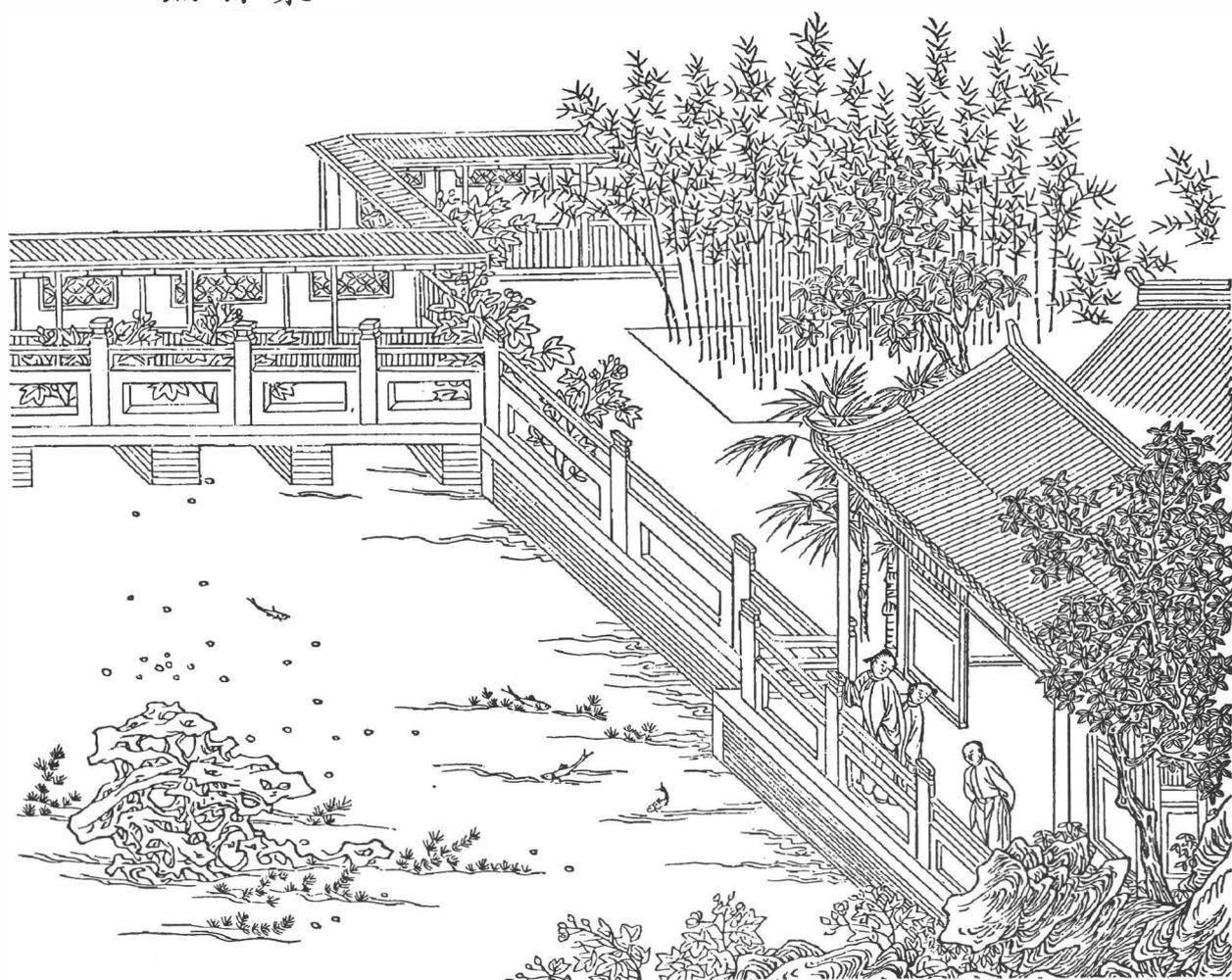


魚引泉玉



as powerful as it once was; this puzzles me. Recently I met Kuei Hsing-nung 桂杏農⁹⁸ and in the course of conversation I learned from him that there are at present three channels⁹⁹ containing the movement of the tide. The hills K'an and Che to the south form the channel known as the Lesser Southern Channel. This is now silted up and the tide moves through the Greater Northern Channel. The third channel is at Chien Hill 尖山 near Hai-ning, which directly obstructs the incoming tide. That is why the Bore's thrust into the river has weakened. This is truly an instance of the mutability of things!¹⁰⁰

According to the *Record of Dreams*¹⁰¹ the Chiangs were three virtuous brothers named Ch'ung-jen 崇仁, Ch'ung-i 崇義 and Ch'ung-hsin 崇信, to commemorate whose deeds the locals built a Temple. And in the *Ch'ien-t'ang Gazetteer* we read: "During the third year of Hsien-ch'un [1267] an Imperial Edict especially bestowed the title of Extensive Blessing on the Temple and in the sixth year of the same reign [1270] invested the three brothers with marquisates, with the titles Truly Righteous, Truly Benevolent and Truly Propitious respectively. The Temple was built at the riverside, and an imposing and splendid occasion it was, with flutes and drums, pennants and banners. The people of Hangchow regularly celebrate their annual offerings and thanksgivings, and individuals worship with incense and candles. Among other outstanding Gods of the Bore, there are the Ambassador Wu Yun of the ancient Kingdom of Wu, and the Minister Chang Hsia 張夏 of the Sung dynasty, who have been worshipped through the ages. In the second year of the Reign of Yung-cheng [1724] an Edict was issued investing Wu Yun as the Heroically Protective Duke, and Chang Hsia as the Calm and Peaceful Duke, both to be regularly worshipped with offerings in spring and autumn. This was entered in the Official Calendar of Worship. The present descendants of the Chiang brothers still live in Chiang Village by West Stream, and the Marquises are also privately worshipped in their native village.

Luring Fish at Jade Spring

On further investigation, of the eight traditional views of West Lake, the fourth is called Enjoying the Fish at Floral Haven, and many is the lyrical description it has inspired.¹⁰² I went to see it for myself and found that the pond in question had been gradually losing its supply of fresh running water and was in danger of becoming nothing more than a marsh. Then I discovered that recently the best spot for fish was Jade Spring in the Temple of Clear Ripples. The weather was still balmy, the hibiscus in full bloom, and I suggested to my mother that we should accompany my great-grandmother to Jade Spring. The water was clear right to the bottom, and multi-coloured fish over a foot long swam up and down, their scales and excrescences

⁹⁸ Name Ch'ang 昌, of the Gioro clan (YTH: a more distant branch of the Imperial clan than the Aisingiuro), who passed the Master of Arts examination with me in the same *wu-chen* year, and later served as Commissioner of Salt Transportation.

⁹⁹ (YTH) I wonder why our author wanted to employ the archaic classical word *men* 壑 which few of his readers could be expected to pronounce and still fewer to understand. Perhaps he wanted to show off his familiarity with the *Book of Odes*. (Ed) The *locus classicus* for this rare character is indeed Ode 248, and the traditional commentators give the meaning "a gorge where the stream flows between high banks, narrowing the channel." The word was later (from Ming times onwards) used in a technical sense for the channels at the Ch'ien-t'ang rivermouth, and is therefore being used here in a precise sense. I think the answer to Professor Yang's question is quite simple: Lin-ch'ing, having spent a great deal of his life dealing with river conservancy problems, was familiar with this rare word and therefore used it quite naturally. For a detailed historical treatment of the hydrology of this region, see the unpublished conference paper by Mark Elvin and Su Ninghu, "Man against the sea: natural and anthropogenic factors in the changing morphology of Hangzhou Bay," where the term *men* is translated as 'clefs'.

¹⁰⁰ (YTH) Here I give a free, but accurate, translation of the meaning, in order to avoid tedious annotation.

¹⁰¹ (YTH) The *Meng Liang Lu* 夢梁錄, a book written by Wu Tzu-mu 吳自牧 of the Southern Sung dynasty, following the example and spirit of the *Dreams of the Splendour of the Eastern Capital* 東京夢華錄—i.e. K'ai-feng, the capital of the Northern Sung—by Meng Yuan-lao 孟元老. Neither book is a literary masterpiece, but both are interesting and historically informative.

¹⁰² (YTH) If the translator may be allowed an audacious comment, to begin a personal, and rather pleasant, essay with the words "On further investigation," *an* 按, is rather laughable and bad style. It smacks of officialese. Our author had to read this kind of thing every day and was unconsciously influenced by it.

¹⁰³ (YTH) The Ch'i dynasty of the Hsiao family.

¹⁰⁴ (YTH) In this local colloquialism, *yu-erb buo* 魚兒活, the enclitic means nothing. Hangchow people append it to almost every noun. It may look a little like the English diminutive (-let, -kin), but it is not; here, *yu-erb* does not mean 'tiny fish'. *Huo* does not mean 'living', but 'livelihood' or 'trade'. Some people think this phrase is a hawker's cry, meaning 'Fish alive!' Well, this must be left to older Hangchow natives to decide.

clearly visible from above; if the slightest edible morsel was cast into the water they would gulp it down—and then away they went instantly. Around the pond hibiscus bushes had been planted and were in full bloom, their splendid flowers seemingly able to resist the frost. The reflection of the blossoms in the water perfectly complemented the riot of red and green water-plants.

My great-grandmother when she saw this became very jolly, arranged for a feast to be served by the balustrade and ordered that bait be thrown into the water to lure the fish, which without the slightest sense of fear all swam and played about, totally relaxed and utterly oblivious of the human beings above them.

Beside the pond stands the Precinct of the Pure Void, where in the Southern Ch'i dynasty¹⁰³ the monk T'an-ch'ao 曇超 lectured on the Dharma, and a dragon came to listen; and then the monk clapped his hand and a spring gushed forth. There is also the Temple of Propitious Response, so named because here, during the Sung dynasty, whenever there was a severe drought prayers for rainfall were invariably answered. The monk T'an-ch'ao was given the honorific title the Spiritually Enlightened Great Master, the dragon was ennobled as the Duke of Propitious Response, and a statue duly erected.

There is also Drizzling Shower Spring, where minute drops of water fly through the air scattered by the slanting winds like tiny pearls, misleading people into thinking that rain is falling. Hence the name. This was the site where the Sung dynasty monk Neng-hui 能會 blessed the water with a magic spell, for the benefit of the common people. And there is also the Pavilion of the Cleansed Heart, to the right and left side of which a serpentine porch surrounds a pond, where visitors can lean on the balustrade and observe the fish, of which there are many kinds, golden yellow, silvery white, tortoise-shell, azure blue. None dare take fish over one foot in length. In the springtime the adult fish spawn their eggs amongst the water weed. The local people sometimes take the eggs, keep them in porcelain containers till they become grown fish, and then sell them—this is known locally as the "fish trade."¹⁰⁴

In one of my series of poems entitled "Recollections of West Lake" there are the following lines:

Ever since the decline of Floral Haven,
The holiday crowds flock to Jade Spring.