

Famous Springs  
in China

# 中国名泉

孟石◎编著





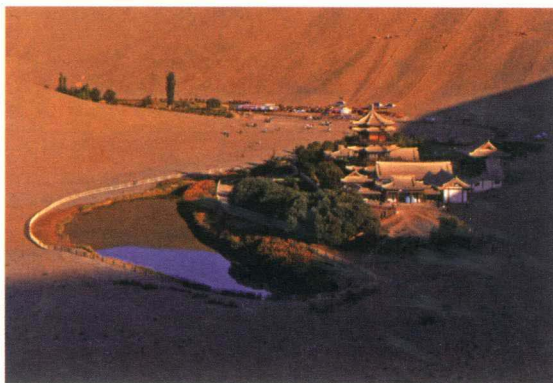
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中国幅员辽阔，有多样性的地质和地理区，而泉水更是分布广泛、种类丰富，其数量多达十万。其中因水质优、水量丰或泉景奇特而闻名遐迩的名泉就有近百处之多，主要集中在云南、西藏、福建、广东、四川、浙江、江苏、山东、辽宁和台湾等省区。不同的泉水有着不同的特点，为当地的风景名胜锦上添花：温

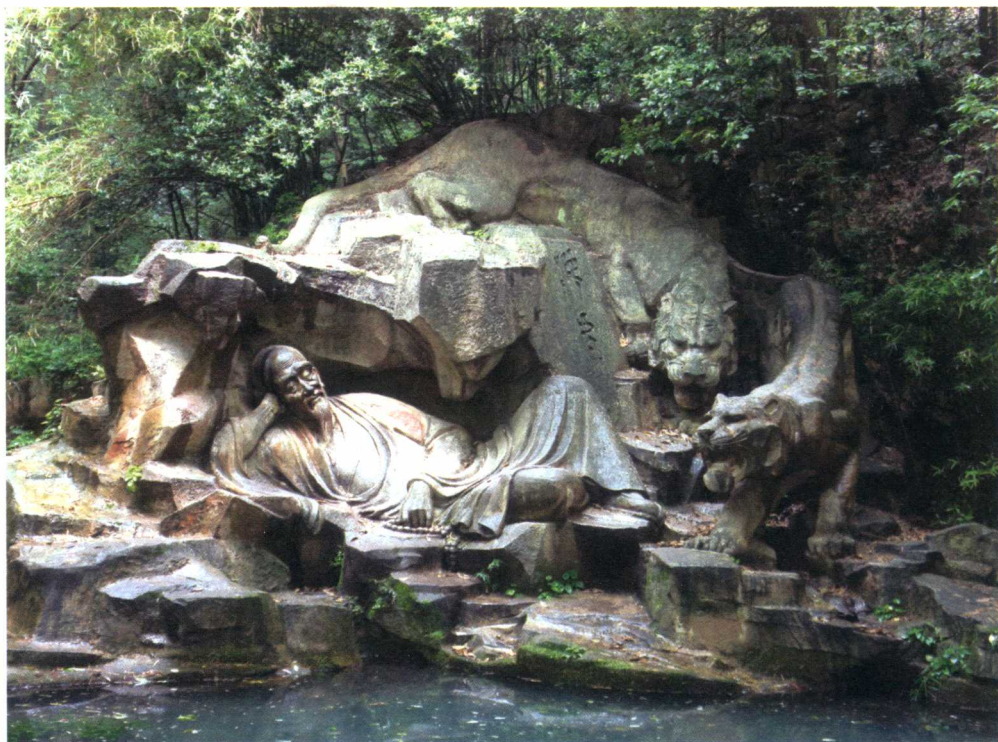


China has a vast territory with a diversity of geological and geographical area, and the spring water is more widely distributed with abundant varieties, whose amount is up to more than one hundred thousand. Among them there are nearly 100 well-known springs because of the water quality, plentiful water or unexpected characteristics, mainly concentrated in Yunnan, Tibet, Fujian, Guangdong, Sichuan, Zhejiang, Jiangsu, Shandong, Liaoning and Taiwan, etc. Different springs have different nature, adding brilliance to the local famous scenery: hot springs are like hot water throughout the year; cold springs are like ice piercing to the bone; submersible fountains are as clear as the mirror; eruptive fountains are rising from the ground; intermittent fountains are mysterious. In addition there are droll water and fire springs, sweet and bitter springs and mandarin duck springs, etc.

泉四季如汤，冷泉冰肌刺骨，潜水泉清澈如镜，喷泉喷涌而出，间歇泉神秘莫测，此外还有离奇古怪的水火泉、甘苦泉、鸳鸯泉等。

本书以中英文对照的形式，介绍与泉相关的中国文化以及中国名泉，并配以精美的图片，与读者共同领略中国名泉的独特魅力。

This book in the comparison form of Chinese and English introduces Chinese culture associated with springs and famous springs in China with beautiful pictures to have a taste of famous springs in China with readers together.





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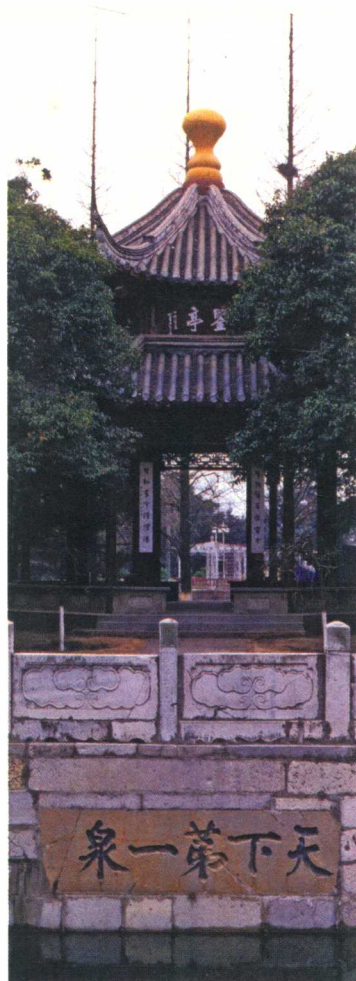
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# 中国泉文化

## Spring Culture in China

自古以来，泉水作为珍贵的水源成为人们追求的美好事物之一。茶因泉而香醇，泉水与中国的茶文化相得益彰，成为茶文化的重要组成部分。泉水因所含的矿物质成分和微量元素，具有神奇的医疗作用，因而也成为中国养生文化不可或缺的组成部分。古代文人墨客留下了许多关于泉水的珍贵墨宝与诗词佳作。

Since ancient times, spring water becomes one of the good things for people to seek as precious water. Spring water and Chinese tea culture make the old and new contrast and complement each other; tea mellows because of spring, becoming an important component of tea culture. Spring water has magical medical effects because of containing mineral substances and trace elements, which has become an indispensable part of Chinese culture of health preservation. The ancient men of literature and writing left a lot of precious calligraphy and poetry works about springs.





## > 泉与茶

水是维持生命不可或缺的灵性之物，水质的好坏影响了生命质量的高低。人类与其他生物一样，离不开水的滋养。与其他生物不同的是，人类饮水有多种方式，不仅可以直接饮用，还可以以水为媒介转化饮用，如饮茶、饮酒。

茶是中华民族的重要饮品，在中国历史的发展过程中形成了独特的茶文化。中国人最早发现茶叶，传说茶叶发现于公元前28世纪的神农时代。据《神农本草经》记载：

“神农尝百草，日遇七十二毒，得茶而解之。”此处“茶”的意思就是茶。中国也是最早发现野生大茶树的国家。唐代（618—907）陆羽所著的《茶经》中就有关于野生茶

## > Spring and Tea

Water is essential spiritual thing to maintain life, and water quality influences life quality. Human being, as well as other creatures, can't do without water nutriment. Different from other living things, there are a variety of ways for human to drink water, not only having direct water drinking, also having transformation of drinking with water as medium, such as drinking tea and wine.

Tea as the important drinks in China, the Chinese bred the unique tea culture in the long river of history. The Chinese first found tea-leaves; it is said that tea-leaves were found in Shennong times (twenty-eighth century B.C.). According to the *Sheng Nong's Herbal Classic* records, "Shen Nong tasted all kinds of plants in order to know functions of herbs. One day he was poisoned by 72 different poisonous plants, and found relief after



树的记载：“茶者，南方之嘉木也。一尺、二尺乃至数十尺。其巴山峡川，有两人合抱者，伐而掇之。”两人合抱的茶树，直径大约有1米，与1824年在印度发现的野生茶树大小相当，而时间上却要比起其早了大约1100年。据不完全统计，在中国10个省区近200处发现了野生大茶树，以云南、贵州和四川最多，有的茶树的树龄已经达1700年左右。饮茶之风源于盛产茶树的巴蜀之地，秦汉（前221—公元220）

tasting leaves from tea tree.” China is also the earliest country to find large wild tea tree. In *Tea Classics* written by Lu Yu from the Tang Dynasty (618–907), there are records about wild tea trees, “Tea is good trees in the south, with a height of one *Chi* (1/3 meter), two *Chi*, and even several ten *Chi*. In Bashan gorge, there is one with two people’s armful; people cut and pick up.” The wild tea tree with two people’s armful has a diameter of about 1 meter, which is as big as the one found in India in 1824, while the time of finding it is about 1100 years earlier. According to incomplete statistics, big wild tea trees are found in nearly 200 places in 10 provinces in China. Yunnan, Guizhou and Sichuan provinces own the most; tree-age of some tea trees is about 1700. The fashion of drinking tea originated in Bashu (Sichuan) and began to spread outside after the Qin and Han dynasties (221 B.C.–220 A.D.). It developed to

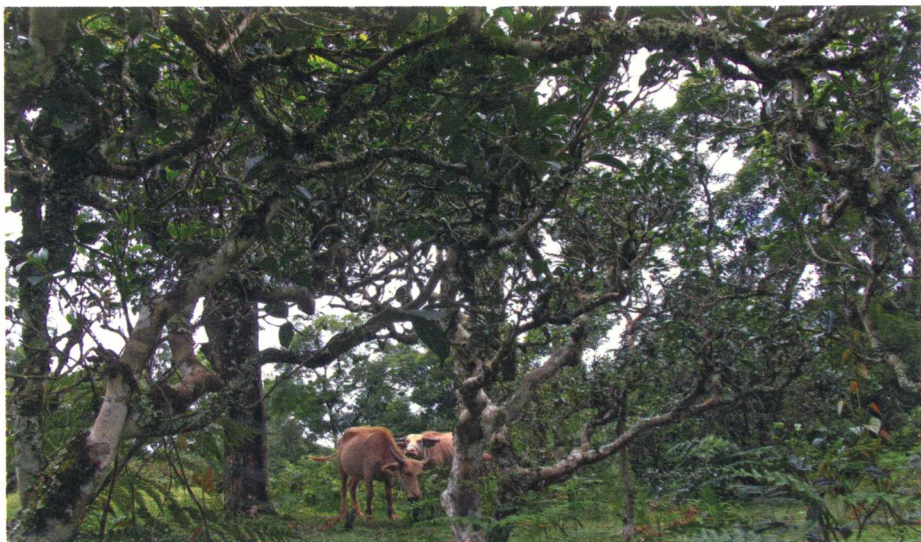


#### • 《神农采药图》

神农氏是中国农业、饮食和医药文化的始祖。为了分辨植物的特性，他尝遍百草。图中再现了神农身背药篓采百草的情景。

#### *Shen Nong Gathers Medicinal Herbs*

Shen Nong is the first ancestor of Chinese agriculture, food, drink and medicine cultural. In order to distinguish the characteristics of plants, Shen Nong tasted various herbs. This picture reproduces the scene of Shen Nong carrying medicine basket and picking various herbs.



• 千年古茶树  
Millennium Ancient Tea Tree

以后开始向其他地区传播，唐代时发展至举国同饮，故有“茶兴于唐”之说。《茶经》的问世推动了饮茶习俗，标志着中国茶文化的形成。

俗语言“水为茶之母”，水是茶的载体。历代茶人对茶与水关系的论述都在强调水对于茶的影响。明代（1368—1644）的许次纾在《茶疏》中说：“精茗蕴香，借水而发，无水不可与论茶也。”茶叶会因水的选择而体现出不同的茶之色、茶之香和茶之味。明代戏曲

the whole nation in the Tang Dynasty, so there is the saying, “Tea is popular in the Tang Dynasty.” The birth of the *Tea Classics* promoted the popularization of tea drinking custom, marking the formation of Chinese tea culture.

There is a common saying, “Water is the mother of tea.”, i.e., water is the carrier of tea. What successive dynasties teamen discussed to the relationship of tea and water is to emphasize the influence of water to tea. Xu Cishu, in the Ming Dynasty (1368–1644), said in *Tea Commentary*, “Perfect teas contain



家张大复重视水品甚于茶品，他在《梅花草堂笔谈》中写道：“茶性必发于水。八分之茶，遇十分之水，茶亦十分矣；八分之水，试十分之茶，茶只八分耳。”好茶与好水相互补益，水彰茶之醇香，茶显



• 茶圣陆羽

陆羽（733—约804），唐代复州竟陵（今湖北天门市）人。他一生嗜茶，精于茶道，著有世界上第一部茶叶专著《茶经》，被尊为“茶圣”。

Tea Sage Lu Yu

Lu Yu (733—approx.804) is from Jingling, Fuzhou in the Tang Dynasty (now Tianmen, Hubei). All his life, he was addicted to tea and was great at tea ceremony. He wrote the world's first tea monograph *Tea Classics*, and is regarded as a "Tea Sage".

fragrance, and discharge in water; there is no tea without water." Water choice of making tea can differently reflect the color of tea, tea aroma and taste of tea. Zhang Dafu, the dramatist in the Ming Dynasty attached great importance to water quality than tea; he described in his *Plum Blossom Thatched Cottage Conversation by Writing*, "Tea quality have to put up in water—less good tea in perfect water makes also perfect tea; perfect tea in less good water makes only less good tea." Good tea and good water help each other; water contains pure and aromatic of tea and tea appears clear and sweet of water. So water choice deservedly becomes an important part of tea sampling and tea culture.

Since tea drinking custom presented a splendid sight in the Tang Dynasty, choosing water, discussing water and judging water had become an elegant matter in the tea industry. However, due to geographical differences, as well as certain limitations of the experience and objectivity of teamen criticizing water, this makes people's evaluation ideas on spring water much different, producing the argument on the "First Spring under the Heaven", forming the tea-spring cultural diversity, and also creating a tea-



## 天下第一泉

“天下第一泉”按理说应该是独一无二的，但在中国历史上被评为“天下第一泉”的就有四处名泉。一处是江西庐山的谷帘泉，一处是江苏镇江的中冷泉，一处是北京的王泉，还有一处是山东济南的趵突泉。

### The No.1 Spring under the Heaven

“Normally the No.1 Spring under the Heaven” should be the one and only, but in the history of China there are four famous springs named “No.1 Spring under the Heaven”. One is Gulian Spring in Lushan Mountain, Jiangxi Province; one is Zhongling Spring in Zhenjiang, Jiangsu Province; one is Yuquan Spring in Beijing and another one is Baotu Spring in Jinan, Shandong Province.

水之清甘，择水理所当然地成为品茶与茶文化的重要部分。

自唐代饮茶之风盛行以来，择水、论水、评水便成为茶界的雅事。然而，由于地域的差异，以及品评人的阅历和客观性具有一定的局限，这就使得人们对泉水评鉴的观念分歧颇多，产生了诸如“天下第一泉”的争论，形成了茶泉文化的多元性，也造就了茶泉文化的趣味性。

不同时代的茶人评鉴烹茶之泉有着不同的标准。“茶圣”陆羽倾向于泉水的“活”与“洁”。唐代的张又新则在《煎茶水记》中记载

spring cultural interest.

Teamen in different times have different standards of spring evaluation to brew tea. Tea Sage Lu Yu is inclined to live and clean of spring water. Zhang Youxin in the Tang Dynasty documented his experiences in practice and knowing from experiences in *Water Report on Brewing Tea*, directing to the clarity, coldness and good taste of spring water, and cooperating with the water quality assessment to take the “light” as the best. The poet Mei Yaochen in the Song Dynasty took the clarity, coldness, sweetness and smoothness of spring water as standards. Xu Cishu in the Ming Dynasty, in optional water articles of



了他在实践体会中所得的经验，指向泉水的“清”、“冷”、“口感佳”，并配合水质以“轻”为上。宋代诗人梅尧臣以泉水的“清”、“冷”、“甘”、“滑”为标准。明代的许次纾《茶疏》中的择水篇



• 《林榭煎茶图》文征明（明）

*The Brewing Tea in the Forest Pavilion* by Wen Zhengming (Ming Dynasty, 1368–1644)

*Tea Commentary*, also took the clarity, sweetness and chill of spring water as standards. Although spring water evaluation standards used in making tea in various dynasties are different, there are two aspects of water evaluation: water quality and taste. Water quality focuses on clarity, live and lightness while water taste demands sweetness and chill.

Clarity indicates the spring water is clear, clean and fewer impurities in it. The water brewing tea should be clear without dirt so as to show tea color and lustre. Emperor Huizong of the Song Dynasty advocated “water takes clarity, lightness, sweetness and cleanness as satisfying”, with clarity and cleanness simultaneously and pointed out that “not to take unclean water, although it is sweet”.

Live refers to the flowing water,



• 泉水  
Spring Water







也是以“清”、“甘”、“冽”为标准。虽然各代对用于泡茶的泉水的评价标准有所不同，但品评水之优劣无外乎两个方面：水质与水味。水质着重于“清”、“活”、“轻”；水味则要求“甘”与“冽”。

清，指泉水澄澈，质地洁净，水中杂质少。烹茶用水应澄澈无垢，方能彰显茶的色泽。宋徽宗主张“水以清轻甘洁为美”，以“清”、“洁”并举，并指出“不洁之水，虽甘不取”。

活，指流动的活水，而不是不流动的死水。最早提出者为陆羽，他在《茶经》中言：“其山水，拣乳泉石池慢流者上。”水虽贵活，但是瀑布、湍流一类的流水气盛而脉涌，缺乏中和淳厚之气，故而被认为与主静的茶旨不合。

轻，指水的质量轻。唐代僧人允躬与宰相李德裕首创以轻重评比泉水，独钟无锡惠山泉。金代（1115—1234）的元好问参访济南七十二名泉，并记载了济南人曾取镇江中泠泉与杜康泉相互比较。清代（1644—1911）乾隆皇帝评泉也以水轻为标准，他命人特制一种银

instead of not mobile stagnant water. The earliest presenter is Lu Yu. He says in the *Tea Classics*, “When taking mountain water, overflowing spring water of newborn springs and stone pool is the best.” Though live water is precious, flowing water as waterfalls and turbulence has abundant gas and pulse surge, and is short for neutralization and kind spirit, so it is not conform to tea purpose of seeking quiet.

Lightness refers to water quality. The monk in the Tang Dynasty Yun Gong and the Prime Minister Li Deyu first originate using water quality (weight) to compare and assess springs and they show special preference to Huishan Spring, Wuxi. Yuan Haowen in the Jin Dynasty (1115–1234) visited 72 famous springs in Jinan, and recorded people there once took Zhonglingquan Spring in Zhenjiang and Dukangquan Spring to compare each other. Emperor Qianlong of the Qing Dynasty (1644–1911) also took water quality (lightness) as the standard to assess springs. He ordered people to make a silver *Dou* of special quality to weigh water sample of famous springs sent from different places around the country, and personally compared them with Beijing Yuquan Spring water. The



• 好水泡好茶

Good Water Brews Good Tea

质量斗，用以称量全国各地送来的名泉水样，并亲自将之同北京玉泉水进行比较。结果显示“玉泉水重一两，唯塞上伊逊尚可相埒，济南珍珠、扬子中冷皆重二三厘，李山、虎跑、平山则更重，轻于玉泉唯雪水及荷露”。玉泉水以最轻、含杂质最少被乾隆皇帝评为“天下第一泉”。泉水之轻、重类似于今人所说的软水、硬水。硬水中含有较多的钙镁离子和铁盐等矿物质，故而增加了水的重量。硬水

results show, “Water weight of Yuquan is one *Liang* (50 grams), yet only Yi Xun water in the north of the Great Wall is the same. Water of Jinan Pearl and Yangtze Zhongling is all two or three *Li* (1/3 millimetre) heavier; that of Huishan, Hupao and Pingshantang is much heavier. Water lighter than Yuquan can only be found in snow water and lotus dew.” Yuquan water is the lightest and contains least impurities, and is rated the “First Spring in the World” by Emperor Qianlong. Light and heavy of spring water is similar to what we call soft water and hard water today. Hard water contains more minerals—calcium, magnesium ion and iron salts, thus increasing the weight of water. When using hard water to make tea, there must be negative effect to color, fragrance and taste of tea.

Sweetness refers to delicious taste; it is the first thing to making tea. Cai Xiang in the Song Dynasty first presented tea springs have to be “sweet”, he said in his *Tea Records*, “Spring water is not sweet, which can damage the taste of tea.” If there is a bitter taste in the water, it is sure to affect the taste of tea water and harm the original taste of tea.

Chill is another important standard for evaluation of springs. When giving



泡茶，对茶汤的色香味皆有负面影响。

甘，指甘甜，为烹茶首选。宋代的蔡襄首举茶泉须“甘”，并在其所著的《茶录》中言：“水泉不甘，能损茶味。”水味若有苦涩，必定影响茶汤味道，破坏茶的本味。

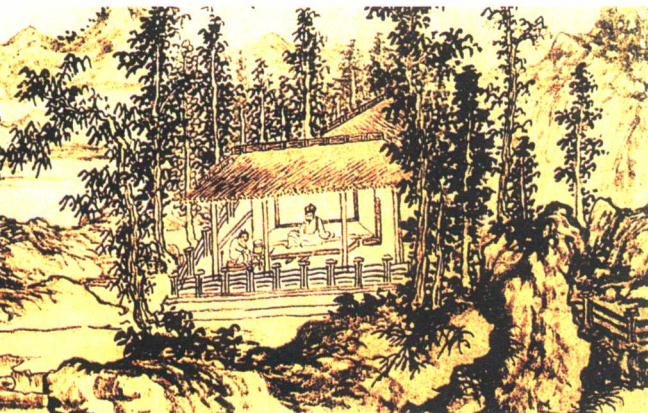
冽，为评泉另一重要标准。古人记述烹茶之泉常以“甘冽”、“清冽”并称。唐代张又新访泉便以此为标准。宋徽宗《大观茶论》更将其首列为评鉴指标之一。

水质“清”、“活”、“轻”，水味“甘”、“冽”的泉水无疑是烹茶用水的首选。陆羽在

an account of springs brewing tea, the ancients often use both sweet and chill and clear and chill. The Tang Dynasty Zhang Youxin took this as the standard to visit springs. Further, Emperor Huizong of the Song Dynasty in *Grand Sight Treatise on Tea* first rate it as one of evaluation targets.

To evaluate spring water with clear, live and light of water quality, and sweet and chill of water taste, such spring water is undoubtedly first choice for brewing tea. After the empirical study in various regions, Lu Yu summed up brewing water by, “Water from a mountain is fine; river water is less good and well water is poor.” “Water from a mountain” is just mountain spring water, when high quality spring water is used to cook tea, the tea color is bright, the delicate fragrance overflows and mouth feel is smooth, it is always the best choice for people who are fond of tea.

Spring water plays an important role in color, fragrance and taste gain of tea, so ancient and modern masters of tea tasting had all visited famous mountains and springs travelling over land and water. Where there is famous spring, there must be a gathering place for people being fond of tea. Water is not like tea,



• 《陆羽烹茶图》赵原（元）

Picture of Lu Yu Brewing Tea by Zhao Yuan (Yuan Dynasty, 1279–1368)