Chapter IV
YEN-TANG SHAN

Introduction

Yen-tang Shan lies about seventy miles southeast of T'ien-t'ai Shan and closer to the sea. Its peculiar shape was formed by erosion. Through the millenia, floods created deep gullies which in time became valleys between solitary pinnacles. When viewed from the base, they are high and precipitous but seen from above, they are of the same elevation as the surrounding high plateau.\(^1\) They are so intricately shaped that they appear completely different from different angles. For this reason, some of the peaks bear more than one name. For instance, one peak is called A Sail 【帆】when seen from front, Heavenly Pillar 【天柱】from its side, and Scissors 【剪刀】from a third angle.\(^2\)

Another celebrated sight is Wild Goose Lake 【雁湖】from which the mountain derived its name. Located on or near the summit, the lake is used by wild geese as a stopover on their migrations. Its beauty, however, has long since disappeared. In 1934, when Professor Chang Ch'i-yün visited it, it was "decidedly a disappointment. It is but three depressions in the ridge of the mountain and overgrown with reeds. There is hardly any water except a muddy puddle in the central depression. The whole place presented a look of desolation."\(^3\)

Its most celebrated sight, however, is Great Dragon Falls 【大龍湫】considered by many as the most remarkable of all waterfalls. It spills from a tall crag hidden high up among the clouds and seems to fall right from the sky. The crag overhangs at the top so that the fall is not obstructed and water enjoys the
freest play with every breeze. A pavilion was built by the fall and was appropriately named Look Without Satiation Pavilion.

Great Dragon Falls has naturally been compared with Natural Bridge of T'ien-t'ai Shan. The consensus of visitors to both is that Natural Bridge is vigorous while Great Dragon Falls is graceful, Natural Bridge is boisterous while Great Dragon Falls is quiet, Natural Bridge rushes head-on while Great Dragon Falls is leisurely.

It is not surprising, therefore, that Yen-tang Shan became one of the most admired mountains. The appeal it had to its early visitors was immediate and complete, and the prestige of the five sacred mountains suffered not a little from this newly discovered wonder.

Yen-tang Shan became known to the general public even later than T'ien-t'ai Shan, even though Hsieh Ling-yün, the first major popularizer of natural scenery, had spent several years in that general area. Politician, poet, aristocrat and Buddhist devotee, Hsieh was also known for his passionate appreciation of mountain scenery. It is doubtful, however, that he discovered Yen-tang Shan. His large collection of poems which seems to include poems about every mountain he ever visited makes no mention of Yen-tang Shan. Moreover, the name Lord Hsieh's Hill for one of its pinnacles does not refer to Hsieh Ling-yün, as had once been assumed, but probably to the Hsieh clan native to the area.

The prevalent notion that Yen-tang Shan was not known to the world until Sung times seems to have been popularized by a passage in a miscellany written by Shen Kua (1030-1094), the famous and versatile scholar. Shen visited Yen-tang Shan during the early part of the eleventh century while he was on an imperial commission to prepare maps of the empire. He put down his thrilling
discovery of this beautiful mountain in his Meng-ch'i pi-t' an
夢溪筆談 (Penne d Talks at Dream Stream) and thus inspired
generations of mountain lovers. He said that despite its great
beauty, Yen-tang Shan had not been previously recorded and that it
had not been until the reign of Ta-chung hsiang-fu 大中祥符
(r. 1008-1010), when men went there to fell trees for building the
Taoist temple Jade Pure Palace 玉清宮 that it was discovered.
At that time, he said, the mountain had still no name. We find
nearly identical language in a local history of the mountain edited
by the monk Tao-yung 道融 during the Ch'ien-lung reign (1736-
1795).

We can be certain that Yen-tang Shan was not widely known be-
fore the Sung dynasty, but it was by no means unexplored. I-hsing,
whose work on calendar reform we mentioned in the introduction to
T'ien-t'ai Shan, advanced the theory that the geography of China
should be divided by two boundary lines, the southern line passing
through Yen-tang Shan. Tu Shen-yen 杜審言, an early T'ang
poet and grandfather of Tu Fu 杜甫, left his name on a rock at
Great Dragon Falls. According to the records of a local history
entitled Kuang Yen-tang shan chih 廣雅蕩山志, a stele bear-
ing the year 527 and recording the building of a pagoda by Crown
Prince Chao-ming of Liang was discovered under Hibiscus Peak
芙蓉 by a monk named Lying in Clouds 卧雲 during the reign of
T'ien-ch' i 天啟 (r. 1621-1627).

Legend pushes the mountain's history back even further. It
is claimed that Nakula, the fifth of the sixteen arhats who are
traditionally said to have come to China from the Western Regions
西域, settled with his three hundred followers on Yen-tang
Shan during the reign of Yung-ho 永和 (r. 345-356) of the Chin
dynasty. Nakula, the legend continues, visited Great Dragon
Falls one day and while he viewed the waterfall, a smile spread
over his face and he entered Nirvana. Some local histories also
tell us that once upon a time there was a temple standing by Wild
Goose Lake. One night the temple sank into the lake, and people living nearby still occasionally hear the bell at night.\(^{13}\)

The most eminent name associated with Yen-tang Shan is Ch'üan Liao, believed to be a native of Yung-chia, Chekiang. Soon after his arrival, he built Hibiscus Temple in 976 and seventeen more monasteries between then and 1042. Spiritual Crag and Spiritual Peak are the most celebrated. Both repeatedly received imperial favors during the Sung and Ming dynasties. K'ang Yu-wei, who spent much time visiting mountains after his abortive reform movement, wrote the characters Ling Yen Ssu for the plaque that hangs outside the monastery.\(^{15}\)

Hsu Hsia-k'o visited Yen-tang Shan twice, with his second visit made in two parts.\(^{16}\) His first visit ended in his failure to find Wild Goose Lake upon which he had set his heart, and the diary closed on a note of frustration and fatigue. Such unfulfilled desires naturally persisted to tantalize a man of Hsu's zest for exploration, and it is not surprising that he would visit the mountain again nineteen years later.

The following anecdote related by Ch'en Han-hui in his tomb essay describes well Hsu's sense of triumph upon having discovered Wild Goose Lake.

At a dinner party I asked Hsia-k'o: 'Have you been up to the pinnacle...?' Hsia-k'o looked moved on hearing it. The next morning before daybreak, he was by my bedside with a pair of clogs in his hands, saying: 'I am going there again and will tell you about it when I come back.' Ten days later he returned and said to me: 'I took a bypath and climbed thirty \(\text{li}\) from Dragon Fall through clinging plants until I reached a grassy tarn where wild geese make their home. I climbed another ten \(\text{li}\) and found the hassocks and the gourd ladle of the monks White Cloud and Beyond Clouds of the Cheng-te reign \([1506-1521]\) still there. Twenty more \(\text{li}\) and I stood on the pinnacle, hard
pressed by a stiff wind. Deer by the several hundreds slept around me in the night. I did not descend until I had spent three nights up there.' 17

Diary of the First Visit

We left T'ien-t'ai Shan on May 28, 1613 and arrived at Huang-yen on May 29. The sun was already in the west. Spent the night at Pa-ao, thirty li outside the south gate.

May 30: Twenty li. Mounted the top of P'an-shan Hill where the mass of peaks and pinnacles of Yen-tang burst upon our sight. These rocks, so solid, so huge, and yet so delicately formed as to resemble exquisite flower petals carved in the sky, overpowered our senses.

Another twenty li. Had a meal at Ta-ching-i. Crossed a stream on its south side and saw round stones on top of a western hill. My servants cried out that they were the "two monks." I suspected that it was Old Monk's Crag although the resemblance did not seem to be very strong. Five more li to Chang Family Storeyed House, and we saw the true features of the Old Monk with his bald head and flowing robes, a perfect resemblance. It is about one hundred feet high. By its side is a [rock resembling a] small boy stooping behind and partially hidden by him.

After two more li, we came to a cave half way up the mountain. It faces south. A stone pillar at its entrance runs perpendicularly from the roof and cuts into the ground below. It looks like a drooping rainbow. We climbed up by the steps hewn in the cleft by the side of the crag and found up above a high and spacious hollow, so we sat down and rested for a while. Then we descended by the right side, passed Lord Hsieh's Hill, crossed a gorge and followed it westward to Spiritual Peak. As soon as we came around the
shoulder of the mountain, the cliffs on the two sides soared into the sky, pile upon pile of terrifying peaks, some like split pieces, others in clusters, others like bamboo sprouts growing side by side, others erect like agarics [a kind of mushroom], others like upright pens, and still others like headdresses. Some caves have mouths hidden behind curtains, and some tarns are of a deep inky blue. These [peaks] join their wings and shoulders for about a li until we arrived at Spiritual Peak Monastery. The ascent to Spiritual Peak Cave is by the side of the monastery, and it was the way we took. It is hollow inside and stands detached in the rear of the monastery. An opening on its side led us up several scores of steps until we reached its top, a flat terrace, round and wide. There are many statues of laughing Buddhas. We stayed there until dusk enjoying them and then returned to the monastery.

May 31: Went in search of Green Heaven Cave from the right toe of Spiritual Peak, then returned by the same road to the foot of Lord Hsieh's Hill. Passed Resounding Crag on the south. Five li to the junction of the road to Ching-ming Monastery. Went into Water Curtain Cave where a cataract pours down from the top of two closely pressing crags. Walked five li beyond the glen to Spiritual Crag Monastery. Here perpendicular walls close in on all sides, brushing the sky and cutting into the earth. As we wound our way in, we felt as if we were entering another world. The monastery is in the center of the enclosure, facing south, with Glowing Cloud Screen at its back. It is purple in color and rises to several thousand feet with a matching width. At its extreme southern end stand Unfurling Banner Peak on its left and Heavenly Pillar Peak on its right. Between Heavenly Pillar and the right rib of the Screen is Dragon Nose Water. The opening of Dragon Nose Water leads straight up the rocky clefts, resembling Spiritual Peak Cave in shape, only smaller. The colors
of the stones in the cave are yellow and purple, but vein-like traces at its mouth show a dark blue and they seem to be velvety smooth, quite resembling the claws of a dragon. One end of a stone hangs down from the roof like a nose with nostrils in which a finger can be inserted and where water drips down into the stone basin below. This is one of the sights of the right side of the Screen.

To the southeast is Lonely Grace Peak which is smaller than Heavenly Pillar but matches it in steepness and pointedness. Under Lonely Grace is Upright Pen Peak which is only half as high as Lonely Grace but also sharply pointed. In the southern glen between these two hills, a waterfall crashes down with a roaring noise. It is Little Dragon Falls. Facing Lonely Grace on the other side of Little Dragon Falls is Jade Maiden Peak. Some spring flowers are blooming on its top, looking as if they were flowers adorning her bun. We then passed on by Shuang-luan which are two joined hills, with a rock resembling a monk in between. The rock is named Monk Worship Rock because its shape suggests a monk bowing low in his robes.

Between the left side of the Screen and Unfurling Banner Peak comes first Peaceful Ch'an Glen which is the lower crag of Cloud Screen. To the southeast is Stone Screen Peak which is about half as high and wide as Cloud Screen and standing at its end. On its top is a stone called Toad Stone which faces the Jade Turtle at Cloud Screen's side. Walking south of the Screen and into the folds of Unfurling Banner, we came upon a perpendicular track with hewn steps leading to a stone bar from which the abyss below could be viewed. Up above is a cave and outside are two round caves and one oblong one through which the light shines. This is Heavenly Wisdom Cave, and it can be seen to the left of Cloud Screen.

This place is indeed a wonder of the world, with its piercing
peaks, layers of screens folding around left and right, and all kinds of unexpected marvels and curiosities.

Down the lower reach of Little Dragon Falls, passing Heavenly Pillar and Unfurling Banner and the bridge over it, we found the entrance of the mountain gate. Beyond the bridge is Holding Pearl Crag which is at the foot of T'ien-chu, while Crown Pearl Peak is above Unfurling Banner. This is the outer view of Spiritual Crag.

_June 1:_ Went out of the mountain gate, turned right along the base and ... beheld a scene of varied cliffs and crags glowing with resplendent hues. Broad Screen Crag stands high and wide, Little Scissors Peak rises upright and sharply pointed. Soaring high into the sky in front of it is Goddess of Mercy Crag, and beside it is Saddle Hill. Following the tortuous trail and turning right after crossing the glen, we came to a broad stream tumbling over a bed of stones as flat as pavement. We followed the stream until we were over ten li away from Spiritual Crag. Passed Ever Cloudy Peak. Great Scissors Peak stands upright by the stream, while north of it Joining Clouds Peak rises abruptly with its layers of ranges. From here on, hills turn and close round and the end of the crag is reached. Great Dragon Falls beats down upon the tarn below with a noise like an explosion. The crag is open and precipitous and the water has nowhere to rest. It tosses itself into the air and blows about in the sky, sweeping back and forth so as to dazzle the eye and pound the heart.

Above the tarn is a hall said to have been the place where Nakula viewed the waterfall. Behind the hall a flight of steep steps leads up to a pavilion situated upon a jutting rock, a well-chosen vantage point. Here we sat for a long while. Then went down to the monastery for our meal.
A fine curtain of rain continued to fall, but my spirits had flown up to the mountaintop where Wild Goose Lake is located, so we went to Ever Cloudy Peak in the rain and climbed up the perpendicular stone steps past Wayside Pine Cave halfway up the mountain until we reached White Cloud Monastery but found it dilapidated and without a single living soul. Suddenly a Taoist monk was seen among the shrubbery, but when he discovered us he glanced at us a few times and went his way. We walked another li, found Cloud Reposing Temple and spent the night there. The monk Ch'ing-yin had been bedridden for many years but was still able to converse pleasantly with us tourists.

Seeing that all mountainsides were enclosed by clouds and rain, I could not help feeling apprehensive about the next day.

June 2: The sky unexpectedly cleared up and I urged Ch'ing-yin's disciple to be our guide. Ch'ing-yin said that the lake was so choked with weeds that it had become a meadow. Moreover, his disciple had an errand to some other place, so that he could accompany us only as far as the summit. I thought that from the summit the lake could be found easily, so, each clutching a staff, we set off. We scrambled among very tall grass, catching our breath at every step. After several li, we reached the summit but, alas, our eyes were filled with one sweep of boundless white clouds that had spread down to the foot of the hill, with their peaks floating above. Now the glittering sun was fully upon them, and our universe was turned into one of ice and jade. We saw no distinction between land and sea except for Jade Ring Island which looked so vivid and close as if we could lean over and pick it up.

Looking northward, we viewed the mountain recesses and the rocky bamboo sprouts of various heights. Their three sides are surrounded by shaggy green crags more beautiful than Spiritual Crag. But the glen is secluded and entirely closed to the outside world. All we heard was the flowing water but we could not
make out where we were. The hills and hillocks on all sides crouch below like knolls; only the East Hill stands up majestically. The only other hill that is comparable to it is Ever Cloudy far to the east.

At this time, the guide excused himself and withdrew but pointed out to us that the lake is on a hill to the west and that we had to cross three more summits in order to get to it. We followed his directions and crossed one pinnacle but found that the path had come to an end. When we mounted another we were already high up in the sky, and I began to have doubts because, according to the description given in the local history, "the lake is at the top of the mountain, and the water of Dragon Falls comes from it." Now the mountain is sloping but the upper reaches of Dragon Falls has its source in the eastern high hill which is two valleys beyond here, so we turned back and made for the high hill to the east. Finding himself too tired to follow me, Lotus Boat descended by the way we came, while the servants and I continued our search.

We crossed two hills but found not a soul on the way. Then the mountain became higher and higher, and the ridge became narrower ... so that walking on it was like walking on the edge of a knife. Besides, there were rocky pinnacles jutting out all along, and as every ridge was followed by a sharp rocky peak, we had to climb, as it were, through a phalanx of swords and knives. After passing over three ridges, we no longer had room even for our feet, and I asked myself how there could be a lake. Then, at the end of a high hill we came to an awesome rock standing there as if it had been shattered asunder. Whereas only a short while ago we had been afraid of the rocky edge cutting us, now there was not even an edge. We stood undecided on the crag, dreading to return by the same way. Looking down to the south, we caught sight of some steps under the rocky cliff. The servants contributed their leggins, and, tying them together, we suspended them
down the crag. One servant scrambled down first, and I followed thinking that we could find a track there.

But when we got down we found that the ledge had just room enough to hold our feet while below it was an abrupt fall of a thousand feet. Discouraged, we sought to go up again, but the crag was bulging out thirty feet or more and we could not fly up. We threw the cloth up for a ladder, but it was torn by a protruding rock. We tried again and succeeded in suspending it. Then we spent all our strength clutching and climbing until finally we reached the crag.

We got out of danger and returned to Cloud Reposing Monastery. The sun was setting in the west. The clothes and shoes of both master and servants had been torn to shreds. Our tension was relieved but our enthusiasm was also dampened. So ended our search for the lake.

We bade the monks good-bye and descended by way of Great Dragon Falls. After the torrential rains of the previous day, it presented a new look. Its volume was doubled and its angry waters crashed down in foam and thunder in all kinds of spectacular forms. I sat watching it until dusk. Then I walked south for four li and stayed overnight at Neng-jen Monastery.

June 3: Found some of the famed square bamboo in back of the monastery but they were very slim. The new stems in the grove were as big as one inch in diameter but too soft for use as sticks. All the old stems had been cut off.

Followed the forty-nine windings by the sea, crossed Yao-ao Hill and went to Lo-ch'ing.

Diary of the Second Visit
(Second Part)

My cousin Chung-chao and I took a trip to T'ien-t'ai in
April-May 1632. On June 15, we reached Huang-yen and revisited Yen-tang. We hired horses and left the city by the south gate. Followed Fang Shan 方山 for ten li, turned southwest for thirty li, crossed Hsiu Ling 秀嶺 and had a meal at Yen-ch'ien p'u 岩前鋪. Five li to the border of Lo-ch'ing. After another five li, we mounted P'an-shan Hill and saw, shrouded in the depths of clouds and mists in the southwest, a vague outline of clusters of peaks. That was Yen-tang. Ten li, and we reached Cheng-chia Ling 鄭家嶺 and another ten li, Ta-ching-i. We crossed Stone Gate Torrent 石門澗 where recent rains had swelled the stream and the water reached the horses' bellies. Five li to Chang Family Storeyed House where we spent the night. This is the Outer Eastern Valley 東外谷 of Yen-tang. During the Chang family's more prosperous times, storeyed houses had been built to accommodate tourists. Now inns and stores were left to decay, only the name was still being used.

June 16: Headed west for the mountain, making Old Monk's Crag our goal. After two li we passed its foot and, after another two li, we crossed the stream on its north bank to climb Stone Beam Cave 石梁洞, then returned to the other side of the stream. Turned west for two li and crossed Lord Hsieh's Hill. This side of the hill is the Inner Eastern Valley. At the foot of the hill, a stream coming from the north is flanked by folds of crags and strange-looking peaks. They are naked rocks carved by nature into fantastic shapes. Not a particle of soil can be seen on any of them.

Crossed the stream, turned north for about one li and entered Spiritual Peak Monastery. Here each peak is a marvel in itself and each rises independently. Behind the monastery a solitary peak rears its head, with a cleft running up its middle all the way to the summit. This is Spiritual Peak Cave. Mounted the one thousand steps and found that both the terrace and all the arhat figures had been newly repaired. Descended and ate at the
monastery. Then, accompanied by a monk, we started from Mirroring-the-Gall Pool 照膽潭 and crossed the stream to the left to see Windy Cave 風洞. Its entrance is shaped like a semicircle, and wind pours out from it with such a force that it rushes out for several yards. Then we followed the left bank of the stream and explored all the caves in the crag. When we returned to the monastery the rain had started to pour in torrents. I carried an umbrella and pursued the stream north barefoot. By the time I got near Chen-chi Monastery 真濟寺, the mountain had sunk so deeply in the fog that I could not see a thing, so I went back to the eastern bank of the stream and entered Green Heaven Cave. There I found a vihara [a Buddhist monastery] inhabited by the priest Shou-yü 守愚. I had the feeling that he was a very unusual man, so I ordered a boy to go and summon Chung-chao who came splashing through the water. We were so pleased with Shou-yü that we regretted we had not met him earlier. Dusk came, and we returned to Spiritual Peak Monastery for the night.

**June 17:** We followed the stream westward for two li in pouring rain. A stream from the northwest joins it here. Crossed it and headed northwestward and reached Ching-ming Monastery after three li. The rain became still heavier. I looked up to two crags whose cliffs rose one above the other but the fog made it impossible for me to discern the layers. My clothes and shoes were completely soaked, but I was determined to explore the western valley, and I discovered such places as Water Curtain Glen 水簾谷, Wei-mo's Stone Cabin 維摩石室 and Summons Terrace 說法台. Two more li to Resounding Crag which has two caves on its right side screened by waterfalls. I reached them after struggling through thorny thickets. One of the caves is Dragon King 龍王 and the other Three Terraces 三台. A crag protruding in front of them looks like a porch and may be reached by a skyway. When I left the caves and looked back to the top of Resounding Crag, I saw a rock attached to it as if it were an
ear. It is called Poetry-listening Old Man 聽詩叟. Two far­ther west came Spiritual Crag. There are several other lofty crags as well as joining screens from there all the way west. Ching-ming Monastery is situated in the first recess in the rocky walls. There the split is very narrow, hence the name One Thread of Sky 一字天. Spiritual Crag Monastery is located in the center of the second recess and is surrounded by folds of screens.

June 18: Chung-chao and I walked up to Heavenly Wisdom Cave 天聰洞. We saw two round caves to the east and one long cave to the north. All three have openings through which light shines, but their sides drop vertically with no foothold in their vicinity. I went back to the monastery and borrowed a ladder. Returning with a boy, we broke through the brambles, crossed a valley and reached the bottom [of the hill with] the round cave. The ladder not being long enough, we cut some wood into pieces and inserted them in the rock fissures and climbed up on them. But we were still a long way from the cave, so we roped the ladder to the trees growing out from the rocks. Thus, by alternately using the ladder and the pieces of wood and finally by scrambling up the trees with the help of the rope, we succeeded in climbing into the round cave. Once there, I shouted to Chung-chao in the other cave. Later, I used the same method with the long cave. By the time I got down, it was already noon. We went west to Little Dragon Falls because I wanted to find Sword Spring 剃泉, but we could not find it. We sat down on some rocks and I gazed at the mountain range which seemed to press hard against the sky with its pointed peaks. The flying cataract hanging in between looked like a silk curtain flowing down from the upper heavens.

Going still farther west, we passed Small Scissors Peak and Iron Board Rampart which spreads out squarely like a screen towering high above layers of crags. Under it is a gap like a door; only vapors but no men have ever passed through it. Passed the Goddess of Mercy Crag again. The crag expands towards the west
and becomes Plow's Point. It stands right next to Ever Cloudy Crag which, in turn, dips toward the south and rises again to become Tai-ch'ên Peak. The hollow of the dip is called Saddle Hill and is considered the dividing line between the eastern and western portions of the inner valley. The short distance of four \( \text{li} \) between Spiritual Crag and Saddle Hill is so crowded with high hills and ridges that one cannot see them all at once.

Crossed the hill when the setting sun was already pressing down on it. We walked west for two \( \text{li} \) and passed the stream of Great Dragon Falls, turned southwest for another two \( \text{li} \) and spent the night at Neng-jen Monastery.

**June 19:** Searched for square bamboo in the valley behind the monastery but did not find any good ones. Visited T'ian-hua Chapel, a rather secluded spot. Left the temple and viewed Swallow Tail Spring on its right. The stream coming from Dragon Falls divides into two as it flows over the cliff, hence the name. Followed the stream north for two \( \text{li} \), then west for another two \( \text{li} \), and as we turned by Joined Clouds Rampart, we came upon Great Scissors Peak standing majestically in the stream. Here the rocky walls of the cliffs fold around and the water of the Great Dragon Falls seems to be falling from the sky. As I sat in the Look Without Satiation Pavilion, Great Dragon Falls was in front of me and Great Scissors at my back. I was indeed surrounded by mountains.

Left Joined Clouds Rampart, crossed Hua-yen Hill and reached Arhat Monastery after two \( \text{li} \). The monastery had been in disrepair for a long time and it was only recently reconstructed by Master Lying in Clouds. Lying in Clouds is over eighty, with features resembling those of the arhat who is believed to have flown over here. He is a great authority on the mountain. I invited the master to join me in climbing to the summit, and he promised to accompany me to Ever Cloudy Crag. Wild Goose Lake is
west of there and is easier to reach by way of Stone Gate Monastery. As it was already afternoon, he agreed to go to Ever Cloudy Crag with me the day after tomorrow. Accompanied by his disciple, we crossed Eastern Hill and after four li reached the Outer Western Valley. Passed the ruins of Stone Gate Monastery and followed the stream west for one li [to the point] where it is joined by another stream. This stream comes from the west, carrying the water of the falls of Ling-yün and Precious Crown, and continues from here southward into the sea.

I followed it and spent the night at Ling-yün Monastery which is at the foot of Holding Pearl Peak. It is a solitary peak piercing the sky and split in two from top to bottom with the gap only one foot wide. Rather miraculously, a rock as round as a pearl is lodged in the gap. I followed the stream north to a stone basement which is called Plum Rain Pool . The flying cataract which beats down from the sheer cliff is full of grandeur, quite different from the usual vapor-like drizzle.

June 20: Went east for three li, followed the stream north to Stone Gate, deposited our luggage at the grave keeper's house of the Huang family, and took the steps north to the summit of Wild Goose Lake. The path was not very steep. We climbed for two li and the hills began to crouch down while islands seemed to move into the foreground. The higher we ascended the closer the sea seemed to press under our feet. Four more li up and we crossed the ridge of the mountain. The mountain extends westward from the highest point in the northeast, and here it spreads out into four branches. The ridges of the four branches are covered with soil and bulge slightly thus forming three depressions between them. As each depression also has a ridge dividing it into two in a north-south direction, there are no less than six depressions. Accumulated water in them has turned them into extensive swamps completely covered with green vegetation. This is what is
called Wild Goose Lake. Waters run off on its south side at Stone Gate, Plum Rain at Ling-yün, and Precious Crown. Some waters also flow down the north side but none of these waters are in any way connected to Great Dragon Falls.

After crossing the ridge I gazed upon the vast ocean in the south and the stream in the north, with nothing blocking my view on either side. Only East Hill soars above the clouds. I wished to go northeast and descend to Precious Crown, but the bramble-filled crags offered no footing whatever, so I sought the old path and descended by Stone Gate. Passed Ling-yün on the west, took the path by Holding Pearl Peak for two li to seek Precious Crown Monastery. It is deep in the Western Valley and has been lying in ruins for a long time. At the extreme end of the valley rocky crags close around and there are neither steps nor trails. A cave hangs high up and a rock leans obliquely at its entrance, dividing it into two. It is lofty and airy and a spring sprinkles around in the center. There are many banana trees like the kind grown in Fukien. Outside, new bamboo of different heights had shed their skins and were forming a grove. As I came near the cave, I heard the thundering noise of a waterfall, but it was hidden by the crags and I could not see it.

I descended the mountain and crossed over to the other side of the stream. Looking back from there into the right rib of the cave, I saw an opening left by a rift in the crag. Through it I could see a waterfall coming straight down and crashing into the round glen where it again leaped up and rushed out forming a stream. The fall is not as high as Dragon Falls but seems more vigorous, so I think that it should be ranked high among the waters of Yen-tang. Headed east along the same path and slept at Arhat Monastery.

June 21: Early in the morning I looked and saw that Ever Cloudy was veiled in white misty clouds, but I was not to be deterred. I hastened Lying in Clouds to go up with me. We walked
east for two li, passed Hua Crag and took the steps between Joining Clouds Rampart on the left and Tao-sung Cave on the right. We climbed in a westerly direction for three li. Looking down, we saw that Scissors Peak was already below us. After another li the mountain begins to turn and a stream flows out. It is the upper part of Dragon Falls. We crossed it, passed by the huts of White Cloud and Beyond Clouds, and went north to Cloud Reposing Temple 靈靜庵. Both the temple and the path were in very good condition, very different from the old days. Lying in Clouds ordered his disciple to pluck bamboo shoots and cook rice. When the meal was finished, the mists suddenly lifted from the hills.

Chung-chao remained at the temple while Lying in Clouds and I made straight for East Peak. After two li we began to hear the sound of water. It was Great Dragon Falls tumbling down from the folds of the crag. The water has its source in a valley between the pinnacle [of East Peak] to the north and Ever Cloudy to the south. Followed the water down for two li, and the sound of the water grew fainter. After another two li, we crossed the ridge whose north side reaches the pinnacle. Its south side divides into two branches, the eastern one being the Goddess of Mercy Crag and the western one being Ever Cloudy. East of the ridge is Wu-chia K'en 喜家坑. Of the peaks there, Iron Board Rampart is the nearest, followed by Spiritual Crag, Ching-ming, Spiritual Peak and Lord Hsieh's Hill at the extreme end. The folds west of the ridge are the back of Dragon Falls, Hibiscus Peak, Ling-yun, Precious Crown and Li-chia Shan. In the center of the south side of Yen-tang are Goddess of Mercy and Ever Cloudy. They were then below us, but a peak to the north stood behind us like a tall screen.

We went up that way for two li and came to a ridge as narrow as the top of a wall. Both edges, however, are raised. Its north side drops down vertically, forming one bank to Nan-ko Stream 南閣溪, and is not folded around like the south side.
walked from the eastern summit to the western summit. All of a sudden I heard a flurry of scampering and found that it was several scores of scared deer. The peak to the north is split in the middle as if by a hammer and reveals a bottomless pit in which masses of tall rocks and broken crags stand. The deer rushed to the brink and plunged down. I was sure that many were killed and maimed. Then monks came rushing up and threw stone slabs [into the pit] causing a sharp sound like tearing silk which reverberated for a long time. This, of course, made the deer cry out even more pitifully.

Farther west from there the stone ridge comes to an end and the peaks also recede. As I looked northwest towards Wild Goose Lake, it seemed to get lower the farther I walked away from it. When I tried to find it twenty years ago, I was stopped by a crag and was forced to descend by cloth strips. Then I was on its west side, now I came up from its east side, so I have no more regrets.

Returned to Cloud Reposing Temple, followed the stream to the top of Great Dragon Falls. I looked down into the Dragon Pool which winds around the foot of the crag. As the water dropped into the pool from the folds of the rocky walls, its spray caused such dazzling light that it blinded me.

I crossed the stream and ascended in a westerly direction. I found myself on the crag opposite Dragon Falls. Turned south and crossed two more peaks. They are surrounded by Stone Gate in the west, Arhat in the east, Hibiscus Peak in the south and East Hill still farther south. Hibiscus Peak is rounded and stands by itself to the southwest of Arhat Monastery. After I descended to the foot of the peak, I found the path leading east to the monastery. The sun was already in the west and Chung-chao had arrived before me.

June 22: Bade Lying in Clouds good-bye, left Arhat Monastery and followed the stream for one li to the mouth of Dragon Falls Stream, altogether four li. Descended after crossing Saddle Hill.
Far to the north we saw openings like doors in the rocks under Goddess of Mercy Peak. Chung-chao had already gone ahead to Spiritual Crag. I took a boy with me and went north to the foot of the peak, followed the fuel gatherers' path, turned west for two li and reached the foot of the two peaks Goddess of Mercy and Ever Cloudy. It was then that I saw that the upper parts of the two peaks face each other and are far apart but their bases are formed of one rocky wall like a city wall. Then I followed the crag east for about one li, climbed above the stone rifts but found that it was so densely covered by thick brush that it was impossible to see anything below. At the end of the crag a stone stands out like an opened umbrella, very flat on top and almost nothing underneath. I sat there for a long while and then entered the crag by the rifts. They are split into so many layers that it is impossible to grope one's way through all of them. Outside the rifts stands a peak with a crown as thin as a layer [of early morning mist] and as high as Old Man's Crag. Its rounded crown and raised sleeves make it resemble a child standing with his palms pressed together in salutation.

Came out to the path. Most of the inhabitants here are sur-
named Wu. One named Wu Yin-yueh invited me to dinner. I asked him to go with me along the stream to Wu-chia K'en which I had seen from the summit. It is between Goddess of Mercy and Iron Board Rampart. I wanted to climb to the cave on the left of the stream. The crag is to the west of Iron Board, and the cave is on the left side of the crag. It seems to have two levels. When I reached the lower level, I could not go higher. When I walked out and climbed to the higher level, I could not get down because the cave is located halfway up the crag. Then I walked east along the crag and found another rift in the rock. Looking up, I saw that it had several levels, but without suspended ladders it was impossible to get up. Descended a small peak called Oriole Beak Crag. Parted from Wu and walked east
past Iron Board Rampart and saw a rift larger than the others. Water seemed to be flowing like a stream underneath. I hurriedly followed it and reached the foot of the cave, but the path was blocked by piles of stones. I discovered a path on the left going straight up the crag. It may be negotiated with the help of notches chipped in the precipitous side and overhanging plants. So I braced myself and ascended. When my clothes became burdensome, I took them off; when my walking stick got in the way, I threw it away. In this manner I ascended one crag and then traversed another, repeating the procedure on my way up. More than once, I used some wood to make bridges and finally gained entrance to the gap in the rock.

It was like a door between tall rocks. The inside was spacious and I was able to go up. I entered two more stone gates. Looking up, I saw rocky walls stand all around while the blue sky, framed by them, looked like a well. The sun's rays guided my eyes back into the cave and to a wooden ladder at the bottom. I climbed it as if in a storeyed house. [When I reached the outside] I turned left and found some flat ground. The lofty range of Iron Board Rampart was at my back. It is surrounded to the east and west by dangerous cliffs while the south side has light and spacious gaps underneath. It is truly the abode of immortals. I found a thatched hut, but it was uninhabited. Many tea bushes grow here which account for the notches in the rocks and the ladders that are intended for the convenience of the tea pickers.

Going down along the stream, I met some local inhabitants. Crossed Little Scissors Peak to the east and after two li, entered Spiritual Crag Monastery to be reunited with Chung-chao.

June 23: I took a monk of Spiritual Crag to accompany me on my visit to Glowing Cloud Rampart. We climbed up by way of clefts in the rocks from Dragon Nose Grotto. After half a li, we found a strangely shaped grotto. Half a li farther, the crag and the path ended, but a ladder left by charcoal makers leaned there. We
climbed it and found three enormous rocks lying across the two crags, forming a room below. The outside rock was a [natural] bridge. The light and spacious room was sheltered by layers of crags. Although it did not have the magnificent composition of those at Iron Board Rampart and Stone Gate, its seclusion made it a world of its own.

Went up by the left side of the cave. Pulling at vines for aid, we ascended along rocky trails and reached the middle level of Glowing Cloud Rampart which is on top of Dragon Nose. The front of the crag was flat enough to build a hut on but the rear towered against the sky. On the right of the rampart stood an overhanging crag with springs splashing over it. We resumed our climb on the rocks of the crag and were about to reach the summit when a sharp rock blocked our way. By its side, a narrow fissure covered with plants provided room for our feet, so we descended on it. Each of us plucked a handful of long vines growing luxuriantly in the crag and [used them as ropes] whenever there were no trees nor footholds. In this manner, we moved westward crossing five ridges and after several li we reached the dead end of a torrent, the upper reaches of Small Dragon Falls. The torrent starts southeast on the summit of Yen-tang Shan, with Iron Board on its right and Glowing Cloud on its left. A ravine between the two ramparts is sheltered by layers of crags and it is impossible to approach it from either above or below nor, indeed, to cross it without ropes.

Waded into the torrent and, walking on rocks, we followed the current eastward for about one li when an enormous rock blocked the water so that it beat against the stark rocky walls. We had come to an impasse, so we fashioned a wooden ladder and climbed up the crag and lowered ourselves on the other side of the rock. There we saw that the lower part of the rock had a hollow space large enough to accommodate a flag pole a hundred feet high. The water spilled right down from behind the rock and formed an
emerald pool which calmed one's mind. Crags on both sides had
grottos high up above. Father down from here is Dragon Falls. I
had tried twice to find Sword Spring and the monks had always
told me that it was above Dragon Falls and beyond reach. Now it
was still nowhere to be found. It must have long since disapp­
peared.

I wanted to descend the two peaks zigzag, so we chopped wood
for making a ladder and detoured around the soaring peaks. Gazing
down, such peaks as Lonely Grace and Shuang-luan seemed just
below us. When we reached Immortals' Bridge, we found the crag
broken off. We were very tired, so we backtracked and returned
to the monastery by way of the stone room at Glowing Cloud Ram­
part. Took our bags, passed Ching-ming and spent the night at
Spiritual Peak [Monastery].

June 24: Followed the stream in front of the monastery and
visited South Blue Heaven Bridge whose only re­
markable feature is its loftiness. Another three li, and we
turned west towards Chen-chi Monastery in the glen north of the
stream coming from the gorge in the west. Wu-ma Ch'ao-t'ien
五馬朝天, the peak south of the gorge, is forbiddingly lof­
ty. There were narrow stony paths on both sides but no inhabit­
ants and the paths were choked with thickets. Continued for about
one li but found the going tough. Passed Chen-chi Monastery to
the north. It is a very secluded spot in the north valley and is
hardly ever visited by tourists. Followed the small creek to the
right of the monastery for about three li, ascended Ma-chia Shan
Hill and viewed from its top the crown of Yen-tang
Shan clustered like a lotus flower. Looking northward, I spotted
Nan-ko just below my feet. I hurriedly descended over four li
and found New Temple. Left my luggage there and followed
Nan-ko Stream to see the sights of Yen-tang's north side. Nan-ko
stream originates over thirty li from here at Jo-niao Hill
and found New Temple 新廬. Left my luggage there and followed
Nan-ko Stream to see the sights of Yen-tang's north side. Nan-ko
stream originates over thirty li from here at Jo-niao Hill
northwest of Yen-tang at the boundary of Yung-chia 永嘉.
South of the hill lies Lo-ch'ing and Hibiscus, and west of it lies Feng-lin 枫林 on the road to Ou-chun 南郡. The north side of Yen-tang is lofty and well-covered with trees and bamboo, very different from the stern ruggedness of the south side. The big mountains which come winding down from Jo-niao Hill south of the stream have oddly shaped peaks and crags vying with clouds and mists in their illusory aspects. They terminate at Nan-ko. Another stream north of the mountain comes from Pei-ko and joins the one here, then continues east into Stone Gate Tarn.

Inside Nan-ko lies a flat plain of a thousand mou. The people there use the stone gate as their gate and window, hence the name 蘭陽 [chamber]. The names north and south refer to the banks of the stream. There are also the house of Chang Kung-i 章恭毅 and such sights as Stone Buddha Cave 石佛洞, Splashing Water Crag 散水岩 and Grotto Immortal Crag 洞仙岩. Pei-ko has the old site of White Crag Monastery, and farther west is the Bridge of the Immortal Wang Tzu-chin 王子晉仙橋, purported to be extraordinarily awesome. I explored Nan-ko in the rain. I first passed Kung-i's house where a large and prosperous clan lived. Then followed the stream for five li and passed Li-t'ou Temple 犁頭庵, to the south of which is Stone Buddha Cave, but I did not go in because the path was blocked. Walked west for ten li to Chuang Wu 莊塲 where all the people bear the surname Yeh 葉. Splashing Water Crag is in the north glen. It is a massive rocky crag with flying cataracts tumbling down. Going up from the left side of the crag, I found a small temple on the top.

It was getting dark and rainy. Some local people invited us to spend the night at Chuang Wu. They told us about the sights of Grotto Immortal Crag.

June 25: The rain did not stop. Followed the stream west for three li. Mountains and streams became still more secluded. Turned north for another two li. Saw a small path on the other
side of the stream leading into cloudy depths. Crossed the stream and we followed [the path]. Suddenly the peak and the stream turned around. As we went deep into the valley, [we found] a maze of mist-wrapped crests stretching from beyond Chuang Wu and unfolding a magnificent scene. A native whom we asked told us that this is Hsiao Tsuan-ts'o and that Grotto Immortal is beyond it at the upper reaches of the big stream. We crossed the stream which is joined, about one li down, by another coming from the east. It is the Grotto Immortal stream. We followed it upstream in an easterly direction and discovered hills, peaks and huts, very much like those we had seen before. The Immortal Cave was on the inner crag, leaning against it and facing north. It was shielded by rows of bamboo. Broke through the undergrowth and entered by way of a rocky cleft. At first it was very narrow but grew wider as we ascended. We came out south toward Chuang Wu and returned east to Li-t'ou Temple but we never found the way to Stone Buddha Cave.

We went out by Nan-ko in order to go to Bridge of the Immortal Wang Tzu-chin which was at the end of Pei-ko, some twenty li away. However, remembering that Chung-chao was at nearby Hsin Temple, we went there instead. The sun had set and there was no time to visit Pei-ko. We returned east by way of Ta-ching 大荆.