty of the scene makes the climb well worthwhile.

The Pond of the Golden Lotus is in the Monastery. A temple by the side of the Monastery is dedicated to Lu Tsu, one of the well-known Eight Deities. The prominence behind the Monastery is called Peak of Black Stone.

This excellently situated Monastery has a room where tea is served.

4. SOUTHERN HILLS DISTRICT

Liu Lang Wen Ying

(Listening to Orioles Among the Willows)

This garden is one of the famous ten scenes of the Lake. Situated on its east bank, it is a quiet and easily accessible retreat from the hustle and bustle of the city. Here a good view can be enjoyed of the island of Three Pools, the Su Tung-po Causeway, the Lonely Hill, and the Prince Chien Pagoda.

Liu Lang Wen Ying was called the Chu Ching Yuan (Garden of Sceneries) in the Sung dynasty (960-1279) but little remains of the original layout. During the Japanese occupation nearly all the trees were cut down and the famous garden turned into a rubbish dump. The work of restoration began in 1951, and today it is a quiet and attractive public park of some five acres in extent. Willows and peach trees now line the garden, pink and white lotus flowers have been put in the Lake in front, artificial hills and flower-beds and pavilions have been put up — all these have given the garden something of its old charm.

At one end of the Orioles Park is a temple in memory of Prince Chien Liu, founder of the Wuyueh Kingdom (893-975). It was under his regime that dykes and other water conservancy works were done. The state flourished and his capital Hangchow acquired fame as a cultural centre. The temple contains



Listening to Orioles Among the Willows

eight stone tablets engraved with the writings of Su Tung-po, the famous Sung poet. They are copies of originals which became indecipherable with the ravages of time.

Continuing along the main road, a few minutes drive brings the visitor to

Ching Tse Sze

(Monastery of Pure Compassion)

This is one of the two most famous monasteries in Hangchow, the other being the Monastery of Soul's

Retreat. It is more than one thousand years old and was completely repaired after liberation.

Before the main gate, on the left facing the Monastery, is a pavilion over a tablet with the characters Nan Ping Wan Chung (Nanping Hill Where the Evening Bell Resounds). This is one of the top ten scenes of the Lake. It earned its title from the fact that the chimes of the Monastery bell echoing through the Nanping Hill were admired for their resonance, especially in the quietness of sundown. During the reign of Hung Wu (1368-1398) of the Ming dynasty a new bronze bell weighing about ten tons replaced the smaller one.

Monastery of Pure Compassion



The Monastery of Pure Compassion is located at the foot of the Nanping Hill. Nearby are the garden Viewing Fish and the Su Tung-po Causeway. The Monastery was put up by Prince Chien Hung-shu of the Wuyueh Kingdom (893-975) and was called the Yung Ming Yuan (Temple of Lasting Brightness). It was given its present name in the Sung dynasty (960-1279) and was twice burned down and rebuilt during the Ming dynasty. During the Ching dynasty (1644-1911) five major repairs had to be carried out.

Rivalling the Monastery of Soul's Retreat in majesty of architectural line, the temple has three massive halls, the main one being particularly striking. The legendary Shen Yun Well (Well Where the Gods Sent Timber) is in the Monastery. Chi Kung, the wayward monk famous in Chinese folklore, once building a monastery at this very spot, was short of the last logs. He cast a spell and got logs from the Well, but he miscalculated and ordered one too many. Even today we can see the end of the spare log deep down at the bottom of the Well.

The Monastery possesses a pond supposed to have been made in the Southern Sung dynasty (1127-1279).

Rising immediately to the rear of the Monastery of Pure Compassion is the Nanping Hill. Across the road and standing in the Lake is the little Sunset Hill. These two hills give a full view of the West Lake. On the Sunset Hill are

Ruins of Lei Feng Ta *(Thunder Peak Pagoda)*

The column marking the spot where the Pagoda once stood is clearly seen from the road. The Pagoda was built by one Huang, a concubine of the Wuyueh prince Chien Hung-shu. The original idea was to build a 13-storey pagoda. But because of the lack of funds the final structure rose to only five storeys. During the Ming dynasty (1368-1644), Japanese pirates who infested this part of the Chinese coast took the Pagoda for a fortress and set fire to it, burning the surface bricks to a dark brown.

The Lei Feng Ta was noted for its classical lines, and it and the Prince Chien Pagoda were the most famous of Hangchow's pagodas. The Pagoda and its shadow in the radiant glow of sunset was a rare sight indeed, earning it a place among the foremost ten scenes with the title "Thunder Peak Pagoda in the Sunset Glow." It collapsed in September 25, 1924. Buddhist scriptures written on silk scrolls, contributed by Prince Chien Hung-shu, were found rolled up and placed in tubular holes in the bricks. There were altogether 84,000 scrolls, all copied in 975. One brick and its scroll may be seen in the Chekiang Museum.

Connected with this Pagoda is the sad story of the White Snake. Assuming the form of a beautiful girl, the White Snake one day met a young man, a mortal named Hsu Hsien, on the West Lake. They fell in love at first sight and were soon married. They would have lived happily ever after but for the villain, a

monk named Fa Hai, who tried all he could to separate them. He finally succeeded in imprisoning the White Snake in the Pagoda. The sympathy of the public, of course, has always been with the White Snake. For centuries, to people who lived under feudalism, she was the symbol of woman in search of freedom and happiness while Fa Hai was the incarnation of the hated feudal morality and oppression. To this day the opera *The Story of the White Snake* remains a favourite with theatre-goers.

Also on the Sunset Hill is located

Paiyun An

(White Cloud Monastery)

The Monastery stands on the site of what was originally a garden belonging to Chia Sze-tao, a traitor who was a prime minister of the Southern Sung dynasty (1127-1279). During the Ming dynasty (1368-1644) a monk, Pai Yun, built a monastery on the spot. It acquired fame when an image of the Old Man of the Moon was erected during the reign of the Manchu emperor Kuang Hsu (1875-1908). The Old Man of the Moon, the legend says, is the god who arranges the marriages of humans. Anyone in search of a mate may pray at his shrine; the stick of divination drawn in the temple reveals where the ideal life companion may be found.

Continuing along the main road from the Monastery of Pure Compassion for another five minutes by car, the visitor comes to

Yu Huang Shan

(Jade Emperor's Hill)

The Hill, about one thousand feet high, lies between the West Lake and the Chientang River. The walk up the Hill is paved, as are all the main hill paths in Hangchow. It is well worth mounting to the summit which has a magnificent outlook, taking in the country extending from the Chientang River in a circle to the Lake and the city. The path rises gently up the Hill most of the way and the 25 minutes' walk is not too strenuous; a rest, if necessary, can be had at the cafe at the Tse Lai Cave half way up.

At the southern foot of the Hill was recently unearthed a large stone tablet of the Five Dynasties period (907-960). Although the Buddhist figures carved on it are somewhat disfigured, the visitor will not fail to notice the artistic execution—the streaming folds of the garments, the vivid expressions on the faces.

After six or seven minutes' walking uphill the visitor will see in the valley down below (on the left) a large tract of cultivated land in the form of a *Pa Kua* (Eight Diagrams)—an octagonal-shaped Taoist mystic



A path leading to the Jade Emperor's Hill



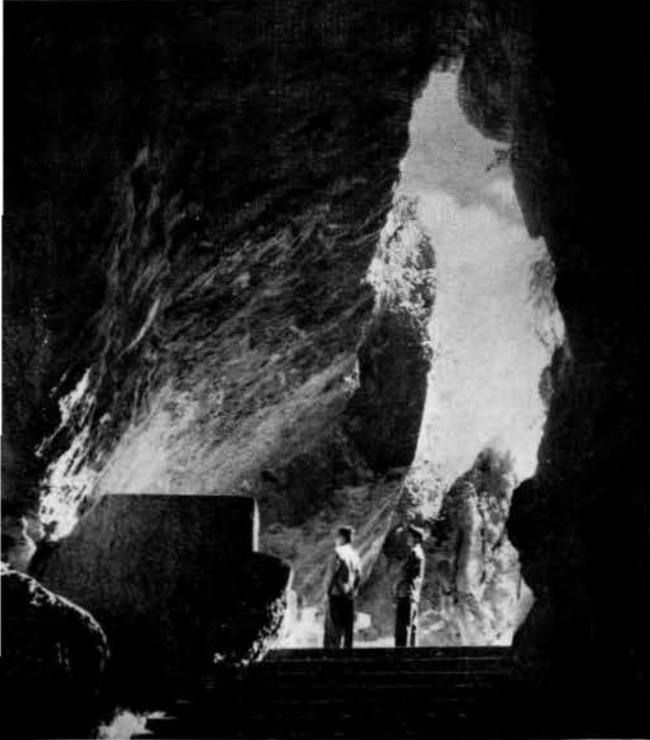
Eight-Diagram Plot

symbol. The emperors of the Southern Sung dynasty (1127-1279), so the legend goes, personally tilled this piece of land. There is no foundation in fact, for this story is just one of those concoctions to bolster up the myth that the emperors toiled "just like the rest."

Half way up is the Tse Lai Cave, a deep cavern with a pool in it. The Chinese-style garden outside the Cave is a convenient resting point in the trudge up the Hill where more of the Eight-Diagram Plot can be seen. A cafe serves tea and other refreshments.

A flight of steps leads from the Cave to the Seven-Star Pavilion, next to which seven large jars will be seen. Known as the Seven-Star Jars, these were cast during the reign of the Manchu emperor Yung Cheng (1723-1735). In those days Hangchow was frequently ravaged by fires. To excuse their inability to cope with these conflagrations, the feudal rulers invoked the aid of Heaven. Whereupon these jars were cast and so placed as to correspond to the positions of the seven stars of the Dipper. If kept full of water, the priests said, fire would never again threaten the fair city. During the war the Japanese tried to get hold of the jars, but transport difficulties foiled their plan. The jars, however, are not now in their original positions.

Another ten minutes' effort and the top of the Hill is reached. Here is a monastery which houses the Pai Yu-chan Well, named after the priest who had it dug during the Sung dynasty (960-1279). The restaurant here serves food as well as drinks. Perched precariously on the topmost point on the Jade Emperor's Hill, the restaurant gives a wonderful feeling of ex-



Tse Lai Cave

hilaration. All around are bamboo groves. Most of them reach only as high as the floor of the monastery; only a few manage to reach the roof top. On a day when the clouds hang low, the swirling mists which envelope the monastery and restaurant give the visitor the feeling that he is air-borne over Hangchow.

During the past few years, a lot of work of repair and construction has been put into the Jade Emperor's Hill. Rest homes are appearing on the hill slopes. A new metalled road now connects the area with the city.

Yen Hsia San Tung

(Three Caves on the Hill of Morning Mist and Sunset Glow)

The Caves are on the Hill on the other side of the Jade Emperor's Hill. If they are visited after the Jade Emperor's Hill, the car will have to return to the Monastery of Pure Compassion and drive along the road past the Su Tung-po Causeway, a journey taking ten minutes. The journey from town is shorter.

The Three Caves — Yen Hsia Tung (Cave of Morning Mist and Sunset Glow), Shih Wu Tung (Stone House Cave) and Shui Yueh Tung (Water Music Cave) — are noted for their sculptures. The Cave of Morning Mist is the oldest, discovered in the Later Tsin dynasty (936-947).

At the foot of the Hill is a famous cassia grove. The flowers are in full bloom around the Mid-Autumn Festival and their fragrance is carried to a great distance.

The first cave is the Stone House Cave located at the back of the Ta Jen Monastery. The entire Cave is filled with figures of 516 Arhats. The seated Sakya-muni and his disciples are in a serious and lofty mood. On the walls are flying angels.

It is a 25-minute walk from this Cave to the Water Music Cave, so named because of the bubbling of the spring at the entrance. The roof is low, being just over a man's height. The Cave is deep, almost 200 feet, and a tour of its curiosities may be made with the help of a lantern.



Cave of Morning Mist and Sunset Glow



Water Music Cave



Stone House Cave

From here it is a long trudge uphill to the Cave of Morning Mist. At the entrance of the Cave is the image of Su Tung-po (1036-1101). Inside are six Arhats made in 944. The Goddess of Mercy, a Bodhisattva and twelve Arhats are sculptures of the Sung dynasty (960-1279). The Pagoda of One Thousand Officers is of the Wuyueh Kingdom (893-975).

A path from the Cave of Morning Mist leads to Lung Ching Valley only a few *li* away.

About a mile by road from the Stone House Cave is

Hu Pao Sze

(Monastery Where the Tigers Ran Away)

The Monastery, which faces the Jade Emperor's Hill, stands at the foot of the Hill Where the Tigers Ran Away, one of the group of hills lying between the West Lake and the Chientang River.

According to the legend, the priest building the Monastery, finding himself short of water, prayed for divine aid, whereupon two tigers appeared, dug out a spring and then ran off. The Tiger Spring was already well known in the Tang dynasty (618-907) and is one of the three famous West Lake springs, the others being the Lung Ching (Dragon Well) and the Jade Spring. Connoisseurs of Chinese tea are all agreed that Lung Ching tea tastes best when prepared

at Hu Pao; hence thousands of tea-lovers make the pilgrimage to the Monastery where they enjoy their tea in a quiet garden built around the Spring.

The Monastery was first built in 837 (Tang dynasty). The stone pillar carrying Buddhist inscriptions at the entrance was erected in 941 (Later Tsin dynasty). In the garden-cafe is a tablet inscribed with the poems of Su Tung-po (1036-1101); another has a carving of orchid plants and a poem by Prince Lu, a famous poet and painter of the Ming dynasty (1368-1644). By the garden is the Hall of Arhats with more than 500 Arhats beautifully inscribed in stone.

The People's Government has rebuilt the Monastery which was in bad condition. The Hall of Arhats was repaired and a new tea-house opened to cope with the increasing number of tourists.



Tiger Spring

5. WESTERN HILLS DISTRICT

Hua Kang Kuan Yu

(Viewing Fish in Huakang Pond)

At the southern end of the Su Tung-po Causeway is Hua Kang Kuan Yu, now one of the loveliest of Hangchow's parks. It is connected with the Causeway by a delicate bridge named the Ting Hsiang Bridge, and is one of the ten famous scenes of the Lake. It is located in pleasant surroundings—misty willows on the Causeway in front, green hills at the back and the tranquil waters of the Lake on either side. The sanatoria on the Western Hills can be clearly seen from here.

Liberation found the garden grown wild—there were neither fish nor garden to admire. In 1952 the city authorities began to clean up the mess. The garden is now a park of some 35 acres and possesses a tea-house, a recreational hall and a peony garden where some one thousand tree- and shrub-peonies have been planted, some of them rare varieties. The Peony Pavilion, simple and graceful in form, stands among these wonderful flowers. The park is designed in the Chinese traditional manner. The ponds contain scores of thousands of goldfish. More pavilions, halls and covered promenades are to be built.

Boats may be hired here.



Viewing Fish in Huakang Pond



The park of Viewing Fish in Huakang Pond

Lung Ching
(*Dragon Well*)

Lung Ching Valley is some distance from the Viewing Fish Park: the car takes 15 minutes to reach it. The road to it is not metalled but lies through magnificent country, threading its way through the round dumpy hills where tea plantations can be seen spreading to great heights. The Valley is famous both for its tea and the soft charm of its scenery.

Seven minutes up the hill brings the visitor to the Dragon Well Monastery where the famous Lung Ching Spring is located. Here a two-mile path leads over the

Tea plantations in the Dragon Well Valley



The tea-picker



rolling hills to the Eighteen Rivulets district. The Monastery has a history of more than one thousand years but gained its present name in 1246, during the Sung dynasty. Near the spring are the Godsend Stone, about 6 feet high and shaped like a dragon, and the Cloud Stone (so called because the natural lines on it resemble clouds), about ten feet high, standing in the Hill of Bamboo. A 160-acre tea plantation, established in 1951, is located here.

6. CHIEN TANG RIVER DISTRICT

Chientang River and Bridge

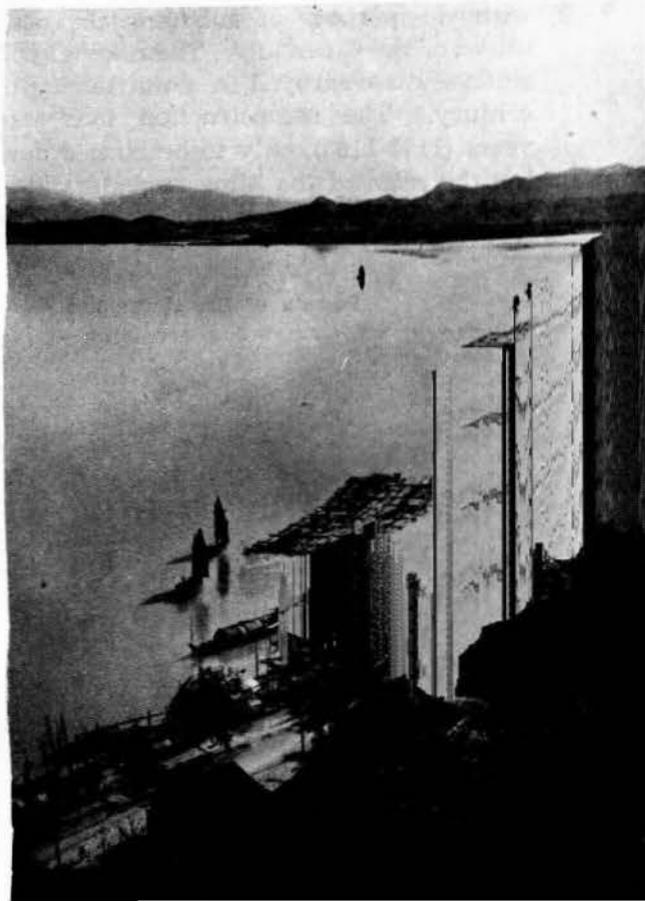
When the north-bound train of the Chekiang-Kiangsi line approaches Hangchow, the first thing that attracts the travellers' attention is the broad Chientang River and the bridge over it.

The Chientang River Bridge was built in August 1934 and finished in September 1937. It is 4,766 feet long (including the approaches) and rests on 15 piers. It is a double decker, the upper deck serving as a highway with a pedestrian path on either side and the lower deck carrying the railway line. It was the first modern bridge built and designed entirely by Chinese workers and engineers. Damaged in the war against Japanese aggression and again in the War of Liberation (1945-1949), it has been restored and now plays an important part in the transport system of south-east China.

The pride of the River is the world-famous Hangchow bore. The Chientang has a very wide mouth narrowing inland, and this forms an enormous funnel-shaped channel. Tidal currents moving inland against the down-flowing River are forced into a great wall of water as the channel narrows. The highest tide usually occurs around the 18th of the eighth moon of the Chinese lunar year. The tremendous wave some-

times reaching as high as 26 feet approaches like "ten thousand cavalymen riding at full gallop and shouting at the top of their voices." The spectacular scene is best viewed in bright moonlight at Haining near Hangchow.

Chientang River



Liu Ho Ta

(Pagoda of Six Harmonies)

On the Yueh Lun hillside, by the Chientang Bridge, is the Liu Ho Ta. Standing on a rise, with the river sweeping past it below, the Pagoda looks grand and imposing.

The Pagoda was first built in 970 by the Wuyueh prince Chien Hung-shu at the request of two monks with the purpose of subduing the destructive tidal waves of the Chientang. The original building of nine storeys was destroyed in a war during the early 12th century. The reconstruction took more than ten years (1153-1163), only to be burned down again during the reign of the Ming emperor Chia Ching (1522-1566). The present structure of 13 storeys was built

Pagoda of Six Harmonies



held in Moscow in 1953, they attracted favourable comment.

In the old society, all the scissors-making workshops were kept under the cruel control of private capital. Liberation, however, has brought about a substantial change. Under the guidance of the state the trade has taken the road of co-operation. The state has given the co-ops aid in the form of loans and supplies of raw materials, and in buying and marketing all their products. The alternating slack and brisk seasons are no more, and the pre-liberation peak-year output was surpassed a couple of years ago.

in 1900. Owing to neglect in subsequent years, the Pagoda suffered extensive damage. The Hangchow government began repairs in 1953 and today the Pagoda appears as splendid as before. It is octagonal and made of brick and wood. Its 13 storeys rise to a height of 196 feet. The base occupies an area of one-fifth of an acre. The Chientang River and the surrounding district can be seen from the top storey.

Driving upstream along the left bank of the River, the visitor comes to

Nine Streams and Eighteen Rivulets

From Yang Mei Ling (Plum Peak), nine streams run down to a beautiful valley caught between the surrounding hills where they meet a number of rivulets flowing from the neighbouring Dragon Well Valley. (A path leads from here to the Dragon Well.) Passing through the tea plantations, the streams join the Chientang River. This valley, with its gentle and charming aspect, is called the Nine Streams and Eighteen Rivulets. The graceful bamboo and tea groves which crowd round the narrow paths, the straggling farmsteads and the winding hill paths are a typical Chinese landscape painting come to life. On a rainy day when the mists cling to the dark-green hills, the scene presented is unforgettable.

Cars stop at the Nine-Stream Spring where a cafe serves refreshments. Here visitors like to take off

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A tea-house at Nine Streams

Wu Yun Shan (Five-Cloud Mountain)

The Wu Yun Shan is about 1,150 feet high. The Five-Cloud Monastery, reputed to have been built in the Sung dynasty (960-1279), is at the top. It possesses two wells which, although located on the hill, are always filled with water.

The view from the summit is particularly pleasant. When the sun shines through the bluish mist overhanging the Chientang River, the scene is surpassingly beautiful. The hill is a handy summer resort for Hangchow citizens. Tea grown here is among the finest of the Lung Ching variety. In winters the Wu Yun Shan is sometimes capped with snow.

Feng Huang Shan (Phoenix Hill)

their shoes and wade in the stream which has a mineral content. Even late in autumn, people wade in the water, for the stream remains lukewarm.

There used to be a cedar forest in this part of the country, but all the trees were cut down by the Japanese during their occupation.

The new buildings at the entrance to the valley are workers' holiday homes.

Returning to the main road and continuing the drive upriver, the visitor comes to

Returning to town, the road leads to the Phoenix Hill. The Hill is connected with the Peak of Ten Thousand Pines in the north and the Nanping Hill in the east. It stretches from the West Lake to the Chientang River. It is so named because it has been likened to a big phoenix fluttering over the waters.

It was here that the Tang dynasty (618-907) set up its prefectural capital and the Wuyueh Kingdom (893-975) had its seat of government. It was also here that

a grand palace was built during the Southern Sung (1127-1279). Its emperor Chao Kou, who lost half his empire because he was a coward, spent much of his degenerate life here.

Six hundred years ago the grand palace stood among the present-day tea plantations and villages. The palace had 90 halls, not counting the pavilions, courts and kiosks. In the imperial garden was a miniature West Lake where the emperor and his concubines went boating. Today nothing remains of these luxury buildings or their gardens.

Some of the historical relics of the Southern Sung dynasty can still be located today, for instance, the Fu Shou Kung (Hall of Longevity and Happiness) on the eastern slope. The Pao Kuo Monastery and the Sheng Kuo Monastery on the summit are said to be the original sites of the palace.

Behind the Pao Kuo Monastery are ruins of the Dressing Verandah of the Southern Sung harem where the palace maids had their morning wash.

The tomb of a revolutionary martyr, Yu Tse-san, has frequent visitors. Yu was a student of the Chekiang University, who took part in the students' patriotic movement for democracy and freedom and against hunger and war waged by the Kuomintang government. He was arrested by Kuomintang police in 1947. His death in jail aroused the indignation of students as well as people throughout the country, thus pushing the students' movement to new heights of intensity.

Two peaks on the Hill have been likened to the rolled-up hair fashion of women of ancient times. They

are called Feng Huang Shuang Chi (Two Hair-Do's). Also on the Hill is the Moon Rock with a large hole in it. It is said that the moon would pass through this on the night of the Mid-Autumn Festival. The legend apart, the Moon Rock is a good place to view the full moon on the night of the festival.

APPENDIX:

FAMOUS LOCAL PRODUCTS OF HANGCHOW

Silk

China was already known as the "silk country" in Central Asia and Europe more than 2,000 years ago. A leading centre of this industry is Hangchow.

Hangchow's silk fabrics can be divided into six categories — gauze, satin, satin brocade, velvet, silk piece-goods and spun silk piece-goods — with more than 160 varieties. To meet the needs of home and foreign consumers, a number of new products have

Hangchow silk embroidered coverlet



been turned out since liberation. Improvements have been made in colours and designs, and many new patterns have been introduced.

Satin is, among all silk fabrics, the most successful creation of China's ancient silk-weavers. Velvet is a newcomer. The quality of many varieties has been improved. Embossed georgette is a rich variety.

Brocade Pictures

An item of Hangchow's famous local products, brocade pictures are very popular among domestic and foreign customers. Numerous designs of figures and landscapes have been introduced, of which "Thunder Peak Pagoda in the Sunset Glow" is a fine example. In this picture, under the trees by the West Lake, an angler is packing up for home. Beyond the Lake, on the distant hill, stands the ancient Pagoda, bathed in the glory of the setting sun. The breeze is caressing the foliage and the quiet waters of the Lake.

These beautiful fabrics were at first hand-woven. After liberation, electric looms came into use. This improvement raised the output by 700 per cent, apart from improving the quality and lowering the cost. The Tu Chin Sheng Silk Embroidery Works in Hangchow holds a leading place in this industry. It is one of the factories often visited by foreign guests.



Silk panel produced by the Tu Chin Sheng Silk Embroidery Works is woven with threads of 24 colours and has more than 28,000 woofs



Tracers of brocade patterns at work

In the last few years, Hangchow brocade pictures have been selling all over the world. Wherever they went, they won the praise of their customers. The big coloured and black-and-white images of Marx, Engels, Lenin, Stalin and Mao Tse-tung were exhibited at the International Fairs at Leipzig and Prague, and secured favourable comments.

Lung Ching Tea

Lung Ching tea is famous for its jade-green colour, aroma and rich flavour. It is grown on the Lion Peak and the Five-Cloud Mountain, and in the Dragon Well and Plum Valleys south-west of the West Lake. The best varieties are from the Lion Peak and the Dragon Well Valley. Leaves of the 18 tea trees of the Hu Kung Temple at the foot of the Lion Peak were designated as tribute to the Manchu imperial house.

Natural conditions in the above-mentioned areas are most favourable for the growth of Lung Ching tea. The hills rising around the Dragon Well Valley at an angle of thirty degrees and upwards ensure adequate sunshine and drainage for the estates. The hills on the north-west form a protective barrier against cold winds. The acid red loam is favourable to the growth of tea plants.

The Lung Ching Tea Plantation was set up in 1951 with 160 acres of land and five processing plants. The entire process, after picking, is carried through by machines.

Since liberation, cultivators have raised output as well as improved the quality of the plant with material and technical aid from the state. Tea-plant cultivators in Lung Ching Township have taken to co-operative production. Sowing areas have been expanded, per-mou output has increased and the quality of most of the leaves has reached the highest standard.

Fans

Rich in national colour, Hangchow fans were already famous in the Sung dynasty (960-1279) and have remained popular among the people. Fan-Makers' Lane in the city was once the manufacturing centre of this handicraft.

Hangchow manufactures many kinds of fans. The quality of the folding fan, for instance, depends, first of all, on the ribs, which are made from a great variety of bamboo and wooden strips. The leaf, too, is important. Ordinarily paper of many kinds is used, sometimes silk. They bear pictures of flowers, landscapes, figures, etc., sometimes done by noted painters.

Fans have become one of Hangchow's most easily sold items. More than a million Hangchow bamboo fans are sold each year throughout China. Fans made of aromatic sandalwood are a favourite with the women of many countries.

Silk Sunshades

Hangchow sunshades are made with frames of finely polished bamboo. The covers, which are made of gossamer-like silk, carry famous scenes of the West Lake, such as "Three Pools That Mirror the Moon," "Pavilion of the Calm Lake and Autumn Moon," "Thunder Peak Pagoda in the Sunset Glow," etc., printed in many colours.

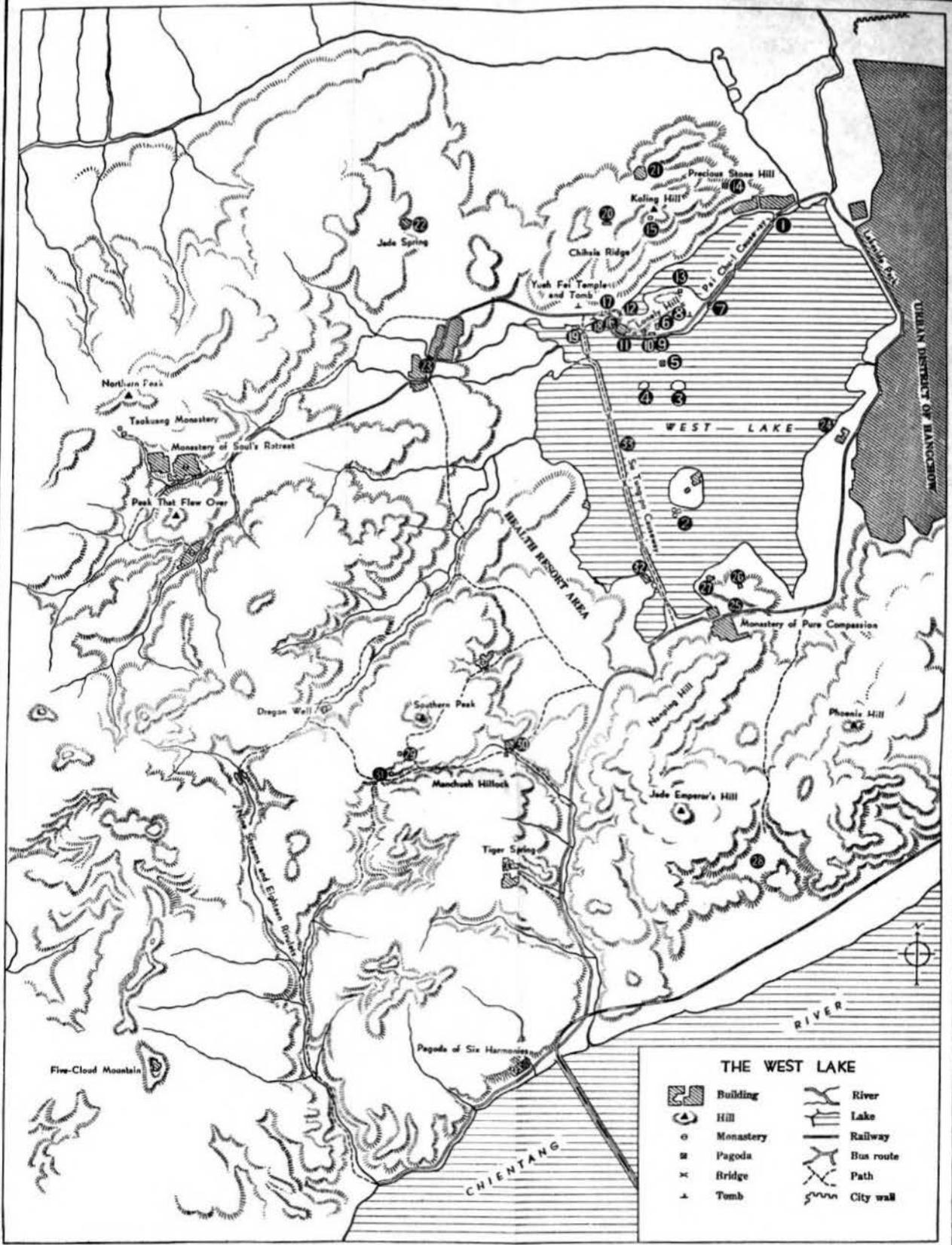
The first silk sunshade was made in 1932, but sales were limited during the Kuomintang regime. After liberation, following on the expansion of trade at home and abroad, the organization of co-operatives among craftsmen and the introduction of improved technique, the industry has been making rapid headway. Output today has far exceeded the pre-liberation peak year.

Scissors

Another famous product of Hangchow is its scissors. These are noted for sharpness and durability. At the Chinese Industrial and Agricultural Exhibition

Marking scissors at a scissors producers' co-operative





- | | |
|---|---|
| (1) Interrupting Bridge and the Melting Snow | (18) Chiu Chin's Tomb |
| (2) Three Pools That Mirror the Moon | (19) Yeast Courtyard and Fragrant Breezes |
| (3) Mid-Lake Pavilion | (20) Purple Cloud Cave |
| (4) Juan Kung Islet | (21) Yellow Dragon Cave |
| (5) Chi Chi-kuang Cenotaph | (22) Monastery of Limpid Waves |
| (6) Sun Yat-sen Park | (23) Pavilion of Two Peaks Piercing Cloud |
| (7) Pavilion of the Calm Lake and Autumn Moon | (24) Listening to Orioles Among the Willows |
| (8) Hsu Hsi-lin's Tomb | (25) Nanping Hill Where the Evening Bell Resounds |
| (9) Chekiang Museum | (26) Thunder Peak Pagoda in the Sunset Glow |
| (10) Chekiang Library | (27) White Cloud Monastery |
| (11) Hsiling Seal-Engravers' Club | (28) Eight-Diagram Plot |
| (12) Hsiling Bridge | (29) Cave of Morning Mist and Sunset Glow |
| (13) Crane Pavilion | (30) Stone House Cave |
| (14) Prince Chien Pagoda | (31) Water Music Cave |
| (15) Sunrise Terrace | (32) Viewing Fish in Huakang Pond |
| (16) Su Hsiao-hsiao's Tomb | (33) Su Tung-po Causeway in the Spring Dawn |
| (17) Wu Sung's Tomb | |