

姑苏风物集锦

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纪念苏州建城二千五百年

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内 容 提 要

在我国历史文化名城——苏州建城二千五百年之际，将本书奉献给广大读者。本书以图文并茂的形式，介绍了苏州古老历史，秀丽湖山，古典园林，风物特产，名人遗迹，掌故传说。该书内容丰富，文笔简练，独立成篇，并配以近百幅彩色照片，可为您了解苏州和游览苏州起个导游者的作用。

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古城苏州

苏州，自古以来就有“人间天堂”的美誉。国外友人把我国的长江三角洲誉为“金三角”，苏州则是“金三角”上的一颗灿烂的明珠。她那瑰丽多姿的山光水色令人陶醉，她那古朴典雅的园林之美使人留连忘返。许多人能以亲临其境、优游其间为终生快事。就连曾在苏州任太守的唐代大诗人白居易，在离任多年之后仍深情地怀念她：“江南好，风景旧曾谙：日出江花红胜火，春来江水绿如蓝。——能不忆江南！”期待旧地重游，“吴酒一杯春竹叶，吴娃双舞醉芙蓉。——早晚复相逢”。

苏州，是一座古城。今年（1986年）是她建城二千五百年。早在公元前六世纪中叶，吴王诸樊的长子阖闾继承政权后，在此筑了周长47里、有水陆城门各八座的“阖闾大城”。当年八座城门的名称一直沿用至今。其中盘门水陆城门遗址保存较为完整，历代虽有改筑，位置基本未变，是我国现存最典型的一座水陆城门。至后汉三国时期，苏州又曾作为孙吴政权都城达十二年之久。位于市中心的那高耸的北寺塔所在的北寺，即为吴王孙权的母亲舍宅兴建。

悠久的古城历史，为后人留下了灿烂的文化艺术和众多的名胜古迹。城西的虎丘山，那是吴王阖闾生前游乐的宫苑、死后埋葬的地方。相传，秦始皇东巡时曾到此登山览胜，楚霸王起义时曾于此起兵。那矗立山颠的于年古塔，是

苏州现存宝塔中最古老的一座。虎丘山因其丘壑奇特，风光四时诱人，古迹随处可见，向有“吴中第一名胜”之称。故我国宋代文学家苏东坡曾说，“到苏州而不游虎丘，乃是憾事！”

苏州，她又是一座水乡城市。烟波浩渺的太湖在其身旁，开凿于我国隋代的京杭大运河横贯其境，著名的石湖、阳澄湖、金鸡湖、黄天荡等，像颗颗晶莹的宝石镶嵌在古城四周。城区也是河道纵横，内河与太湖之水息息相通。古城苏州就是建于这川渠交织的水网之上。水多，桥多，河街相邻，水陆并行，近水人家临河筑屋，“家家门外泊舟航”，成了古城的一大特色。人们称这为“小桥、流水、人家”。白居易曾以“绿浪东西南北水，红栏三百九十桥”的诗句形容这水城风貌。唐代另一位诗人杜荀鹤描绘道：“君到姑苏见，人家尽枕河。古宫闲地少，水港小桥多。”在苏州游览，几乎举目见桥。姑苏城外寒山寺旁的枫桥，风格奇特的宝带桥，巍峨壮丽的觅渡桥，更是名闻中外。意大利旅行家马可·波罗于十三世纪来到中国，游历各处名城，在苏州看到这明媚秀丽的湖山景致，认为颇像他的故乡威尼斯，后来在其游记《东方见闻录》中作了详尽的描述。威尼斯是一座由118个岛屿组成的水城，连结诸岛的是401座桥。由此苏州便以“东方威尼斯”之誉而名扬世界。

苏州，又是一座驰名中外的“园林城市”。国外友人说，中国园林是“世界园林之母”。然而“江南园林甲天下，苏州园林甲江南”。因为苏州园林集中了我国江南园林建筑之精华，是世界上任何地区所少见。

苏州园林建筑历史久远，远的要数吴王阖闾在城西南所建造的姑苏台，及其后吴王夫差在灵岩山为美女西施盖的馆

娃宫，那是最早的皇家花园。现存的苏州古典园林则大都是宋、元、明、清以来留存下来的私家庭园。据《苏州府志》记载，在明代苏州有大小园林二百七十处。苏州现存大小园林五十多处，其中名园，有建于宋代的沧浪亭、网师园，有建于元代的狮子林，有建于明代的拙政园、留园，有建于清代的怡园、耦园、鹤园、环秀山庄等。这些园林的一个共同特色是，因窪疏池，营建亭榭，或以山取胜，或以水见长，园林和居室紧密相连，具有居住和游览的双重作用，以达到不出城廓而获山水之怡，身居闹市而得林泉之趣。在这富有诗情画意的小园林里，山光、水声、月色、花香均可供其欣赏，园内可望、可行、可游、可居，把生意盎然的自然美和艺术美融为一体，“虽由人作，宛自天开”，使园林建筑达到了高度的艺术成就，成为我国文化艺术的珍贵遗产。

苏州，很早就是一个繁华之城，锦绣之乡。春秋时期就有了炼铁业，历史上有名的干将、莫邪铸的吴钩剑自古就享有盛名。丝织工业开始于七世纪，“日出万绸，衣被天下”，可见当时丝织工业的兴盛。与丝绸共负盛名的“苏绣”，被誉为中国四大名绣之一。唐宋年间，苏州就成为全国有名的手工业城市，商品经济就已相当繁荣，各路商贾云集，商市盛极一时。白居易描述当时的苏州“版图十万户”，“甲郡标天下”。宋代名士龚明之称苏州“风物雄丽为东南之冠”，经济繁荣超过了繁华闻名的扬州。

苏州，她还是一个文化艺术昌盛之地，早有人文荟萃之称。在历史的长河中，许多著名人物曾在这里留下了他们的事迹。“兵学圣典”，世界上最早的军事著作——《孙子兵法》，就是由大军事家孙武在这里献于吴王阖闾，传于后

世。其他诸如文学、艺术、戏曲、医学等方面，都有它独特的成就。明代四大画家沈周、文征明、唐寅、仇英的绘画被誉为“吴门画派”。古老的昆曲、苏剧、评弹以她浓厚的苏州民间色彩吸引着中外游人。

苏州，现在已被列为全国著名的旅游城市之一。除了城区具有众多的旅游点外，市属的吴县角直和东西洞庭山，常熟虞山，吴江震泽、同里等，都是一派江南水乡风光，引人入胜的旅游佳境。东西洞庭山，是太湖七十二峰中最高的两座峰——缥缈峰、莫厘峰的所在处，站在山巅远望波光粼粼的太湖，帆影点点，水天一色，使人心旷神怡；四周果林遍野，清香飘溢，沁人心脾，著名的碧螺春茶就出产在这里。东、西洞庭山，湖光山色交相辉映，实是天然胜境。

古老而美丽的苏州，一定会给来苏游览的中外宾客留下美好的记忆。欲游姑苏何时好？“一年好景君须记，最是橙黄桔绿时”，“若到江南赶上春，千万和春住！”

SUZHOU — the ancient city

Suzhou, renowned as "a paradise on earth" since ancient times, rests like a sparkling pearl on the Yangtse river delta. The beauty and charm of its hills and waters and the simple elegance of its classical gardens brings a fascination that intoxicates deep and long the hearts of travellers. People deem it an ultimate pleasure of life to wander about the extraordinary sceneries of this human paradise.

Even Bai Juyi, the great traveller and poet of the Tang Dynasty (618-709), who had once been the magistrate of Suzhou prefecture, could not but look back to his stay there with intense longingness. In a poem reminiscent of Suzhou, he wrote:

Suzhou, Suzhou dearie!
Sceneries forever charm my memory;
Sunrise on the river is redder than fire,
Waters are like jades on the river.
You are always in my memory,
Suzhou dearie!

Suzhou will mark its two thousand five hundredth anniversary in 1986. As far back as the sixth century B.C., Gai Lu, heir to the Kingdom of Wu, built the Gai Lu city, with the city wall extending a circumference of 47 li (1 li = 1/2 km), having eight city gates all available for land and water transportation. With the exception of the Pan Men Gates which still remains intact, other gates have been torn down at different historical periods, although their names are still derived at the former locations. The Pan Men Gates is now the only and most typical land-water city gates in China that has survived the vicissitudes of history.

During the period of Three Kingdoms in the later Han dynasty (206 B.C.-220 A.D.), Suzhou was the capital of the Wu Kingdom under the rule of Sun Quan. The Beisi Pagoda now towering over the central area of Suzhou was built by Sun Quan as a sanctuary for his mother to make prayers.

The prolonged and colourful history of the city has left behind a great legacy of brilliant arts and cultural relics. The Huqiu Hill was a recreation palace and the burial place of Gai Lu, ruler of Wu Kingdom. It was the place where the First Emperor of China, Qin Shihuang (Qin dynasty, 221-207 B.C.), mounted to enjoy the Suzhou landscape during his eastern inspection tour, and also the place where the legendary general Xiangyu of late Qin dynasty inspected his troops before the uprising against the Qin emperor. The Huqiu Hill with its peculiar peaks and precipices and its host of historic relics is a tourist attraction for all seasons. It has long been regarded as the most famous scenic and historic spot in Suzhou area.

Suzhou is a city of canals, with the immense misty Taihu Lake close at its side, and the Great Canal running right through it. The famous Shihu Lake, Yangzhen Lake, Jinji Lake and the Huangtiandang Marsh all shine like precious stones inlaid on the fringes of the ancient city. Canals crisscross the city, composing an intricate waterway network fed by the water of the Taihu Lake.

Inside the city, there are innumerable bridges and waterways along which line houses where people live and trade, using boats as their chief means of transportation. "There is a boat marooned at every door" is a scene peculiar to Suzhou. The famous poet Bai Juyi thus wrote:

Green waves lead to all directions,
South, north, west, east,
Red fenced bridges stand in profusion,
Three hundred and ninety.
Du Xunhe, another illustrious poet of Tang dynasty also described;
In Suzhou thou will perceive,
People by the canals, live,
Land is scarce with palatial houses everywhere,
And countless little bridges mounting on the rivers.

When Marcopolo came to China in the 13th century, he was fascinated by the beautiful sceneries of Suzhou and made detailed descriptions of it in the chronicles of his travel where he compared it with his home town Venice. Thus Suzhou earned the name of "Venice of the East".

Suzhou is also well known at home and abroad as the "City of Gardens". Foreign visitors claim that China's classical gardens top the world, yet Suzhou classical gardens top China, because in them is concentrated the architectural essence of Chinese classical gardens, which are rarely seen elsewhere in the world.

Suzhou's classical garden construction has had a long history. The most ancient ones are the Gusu Platform, built by King Gai Lu of the Wu Kingdom, and the Guan Wa Palace, built by King Fu Chai for the maiden Xisi, whose fabulous beauty and integrity is known throughout Chinese history. The classical gardens existing now are mostly private gardens built in the Song, Yuan, Ming and Qing dynasties. As recorded, in the Ming dynasty (1368-1644) alone, there were in Suzhou 270 big and small gardens. Among the 50 odd gardens remaining now, the famous ones are the Changlang Pavilion and Wang Xi Garden built in the Song dynasty (960-1279), the Lion Groove of Yuan dynasty (1271-1368), the Chuzheng Garden and Liu Garden of Ming dynasty, the Happy Garden, the Lily-Root Garden, the Crane Garden of Qing dynasty (1644-1911). The common features of these gardens are the construction of ponds and streams where water gathers, around which are built pavilions and rockeries of variegated shapes, one rivaling the other in charm and peculiarity. The structure of these ponds, pavilions and rockeries are so harmoniously integrated with the residential buildings that it makes living and enjoyment of the scenic beauty of mountains and rivers inseparable from each other, even within one's own home in a populous city district. In these picturesque gardens, one can appreciate the shapes of mountains, the faint dripping voices of the stream, the mixed fragrance of flowers and moonlight in nocturnal serenity, a perfect combination of natural beauty and artificial imitations created by a highly sophisticated art of garden architecture, which has become a precious legacy of the Chinese culture.

Suzhou has been a prosperous city since very early times. Its iron forging industry began during the Spring and Autumn period (770-476 B.C.) and the hook-swords forged by Gan Jiang and Mo Xie enjoyed great fame in the ancient times. Its silk-wearing industry started in the 7th century claimed the capacity of "producing ten thousand rolls of silk per day to cloth all people under the sun." This gives a picture of the thriving-silk industry in those times. Suzhou embroidery enjoys equal renown with Suzhou silk, being one of the four most famous embroideries of China.

During the Tang and Song dynasties, Suzhou was already a famous handicraft city in China. Commerce flourished and traders converged from all parts of the country. Bai Juyi described it as "A top city on earth, having 100,000 households". Its economic prosperity surpassed that of the then famous Yangzhou.

Suzhou is also a city with highly developed education and culture, where literatus of historical fame gathered, leaving traces of their life and work. "Sun Tze Strategy", the world's earliest military works written by the great strategist Sun Wu, was presented here by Sun Wu himself to the King of Wu, Gai Lu, and then handed down to the later generations. In areas such as literature, art, songs and operas, medicine, etc, Suzhou has also made unique achievements. There were the four great painters of the Ming dynasty, Shen Zhou, Wen Zhengming, Tang Yin and Chou Ying whose works were acclaimed as the "Wu school of art." Suzhou's Kun opera, Su opera and story-singing, with their rich local flavour, attract the interest of both Chinese and foreign tourists.

Now, Suzhou has been listed by the Chinese government as one of the four major cities of tourism. Apart from the tourist spots in the city, scenic spots like the Dongtingshan in Wuxian county, Yushan Hill in Changsu and Zhenze in Wujiang county, etc, are all great tourist attractions with fascinating rustic beauty and calm of water-towns on the south bank of Yangtze.

The Piaomiao Peak and Moli Peak in Dongtingshan are the two highest points among the 72 peaks around the Taihu Lake. On these peaks, one can enjoy the panoramic views of the immense Taihu Lake, where the water merges with the sky in one colour and sailing boats dot here and there breaking the monotony of the great spun of scaly waves. On the hill-slopes are everywhere orchards emitting a refreshing fragrance that mixes with the breezes. This is where the famous Biluo spring tea grows. The colourful sceneries of the lake and the hills at Dongtingshan are indeed a triumph of nature.

The old and beautiful Suzhou certainly will leave indelible memories to all visitors. What is the best season for a visit to Suzhou?

"The best season one must see,
Oranges turn yellow and leaves green;
If you happen to come in Spring season,
Be sure to stay with Spring for all reasons."

泰伯、仲雍“奔吴”

泰伯和仲雍是春秋吴国的开创者，追溯苏州的悠久历史，一般都要从泰伯、仲雍“奔吴”讲起。

据史籍记载，约在公元前十一世纪我国商代末，中原渭水之滨的岐山南面，居住有一支黄帝的后裔——以古公稷父为首领的姬姓部族，因其住地名周原而自称为周人。古公有三个儿子，叫做泰伯、仲雍、季历。季历生子名昌，就是后来为周朝的建立奠定基础的周文王。相传姬昌长得颇不凡俗，很得古公的疼爱，被看做是周人振兴的希望。泰伯、仲雍察知古公欲立季历以传昌的心意，为避免权位之争，便一起离开中原，不远千里来到长江下游的江南地区。

当时聚居在江南一带的是被称为“荆蛮”的人，经济上尚处在比较落后的状态，由于多水的自然环境，生活习尚与北方也不相同。泰伯、仲雍到达后，遵从当地风俗，“断发文身”和荆蛮人打成一片；同时将中原地区先进的耕作和筑城技术带到了江南，促进了经济的发展，因而赢得了荆蛮人的信任和拥护，被推为领袖，建立了一个部族小国，号曰“勾吴”，这就是吴国的起始，也是苏州称为“吴”的由来和依据。

对于泰伯、仲雍“奔吴”的记载，因为是后人所追记，内容比较简略并掺杂有一些附会假托之辞，因而学术上是有争论的，例如“让权”之说就是后来儒家的解释，有关泰伯“奔吴”的若干细节也有一些疑点，等等。但是，不论怎样，这段史实是可信的，否则就不可能流传至今天。泰伯、仲雍的“奔吴”是苏州地区和江南一带受到中原文化影



↑ 建于无锡梅村的泰伯庙。
← 位于常熟虞山的仲雍墓。

响的最早记载，也是中华民族内部相互交流和融合的一个生动例证。泰伯、仲雍的事迹数千年来为人们世代传颂，苏州、无锡等地至今还保有他们的祠、墓。

泰伯当时活动于无锡一带，他所建立的勾吴都城在无锡梅里的平墟（今无锡梅村），称为泰伯城，亦名吴城，从泰伯至诸樊廿二世均都于此。泰伯死后就葬在吴城附近的鸿山，梅村另建有泰伯庙。苏州在汉代曾于阊门外建泰伯庙，五代时吴越王钱镠将庙迁建于阊门内皋桥北的下塘岸边，千余年来屡毁屡建，至今遗址仍在。泰伯庙又名“至德庙”，是根据孔子所讲“泰伯其可谓至德也已矣，三以天下让”的话而取名。胥门外胥江上的泰让桥，原名怀胥桥、大日晖桥，俗呼大洋桥、太阳桥，一九二七年重建时依音改为“泰让桥”，以纪念吴泰伯。

泰伯无子嗣，死后由其弟仲雍继位。仲雍死后葬在常熟的乌目山，因为仲雍又名虞仲，山遂改名“虞山”，常熟之称“虞”也缘于此。仲雍墓在虞山南麓，墓门石坊上正面书“敕建先贤仲雍墓门”，背后书“清权坊”，其旁即仲雍祠。沿墓道拾级而上，穿过两座石坊即达墓地，有墓碑三块，为明清时所置。苏州干将坊原有“让王庙”，吴县东山白沙原有“恭孝王庙”，内中奉祀的都是仲雍。“恭孝王”是后人对仲雍所加的尊称，我国有“兄友弟恭”的古训，仲雍追随长兄泰伯之后共同避居江南，所以曰“恭”，同时这样做又顺从了其父古公的旨意，故又称“孝”，这和尊仲雍为“让王”一样，都是在“让权”上着眼。今天我们以历史唯物主义的观点来看泰伯、仲雍的功业，并不在于什么“让权”，而是因为他们代表了中原的先进文化，对苏州和整个江南的开发有着不可磨灭的贡献。