NOTES

1. The Chinese Love of Nature

1. In the Analects, Confucius says in answer to Yen Hui's question about the making of a state: "One would go by the seasons of Hsia." (Arthur Waley (tr.), The Analects of Confucius (New York: Random House, 1938), 195.) It seems to suggest that as early as Confucius' time, the belief had been that the Hsia calendar began its new year with the beginning of spring. Its first month, cheng-yueh 正月, began with the cyclical sign yin 寅. The Hsia Hsiao-cheng 小正 (The Lesser Annuary of the Hsia Dynasty) might have been written much later than the time of Hsia, but much of its content, such as the determination of the seasons on the basis of observations of weather, stars, trees and animal life which was essential knowledge to farmers, must have gone into the making of the calendar. Hence Confucius' preference for it.

During the Yin dynasty, the year began with the twelfth month, cyclical sign ch'ou 卯, and the intercalary month was introduced. During the Chou dynasty, the use of standard solstice measurements and the observation of the twenty-eight constellations led to the discovery that the winter solstice occurred in the eleventh month. As a result, during the Chou dynasty the year began with the eleventh month and the cyclical sign tzu 子. While the calendar beginning with this sign was prevalent during the Chou dynasty, the state of Sung 宋, which continued the cultural traditions of Yin, kept the Yin calendar, and the state of Chin 晉, preferring the advantages it offered to the farmers, used the Hsia calendar. The Ch'in 秦 dynasty adopted the Chuan-hsu 端嚕 calendar, one of several calendars during the Warring States period, and made the tenth month the beginning of the year. The Han 漢 dynasty adopted the Yin calendar until the time of Emperor Wu 武帝 when a calendar reform was proposed. The emperor commissioned over twenty men for the task. The new calendar, completed in 104 B.C., was a revival of the Hsia calendar, as the first month again began with the cyclical sign yin. To celebrate the adoption of the new calendar, Emperor Wu changed his reign title from the seventh year of Yuan-feng 元封 to the first year of T'ai-ch'u 太初. Except for one very short period of change, this calendar was used until 1911 when it was officially abolished. It was then referred to as the "old calendar" or the "lunar
calendar. When the Communists assumed state power in 1949, it was reintroduced in newspapers along with the solar calendar under the name of "farmers' calendar".

2. A Chinese land measure, about one-sixth of an acre.

3. Waley, Analects, 160. Waley is wrong about the numbers here. It should read "five or six newly-capped youths" and "six or seven uncapped boys."

4. This practice seems to have been started at the end of the Eastern Han dynasty. The purpose was to prevent favoritism. It was, however, not strictly observed. From the Wei dynasty to the end of the Ch'ing dynasty, there were many instances of men receiving appointments to their native places. It was usually in consideration of elderly parents, to show favor to elderly statesmen or to grant an opportunity for certain illustrious officials to return home and "shine" among their own people that such exceptions were made. See Chao Chi 趙翼 (1727-1814), K'ail-yü ts'ung-k'ao 隱餘叢考 (Shanghai: Shang-wu, 1957), 27: 556-560.

5. See, for example, Kao Shih-ch'i 高士奇 (1645-1703), "Hu-ts'ung hsi-hsun jih-lu" courtesy used, in Wang Hsi-chi 王錫麒, Hsiao fang-hu-chai yu-ti ts'ung-ch'ao 小方壇 請御書儀 (64 vols. (Nan-ch'ing ko, Kiangsu, preface 1877), ch'ih 1, ts'e 4, 265a-268a. Kao was in Emperor K'ang-hsi's entourage on a tour to Wu-t'ai Shan in 1683.


7. For another translation, see Arthur Waley (tr.), The Book of Songs (New York: Grove Press, 1960), 123, which reads:

Long ago, when we started,
The willows spread their shade.
Now that we turn back
The snowflakes fly.


10. "Yu shih-men shih" 遊石門詩 by the monks on Lu Shan, in Shen T'ieh-ch'üan 沈德潛 (ed.), Ku shih yuan 古詩源 (4 vols.), III, 9:11a-b. The long preface is more important than the poem.
11. Ting Wen-chiang, known to his contemporaries in the West as V. K. Ting, was a distinguished geologist. He was chiefly responsible for making Hsu Hsia-k'o better known in modern times. He read a paper in English on "Hsu Hsia-k'o, explorer and geographer" before the Wen Yu Hui in June of 1921 in Peking. It was published in The New China Review, III, 5 (October 1921), 325-337. In 1928, the Shang-wu yin-shu-kuan (Commercial Press) in Shanghai published his Hsii Hsia-k'o yu-ch'i (hereafter abbreviated as HHKYC) which he edited and for which he prepared a book of maps and a nien-p'u (biographical annals). A nien-p'u is a year-by-year record of a person's life and is usually written on the basis of that person's own works and other related materials of historical value.

2. The history of the Hsu family narrated in this chapter is based on (1) writings contributed by friends of the Hsu clan and preserved in the "Chia-ch'i'h ts'ung-k'o" (Miscellaneous inscriptions in the family temple) reproduced in Ting, HHKYC, II, ch'uan 20. These writings date from the early decades of Ming down to Hsu Hsia-k'o's own time, and they took the forms of poetry, letters, biographical essays, tomb essays and the like; (2) Ting's nien-p'u. Ting had at his disposal many primary sources, among which were the Hsu-shih chia-p'u (Genealogy of the Hsu Clan) and all extant inscriptions; and (3) three sets of

3. Among the men who wrote colophones on it were the poets Yang Wei-chen 楊維楨 (1296-1370) and Kao Ch'i 高启 (1326-1374).

4. For the poems and essays celebrating this event and tomb essays mentioning it, see Lu, XI, 16: 42b, and Ch'en Ssu, III, 10: 9b-10a.


6. This tree was esteemed by scholars because it flowers in the dead of winter.


9. This incident is recorded in the biographical account of T'ang Yin 唐寅 (1470-1523) in the Ming Shih 明史 (Po-na ed.), LXXVII, 286: 16b. It is appended to the biography of Hsü Chen-ch'ing.

10. Ching's collected works are no longer extant, but some of his prose and poems are preserved in the Hsü-shih chia-p'u.

11. His eldest son Chih 治 remained at Wu-ch'eng li.

12. Tung Ch'i-ch'ang's tomb essay of Hsü's parents (in Ting, HHKYC, II, 20:101) and Ch'en Chi-ju's biographical essay on them (in op. cit., II, 20: 104) both speak of the essentials of a garden, to wit, "strange rocks and great trees."

13. It is in order to say something about Chinese names to explain why of the several names borne by Hsü, this one clung to him. Chinese names in transliteration have been known to be a source of confusion and irritation to foreign readers. As a matter of fact, Chinese names in romanization are just as meaningless to the Chinese themselves because they cannot make out what characters are supposed to be represented by the sounds they get from the romanization. Some writers resort to translation of meanings, but this method has not been very successful, for, lifted bodily out of one kind of linguistic associations and habits into another, meanings acquire either a fantasticalness or an absurdity which they
do not have in their native language. Moreover, as words of exactly the same shades of meaning are hard to find in another language, a poverty or at least an inadequacy is seen in translated names as compared with the rich tones of the originals.

These difficulties are likely to remain insoluble, yet it is worthwhile to keep them in mind. The Chinese take a greater interest in names and have more freedom in creating them than Westerners. This does not mean that there are not people who do not trouble their minds about such things and instead make use of long lists of common names easily available, but that they have the perfect freedom of choosing any character for a name or of combining two or more characters to make one. Most Chinese consider it an opportunity to exercise one's originality, ingenuity, intellect, eccentricity or to voice one's aspirations and regrets. Consequently, a name may be scholarly, ethical, romantic, comical, shocking, plous, blasphemous, smacking of superstition, smelling of cash, glaring with vanity, alive with ambition, glowing with beauty, sparkling with wit, dewy with fragrance, or a hundred other things. Some names become provokingly comical when the incongruity between them and their bearers is too strikingly evident; sometimes they fit them like a glove. When it comes to giving oneself a name after reaching adulthood, the field of choice becomes even wider. Many have been tempted, especially men of letters, to give themselves one name after another as their interests and positions change. Thus a series of names often provides a clue to the bearer's different stages in outlook and mood as well as to his places of residence.

Family names are inherited and as such are absolutely beyond the owner's control. They do not in any way color their bearers. Yet because of the rich historical and social associations connected with certain family names, fiction writers have always given appropriate family names to their different characters, from the beautiful high-born heroine to the wicked villain.

The name Hsia-k'o was the fittest name that Hsü could have. Hsü's proper, or official, name Hung-tsu means to bring honor to one's ancestors, which very plainly was not in Hsia-k'o's mind, seeing that he did not even take the usual examinations. His hao (courtesy name) was Chen-chih 振之, which is rather abstract in meaning: to stir up so as to maintain a high character. He also had two pieh-hao 别號, One was Hsia-i 霞逸, given by his friend Huang Tao-chou, and the other was Hsia-k'o, given by his friend
Ch'en Chi-ju. The two names belong to one group. Hsia means the bright rosy clouds seen at sunrise and sunset. In the Taoist books, hsia is regarded as the essence of the sun and believed to be a fragrant and brightly illuminated red fluid. It stays hunger and confers long life on anyone who drinks it. It is also invested with the power to lift up into heaven anyone who has attained the Tao and achieved immortality. The word i describes the free spirit of a man without any burdens, often a hermit. The word k'o means guest or visitor and, in its general meaning, signifies a person who makes a temporary stay. Hence it has been a conventional way of describing man's sojourn in this world. When the two words hsia and k'o are combined, the meaning becomes obvious. It brings to mind a person who lives apart, uninterested in the pursuits of this world. Names of this kind are by no means uncommon among literary names, but their appropriateness to their bearers, if any, is usually limited to some wistful yearnings for the infinite of the earth-bound individual. Hsu Hsia-k'o's is a rare instance of fitness between a name and its bearer. His friends, no doubt being aware of this, called him by this name rather than by his courtesy name, and posterity has agreed that this was the best name for Hsu.

14. Yu-an's youngest son was born in 1599 when Hsu Hsia-k'o was thirteen.


16. Ch'en did not make it clear whether Hsu ever participated in the examinations.

17. See Chapters III and IV.

18. Ch'en quoted Hsu as telling him that he should not leave out the two cities.


20. See Chapter V.


22. See Chapter VI.

23. Ting, HHKYC, I, nien-p'u, 10.

25. Chung-chao is the courtesy name of Hsu Tsun-t'ang, a distant cousin of Hsu Hsia-k'o. He also loved travel and wrote poetry some of which may be seen in such anthologies as Ming shih hsüan 明詩選 and Ch'en-chiang shih hsüan 澄江詩選.


27. Ting, HHKYC, I, nien-p'u, 15.

28. The writing of poems for the painting "Autumn Garden and Morning Loom" should not be confused with the writing of poems on the completion of Sunny Mountain Hall. The latter was in 1620 to celebrate his mother's recovery from a grave illness; the former was in 1624, and the painting was done to celebrate his mother's eightieth birthday. Poems were added to both collections from time to time by Hsu's friends upon his requests. See Ting, HHKYC, I, nien-p'u, 12-13, 15.

29. Ting, HHKYC, I, nien-p'u, 16.

30. Ibid.


32. Cheng Man was a very good friend of Hsu. He was falsely accused during the reign of Chung-chen and put to death. He wrote a philosophical work entitled Mi-yang ts'ao-t'ang shuo-shu 米陽草堂說書 while in prison.

33. For Hsu's poems on Peach Blossom Chasm, see Ting, HHKYC, II, 20: 19-20.

34. See Chapters III and IV.

35. It was said that Ch'en's mother dreamed of the arrival of Cold Mountain, the T'ang monk, at her house before she gave birth to Ch'en Han-hui, thus his hao was Hsiao Han-shan (Little Cold Mountain) which he also named his study. See Ch'en Chia-lin 陳甲林 (ed.), T'ien-t'ai yu-lan chih 天台遊覽志 (Shanghai: Chung-hua, 1937), p'tien 4, 22. But according to Chang Tai, 45: 253, Ch'en's father dreamed of meeting Yang Chiao-shan (i.e.楊績盛, 1516-1555) at the time of Ch'en's birth, so he split the character chiao 趙 in two and made it his son's courtesy name Mu-shu 木叔.

36. Ting, HHKYC, I, 3:1.
37. Lu, XV, 21: 3b-4a.

38. It should be noted that the travel diaries on Yunnan take up eleven of the twenty chüan still extant of Hsü's diaries.


40. Ting, HHKYC, I, 8:21.

41. A wooden clapper in the shape of a fish.

42. Ting, HHKYC, II, 14: 22-23.

43. Although Ting flatly stated in his article in the New China Review that Hsü was not at all interested in politics, he said in his preface to Volume I of HHKYC that Hsü in several notes spoke in detail of current political affairs which, according to Ting, showed that he was not unconcerned with the political situation. This is very slim evidence on which to make a claim for Hsü. On the contrary, Hsü's engrossment in "mountains and rivers" and his indifference to current affairs had come in for some veiled criticism in a poem which a friend addressed to him on his travels in Yunnan.

44. Emperor Shen-tsung was not quite ten years old at the time of his accession to the throne. The empress dowager held Chang Chu-cheng in great reverence, calling him Chang hsien-sheng (teacher Chang) rather than by his name. Thus, the young emperor was brought up in awe of Chang.

45. By saying that scholars regarded obscurity or failure in examinations as good fortune, Yeh Po-chü meant that scholars who failed to achieve success had better chances of escaping the punishments the emperor so frequently inflicted upon them.

46. Hsü was eight years old.

47. A great deal has been written on the Tung-lin Party, largely because defiance displayed by officials towards the emperor and high ministers was a matter of perennial interest to Chinese scholars. For readers who are interested in the subject, the following are a few suggested titles: Li Chi (comp.), Tung-lin shih-mo (Shanghai: Shen-chou kuo-kuang, 1936); Wang Ling-kao, (comp.), San-ch'ao yeh-chi (Shanghai: Shen-chou kuo-kuang she, 1941); and Li Yen (comp.), Tung-lin tang chi-kao (Peking: Jen-min, 1957).
48. In 1626, Miao Ch'ang-ch'i, a man of Chiang-yin, died of torture in a Peking prison for having drafted a memorial accusing Wei of twenty-four crimes (Ming Shih, LXVI, 245: 3a-5a). There is no reference to his friendship with Miao in Hsu's writings, but Ch'en Han-hui included Miao among Hsu's friends. Miao was twenty-five years Hsu's senior and his granddaughter married Hsu's eldest son in 1633 (Ting, HHKYC, I, nien-p'u, 27; Lu, XII, 18: 20a.).


50. Yuan Shih, ch'uan 146.

51. The dates of Fa-hsien's journey to the Western Region are not certain. He left Ch'ang-an with four other monks around 399 and returned in 413 or 414. Fo-kuo chi was written after his return.

52. Ting Wen-chiang, Chang Ch'i-yun, Jen Mei-o and Chiao-min Hsieh have all testified to the accuracy of Hsu's observations.

53. Ming Shih, LXXXI, 299: 19b-20a; LXVII, ch'uan 251.

54. Ming Shih, LXVII, ch'uan 251.


56. Ch'ien I-chi (comp.), Pei chi-ch'uan 賢集傳, 60 vols. (Kiangsu shu-chü, 1893), L, 130: 1a-4b.


58. Yeh Hsiang-kao, the prime minister, was a man of Fukien. Realizing that he had no power to stop Wei Chung-hsien's usurpation of power and persecution of officials who did not side with him, he resigned and lived in retirement at home.

59. This collection is now in the Chinese division of the National Library in Paris. Giulio Aleni wrote a geographical work entitled Chih-fang wai-chi 職方外紀 (On World
126

Geography) in 1623 which contained a map of the world intended to supplement the maps by Matteo Ricci.


61. For Hsu’s friends’ opinion of him, see their essays and letters in Ting, HHKYC, II, chuan 20.

III. T’ien-t’ai Shan

1. During the period of the Three Kingdoms 三國 (200-280), Sun Ch’u-üan 孫權 made his capital in the present city of Nanking and changed the name from Mo-ling 秦陵 to Chien-yeh 建業. During the Eastern Chin 東晉 (317-420), it was first changed to Chien-yeh 建業 and later to Chien-k‘ang 建康.

2. Traditional geographers, including Hsu, measured a mountain’s elevation from its base rather than from sea level, as modern geographers do.


4. Ibid.

5. The Wang family of Lang-ya 琅玡, Shantung, was one of the most distinguished families which moved to and settled in Chiang-nan 江南 (South of the (Yangtze) River) during the Eastern Chin dynasty. The only other upper gentry families which were regarded as “high” as the Wang family were the Hsieh 謝 and the Yuan 元 families, both of Yang-hsia 陽夏, Honan. Wang Hsi-chih was one of the outstanding members of his family. See Chin Shu, chuan 80. For anecdotes of the Wang family, see Liu l-ch’ing 劉義慶, Shih-shuo hsin-yü 世說新語 (Taipei: Ch’i-ming, 1960).


8. T’an-yu was a man of Tun-huang. He came to T’ien-t’ai and lived at Red City during the reign of Hsing-ning 興寧.

10. Ch'uan-teng 傳燈 (comp.), T'ien-t'ai shan fang-wai chih 天台山方外志 (preface 1601), II, 4: 2a-3a. Ch'uan-teng was a monk.

11. Great Hero refers to the Buddha as the conqueror of demons.


13. Originally written by Chih-i, three chüan were lost in wartime and were replaced by copies made by Yuan-t'ung 袁通, a monk in the Sung dynasty.


16. For Wang Tzu-chin, supposedly the son of King Ling of Chou and later an immortal, see Ch'uan-teng, IV, 9: 3a-b.


18. Ch'uan-teng, II, 5: 5b-6b. For poems of Han-shan, Shih-te and Feng Kan, see Ch'üan T'ang Shih, XII, 9063-9110.

19. The book in which this story appeared is Yu-ming lu 昭明錄 by Liu I-ch'ing, compiler of Shih-shuo hsüeh-yü (see note 5 above). It is listed in the Ching-chi chih 经籍志 (Bibliography of Sui Shu 漢書), but a complete edition of it is no longer available. Lu Hsun collected various pieces from different old works and included them in his Ku hsiao-shuo kou-ch'en 古小說鈔沉. The story of "Liu-Yüan" has been so popular that it does not depend on the book itself for preservation. See "Liu Ch'en Yuan Chao," in Hsu Ch'en-o 徐震謬 (ed.), Han-Wei Liu-ch'ao hsiao-shuo hsüan 漢魏 六朝小說選 (Shanghai, 1956), 54-57.
20. T'ien-feng Monastery is fifty li north of the county seat and at the foot of Hua-ting Peak. It was founded by Chih-i in 575. See Chang Lien-yüan, III, 6: 6a-b.

21. Hua-ting is believed to be the highest point on T'ien-t'ai. The monastery named Hua-ting was founded by the monk Te-shao in 936. See Ch'en Chia-lin, p'ien 3, 33-34.

22. The T'ang poet Li Po visited T'ien-t'ai and the hall was named after his courtesy name.

23. Upper and Lower Fang-kuang Monasteries were built in 1101. The former is located on the upper reaches of Natural Bridge and latter at its foot. See Chang Lien-yüan, II, 6: 8a-9b.

24. T'an-hua Pavilion was built by Chia Shih-tao (d. 1275), the widely known "bad" prime minister of late Southern Sung.

25. Ten Thousand Year Monastery is fifteen li west of Natural Bridge and was founded by the monk P'u-an in 833. During the reign of Wan-ll (r. 1573-1619), a set of Buddhist sutras was donated by the empress dowager. See Chang Lien-yüan, III, 6: 9a-b.

26. Guard the Nation Monastery is thirty li northwest of the county seat. It was built in 957. See Chang Lien-yüan, III, 6: 7b.

IV. Yen-tang Shan

1. Shen Kua, Hsin chiao-cheng ming-ch'i pi-t'an 新校正夢溪筆談 (annotated by Hu Tao-ching 胡道静 (Shanghai: Chung-hua, 1958), 238-239.


3. Chang Ch'ı-yun, op. cit., 14. But Chiang Shu-nan 蔣叔南, Yen-tang shan i-lan 雁蕩山一覽 (Shanghai, 1934), 2, claims that the summit is not Wild Goose Lake but Tip of a Hundred Ridges 百嶺尖.
4. The name came from the following two lines:

"Before the crag I met a white-haired old man,
Who said he had not enough after a life's looking."


5. For Hsieh Ling-yün's exploration of mountain scenery, see Sung Shu 宋書, 67: 1a-14a.

6. Li Wu-feng 李五峰, who lived during the Yuan dynasty, said that families named Hsieh lived east of Lord Hsieh's Hill which in antiquity had been called Hsieh Family Hollow 謝家窪. The fact that Hsieh Ling-yün wrote an entire poem about crossing Chin-chu Gorge 筠竹澗, the point of entry into the mountain but not even a word about the scenic valley to the east of it tends to support Li's argument that the hill got its name not from Hsieh Ling-yün but from those residents named Hsieh. See Tseng Wei, II, 1:10a-b.

7. Shen Kua, 238.

8. Yen shan pien-lan 鴨山便覽.


10. Tseng Wei, VIII, 27: 1a-2b; Li Shu-hua, 53.


12. The story of Nakula's entering Nirvana while watching the waterfall was known to all visitors to Yen-tang Shan. See P'an Lai 潘來, "Yu Yen-tang shan chi" 遊雁蕩山記 in Hsiao fang-hu chai yu-ti ts'ung-ch'ao, ch'ih 4, ts'e 5, 346b; Liang Chang-chü 梁章鉅, "Yu Yen-tang jih-chi" 遊雁蕩紀, op. cit., ch'ih 4, ts'e 5, 352b; and Kuo Chung-yueh 胡鐘岳, "Pei Yen-tang chi-yu" 北雁蕩紀遊, op. cit., ch'ih 4, ts'e 5, 356b.

13. Tseng Wei, II, 2: 11a-14a; V, 15: 1b.

14. Tseng Wei, V, 14: 2a; Chiang Shu-nan, 1-2, gives the names of all eighteen monasteries and the years in which each was built.

15. Li Shu-hua, 55.
16. We have only the second part, the first part being no longer extant.


18. Spiritual Peak Monastery was built in 1023. Chiang Shu-nan, 1-2, says that it was one of the eighteen monasteries founded by Ch'üan-liao 全了, but Tseng Wei, IV, 9: 9b-11a, says that it was built by the monk Wen-chi 文吉.

19. Ching-ming Monastery was built by Ch'üan-liao in 977. Tseng Wei, IV, 9: 6b-9b.

20. Spiritual Crag Monastery was built in 979 and rebuilt during the reign of Wan-li (1573-1620). Tseng Wei, IV, 9: 1a-6b.

21. Rocky bamboo sprouts 石笋 is an established term for pointed rock formations. It is also sometimes used to call stalactites and stalagmites.

22. Square bamboo is a typical product of this mountain.

V. Po Yueh

1. Po Yueh ning-yen 白嶽凝烟 (Condensed Smoke of Po Yueh) (Preface 1714).


3. Shen Ming-ch'en 沈明臣, "Po Yueh yu-kao" 白嶽遊稿, in ibid., ch'ih 4, ts'e 14, 1b.


5. By Chan, Li meant Chan Tzu-ch'ien 展子虔, a skilled painter of the Liang period (907-922), by Lu, he meant Lu Huang 陸晃 of Southern T'ang (937-975).
VI. Wu-i Shan

1. In modern times, the name refers to an entire mountain range.

2. There are several names for tea in Chinese. The most ancient one is t'u 茶 which appeared in the Book of Songs (Waley, The Book of Songs, 100) where it meant a vegetable with a bitter taste, but it was also the word for tea. The chapter "On explaining trees" of the Erh Ya 載雅 gave the word chia 茶 and explained it as k'u-t'u 苦茶 (bitter tea). Ho I-hsing 郭英行, the annotator, said that the word ch'a 茶 had been t'u in ancient times and that when Lu Yu wrote his Ch'a ching 茶經 (Tea Classic), he eliminated one stroke and got the word ch'a. The word t'u is no longer used.

Lu Yu gave five terms for tea according to the different stages of picking during spring: ch'a 茶, chia 茶, she 茶 and ch'uan 茶. Distinction of different kinds of tea had already been made before Lu. Wen Chiao 温縖 (288-329) offered the emperor as tribute one thousand catties of ch'a 茶 and one thousand catties of ming 明. The latter term appears in Yu p'ien 玉篇 of Ku Yeh-wang 楊文野 (519-581) of Liang. Ming 明 is now used only occasionally in literary Chinese.

Tea drinking seems to have started after Ch'in had taken Szechuan, the first place to have known to grow and drink tea, from where it was introduced to Wu 吳 and Ch'u 楚. Because these places were not considered China proper, the Ching-chou ti-chih 萬州地志 listed tea under the heading "Fei Chung-kuo wu-p'in" 非中國物品 (non-Chinese products) and commented that "the tea produced in Fou-liang [i.e. Kiangsi] is the best."

3. The custom of sending tea regularly as tribute to the emperor seems to have started with Ts'ai Hsiang. The tea he
Chu Hsi wrote ten short poems on the sights of Wu-i, called collectively "Wu-i ch'ao-ko" (Boat songs of Wu-i). See Tung, II, 10: 9a-10a; also Chu Hsi, Chu Tzu ta-ch'uan (8 vols., 1829 reprint of 1751 ed.), III, 9: 18a-22a.

6. Grand Dame is synonymous with Sacred Dame who, according to Taoist legend, had been a star at the time the universe emerged from chaos. She took her son and other immortals to this mountain and made it their abode. To venerate her, the other immortals addressed her as Her Majesty the Grand Dame.

7. This legend is from Chu Mu's "Ku chi" and is quoted in Wang, XII, 18: 19. See also Tung, VII, 19: 20: 1a-b. Chu, a man of Southern Sung, was also one of Chu Hsi's younger relatives. He was the author of the work Fang-yu sheng-lan (Beautiful sights of the nation). Although it is listed among books of geography, it is more useful as a source book for scenic spots, historical sites, and poetry and prose related to such places.

9. Tung, VI, 19: 1a-7a.


11. These stories may be found in the Lieh hsien ch'uan and the Li-t'ai shen-hsien t'ie-tao t'ung-chien 歷代神仙體道通鑑 of the Tao tsang道藏.


13. Tung, II, 4: 3a mentioned dried fish as sacrifice. Sacrifices were continued in the T'ang and subsequent dynasties.
See also "Feng-shan shu" in Shih chi, XII, 28: 24a.

14. Tung, VI, 19: 1a-3b.

15. Chu Hsi, XLIV, 76: 26b-27a; Fu-chien t'ung-chih (Fukien Gazetteer).
ABOUT THE AUTHOR

Li Chi 李祁 was born in Changsha, Hunan in 1903 and attended Peking National University and Ginling College in Nanking after a classical education at home. She then traveled to Oxford as a Boxer Scholar and took a Bachelor of Letters. She returned to China to teach at the National Universities of Hunan, Chekiang and Taiwan and at Lingnan University. She has translated the first two books of Wordsworth's Prelude into classical Chinese. After arriving in North America in 1951, she did research work on Chinese Communist terminology at the University of California in Berkeley, served as an associate professor of Chinese at the University of Michigan, and joined the University of British Columbia in 1964. She is now a Professor Emerita and is currently finishing a study of Chu Hsi's poetry.
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