The mountain monk loves forest and spring—
wild his nature;
Forever sleeps against the ravine,
pillowed on a stone.
Knows not how to plant pines
or receive jade bridles,[91]
Can only guide water to a pond
to plant the golden lotus.[92]
The white clouds may drift
to the blue slopes of the hills,
But the brilliant moon is loth
to descend from the azure sky.
I will not fly with my tin staff
to city and mart;
Lest my presence hinder the lark
from warbling before the emerald tower.

One can imagine the lofty refinement and elegance of the man! To this day the hermitage enjoys his name (and fame).

Watching the Ch'ien-t'ang Bore

At Ch'ien-t'ang, legend has it that the eighteenth day of the eighth month is the birthday of the God of the Bore, the Marquis of Chiang 蔣, and for this reason the Bore is particularly high at this time.[93] In the autumn of the year *ping-yin* [1806], when my illness was partially cured, I went with my maternal uncle Chieh-shih to the Palace of the Autumnal Waves, to wait for the Bore. Arriving there, we saw in the far distance, at the Sea Gate,[94] a long white ray of light. Then the wind began to roar and the water "stood up." The braver souls went punting out[95] and beat the surf with their poles, then swung their craft round to ride the crest of the Bore, down to the west, arriving instantly at Fu-ch'un; here they turned back again to the middle of the Sea Gate, where another wall of water rose up and went surging to the front of the Temple to the Marquis Chiang, the two colliding with a thun-dering crash, the flying spume filling the upper air and the earth seeming to shake. In the whole Empire there is no sight to rival the wonder of this!

All rivers meet the sea, but the mouth of the Che River is unique: it is formed like the character *chih* 之, bending three times; and where the outward-flowing river meets the incoming tide stand two hills, the K'an 龕 and the Che 赭, which constrain the free movement of the tide; the tide being constrained, the water struggles with the hills and produces mighty waves. Mei Sheng 枚乘[96] in his "Seven Exhortations to Rise" 七發 writes that "in order to witness the wonder of the Tidal Bore one must go to the river with the twisting mouth at Kuang-ling."[97]

Nowadays, people who have been to Chekiang say that the Bore is not

[91] (YTH) Figurative expression for VIPs.

[92] (YTH) The Golden Lotus is an important item in Buddhistic lore. (1) It refers to the seat, or 'lotus-throne', of Buddha. (2) At the dying moment of an ascetic devotee, Amitâbha will come to welcome him with this flower.

[93] (Ed) For the Ch'ien-t'ang Bore, see A. C. Moule, "The bore on the Ch'ien-t'ang river in China," *T'oung Pao* 22 (1923), pp.135–86.

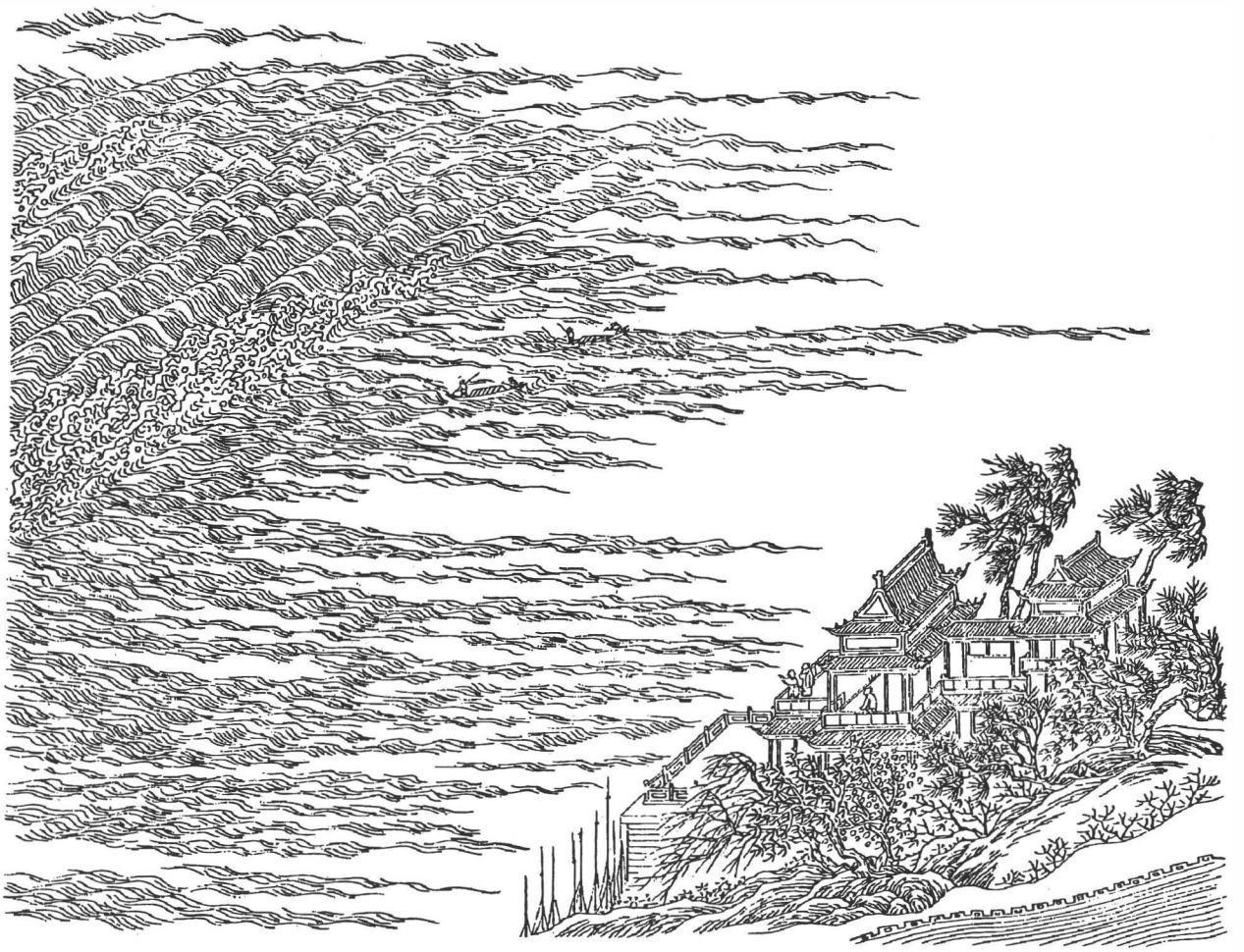
[94] (YTH) Where the river flows into the sea. (Ed) Moule, "Bore," p.146, quotes a thirteenth-century text as saying that the Sea Gate was formed by the two hills K'an and Che facing one another.

[95] (Ed) "At every mid-autumn full moon when the fury of the tide is specially great, the people of Hangchow swim in the water with flags in their hands to meet Tzu-hsu. This is the origin of the performance called 'sporting the tide'." Moule, "Bore," p.153, quoting the same source. For these "acts of bravado," see also Jacques Gernet, *Daily life in China* (London: Allen & Unwin, 1962), pp.195–6. Gernet comments (n.35): "It looks suspiciously as if these vainglorious acts contained an echo of ancient religious rites."

[96] (YTH) An early Han dynasty literary figure. (Ed) See John Scott's *Love and protest* (London: Rapp & Whiting, 1972), pp.36–48, for a spirited translation. See also *Mao Tse-tung ssu-hsiang wan-sui*, reprinted. (Tokyo, 1974), pp.310–12, for a more recent reference to this Rhapsody.

[97] (YTH) Our author seems to have confused Hangchow with Yangchow. In Chinese tradition Hangchow has never been called Kuang-ling, which has always referred to Yangchow. Lest the Gentle Reader may suppose that the translator is being too harsh on, or even antagonistic towards, the Author, the translator should point out that this thorny question has involved many renowned scholars through the ages; the gist of the irrefutable truth is as I have stated it, but if any reader should be interested in this debatable question, he is requested to consult the summaries given on pp.494 and 648 of the *Tz'u Hai* (one volume edition, Hong Kong, 1947).

錢塘觀潮



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 channels[99] 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 com-memorate 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 Aisingioro), 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* 奎 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 Harngzhou Bay," where the term *men* is translated as 'clefts'.

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.