

林中美人

Beauties of the Forest


陈铁英 主编

Edited by Catherine Chen

黄协安 吴刚 孙妮 译

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序

一千多年前，五代吴越国广陵郡王钱元璪相中了姑苏城南的一块宝地，建了自己的私家园林——南园。此后，姑苏城里的文人墨客在此利用原有布局，加之以奇石、名木，创造出了“不出城廓而获山林之怡，身居闹市而有山泉之趣”的“城市山林”的意境。

北宋著名文学家范仲淹在其《苏州十咏其十·南园》中，赞叹道：“西施台下见名园，百草千花特地繁。”南园，自古就和繁花名木有着不解之缘。

近代的南园，是蒋介石第二夫人姚冶诚及其子蒋纬国的故居，还走出了新中国第一代科学家何泽慧及其丈夫——“中国原子之父”钱三强。斯人已逝，但这些文人雅士、风云人物当时为了怡情养性而栽种的花木仍完好地保存于此，向我们娓娓诉说着曾经的岁月沧桑。

这样的积累，使得目前南园的花木大致有四十多种，其中二十五种已纳入苏州市古树名木之列。

2003年南园宾馆改建时，始终以保护原有古迹、突出园林特色为宗旨，当发现改建方案会破坏宾馆内原有古树植被的时候，就会推翻重定，所以南园宾馆的改建方案整整花了近两年的时间才拍案定稿。这份用心更好地保护了园内原有的园林文化氛围和历史风貌。

每年的农历二月十二是“百花节”，南园宾馆有个不成文的规定，在这一日，每一株古树上都要系上红丝带，祈福南园的一草一木自然繁盛，美人成林，林中美人！

对于南园来说，没有古树就没有历史。树，才是南园真正的原住民。保护古树名木，就是留住南园的根。

是为序。



江苏国泰南园宾馆

Preface

More than a thousand years ago, Qian Yuanliao (887~942 A.D.), the local lord and son of the king of the Wuyue Kingdom which refers now mostly to the Jiangsu Province, found an auspicious land in the south of Suzhou and built their family garden there. The garden was therefore named the South Garden. Since then, men of letters, together with other celebrities of Suzhou, had transported exotic stones and precious plants there and arranged them in such a manner that fits well with the original concept of the South Garden. As a result, this area had become a natural enclosure in the city so the people may experience the delights of wilderness right inside the city.

Fan Zhongyan (989~1052 A.D.), a distinguished poet and politician of the Song Dynasty, had a line about the South Garden: "We saw this famous garden near the Xishi Pavilion, and were amazed by the prosperity of varied plants and flowers." The South Garden, indeed, has a strong association with beautiful flowers and famous trees since the very early times.

In the modern times, the South Garden has housed the second wife and the second son of Chiang Kai-shek (1887~1975 A.D.), head of KMT and president of the Republic of China (1912~1949 A.D.). Besides this "First Family" of that time, quite a few other people of distinction have lived there, including He Zehui (1914~2011 A.D.), the first woman scientist of China, and her husband Qian Sanqiang (1913~1992 A.D.), a nuclear physicist and Nuclear Father of China. They have all passed away, but the plants that had delighted them and nourished their hearts are still there. They are telling us how time has changed and what we can learn from the past.

Now the forest in the South Garden contains over 40

species, in which 25 species have been recognized by the city of Suzhou as “Legacy Trees” which are put under rigorous protection.

In 2003 when Garden Hotel Suzhou, the hotel built on the basis of the South Garden, was renovated and expanded, great efforts had been taken to conserve the legacies, and reveal the historical heritage of the garden. Construction plans involving the legacy trees have gone through repeated deliberation and revisions that had lasted two years.

Garden Hotel has a special holiday, the Day of Flowers, on the twelfth day of the second month of the Chinese lunar calendar each year. On this day, Garden Hotel would tie a red ribbon around every legacy tree in the garden to pray for prosperity of each tree and flower, hoping more and more beauties gather into a forest.

Garden Hotel understands very well that history would be easily lost without the legacy trees. They are the real original “residents” of the South Garden, and in some sense, they are the roots of the garden.

I hope you enjoy them.

Catherine Chen

Garden Hotel Suzhou

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木香，藤本，蔓生，条长有刺，春末夏初开黄白色花，有柄，丛开于顶，香气如蜜，原名蜜香，青木香最常见。与酴醾同时开花，常误作一种。另一种心紫色花白色，称“檀心”，此种最香。木香原本生长在高山草地和灌丛中，为野生植物，9、10月结果，根茎是重要的中草药。后用作观赏，缠于高架，攀条折蕊，其叶分裂成尖锐翅状，蕊初放，即闻花香，味甜净。

Aucklandia is a woody vine with thorns on its climbing stems. It blooms between late spring and early summer with yellow and white blossoms which smells as sweet as honey. Therefore, it is also called Honey Aucklandia. Another variety of Aucklandia produces blossoms with purple stamen and white petals. It is the most fragrant of all and called “purple heart” in China. Aucklandia has originally grown on alpine grassland or amid shrubs in the wilderness. It bears fruits in September and October. Its root is an important herbal medicine in China. Now Aucklandia has been grown as an ornamental plant that climbs on racks. When it first blooms, Aucklandia gives out a tranquilizing sweetness.

青丝一握，白发三千

走过南园旧门，才见那两株百年紫藤把长长的石廊盘剥得凋缺瘦细，路这边木香不知是第几次换支架了，木架子换到铁架子，终于得以供她层层叠叠地延伸，但这拱形架前后不过几步的距离，无怪乎木香还扩张、旁及紧靠的桂花树了，据说这桂花树每被缠绕就几欲枯死。八十年，这株木香正当盛年，风转熏院，花英叶深，纤细袅袅中有惊人的韧度。木香最早专以药名闻于天下，但她的身姿、气宇恐怕紫藤也难比下去。

木香还是礼佛时至尊崇的香木之一。古印度摩揭陀国王频毗娑罗造五百金钵盛满千色花，五百银钵盛满千色白木香，五百珊瑚钵盛满千色青木香。白木香是沉香，青木香是木香的一种。

西汉时佛教自印度传入中国，吴地寺院也渐起，五代吴越王钱元璪好佛，古刹楼台大兴。到了元代，南园故地沧浪亭也香火明灭，晨钟暮鼓，有“妙隐庵”、“大云庵”等。大云庵即后来的结草庵，始建于元至正年间。明弘治十年（1497）沈周在这里作《草庵图》，并题《草庵记游诗引》，图文并茂地描绘了当时的结草庵：庵后是良田百顷，庵前放生池广十亩，葑溪水自东而来，环寺门而向西，临流映树，庵如水中一座小岛，仅有南面一桥与外相通，桥就是一块木板，撤去了等于与世隔绝，池中供奉经书舍利的两个石塔栩栩如生，画面匀净清新，恬淡温润。

身为苏州人，沈周游览最多的还是吴地山水，来到结草庵，沈周觉得这里“空山水流，入境俱寂，宜为修禅读书之地”，便留下小住，每日读书画画，才有了明朗雅洁的《草庵图》及题诗。磬音缭绕，杜宇声声，钱谦益到结草庵时，



还有“苔色终年绿，藤花四月齐”的景致。结草庵与沧浪亭都是环水坐落，超然拔俗，被尊为“城市山林”，但结草庵没有像沧浪亭那样成为一时代之文化风尚与精神寄托，深曲如螺壳，结草庵前那块移动的板桥即佛门清净地对绝尘的坚持。

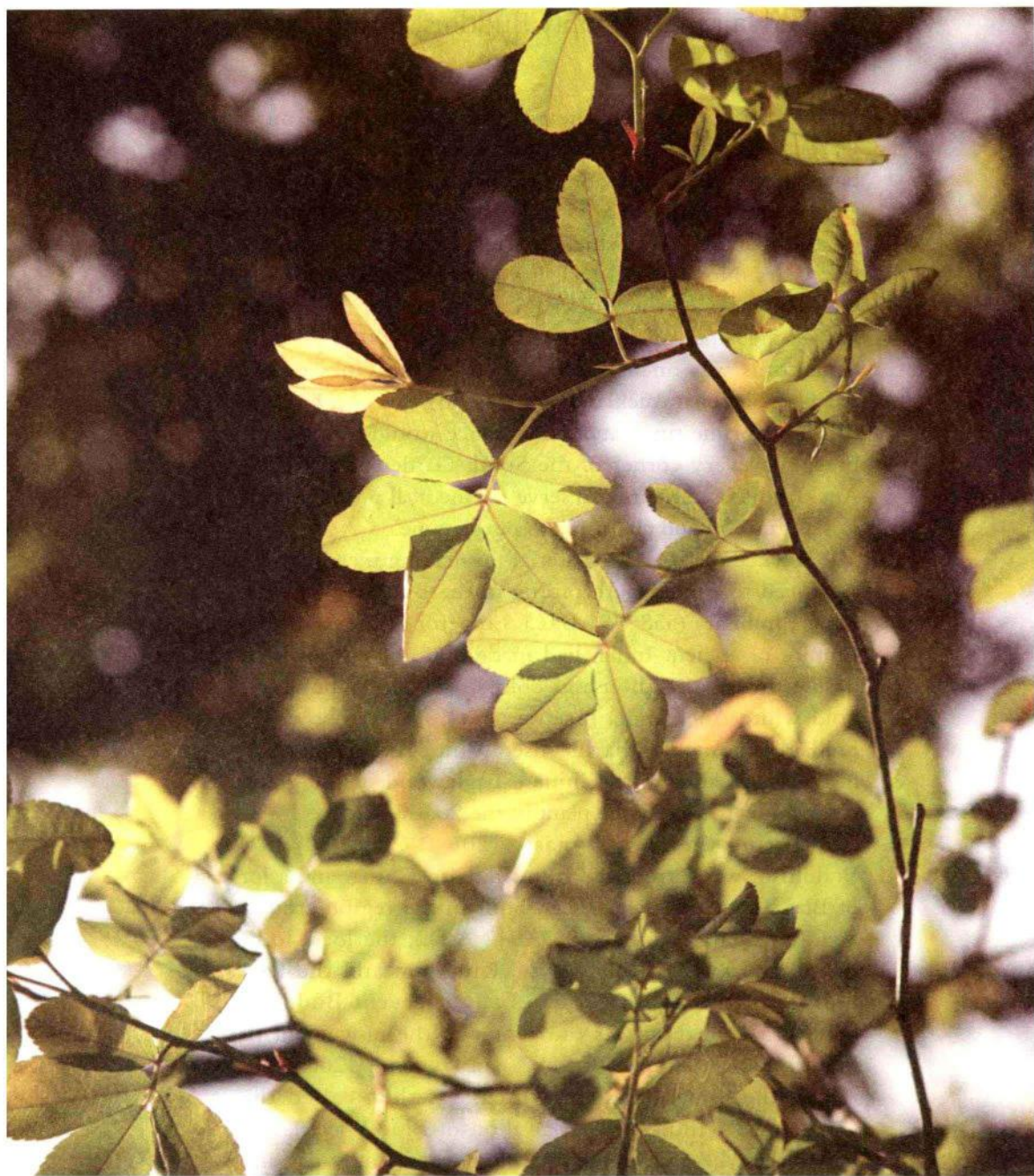
木香架下一帘花气，晨间傍晚，带雾沾露，寻常过路人也都忍不住抬头望几眼。木香花放入枕囊中可以助眠，睡去忘记今夕何夕。春风怀佩摇落的一条条，像极了马尾拂尘，又像是垂下的长发。如果说苏州城有三千白发，其中几缕青丝便是木香。青丝变白发，白发褪尽，来年还会再生。

White Hair in the Empty Buddhist Resort

Walking through the former gate of the South Garden, there are two centennial purple vines that have been climbing on the stone corridor all along the decades. At the same time, there is an Aucklandia vine climbing on the wooden rack which corrupts easily within just a few years. Now a steel rack has been substituted for the wooden rack, so the Aucklandia can extend freely and has reached the osmanthus tree nearby. It is said that the osmanthus was once almost killed by the vines of the Aucklandia. This Aucklandia is now 80 years old, but it is still in its prime time, and its fragrance would spread with breeze to every corner of the South Garden. Originally, Aucklandia used mainly to serve for medical purposes, but it is as graceful and charming as purple vine.

Aucklandia is also a material for making incense to be sacrificed to Buddha. According to the Buddhist legends, King Bimbisara (558~491 B.C.), Emperor of the Magadha Empire of ancient India, had made 500 golden bowls to hold flowers of a thousand colors, 500 silver bowls to hold white Aucklandia incense, and 500 glaze bowls to hold green Aucklandia incense. White Aucklandia is a heavy wood also called Chinese Eaglewood, while green Aucklandia is exactly the plant in the South Garden.

During the Han Dynasty (206 B.C.~220 A.D.), Buddhism was introduced from India to China, and a lot of Buddhist temples had been built in the region around Suzhou. Qian Yuanliao (887~942 A.D.), the local lord, son of the king of the Wuyue Kingdom and the first builder of the South Garden, was a fervent Buddhist believer, so Suzhou was the center of the movement to build Buddhist temples. In the Yuan Dynasty (1206~1368 A.D.), the South Garden, which was then called the Canglang Pavilion (or the Pavilion of Blue Waves), is a holy place where incense was being burned almost day and



night, and there were two temples, one of which is the Dayun Temple, or the Temple of Big Clouds. The Dayun Temple was later renamed Jiecao Temple, or Knitting Grass Temple, and became a favorite destination of the local prominent men of letters and artists. In 1497, Shen Zhou (1427~1509 A.D.), an earlier leading painter of Suzhou and one of the Four Greatest Painters in the Ming Dynasty (1368 ~1644 A.D.), had painted a picture of the Jiecao Temple, or Knitting Grass Temple, and wrote an inscription describing its prosperity. Behind the temple, there was a vast farm land; in front of the temple there was a huge pond, which could be a lake. A river flowed from the east through the temple, and the temple was like an island connected to the mainland by a bridge in the south. And the bridge was merely a piece of wood, and if the wooden bridge was dismantled, the temple would have been totally isolated from the outside world. And there were two stone pagodas containing the remains of accomplished monks and Buddhist scriptures in the middle of the pond. The scene is cozy, freshening and inspiring.

As a local resident of Suzhou, Shen Zhou had been very familiar with the landscape and natural environment of Suzhou. But when he came to the Jiecao Temple, or Knitting Grass Temple, he had been attracted deeply by its emptiness and fresh Buddhist atmosphere, and had stayed there for a few days when he painted pictures of the temple. The burning incense and the routine chanting of Buddhist scripture had filled his heart and imagination. The Jiecao Temple, or Knitting Grass Temple, and the Pavilion of Blue Waves were both surrounded by waters and were then renowned as the natural landscape within the city. But the Jiecao Temple, or Knitting Grass Temple, had not become a gathering place of the mass; it was well hidden and had kept empty and clean as a holy Buddhist site.

Under the Aucklandia rack, there is irresistible flower fragrance, and every passerby would be enchanted



there. And it is magical that Aucklandia flowers have a special medical effect: if you lie on a pillow containing Aucklandia flowers you would fall asleep easier and soon forget about all your woes. In spring, when Aucklandia buds, the extending vines would extend outside the rack and droop like long hair. It is said that among three thousand pieces of grey or white hair, some are Aucklandia vines. Of course, people's hair would natural turn from black to white, but the white hair of Aucklandia would turn green the next year.