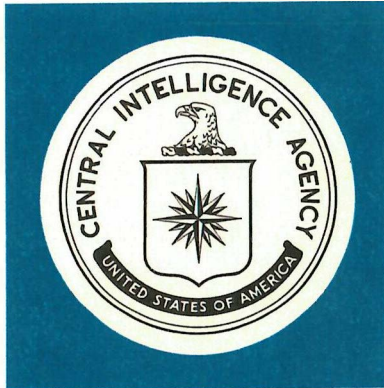


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DIRECTORATE OF
INTELLIGENCE

Intelligence Report

Hang-chou

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CIA/BGI GR 72-6
January 1972

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GROUP 1
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Figure 1

People's Republic of China



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CENTRAL INTELLIGENCE AGENCY
Directorate of Intelligence
January 1972

INTELLIGENCE REPORT

Hang-chou

Introduction

1. Hang-chou is the most renowned tourist city in the People's Republic of China (PRC). In historic interest, it is second only to Peking, and in the beauty of its surroundings, it is unsurpassed; according to an old Chinese adage: "Heaven is above; beneath are the cities of Soochow and Hang-chou." Although the fame of the city derives from its physical setting, historical connotations, and the products of its hinterland (tea and silk), Hang-chou is a large, modern city of some 700,000 people. Well served by transportation lines, it is the capital of Chekiang Province and the locus of a number of small but significant industrial facilities.

2. The growth of Hang-chou, which had been only a fishing settlement for more than a thousand years, began with the southward extension of the Yun Ho (Grand Canal) from the Yangtze late in the 6th century. The great expansion of the city and its increased importance, however began during the 10th century, at a time when fundamental political and economic changes were taking place in China. The lower Yangtze region, with its great agricultural productivity and extensive network of navigable

Note: This report was prepared by the Office of Basic and Geographic Intelligence and coordinated within the Directorate of Intelligence.

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waterways, began to supplant North China as the nation's key economic region. Following the loss of North China to alien rule, Hang-chou (then called Lin-an) was chosen as the capital for the Southern Sung Dynasty in 1127; this ushered in an era of astonishing growth and an increase in the area's wealth and prosperity. Although the Mongols eventually attacked and sacked Hang-chou in 1276, destroying parts of the city, including the Imperial Palace, Hang-chou's importance was little dimmed. It still flourished as a center for trade, and its opulence and splendor entranced the occasional Western visitor. Marco Polo, who visited the city shortly after the Mongol conquest, wrote a lengthy and detailed account of its prodigious size, paved streets, multitude of markets and variety of goods, the well-built houses of the wealthy, and the pleasure boats on West Lake.

3. Hang-chou remained an important commercial and tourist center until the savage T'ai-p'ing Rebellion of the mid-19th century, during which many of the famous temples, monasteries, and pagodas were destroyed. Thereafter it declined as a political and economic center, but it continued to be a favored vacation and resort area. Since the establishment of the PRC in 1949, Hang-chou has developed a modest industrial base, and new educational institutions and government buildings have been erected; many of the tourist attractions that made the city famous have also been restored.

4. Hang-chou is located at approximately 30°N, about the latitude of Jacksonville, Florida. The Hang-chou winter, however, tends to be longer and cooler, with average temperatures close to 50°F during the day and dropping to the freezing mark at night. Winter precipitation is about the same as that for Washington, D.C.; about 4 days out of 10 experience some form of precipitation, including an occasional snowfall. Spring begins in late February with the early blooming of some trees and shrubs. Most of the 62 inches of yearly precipitation falls during spring and early summer. Summers are hot and humid, and autumns are pleasant with little rain.

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Figure 2. Tea-growing area near Hang-chou. The lung-ching tea grown here is one of the finest teas produced in China.

5. Hang-chou is the center of an important rice- and tea- growing area, with rice being grown on all the available irrigated land. Some rice-fields are winter cropped, usually being sown to winter wheat or rape, which is harvested in May. The hills south of Hang-chou produce some of the finest tea in China -- notably "lung-ching", or Dragon Well tea. Several tea communes are located in or near the city, and the Dragon Well People's Commune, located southwest of West Lake, is most often shown to visitors. The commune contains the site of the Lung-ching Ssu (Dragon Well Monastery), the oldest monastery in Hang-chou.

Overview of the City

6. Hang-chou is located on the Ch'ien-t'ang Chiang (river), near the head of the Hang-chou Wan (bay). To the north and east of the city, an intensively cultivated plain, crisscrossed by innumerable canals and drainage ditches and dotted by thousands of ponds, extends north to the Yangtze. To the west is the fabled Hsi Hu (West

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Figure 3



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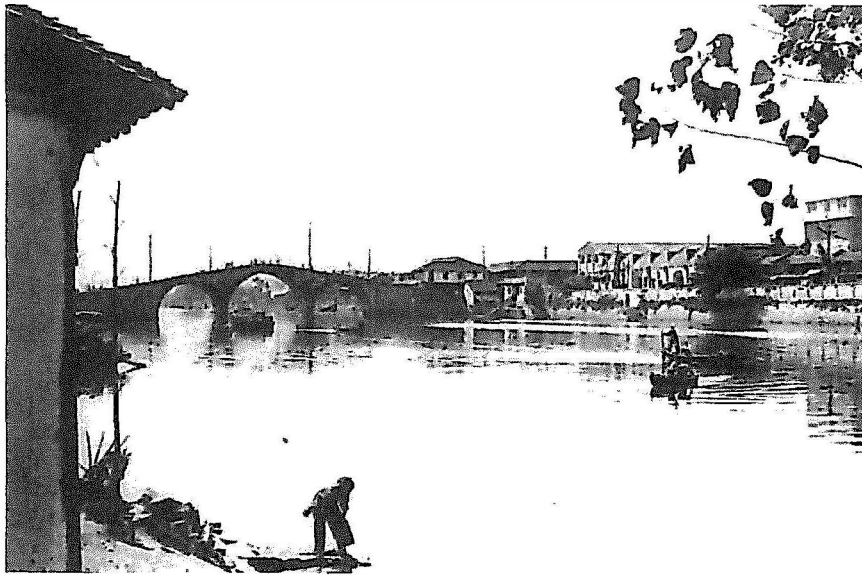
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Figure 4. Yun Ho (Grand Canal). The arched bridge is of the type described by Marco Polo. The buildings to the right are part of a textile plant in Kung-ch'en-ch'iao, a suburb north of Hang-chou.

Lake,, which is surrounded by low hills that rarely exceed 1,000 feet in elevation. The river at Hang-chou is shallow, and at low tide, the mud-flats are exposed. Hence the usefulness of the city as a port is limited. The Grand Canal, which terminates in the eastern and northern edge of the city, is navigable for small boats as far as the Yangtze River some 200 miles (by canal) to the north. Quaint arched bridges cross the canal and add a picturesque charm.

7. The modern city of Hang-chou is divided into three distinct areas. The north is the center of a growing, heavy industrial complex. Ubiquitous ricefields surround the iron and steel plant, cement plant, oil refinery, and the airfield situated here. All of these features have been constructed or expanded in recent years. The city proper, the second distinctive area, contains residential, commercial, and governmental sectors; within it there is some light industry. West Lake and the surrounding hills comprise the third distinct area, which is mainly tourist and resort oriented.

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8. Several sections of Hang-chou have been rebuilt and modernized in recent years. Broad, tree-lined streets and newly constructed buildings, including many apartment complexes, present a modern facade in an ancient city. The large Chekiang Gymnasium has been constructed in the northern part of the city at a location near several institutions of higher learning, and the Red Sun Exhibition Hall has been erected on Yen-an Lu (street) near the Gymnasium. Many older sections of the city remain as they have been for centuries, characterized by narrow streets and cramped buildings. Most of the canals of Hang-chou that so impressed Marco Polo no longer exist, many of them having been filled and paved to serve vehicular traffic. The extent of the built-up area has changed little in 700 years, however, and the current population (700,000 estimated) is probably somewhat less than it was during the Sung period.

9. The textile industry is the most important light industry in the city proper. Especially associated with Hang-chou is the production of silks. Tapestry weaving is a widely known speciality for which the Tu-chin-sheng Mill is particularly noted. The city also continues to produce traditional handicrafts -- silk parasols, scissors, and fans.

10. Unlike Peking, few temples or monasteries were built in Hang-chou, and for the most part those that were have been destroyed. One exception is the Mohammedan Mosque on Chung-shan Lu, built to serve the many Arab traders who were given trading privileges early in Hang-chou's history. The focal point for temples, monasteries, and tombs, however, is the West Lake area and the surrounding hills.

11. Many of the former villas and homes of the wealthy have been turned into rest homes, recreation hostels, or sanatoria. For the most part they are located around the lake; some, however, such as the Ping-feng Shan Sanatorium, are situated in the hills along the river. In Hang-chou there are many hotels, with the largest and best being located adjacent to West Lake.

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Figure 5. The Tu-chin-sheng Silk Mill. The elaborate tapestries produced at this mill are a specialty of Hang-chou's silk industry.



Figure 6. A view of Hang-chou Hotel from Ku Shan Island. The largest and best-appointed hotel in Hang-chou, it is located on Huan-hu Lu (road) in front of Ko-ling Hill. The Hsi-ling Bridge -- barely discernible in the center of the picture -- connects Ku Shan with Huan-hu Lu, the street leading to Lake-side Park. Several of the well-known attractions are within walking distance of the hotel.

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12. West Lake is the focal point for tourist and recreation activities in Hang-chou. Parks, playgrounds, and temples line the lakeside; a circumferential road offers magnificent vistas of wooded hillsides, ornate temples, and shaded walkways of unbounded beauty; and the three small islands in the lake are particularly attractive to visitors. Scenic views associated with West Lake may be observed at various vantage points. Ever popular are "The Ten Scenes," considered to be the most beautiful points around the lake. Some of these scenes, such as the Tuan-ch'iao-ts'ang-hsueh (Remnant of Snow at the Interrupting Bridge), are most beautiful in late winter, while others are highlighted in the spring and autumn. All of the West Lake area can be enjoyed during summer, however, when the trees are green and the flowers blossom in great abundance. Various points of interest in the West Lake area, including the "Ten Scenes," are described below, beginning at the south end of the lake and continuing in a counter-clockwise direction.

13. The Nan-ping-wan-ching (Evening Bell at Nan-ping Hill), located at the Ching-t'zu Ssu (Pure Compassion Monastery), is so named because the chimes are admired for their resonance in the evening. The monastery, built about A.D. 960, originally was known as the Temple of the Lasting Brightness. Much of the monastery was destroyed during the T'ai-p'ing Rebellion, but it was largely restored in 1959. The central hall contains a statue of Sakyamuni (Gautama, the Great Buddha). A tablet commemorating the Evening Bell is in a pavilion to the right of the monastery. The legendary wayward monk, Chi Kung, is worshiped in Chi-tsu Hall to the west. Chi Kung is said to have had magical powers. Legend has it that when construction of the monastery was started, the necessary timber was available only in Szechwan Province. Nevertheless, after several days of prayer, Chi Kung awoke one morning to find the needed logs in the bottom of his well, from which he lifted them through use of his magical powers. Since then the well, located in front of Chi-Tsu Hall, has been known as the "Well Where the Gods Sent Timber."

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14. On a hill adjacent to and north of the monastery is the site of another of the "Ten Scenes," the Lei-feng-hsi-chao (Sunset at Thunder Peak Pagoda). This very large pagoda collapsed in 1924 because of the removal of bricks from its base. The dust derived from these bricks was believed to be beneficial to crops.

15. Liu-lang-wen Ying (Listening to Orioles among the Willows) is another of the "Ten Scenes". Located on the east side of the lake, between the lake and the Huan-hu Nan-lu (road), it is the largest of a series of such tree-shaded parks. Within it is the Pigeon Pavilion and a hall that is used by visitors while listening to the birds singing in their ornate cages. Three other parks make up this lakeside complex: the Ch'ing-po Kung-yuan (park) contains the former Prince Ch'ien Temple, which houses a zoo and aviary; the adjacent park -- Erh-t'ung Kung-yuan (Childrens' Park) -- features playgrounds; and the Yung-chin Kung-yuan (park) contains pavilions, flower gardens, tea rooms, and the Hang-chou Youth Scientific Technical Guidance Station.

16. The Hu-pin Park (Lakeside Park) north of the Liu-lang-wen Ying is actually several small parks linked together by the Hu-pin Lu (Lakeside Road). Formerly the site of a military barracks area during the period of the Manchus, the park contains memorials to the Nationalist Northern Expedition of 1927, the battle against the Japanese at Shanghai in 1932, and the Communist victory of 1949.

17. The Hang-chou Youth Palace, separated by a broad square from Lakeside Park, was rebuilt from the former Chao-ching Monastery. A series of halls and rooms provide a variety of youth-oriented recreational and educational facilities.

18. Another of the "Ten Scenes" is Tuan-ch'iao Ts'ang-hsueh (Remnant of Snow at the Interrupting Bridge), located at the northeastern end of the Pai Chu-i (Pai-t'i) Causeway. The winter view from here, when snow is present on the nearby wooded hills, is particularly beautiful. The In the Midst of Clouds, Water, and Light Pavilion, located just

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Figure 7. Hu-pin Lu (road) looking north from the Hu-pin Fan-tien (Lakeside Hotel). Lakeside Park is to the left between the road and the lake. The Hang-chou Youth Palace (former Chao-ching Monastery) is at the end of the road. The Pao-shu T'a (pagoda) is on the hill in left background.



Figure 8. Pai Chu-i Causeway. Tuan Ch'iao (Interrupting Bridge), in the left center, is part of a famous West Lake "scene." The pavilion at the left is the Yun-shui-kuang-chung-shih T'ing (In the Midst of Clouds, Water, and Light Pavilion).

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north of the Interrupting Bridge, contains a tablet dedicated to the "Interrupting Bridge and the Melting Snow."

19. At the opposite end of the Pai Chu-i Causeway, on Ku Shan Island, and standing at the foot of Ku Shan (Lonely Hill), is the Ping-hu-ch'iu-yueh (Autumn Moon and Calm Lake Pavilion). This pavilion was erected by the Ch'ing Emperor, Kang-hsi, and several buildings were added in 1959. The view of the lake from here is particularly good. The name of the pavilion derives from a line of poetry that translates, "Ten thousand acres of water are as level as a mirror, the moon is most beautiful in autumn."

20. The Ku Shan or Lonely Hill is an island containing a number of tombs of martyrs and heroes, pavilions, parks, and other buildings. From certain perspectives it appears to be a part of the mainland jutting into the lake. The Ku Shan was once known as Imperial Island because of the many summer palaces built there by the Emperors; most of them now have been turned into public museums or libraries.

21. The Hsi-ling Yin-she (Hsi-ling Seal Engravers Club) is an impressive complex of buildings, pavilions, terraces, and gardens situated at the summit of Ku Shan. The club, founded in 1903, was formed to study, preserve, and publicize the ancient art and techniques of seal engraving.

22. The Chung-shan Park (Sun Yat-sen Gardens) lies at the foot of Ku Shan. The park, a remnant of the Imperial Lodge of Ch'ing Emperor Ch'ien-lung, was opened to the public following the formation of the Republic in 1911. It contains many engraved stone tablets, a pavilion, and artificial rock gardens. The Chekiang Library and Chekiang Museum are located on opposite sides of the park. Housed in the museum is one of the seven copies of the Imperial Encyclopedia.

23. On the north side of Ku Shan Island is the 600-year-old Fang-ho T'ing (Crane Pavilion). The pavilion is the site of the home of the Sung poet, Lin Ho-ching, who planted 300 plum trees

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around his house. He supposedly trained a crane to fly to him if someone visited his house when he was not at home. Both Lin Ho-ching and the crane are buried near the pavilion.

24. Crossing the lake from north to south is the Sun Tung-pu Causeway (Su-t'i). About 1.2 miles in length, it is broken by six ornate bridges that are designated by such picturesque names as Reflecting Waves and Crossing the Rainbows. At the north end of the causeway is one of the "Ten Scenes," the Ch'u-yuan Feng-ho (Lotus in the Breeze at the Crooked Courtyard), the site of a former Imperial brewery. The south end of the causeway terminates at Nan-ping Hill. Su-t'i Ch'un-hsiao (Sunrise at Su Tung-pu Causeway) is another of the famous "Ten Scenes"; it is lined with cherry, Judas, magnolia, and cinnamon trees and many varieties of flowering shrubs.

25. The Hua-kang Kuan-yu (Viewing Fish at Flower Harbor) is a small pond located near the southern end of the Su Tung-pu Causeway, between the Yin-po Ch'iao (Reflecting Waves Bridge) and the So-lan Ch'iao (Locking Waves Bridge). Stocked with red and gold carp, it is another of the "Ten Scenes."

26. The other three islands in West Lake are reached only by the ubiquitous white-canvas-topped sampans that carry tourists on the lake. The largest, San-t'an Yin-yueh (Three Pools That Mirror the Moon), consists of pools and walks that lead to a central islet. The island was built by Su Tung-pu, poet and former governor of Hang-chou, when he dredged the lake and constructed the causeway named after him. During the construction, Su Tung-pu found three bottomless pits inhabited by evil spirits. In order to contain the devils, three pagodas were built over the pits to lock the spirits in the depths. The large pagodas subsequently disappeared, but they were replaced by three small stone lanterns built during the reign of Wan Li (1573-1619) of the Ming Dynasty. The lanterns (known as San T'an) occasionally are lit, and their reflections on the lake appear to be those of three moons. This beautiful site is one of the famous

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"Ten Scenes" of the West Lake. The island has been laid out in a manner typical of Chinese gardening, which emphasizes arrangement on water and the coordinate planting of trees and flowers. The inner islet from south to north is connected by the "Bridge of Nine Turnings". The series of pavilions, terraces, pools, gardens, and walks are designed to give a maximum number of views in a restricted setting.

27. The Hu-hsin T'ing (Lake's Heart Pavilion) is on a small island between the San-t'an Yin-yueh and Ku Shan. The original structure was Hu-hsin Ssu (Monastery of the Heart of the Lake), later destroyed because of the evil reputé of the priests. The present structure consists of a two-story building with floor to ceiling windows. Surrounding the pavilion is a walkway shaded by weeping willows. A third small island, Juan-kung-tun, to the west of the Lake's Heart Pavilion, has no tourist attractions.

28. Near the end of the Hsi-ling Ch'iao (bridge), which connects the western end of Ku Shan to the mainland, is the Temple and Tomb of Yueh Fei, a famous general of the Sung period. He led several expeditions against northern invaders, but was betrayed by the Sung Prime Minister, Ch'in Kuei, who executed Yueh Fei and his son in 1141. Their tombs are in a courtyard to the west, at the end of a walk lined by stone animals and attendants. Alongside the wall facing the tombs are four iron statues representing Chin Kuei, his wife, and two other accomplices; all are in a kneeling position. The statues, recast in 1803, show the effect of encouraged public desecration. The temple contains memorabilia of Yueh Fei and two of his subordinates. On one of the walls are the characters "Chin-chung-pao-kuo" (Exert your loyalty to your country), the phrase tattooed on the back of Yueh Fei by his mother when he was still a child. A garden to the rear of the main temple contains memorials to Yueh Fei's parents, daughter, and other relatives. The portion of the lake directly across the road from the temple is named in honor of Yueh Fei.

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Figure 9. Yueh Fei Temple. This elaborate temple is dedicated to the Sung general who successfully fought the Tartar invaders from the north.

29. Other nearby tombs enclose the remains of more contemporary personages such as Ch'iu Chin, a young follower of Sun Yat-sen, who was arrested, tortured, and executed in 1905 after an abortive coup in Hang-chou against the Manchus. Following the establishment of the Republic, her remains were buried at Hsi Hu; a temple was built in her honor in 1958.

30. North of Ku Shan Island are low hills that include several attractive features and sites. From north to south the hills are Pao-shu Shan (Precious Stone Hill), Ko-ling, and the Chi-hsia Ridge. Near the summit of Pao-shu Shan stands the Pao-shu T'a (Precious Stone Pagoda or Needle Pagoda), whose seven stories make it the most prominent feature around West Lake. The Pao-shu T'a (Pagoda) was last rebuilt in 1933, but earlier versions date back a thousand years. The present name probably derives from a Buddhist monk, Yang Pao-shu, who vowed to repair the structure if Heaven would cure him of his blindness. After his eyesight was restored, he effected the necessary repairs and since A.D. 998 the pagoda has been called the

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Pao-shu T'a. During the Manchu Dynasty the United States maintained a consulate for a year (1906) in a white, Chinese-style two-story building between the Needle Pagoda and a small pavilion nearby. The building has since been razed.

31. Ko-ling Hill, a little southwest of Precious Stone Hill, offers the best panoramic view of the West Lake and the city of Hang-chou from the Sunrise Terrace. A temple to the memory of Ko Hung, a Taoist monk, who is said to have concocted an elixer of life, stands at this point.

32. Atop Chi-hsia Ridge is the Tzu-yun Tung (Purple Cloud Cave), excavated during the Sung period. At the bottom of 12 stone steps, ancient Buddhist scriptures have been carved in the walls. This cave and others around the hills are popular places to escape the summer heat. Although Chi-hsia Ridge was once covered with beautiful blossoming peach trees, only a few now remain. An exhibition hall contains paintings of Huang Piu-mung, a famous Chinese landscape artist. Behind Ko-ling Hill to the north stands the Huang-lung Tung (Cave of the Yellow Dragon). The uphill approach is lined with bamboo arches. Three pavilions, rock carvings, and fish ponds provide an attractive setting.

Western and Southern Hills

33. Several monasteries, temples, and other features are located in the considerably higher hills south and west of the lake. A view of two nearby but higher peaks to the west and southwest is obtained from the Shuang-feng Ch'a-yun (Two Peaks that Enter the Clouds Pavilion) near the road leading west to the Ling-yin Monastery. The view from the pavilion towards these hills, Pei-kao Feng (North High Peak) and Nan-kao Feng (South High Peak), is one of the "Ten Scenes." The pavilion is an octagon shaped building surrounded by purple bamboo groves and maple and cinnamon trees.

34. The Ling-yin Monastery (Monastery of the Souls Retreat), which is also known as Yun-lin Ssu

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Figure 10. Ling-yin Monastery. Walkway to the main hall, as identified by characters over the entrance. Before entering the temple, worshipers burned incense in the iron lanterns.

(Temple of the Forest of Clouds), is the largest and best known monastery in Hang-chou. First established in the 4th century A.D., the monastery has been damaged or unused at various times, most recently during the T'ai-ping Rebellion. Reconstruction was begun early in the 20th century; the Hall of Heavenly Kings, restored in 1956, contains an 82-foot-high carved Buddha surrounded by several smaller ornately carved and molded statutes representing various dieties of Buddhism. Several elaborately carved supports to the main hall are believed to date to the 10th century.

35. South of the monastery is Fei-lai Feng (Peak That Flew Over). This peculiar name derives

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Figure 11. Hu-p'ao Ssu (Tiger Run Monastery). The monastery sits at the head of a small valley on Hu-p'ao Hill. The water from the spring is reputed to be exceptionally pure.

from Hai-li, a Buddhist monk. When he arrived in the valley from his home in India, he was so impressed with the similarity of the site to his native land that he named the hill "The Peak That Flew Over [from India]".

36. The T'ao-kuang Ssu (Secluded Light Monastery) is located on Pei-kao Feng (North High Peak) a little over a mile from Ling-yin Monastery. The monastery dates from the 8th century. The most recent of the several renovations it has experienced transformed the temple into an open-style hall on top of a cliff. The view from here is called "Sea View," and the visitor may watch the Chien-t'ang River flow to the sea.

37. South of West Lake, about half a mile from Hang-fu Kung-lu (road), stands the Hu-p'ao Ssu (Tiger Run Monastery); established more than 1,000 years ago, it is interesting mainly because of its origin and the quality of the spring water found there. The founder, one Hsing K'ung, abandoned his project to build a monastery for lack of water, but as he was praying one day he had a vision of

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Figure 12. Liu-ho T'a (Pagoda of the Six Harmonies). The pagoda, one of the largest in China, is on Yueh-lun Shan (Moon Wheel Hill) overlooking the Ch'ien-t'ang Chiang, south of Hang-chou. In China, the Six Harmonies are the four compass points and up and down. The present 200-foot structure is built of brick and faced with wood.

two tigers running to his aid. The tigers clawed the ground and a spring gushed forth from the spot. The water from the spring is noted for its purity and flavor that is imparted when mixed with the famous lung-ching tea.

38. The Liu-ho T'a (Six Harmonies Pagoda) overlooks the Ch'ien-t'ang Chiang (river) near the combination railroad-highway bridge. The Liu-ho T'a is some 200 feet tall, an octagonal brick structure faced with wood. From the outside it appears to be 13 stories tall, but within there are

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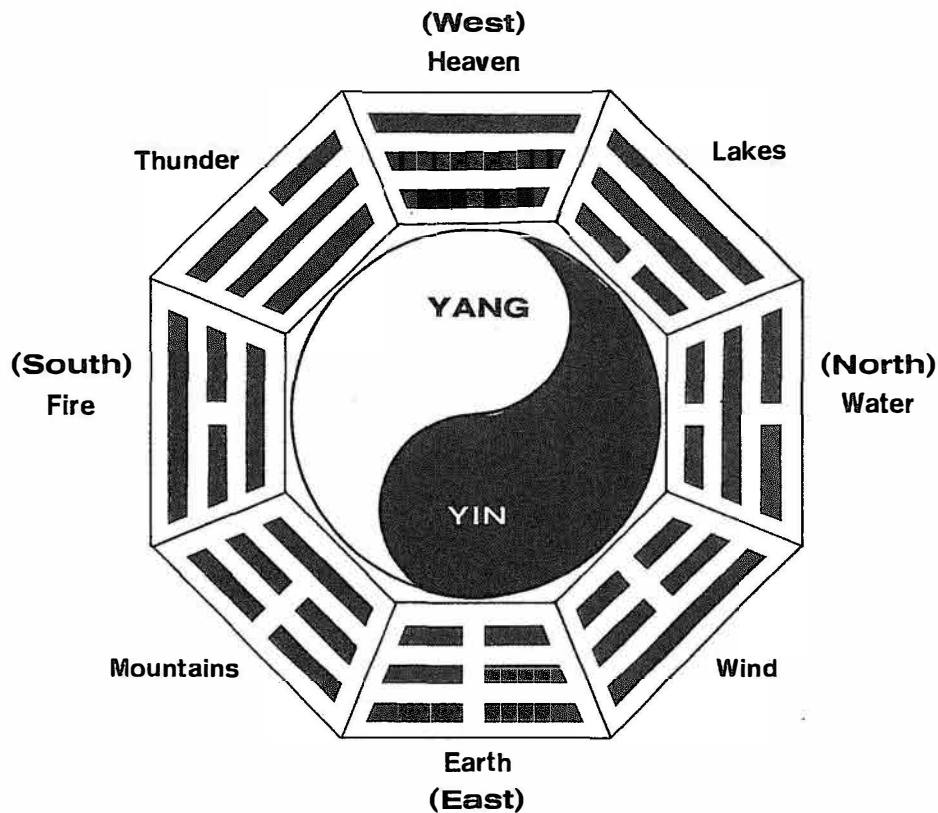
but seven. The only access to the top is via a set of steep stairs, but the view from the top is awesome. The pagoda was originally built to give warning of the Hang-chou tidal bore and to serve as a lighthouse. The tidal bore at Hang-chou -- a crested wall of water reaching heights of from 6 to 20 feet and speeds upwards to 15 miles per hour -- is caused by the sharp constriction and shallowness of the bay. The bore is highest and most spectacular at the time of the equinox, when the moon is new or full.

39. South of Hang-chou and the lake are a series of three low hills covered with trees and bamboo. Wu Shan (City Hill), the northern hill, is immediately south of the built-up area; the middle hill, Feng-huang Shan (Phoenix Hill), is the former site of the Sung Emperor's palace which was razed by the Mongols; and the third and highest hill, Yu-huang Shan (Jade Emperor's Hill), is directly south and about midway between West Lake and the river. A Taoist temple dedicated to the Jade Emperor and a pavilion still remain. The pavilion contains seven large metal water kongs (jars), whose ancient purpose was to protect the city from fire.

40. Southeast of Yu-huang Shan an irregular circle can be seen in the fields below representing the Pa Kua, an ancient Taoist mystic symbol meant to express philosophical thought by reflecting on the actions of the eight elements that were believed to control the world. During the Sung period this was the site of the Altar of the Southern Suburbs, the Altar to Heaven standing in the center, where the Emperor would conduct his rituals. Although the Pa Kua is now cultivated, the outline of the symbol is still visible.

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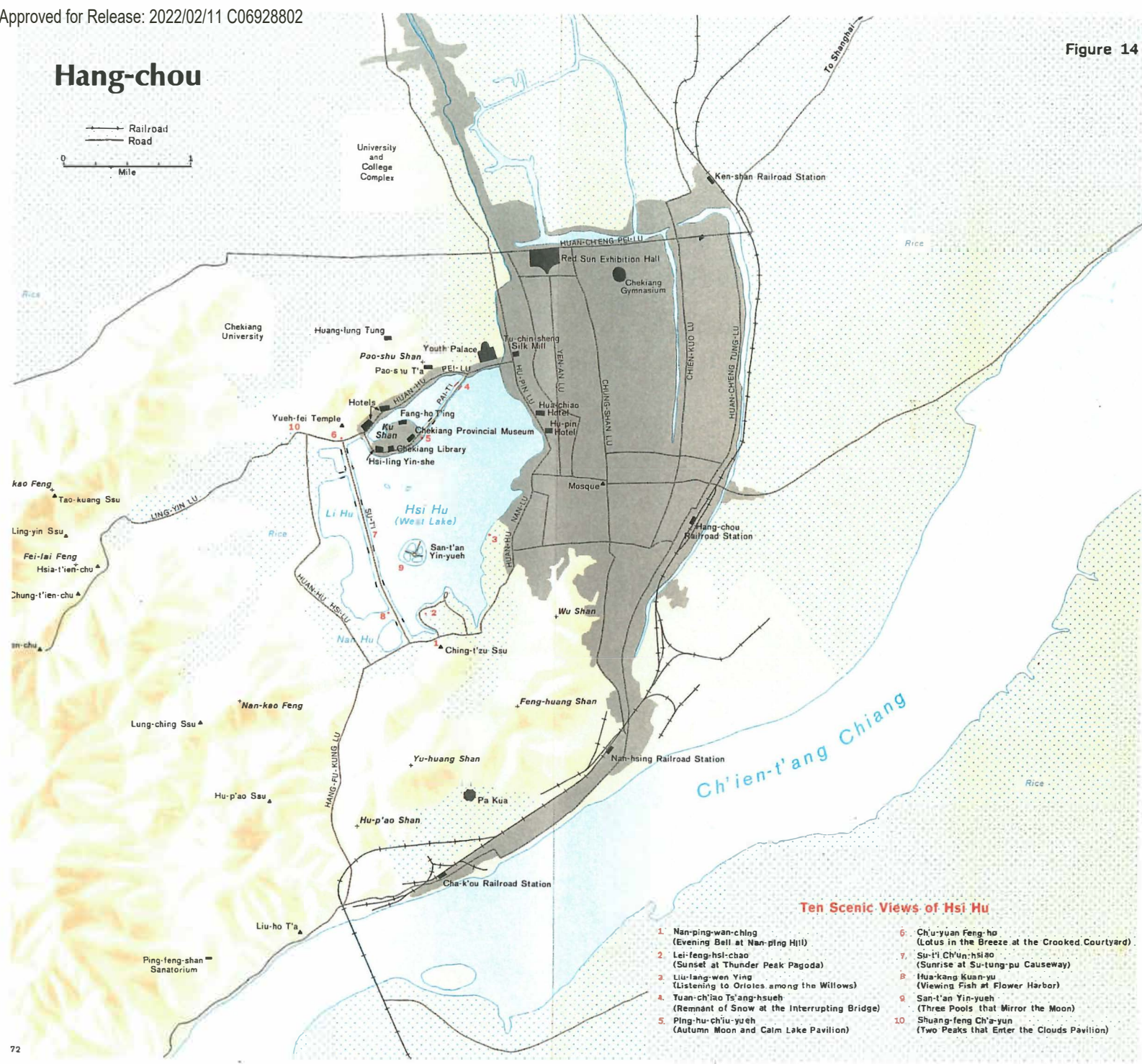
Figure 13

Pa Kua-8 Character Diagram

Pa Kua (8 Character Diagram). The design was derived from the pattern on the back of a tortoise by Fu Hsi, a Taoist monk. The solid and broken lines symbolize Yang and Yin respectively, the male and female elements of nature that in combination produce all things.

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Figure 14



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