WORLD HERITAGE PERSPECTIVE ON THE THREE HILLS AND FIVE GARDENS AREA IN BEIJING’S WESTERN SUBURBS AS CULTURAL LANDSCAPE

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1 ABSTRACT
The Three Hills and Five Gardens area of Beijing’s western suburbs is considered to be one of the masterpieces of Chinese classical gardens, and was previously occupied by royalty. Across this area, man-made constructions show great respect to the surrounding natural landscape and follow the ideas of traditional Chinese philosophy. However, the values of this unique area have not yet been officially recognized, and the area is seldom seen as a cultural landscape heritage. This paper aims to rediscover this royal area via a review of its cultural landscape heritage value. It will first summarize the interactions between landscape entities and spiritual aspects of the area, including typical landscape construction under the guidance of humanistic thought, as well as the spiritual implications of the overall landscape. Next, by comparing the Three Hills and Five Gardens area with similar gardens around the world that are World Heritage listed, as well as with other well-known Chinese classical gardens, this paper seeks to determine the specific values of the area. Then, the paper interprets the criteria for the assessment of Outstanding Universal Value according to the Operational Guidelines for the Implementation of the World Heritage Convention by UNESCO, including criteria i—vi, and reviews the area’s integrity and authenticity. By comprehensively exploring the situation of this area and its heritage potential, this paper promotes an understanding of its existing resources.

1.1 Keywords
Royal garden; heritage; comparison; value assessment; conservation and management
2 CULTURAL LANDSCAPES AND THE THREE HILLS AND FIVE GARDENS AREA

The concept of “cultural landscapes” was put forward by the World Heritage Committee at their 16th session in December, 1992, representing the coexisting work of humanity and nature. Generally, it reflects the special technology needed to utilize sustainable land, the gradual evolution of human society and the influence of the natural environment, as well as the effects of societal, economic and cultural development. Furthermore, it embodies the core, unique cultural elements of a region, which mirrors its inhabitants’ spiritual relationship with nature. According to the Operational Guidelines for the Implementation of the World Heritage Convention, cultural landscapes indicate the value of three different dimensions, being space, time and spirit, and emphasize the interactions between humans and their surroundings, with a focus on expressing the multiple cultural attributes of a society.

The Three Hills and Five Gardens area in Beijing’s western suburbs(Figure 1) was founded in the prosperous Qing Dynasty(1616-1912). It comprises a core of five royal gardens that are supplemented by other related areas. The area is defined according to contour lines and practical demands, and totals approximately 7000ha. It includes three main parts: (i)The Summer Palace, the Garden of Perfect Brightness, the Garden of Tranquility and Pleasure, the Garden of Tranquility and Brightness, and the Garden of Everlasting Spring. (ii)The transition zones between the gardens, including mountains, lakes, paddy fields, villages and other natural features. (iii)The human environment including other gardens, official administration centres and military barracks. Being Chinese classical garden masterpieces, the Three Hills and Five Gardens have great heritage value with high historical and aesthetic significance. Yet, unlike mixed cultural and natural heritage areas, the area allows the coexistence of natural landscapes, garden groups, architecture complexes and human activity, combining “live” city culture into the landscape.

Figure 1. Location of the Three Hills and Five Gardens area, Beijing. Diagram by the author.

To summarize the relevant research on the Three Hills and Five Gardens, we found that domestic studies covered the aspects of heritage protection and regional development, historical change, water system change, visual design, specific landscape planning and landscape rebuilding. Meanwhile, non-Chinese studies are fewer, and have investigated topics such as the contemporary display of gardens, garden protection and utilization, vegetation management and historical building conservation, and ecological spirit. In short, studies that view the whole area in terms of cultural heritage are few. Besides, another representative Chinese royal garden—the Chengde Imperial Summer Resort (World Heritage listed)—had been incorporated into the cultural heritage list in 1994. Although there are studies paying attention to the heritage value of The Summer Palace and the Garden of Perfect Brightness separately, they have neglected to consider the regional heritage value of the area as a landscape and functional
complex. Based on the above, this paper takes the Three Hills and Five Gardens area as the research object and the criteria for Outstanding Universal Value (OUV) as the judging standard, and analyzes interactions between landscape entities and their spiritual implications in order to determine the unique cultural landscape value of the area. This research takes the form of an extensive exploration so as to exhibit China’s classical gardens to the whole world.

3 LANDSCAPE CONSTRUCTIONS AND CULTURAL IMPLICATIONS OF THE THREE HILLS AND FIVE GARDENS

3.1 Landscape construction under the guidance of humanistic thought

3.1.1 Terrain modification

Respect for mountains and rivers in the design of traditional settlements and geomancy determined the construction of the Three Hills and Five Gardens area. The area is located in Beijing’s western suburbs with the Beijing Plain in the east and a mountainous area in the west. West Hill is regarded as a barrier against the wind from the northwest and is also a symbol of the Dragon. The Yongding River alluvial fan lies at the foot of the undulating mountains. Natural features of this area include majestic mountains, abundant water, lush vegetation and paddy fields, all of which made it a choice site for garden construction. In addition, ideal terrain was created by artificial modification in the construction of the Summer Palace. Large-scale expansion of the lake and mountains turned a relatively isolated landscape into one surrounded by mountains and water (Figure 2).

![Figure 2. Terrain modification of Longevity Hill. Zhou Weiquan, “The History of Chinese Classical Gardens” (2008). Tinghua University Press.](image)

3.1.2 Landscape pattern and function system

Integrity is the obvious characteristic of the Three Hills and Five Gardens area. The landscape of the area, with mountains in the east and lowlands in the west, means it represents a transition from mountain forest to country waterside. In the west is the Garden of Tranquility and Pleasure with its mountain forests; while in the east, the Garden of Tranquility and Brightness is mainly a water landscape, forming scenery surrounded by rice crops. Each part of the Three Hills and Five Gardens area contributes to an integral
system of functions. The five gardens are the core, with the other areas providing services through corresponding facilities. For instance, the paddy fields supply rice to royalty, Eight Banners Barracks is responsible for security, and other gardens provided convenience so that the Emperors could hold court there (Figure 3).

![Diagram of the Three Hills and Five Gardens area](image)

**Figure 3. Composition of the Three Hills and Five Gardens area. Diagram by the author.**

### 3.1.3 Visual design

The spirit of View Borrowing was presented throughout the planning of the Three Hills and Five Gardens area. Beautiful scenery is included in the landscape system regardless of its distance. The main commanding heights in this area include Koehler Valley to the high peak of XiaoXi Mountain, the Censer Peak of Fragrant Hill, Jade Spring Hill, Longevity Hill, Table Mountain and Baiwang Mountain. All of these contribute to a network which was carefully conceived according to visual relationships among the hills and gardens (Figure 4). For instance, Fragrance Hill can “borrow” the scenery of Jade Spring Hill, the Summer Palace in the east can “borrow” the scenery of Longevity Hill, with Jade Spring Hill in the distance.
3.1.4 Water systems

The exploitation of rivers was crucial to the development of the Three Hills and Five Gardens area and old Beijing city. In the Yuan Dynasty, the official Guo Shoujing introduced the river from Jade Spring to the inner city twice, and gathered water from springs in the Western Hills. In the Ming Dynasty, the river system from Jade Spring, after remediation, was introduced into the private gardens. In the Qing Dynasty, the emperors gathered nearby water resources as much as possible for garden construction. For example, an additional stone canal was built for introducing water into the extension of Kunming Lake during the reign of Emperor Qianlong(Figure 5). After several water diversion and expansion projects during several dynasties, water for the gardens was guaranteed. Moreover, the capital's main water supply system was created, providing comprehensive functions like drainage, storage, irrigation, shipping, and microclimate regulation.
3.2 Overall spiritual implications of the landscape

3.2.1 The reflection of political ideals

The Three Hills and Five Gardens area conveys the ideal of Qing Dynasty Emperors for the country’s permanent peace. The area was complementary to the Forbidden City and became the “court garden”, connected with old Beijing city through water channels and roads. The names of scenic spots and relevant poetry show the Emperors’ political intentions. For example, Qianlong wrote poetry for a scenic spot called “Wan Fang An He” in the Garden of Perfect Brightness, bearing implications for security and stability of the government. Scenic spots such as “Open and Above Board”, and “Diligent Administration & Respecting Worthy Persons” also aimed to embody Confucianist thought.

3.2.2 The pursuit of aesthetics

The Three Hills and Five Gardens area integrates the distinguishing gardening art in the south and north of China. For instance, the scenic spot in front of the Summer Palace takes scenery from West Lake—which carries the artistic conception in south China—as a blueprint. The Temple of Paying Great Gratitude for Longevity has water frontage with hills at the back. It rises in gradient with the ladders and presents a royal demeanor. Meanwhile, the Three Hills and Five Gardens area contains various treasures, which intensely reflect the aesthetic interests of Qing Dynasty Emperors.

3.2.3 The need for culture

The area is a carrier of multiple cultural needs. The first is for religious culture, which is mainly evident in garden constructions, which include the pursuit of wonderland and ancestor memorials. The second regards Chinese traditional culture. Emperors of Qing Dynasty learned Chinese traditional culture from childhood, and the royal gardens are infiltrated with traditional cultural implications. The third concerns Confucian ritual and musical culture. The Three Hills and Five Gardens contribute to a specific governance mode under the political system. They met the demand for recreational spaces where the Emperor and his officials could have fun together, which could not be achieved in the Forbidden City. The fourth aspect is agricultural culture. There are many deliberate arrangements of agricultural landscapes, reflecting the rulers’ attention to agriculture and solicitude for the people.
3.2.4 The witness of history
The important political status of the Three Hills and Five Gardens area during the Qing Dynasty provides us with a significant case for studying the history of the modern history of China. The rise and decline of gardens often reflects the fate of nations, and the Three Hills and Five Gardens mirrored not only the changing fortunes of the Qing Dynasty from prosperity to recession, but also the honor and disgrace experienced by the Chinese nation over the most recent three centuries.

4 THREE HILLS AND FIVE GARDENS FROM A WORLD HERITAGE PERSPECTIVE

4.1 Comparisons with similar domestic and international heritage sites

4.1.1 Comparisons with international garden-themed cultural landscapes
There has been nine garden-themed cultural landscapes in the World Heritage list until 2017. One of them is West Lake in China and we put it in the next paragraph. We have made a comparative analysis between international gardens and the Three Hills and Five Gardens area.

With respect to cultural implications, similar heritage sites around the world mostly reflect the social environment at the time they were created. In this respect, the Three Hills and Five Gardens area is an overall embodiment of royal culture over the 2000 years of feudal society in China. It reflects the political social environment of the Qing Dynasty and bears abundant humanistic implications.

As for landscape features, most international gardens can be classified into park, flower gardens and botanical gardens, which focus on the interactions between landscape and the surroundings within a relatively small scope. By comparison, the Three Hills and Five Gardens area occupies an area of about 7000ha, contains multiple landscape landforms and historical relics. The only larger garden is the Garden Kingdom of Dessau-Wörlitz in Germany.

In terms of garden art and architectural technology, similar heritage sites around the world are mostly of a certain garden type or architectural style used in a specific period. Following the Chinese classical garden model, the Three Hills and Five Gardens area drove revolution and progress in Europe in the 18th century, which makes them an outstanding representative of world garden history.

Table 1. International heritage-themed gardens in the World Heritage list.

<table>
<thead>
<tr>
<th>Name</th>
<th>Country</th>
<th>Scale</th>
<th>Inscribed time</th>
<th>Heritage descriptions</th>
<th>Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Garden Kingdom of Dessau-Wörlitz</td>
<td>Germany</td>
<td>Property area = 14500 ha</td>
<td>2000</td>
<td>An exceptional example of landscape design of the Age of the Enlightenment—the 18th century.</td>
<td>(ii) (iv)</td>
</tr>
<tr>
<td>Aranjuez Cultural Landscape</td>
<td>Spain</td>
<td>Property area = 2047.56 ha, Buffer area = 16604.56 ha</td>
<td>2001</td>
<td>An entity of complex relationships: nature and human activity, sinuous watercourses and geometric landscape design, the rural and the urban, forest landscape and delicately modulated architecture.</td>
<td>(ii) (iv)</td>
</tr>
<tr>
<td>Royal Botanic Gardens, Kew</td>
<td>United Kingdom</td>
<td>Property area = 132 ha, Buffer area = 350 ha</td>
<td>2003</td>
<td>Illustrates significant periods in the art of gardens from the 18th to the 20th centuries.</td>
<td>(ii) (iii) (iv)</td>
</tr>
<tr>
<td>Muskauer Park / Park Mużakowski</td>
<td>Germany</td>
<td>Property area = 348 ha, Buffer area = 1204.65 ha</td>
<td>2004</td>
<td>Utilizes local plants to enhance the inherent qualities of the existing landscape and pioneers new approaches to landscape design.</td>
<td>(i) (iv)</td>
</tr>
</tbody>
</table>
The Persian Garden in Iran exemplifies the diversity of Persian garden designs that adapted to different climatic conditions.

The Bergpark Wilhelmshöhe in Germany is a remarkable testimony to the aesthetics of the Baroque and Romantic periods and an expression of the ideals of absolutist Monarchy.

The Medici Villas and Gardens in Tuscany, Italy, are a dedication to leisure, art and knowledge between the 15th and 17th centuries, representing an innovative system of construction in harmony with nature.

The Singapore Botanic Gardens, Singapore, are an important centre for science, research and plant conservation, notably in connection with the cultivation of rubber plantations.

### 4.1.2 Comparisons with domestic garden-themed heritage sites

This article also compares the Three Hills and Five Gardens area with four garden heritage sites that are World Heritage listed in China. What is noteworthy is that one of the core gardens, the Summer Palace, has already been incorporated into the category of “Cultural Heritage” in 1998. Actually, according to the *Operational Guidelines*, “Cultural Landscape” was separated from “Cultural Heritage” and the time at which the first garden with a “Cultural Landscape”, namely, the Garden Kingdom of Dessau-Wörlitz in Germany, proposed in 2000. Many sites of Chinese cultural heritage possess the unique feature of combining human activity and nature, and most that incorporated into “Cultural Heritage” in the early time also carry the feature of “Cultural Landscape”. Therefore, the Chinese gardens discussed in this paper include both concepts of “Cultural Heritage” and “Cultural Landscape”. In recent years, the increasingly important value of the area as a whole is gradually being recognized, which also reminds us that it is improper to consider each core garden separately.

In terms of the function of the gardens, the Mountain Resort and its Outlying Temples in Chengde, and the Three Hills and Five Gardens are both royal gardens. Meanwhile, the Classical Gardens of Suzhou are private gardens and the West Lake Cultural Landscape of Hangzhou is a public garden. So, compared with Suzhou Garden and Hangzhou West Lake, the Three Hills and Five Gardens have greater symbolic significance in political culture. As royal gardens, Chengde became a summer palace as a whole; however, the Three Hills and Five Gardens assumes various functions: the Garden of Tranquility and Pleasure and the Garden of Tranquility and Brightness are mainly responsible for providing agreeable mountain residences and conserving water. The Garden of Everlasting Spring is the residence for the Empress Dowager. The Garden of Perfect Brightness is the residence for the Emperor and has governance and recreational functions. The summer palace was a birthday gift for the Empress Dowager at the beginning, then became a site of residence and governance that took the place of the Garden of Perfect Brightness. Moreover, the functions of the five core gardens in the Three Hills and Five Gardens are different, and there are also some other royal gardens and official gardens.

As for its urban location, the Three Hills and Five Gardens area has a relationship with the Forbidden City. This is similar to the “residence front and backyard” concept in traditional Chinese architecture, which make gardens the political center of feudal society and examples of Chinese royal culture. In modern times, by virtue of its suburban location close to Beijing, it has become a historical and leisure space for contemporary people to step into nature, express emotion and experience cultural belonging.

### Table 2. Domestic heritage-themed gardens in the World Heritage list.

<table>
<thead>
<tr>
<th>Name</th>
<th>Scale</th>
<th>Inscribed time</th>
<th>Construction time</th>
<th>Heritage type</th>
<th>Heritage descriptions</th>
<th>Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persian Garden</td>
<td>716.35 ha.</td>
<td>2000</td>
<td></td>
<td></td>
<td>Exemplifies the diversity of Persian garden designs that adapted to different climatic conditions.</td>
<td>(i)</td>
</tr>
<tr>
<td>Garden</td>
<td>9740.02 ha.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(ii)</td>
</tr>
<tr>
<td>Bergpark Wilhelmshöhe</td>
<td>558.7 ha.</td>
<td>2013</td>
<td></td>
<td></td>
<td>A remarkable testimony to the aesthetics of the Baroque and Romantic periods and an expression of the ideals of absolutist Monarchy.</td>
<td>(iii)</td>
</tr>
<tr>
<td>Medici Villas and Gardens in Tuscany</td>
<td>125.4 ha.</td>
<td>2013</td>
<td></td>
<td></td>
<td>A dedication to leisure, art and knowledge between the 15th and 17th centuries, representing an innovative system of construction in harmony with nature.</td>
<td>(iv)</td>
</tr>
<tr>
<td>Singapore Botanic Gardens</td>
<td>49 ha.</td>
<td>2015</td>
<td></td>
<td></td>
<td>An important centre for science, research and plant conservation, notably in connection with the cultivation of rubber plantations.</td>
<td>(v)</td>
</tr>
</tbody>
</table>
### 4.2 Evaluation of the heritage value of the Three Hills and Five Gardens

According to the Operational Guidelines, the criteria for World Heritage listed sites include having outstanding universal value and integrity and/or authenticity, with appropriate protection and management that ensures their conservation of heritage. Referring to the evaluation criteria, the area of the Three Hills and Five Gardens meets criteria (i), (ii), (iii), (iv), and (vi) for an assessment of Outstanding Universal Value.

**Criterion i: Represent a masterpiece of human creative genius.** The Three Hills and Five gardens area is a model of planning and utilizing land at a large scale. The area combine features of gardens from south and north Chin, and represents the highest achievement of art and technology for Chinese classical gardens.

**Criterion ii: Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.** The Three Hills and Five Gardens area embodies the concepts of Chinese traditional culture. The names of scenic spots are mostly derived from Confucianism, showing that the rulers of the Qing Dynasty inherited and carried forward orthodox culture. Meanwhile, religious constructions account for almost one-third of the buildings in the gardens, including Buddhist monasteries, temples and pagodas. These express a hope for national unification and create a mixed area of Manchu (Mongol) and Han ethnicity. Besides, the Garden of Perfect Brightness is representative of the integration of Chinese and international garden art.

**Criterion iii: Bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.** The Three Hills and Five Gardens area has a rich variety and exhibits a unique form of culture and art. The Garden of Tranquility and Pleasure mainly takes advantage of the natural environment with little artificial modification, the Summer Palace and the Garden of Tranquility and Brightness exhibit combinations of humanity and nature, and the Garden of Perfect Brightness is mainly an artificial landscape. They reflect the Chinese traditional spirit called “heaven-man unity”, and also reflect the freehand brushwork used in traditional Chinese paintings during the Tang and Song Dynasties for more than seven centuries. The Three Hills and Five Gardens area presents Chinese royal gardens as a kind of cultural art in the world. This area also manifests the Chinese agricultural system, and the layout of various service facilities embodies the social hierarchy that served governors during the feudal period.

**Criterion iv: Be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.** The Three Hills and Five Gardens area also illustrates the traditional Chinese philosophy of recreating natural landscapes in...
minature and reflecting the profound metaphysical importance of natural beauty. The area not only shows the maturity of garden techniques used in late Chinese feudal society, but also reflects the development standard of artifacts, culture, and techniques at that time, projecting specific material and spiritual forms of society. Besides, the Garden of Perfect Brightness was introduced to the world by missionaries, opened the first window to the world through which people could recognize Chinese gardening art. As such, it occupies an important position in gardening history6.

Criterion vi: Be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria). The Three Hills and Five Gardens retains a lot of precious historical material such as paintings and literature. As a miniature and direct reflection of the royal culture of the Qing dynasty, this area bears much historical duty and educational significance.

4.3 Authenticity and Integrity

4.3.1 Authenticity

The key component elements—cultural connotation, Jiangnan artistic conception and urban-mountain forest thought are preserved in the Three Hills and Five Gardens, which were formed during the Qing Dynasty. From the perspective of material and texture, the architecture, stone inscriptions, horizontal inscribed board, tablet inscriptions and other immovable historical sites in the Three Hills and Five Gardens are preserved. These have become a material expression of multi-national unification and represent the achievements of traditional architecture and classical garden art. At present, the overall West Hill background of the Western Suburb Garden, and the typical landscape outlines such as Longevity Hill and the Tower of the Fragrant Buddha are basically the same as those recorded during the Qing Dynasty. The urban outline is within a scope that is controllable under the background of Beijing’s urban development.

Above all, the authenticity of the Three Hills and Five Gardens can still be demonstrated. The landscape patterns, visual relationships, the water utility in the landscape’s construction, and reflects of politics, aesthetics and culture are sustainably preserved, and conservation and management rules guarantee its authenticity to some extent.

4.3.2 Integrity

The heritage elements in the Three Hills and Five Gardens area are still integrated. The major planning design concepts of the heritage relics and the natural landscape morphology transmit the history of the Qing Dynasty. The landscape environment, architecture and garden decorations are basically preserved. In addition, many historical data, pictures and literature records describe the area’s historical development since the Qing Dynasty.

The Three Hills and Five Gardens area is large enough to embody features of heritage value. It contains five major mountains (Fragrance Hill, Jade Spring Hill, Longevity Hill, Table Mountain and Baiwang Mountain), three types of water systems (springs at Jade Spring Hill and Wanquan Village; rivers: Long River, Qing River, Wanquan River, and North & South Han Rivers; lakes: Kunming Lake, Gaoshui Lake, Yangshui Lake and Fu Lakes) and forests interspersed with villages. Although there have been many changes made in modern water systems and rice fields, and many villages are on the verge of destruction, the physical form has not completely disappeared. Therefore, it still embodies heritage value characteristics.

The Three Hills and Five Gardens area is influenced by Beijing’s urban development to some extent, but there are protection measures in place. Policy documents include: the Beijing Second Batch of Defined Protection Scope of 120 Culture Relic Protection Sites, Description of Four Boundaries of Construction Control Zone, Provisions of Strictly Controlling Construction Engineering in The Summer Palace and the Garden of Perfect Brightness, and Beijing Planning of Conservation of Historic Cultural Cities. All these are devoted to guaranteeing the landscape and ecological completeness of the area.

5 CONCLUSIONS AND RECOMMENDATIONS

The Three Hills and Five Gardens area of Beijing’s western suburbs is a representative of Chinese royal gardens and is a complex of natural and cultural landscapes. However, we must admit that the development of Beijing city has an influence on the area by disrupting the overall landscape pattern and isolating the gardens. To reinforce the potential heritage value of the area, we can take the following
strategies. Firstly, we should strengthen regional integration by avoiding garden fragmentation and guarantee linking relationships between different gardens, such as visual passage corridors and waterways. Secondly, we should diversify protection methods. The area contains gardens, farmlands and buildings. Considering the different attributes, values and statuses of these elements, it is unwise to apply existing provisions or simply adopt a single management method. Measures should be adjusted due to local conditions. Thirdly, we should emphasize spiritual cultural values by not only protecting regional tangible entities, but also by strengthening intangible traditional concepts, cultural consciousness and brand publicity, so as to raise the social status of this area.

Notes:
① Presently, there is no explicit official definition of the area. Based on urban landmarks, Liu, J. and Hu, L. pointed out that the scope of the area is as follows: Yongfeng Road-North Malianwa Road is the northern boundary; West Shangdi Road-subway Line13 in Beijing-Shuangqing Road is the eastern boundary; Chengfu Road-Zhongguancun Avenue-South Haidian Road-Suzhou Road-Changchunqiao Road-Yuanda Road-North West Fourth Ring Road-North Wucun Road-Minzhuang Road form the southern boundary; the south wall of Round City arms drill field and the east-west extension cord of the south wall of the Garden of Tranquility and Pleasure is the western boundary; the western foothills are the northwestern limit.

② Qianlong (1735-1795), an emperor in Qing Dynasty.

View Borrowing is a traditional method for Chinese garden construction that we intentionally make the scenery outside the garden be seen in the garden. In this way we can make the scenery richer and broader.

6 REFERENCES