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Architectural Characteristics of Taiwan's Jodoshin Sect Temples Founded During the Japanese Colonial Period

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Abstract

During the Japanese Colonial period (1895-1945), Japanese Buddhist sects did missionary work and built Buddhist temples throughout Taiwan. To make clear their roles during the colonial and post-colonial period, the architectural characteristics of the Buddhist temples and their condition of use in the post-war period are worth studying. This paper first discusses the course of Jodoshin propagation and the establishment of temples in Taiwan, their architectural forms and construction and compares them to Japanese Jodoshin Sect temples built in the same period, in order to affirm the characteristics of Jodoshin Buddhist architecture in colonial Taiwan. It also surveys their situations in the post-colonial period in order to clarify the relationship between social background, architectural form and usage. It is concluded that although Taiwan's Jodoshin Sect temple architecture was different from the common Jodoshin Sect architecture, these differences resulted from the latest Japanese trends. Furthermore, the differences in form and construction may be attributed to different approaches regarding their use in the post-colonial period.

Keywords: Japanese Colonial; Taiwan; Shin Buddhism; Jodoshin Sect temple; Hongwanji-ha; Otani-ha

1. Introduction

Japanese Buddhism had carried out overseas missionary work since the Meiji period, covering areas as far away as America and Asia. During 50 years (1895-1945) of Japanese colonization in Taiwan, Japanese Buddhism also conducted missionary activities there, and constructed Buddhist temples and missions. At the end of colonization, the fate of these buildings varied. Some are still Buddhist temples, while others were taken over by the government to be demolished for new public facilities or commercial buildings. Surviving Japanese Buddhist temples and buildings are rare and special historical artifacts, and thus are preserved as part of the culture heritage. The roles they played during the colonial and post-colonial periods, the characteristics they showed, and their usage in the post-colonial period are issues worth studying regarding their future preservation and reuse.

In the past, many studies have focused on the interactions between Japanese Buddhist mission work, local government and existing Buddhist temples in

Taiwan, and proposed conclusions concerning the role of Japanese Buddhism and its role in politics (Jiang, 1996). Previous studies have introduced the backgrounds of the 8 sects and 14 schools of Japanese Buddhist missionary work in Taiwan, and the establishment of Buddhist temples (Matsukane, 1998). The examined areas have included missionary strategies, propagation processes, scope, financial support, and manpower. In addition, sects and schools were different in nature, yet no study has discussed the temple architectural characteristics of each sect and school in Taiwan.

As shown in statistics from the Governor-General's Office, the Jodoshin Sect's Hongwanji School (Hongwanji-ha) had the largest number of followers in Taiwan, the second largest group was the Soto Zen Sect and the Rinzai Zen Sect's Myoshinji School was third, followed by the Jodoshin Sect's Otani School (Otani-ha) and the Jodo Sect (Table 1.). The numbers of both followers and temples of Hongwanji-ha were the largest in colonial Taiwan, while the Otani-ha was the most active in missionary work overseas. Both belonged to the Jodoshin Sect, so they shared the same temple architectural characteristics (Okano, 1977-1982). Therefore, this paper focuses on Jodoshin Sect Buddhist temples.

The purpose of this paper is to confirm the architectural characteristics of Jodoshin Sect temples of the Hongwanji-ha and the Otani-ha in colonial Taiwan by discussing the course of Jodoshin propagation and

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temple construction in Taiwan, architectural forms, construction and comparison to temples in Japan built during the same period. It also attempts to survey the situation during the post-colonial period to clarify the relations among social background, architectural form and usage. The methodology was investigation of the scripts and maps in the Taiwan Governor-General's Office Documents of Japan, publications published by sects and schools, and related Japanese literature, as well as field investigation and interviews with construction groups and elderly people connected to the temples for comparison and analysis.

2. Historical Background

When the Japanese army came to Taiwan, the Buddhist missions, including the Hongwanji-ha and the Otani-ha, also arrived for the purpose of propagation. The missionaries borrowed Taiwanese temples or houses to teach Japanese, and preached Buddhism, while hoping to obtain support from the Japanese government (Matsukane, 1998). Missionaries of the Jodoshin Sect, the Soto Zen Sect, the Jodo Sect, the Shingon Sect, and the Nichiren Sect founded the Japanese Taiwan Buddhism Association in 1896, with the aim of helping the Japanese government to assimilate Taiwanese people both in speech and in thought. Altogether they proposed to use 7 temples in Taipei, which were built and managed by the former Qing government for missionary work. However, the Japanese government denied their request.¹

Therefore, they tried to increase the numbers of their followers by adopting the method of taking existing temples in Taiwan as their branch temples. In order to survive, Taiwan's Buddhist temples consented to join Japanese Buddhism. From 1896 to 1898, according to the Taiwan Governor-General's Office Documents, there were at least 47 Taiwan Buddhist temples, which became branch temples of Japanese Buddhism. Later, for the purpose of appeasing the local population and controlling rapidly expanding Japanese Buddhism, the Governor-General's Office no longer approved such applications.² After this, sects and schools practiced by founding missions.

In 1898, the Governor-General's Office promulgated

relevant provisions regarding constructing Buddhist missions and temples, including applications for fundraising admission, scale and financial ability. To avoid an overabundance of temple construction, the law clearly prescribed the dimensions of temples in 1901, namely the main hall should be 72.67 m², living quarters should be 42.9 m², the site should be 3 times larger than the floor space, and the annual income of the temple should not be less than ¥400.³

On the other hand, the missionary costs of the mission work of all sects and schools were mostly supported by Japanese mother temples in the early years. Later, mother temples urged the missionaries to cover their own costs in Taiwan. Therefore, to meet the regulations imposed by the government and to be financially independent, the missionaries tried to attract more followers to ensure income and fundraising to construct formal buildings (Matsukane, 1998). In the meantime, Buddhist architecture became an important indicator of missionary achievement.

2.1 The missionary process of the Hongwanji-ha

The missionary work of the Hongwanji-ha in Taiwan started when the missionaries arrived in Penghu with the Japanese army in 1895. They then entered the island of Taiwan in the following March. The first missionary group arrived in Taiwan at that time, which included Shiun (紫雲玄範) and 3 other missionaries. They were stationed in Taipei, Taichung and Tainan, respectively. In August of the same year, the second group of 3 missionaries arrived in Taiwan, and was stationed in Keelung, Taipei and Lugang respectively. By late March 1897, 12 Taiwanese temples had become branch temples under the Hongwanji-ha, 17 monks had converted from Taiwanese Buddhism, and 2027 Taiwanese had become followers. Later, they founded Buddhist missions in Taiwan's major cities, such as Taipei, Keelung, Hsinchu, Miaoli, Taichung, Lugang, Erlin, Chiayi, Tainan, and Lugang (Oohashi, 1935). Among them, Lugang and Erlin were towns mainly populated by Taiwanese people. The Hongwanji-ha's missionary intention was obvious. As a result, they actually converted many locals to become followers, and trained some of them to be missionaries. In Hongwanji-ha's missions, a Taiwanese served as a

Table 1. Statistics from the Governor-General's Office in 1942

	Number of total followers	Number of Japanese followers	Number of Taiwanese followers	Number of temples	Number of missions
Jodoshin Sect Hongwanji-ha	54124	44099	10025	16	30
Soto Zen	35634	12848	22786	14	33
Rinzai Zen	30248	4150	26099	15	11
Jodoshin Sect Otani-ha	27470	22843	4627	5	13
Shingon	19844	10786	9058	4	14
Jodo	19141	13719	5422	6	23
Nichiren	5840	4400	1440	2	10
Jodo Sect Hukakusa-ha	2626	2350	276	1	1
Tendai	1657	1611	46	1	4
Hokke	1307	1264	43	0	8
Jodoshin Sect Kibe-ha	950	925	25	0	1

Note: There were 3 schools combined with others, so 11 sects and schools were left until 1942.

missionary in the Mituo Temple of Tainan, and two served as abbots in Yuanlin and Fengyuan (Oohashi, 1935).

However, the number of followers in Taiwan decreased after 1904 due to the different natures of the Japanese and Taiwanese religions. The missionaries had to change strategies. When the Japanese government exploited Taiwan, Japanese migrated to Taiwan and mostly settled in big cities or migrant villages in eastern Taiwan, or new industry developing areas. The Hongwanji-ha changed their focus to these places (Oohashi, 1935). As a result, Japanese followers were still the majority in many temples. Their positive attitude made them the group with the most followers. They constructed temples one after another; in fact, they built the most temples of any sect or school since the early colonial period. According to statistics from the Governor-General's Office, in 1942, there were 16 temples, 30 missions, and 54,124 followers, including 44,099 Japanese and 10,025 Taiwanese.

The largest temple among the temples built by the Hongwanji-ha was the Taiwan Branch Temple located in Taipei. Founded by the missionary Shiun, it was originally an outbuilding "Chidao Temple" of the Qing government's mechanical bureau, and was managed by the military in Taipei's suburbs. The "Jodoshin Hongwanji Missionary Station" was established there after obtaining official approval to use it temporarily in 1896. It was renamed "Hongwanji-ha Buddhist Mission" after approval by the Governor of Taipei County in 1899 (Oohashi, 1935).

"Chidao Temple" was just a temporary place, so the missionaries began to buy land in 1897, for a formal temple building site. After receiving the promise of financial support from their Japanese mother temple in 1900, the mission began to raise money in Taiwan. The abbot of the temple in Hiroshima was invited to head the construction project, and approval was obtained from the Governor of Taipei County in the same year. In the next year, the temporary main hall (412 m²), agora (223.84 m²), lodging house (107.35 m²) and accessorial tea house which also served as ossuary hall (92.48 m²) were completed. It was promoted to the status of Taipei Branch Temple in the same year (Oohashi, 1935).

At that time, since the Taipei City Wall was still in existence, the entrance was on the west side of the road. After the Taipei City Plan was announced, the temporary main hall had to be relocated because it was on land needed for road construction, so the temple administrator began to buy land on the south in 1908, and redesigned the temple layout. The construction of the worship hall, bell tower and assembly halls in 1922 took into consideration the overall layout, and the positions were designed accordingly. In 1926, the road on the east side was widened according to the Taipei City Plan, and the entrance was moved to the east side. The main hall was completed in 1931. After the living quarters and front gate were completed in 1934, the

temple was renamed "Taiwan Branch Temple", and had independent temple status (Oohashi, 1935). Actually, the road, which was supposed to cross the temple in the Taipei City Plan, was not completed until 1958.

Longshan Temple of Lugang was a successful example of missionizing in Taiwan in the colonial period's early days. It formally became a temple under the Hongwanji-ha in 1904, while other local temples were not successful with branch temples. Keelung completed a main hall and living quarters in 1901, and became recognized as the Guangtsun Temple in 1905. Taichung, another early missionizing post, was a newly developed city, with a large Japanese population. They built a formal temple in 1915, and spent ¥38,000 to build a magnificent main hall. In 1914, a temple was built in Chiayi due to the Japanese population drawn by the lumbering business, and ¥68,975 was raised to construct a splendid main hall and living quarters. In 1918, Hsinchu was promoted to full temple status with donations collected from both Japanese and Taiwanese. In Zhanghua, where Taiwanese were the bulk of the population, a Taiwanese style temple was built in 1925 (Fig.1.). Tainan and Taipei founded Buddhist missions at the same time, but the missionizing outcome of the former was unsatisfactory. Tainan did not build living quarters until 1930, so there was only a temporary main hall instead of a formal temple (Oohashi, 1935).



Fig.1. Zhanghua Temple (Oohashi, 1935 p.500)

2.2 Missionizing process of Otani-ha

Although the Otani-ha was the most active in overseas missions, among all Japanese sects and schools, they arrived in Taiwan later than the Hongwanji-ha did. Oyama (大山慶哉), an Otani missionary, started missionizing in Dadaocheng in 1897. He had already actively recruited a Taiwanese temple to join the Otani-ha and the temple had become an Otani branch temple in the previous year. In 1898, among the 47 petitions submitted to the Governor-General's Office asking for branch temple status which were submitted for signature, 19 belonged to the Otani-ha. They basically did missionary work once a month in their temples. The Otani-ha did not found missions in Taipei City until 1899. At that time, there were many followers in Taipei, but not a stable group (Matsukane, 2006a). According to the Taiwan Daily News's report,⁴ the Otani-ha founded 7 missions in Xianmen, Quanzhou, and Hankou, and achieved sound results in Mainland China. The followers made donations to

support the missions. They also missionized in Korea and other countries, and sent missionaries to aboriginal areas, such as Yilan, Puli, Beinan, Hengchun, and Quchu in Taiwan.⁵

Although the Otani-ha's missionizing work overseas was active, they were not particularly active, as compared to other sects in Taiwan. During the war in 1937, the number of followers in Taiwan increased rapidly, but this didn't continue. According to statistics from the Governor-General's Office, there were 5 temples, 13 missions, and 27,470 followers including 22,843 Japanese and 4,627 Taiwanese in 1942.

The Otani-ha's first temple in Taiwan was built in Yilan. When the temple was under planning, in 1919, the Governor of Yilan insisted that it was not suitable for one city to have two Buddhist temples, so he held a meeting. Because of the hard work of the Otani-ha missionary, Kato in Yilan, the Governor divided their territory into Yilan and Luodong with a border marked by the Yilan River, so that the Otani-ha could establish its Lanyang Temple in Yilan, and the Hongwanji-ha should do its mission in Luodong.⁶ In this competition, the Otani-ha was authorized to missionize in Yilan and received financial support from the followers, it then successfully built its Lanyang temple in 1921. This worked because the Japanese population was concentrated in Yilan, and the Otani-ha changed its target to Japanese (Matsukane, 2006a). The Otani-ha received permission to build a temple in Taipei in the same year, and the mission there was promoted to "Otani-ha Taipei Branch Temple".⁷ After that, they began to build the main hall (158.54 m²) and the living quarters (48.72 m²) in 1926, and completed construction in 1928. However, 2 years later, they were destroyed by fire. In 1931, they began to rebuild. The living quarters was completed in 1932, and the main hall was completed in 1936 (Matsukane, 2006a).

In addition, the Hongwanji-ha, in 1911, had already founded the Jinguashi mission as mining developed in the area, but left because of the mining recession in 1919 (Oohashi, 1935). The Otani-ha founded their mission in about 1931, and built a temple for missionaries after receiving ¥30,000 from the Taiwan Mining Company in 1936. The Jinguashi Temple of the Otani-ha was completed in 1937.⁸ At the same time, temples were built in Kaohsiung and Taichung where many Japanese lived as well (Matsukane, 2006).

3. Architectural Characteristics

As the temple construction provisions of the Governor-General's Office regulations mentioned above, Buddhist temples needed to have a main hall and living quarters. These two composed a temple, sometimes accompanied by an assembly hall for missionizing activities. While these rules were in force, the largest Buddhist temples of the two schools were both in Taipei — the capital of Taiwan.

3.1 Buddhist temples of Hongwanji-ha

There were Taiwanese style Buddhist temples of the



Fig.2. Temporary Main Hall of the Hongwanji-ha Taipei Branch Temple (Taipei Album, 1911, Narita Photo Studio)



Fig.3. Main Hall of the Hongwanji-ha Taiwan Branch Temple (Taiwan Temples Album, 1932, Kokusei Photo Studio)

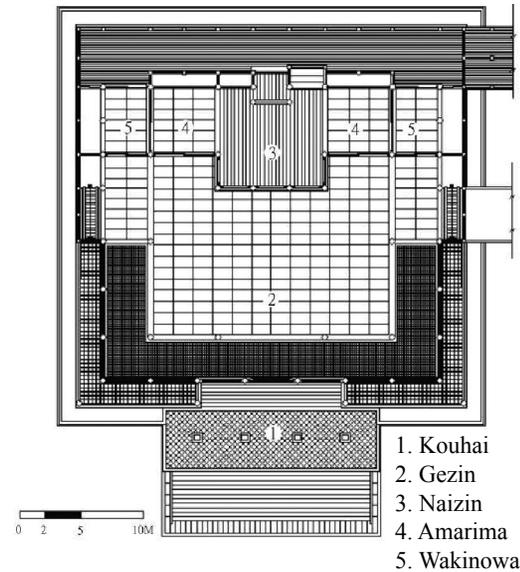


Fig.4. Main Hall Plan of the Hongwanji-ha Taiwan Branch Temple (From Taiwan Architecture Journal 1933 Redrawn by the Author)

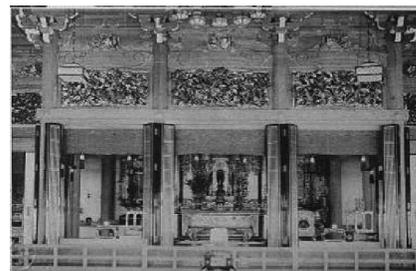


Fig.5. Interior of the Main Hall of the Hongwanji-ha Taiwan Branch Temple (Taiwan Temples Album, 1932, Kokusei Photo Studio)

Hongwanji-ha, such as Longshan temple and Zhanghua temple. However, the Taipei Branch Temple's temporary main hall, built in 1901, showing the hip-

and-gable eaves and "chidorihafu" (plover-shaped) porch, was definitely Japanese in style (Fig.2.). Other newly built temples mostly used recent Japanese wood structure styles (Oohashi, 1935).

Kaoru Ide (井手馨) was appointed to design the formal main hall for the Taipei Branch Temple (later renamed "Taiwan Branch Temple"). The construction was undertaken by the Japanese Matsui group. The temple was completed in 1931. In order to be suitable for the weather in Taiwan, the platform of the first floor (about 380cm tall now) was made of reinforced concrete, and the upper part of the building was a Japanese style wood structure, with a frontage of about 34.2m, depth of about 33.54m, and total height about 23m (Fig.3.). The cost of construction was ¥250,000 (Oohashi, 1935).

The first floor was originally planned to be used as a library, conference room, service room, office, recreational room, restaurant, and warehouse, but was never furnished. The first floor of the platform was higher than the traditional ones, thus there were two layers of steps, with "kouhai" (porch) between the steps. The exterior part was made of stucco; some parts were made of local andesite.⁹ The "gezin" (outer part) inside was carpeted by 206 tatami mats, having a U type section fixed with bricks. The "naizin" (inner part) was floored, with the center protruding and tatami mats on each side of the "amarima" (the rest space) and "wakinoma" (the side space) (Figs.4. and 5.).

It is shown in the pictures that the worship hall, bell tower and living quarters were all in Japanese style. In order to show the spirit of the new times, only the assembly hall, which was used as a missionizing room and a guildhall, used both a brick and Western wood frame structure, but the roof was still Japanese hip-and-gable style (Oohashi, 1935).

3.2 Buddhist temples of the Otani-ha

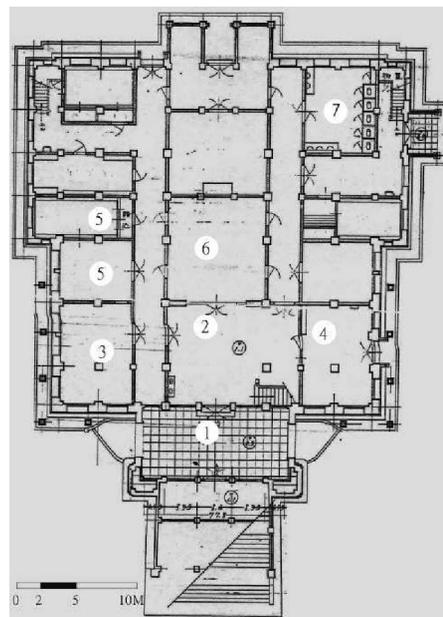
It is shown in the pictures that the temporary main hall of the mission founded in 1899 in Taipei was a Japanese style wooden construction. The main hall, built in 1926, was also made of wood. In front of it was "kouhai", the roof had a hip-and gable style (Fig.6.). From interviewing the neighbors, it has been established that Lanyang Temple and Jinguashi Temple were also Japanese style wooden constructions.

The main hall of the Taipei Branch temple, which started construction for the second time in 1934, was



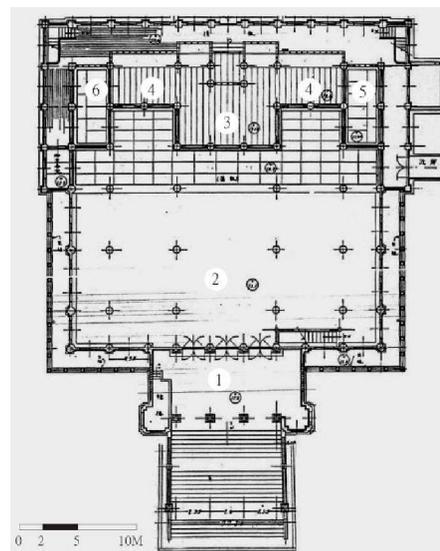
Fig.6. Main Hall of Otani-ha Taipei Branch Temple (Taiwan New Album, 1931, Katsuyama Photo Studio)

completed in 1936. It cost ¥275,000 and was designed in medieval Indian style. It was made of reinforced concrete and was seismic resistant, fire resistant, and ant resistant. There were a VIP room, a refectory, a lobby, large and small meeting rooms, office rooms, toilets and a "kurumayose" on the first floor used as a gateway (Fig.7.). The hall of the second floor including "kouhai", "gezin", and "naizin" was 811.88 m², and decorated in pure Japanese Buddhist style. However, there were 400 chairs in the "gezin". The "naizin", protruding in the center, was floored together with "amarima" on each side. The "amarima" and "wakinoma" were carpeted with tatami mats. There was a tatami room in front of the "gezin" which could accommodate hundreds of people (Fig.8.). The whole construction was also designed and supervised by



1. Kurumayose
2. Lobby
3. VIP room
4. Office room
5. Refectory
6. Meeting room
7. Toilet

Fig.7. First Floor Plan of the Main Hall of the Otani-ha Taipei Branch Temple (Taiwan Architecture Journal, 1937)



1. Kouhai
2. Gezin
3. Naizin
4. Amarima
5. Wakinowa
6. Hiennoma

Fig.8. Second Floor Plan of the Main Hall Otani-ha Taipei Branch Temple (Taiwan Architecture Journal, 1937)

the Matsui group, which was also contracted for the woodwork.¹⁰

This large scale Indian style temple was unique at that time in Taiwan (Fig.9.). It became associated in peoples' minds with an Indian style temple in Tokyo, called "Tsukiji Hongwanji Temple", designed by Chuta Ito and built by the Hongwanji-ha during 1931-1934. Matsui group's president Kakuhei Matsui, who designed the Taipei Branch Temple, was Chuta Ito's student. He was not only contracted to construct the Tsukiji Hongwanji Temple, but also helped Ito to make the blueprints for the shrine and temple.

Nowadays the Matsui group still constructs Japanese shrines and temples at home and abroad. The current president, who inherited his father's name "Kakuhei", is not familiar with the details of temple construction in Taiwan. He does, however possess the blueprints and project proposals made by his father. During the field investigation, the authors saw blueprints and project proposals made by President Matsui, and learned that there were two designs pending. Another one shared a similar interior layout with, and its outside was similar to the newly-built main hall of the Hongwanji-ha's Taiwan Branch Temple (Fig.10.). It was presumed that since the early wooden main hall was destroyed by fire after two years, and that the Hongwanji-ha's main hall was already completed, the Otani-ha later chose fire resistant materials and Indian style design that revealed a totally different appearance from Hongwanji-ha's architecture in Taipei.

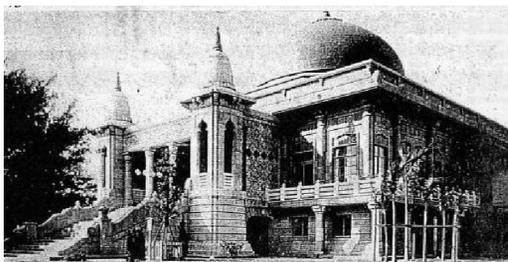


Fig.9. Main Hall of Otani-ha Taipei Branch (Taiwan New Album, 1931, Katsuyama Photo Studio)

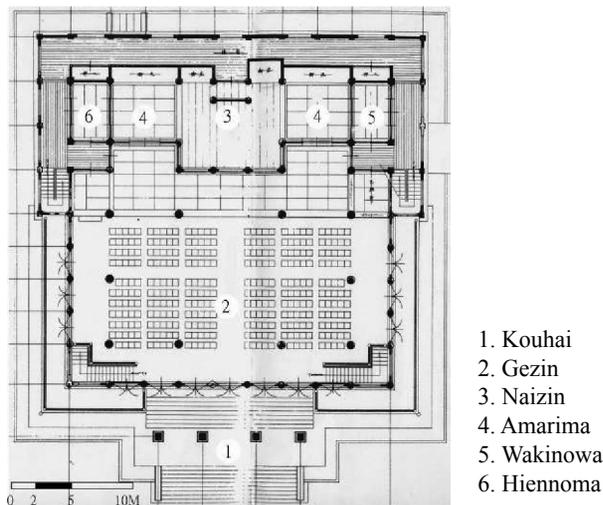


Fig.10. Alternative Plan for Otani-ha Taipei Branch Temple (from Matsui Group)

4. Changes of Use in the Post-colonial Period

When the Japanese were repatriated in 1945 after World War II, temples built by the Hongwanji-ha and the Otani-ha faced different fates.

4.1 The Hongwanji-ha Taipei Branch Temple and the other temples

First, Chinese military households moved into the assembly hall of the Taiwan Branch Temple, then the National Symphony Orchestra moved in and used the main hall. Later, a temporary building was built in the garden in order to vacate the main hall for injured soldiers. Until 1957, this area was used as the regular rehearsal space for the Orchestra and Chorus. Many well-known musicians have practiced there (Wang, 2007).

On the other hand, Major General Chao Tung-shu, one of the leaders of the Li-religion founded in the late Ming Dynasty, came to Taiwan and revived the Li-religion along with Li followers in 1949. When he got approval to use the Hongwanji-ha Taiwan Branch Temple, he began to missionize in the main hall after the injured were moved out. However, a fire broke out in 1975, the wooden structure of the original main hall was destroyed with only the reinforced concrete platform left. A simple office and hall, built based on the platform left after the fire, was used until 2005. So this place was called "Li-religion Hall" (Wang, 2007).

At the same time, as the immigrants from Mainland China arriving in Taiwan in 1949 increased, there were more and more immigrants who lived in simple lodgings. Especially after the fire, there were even more new tenants. Aside from the Li-religion Hall, they also stayed inside or near the platform. Although Li-religion Hall and its surrounding land have been designated as a business zone, redevelopment has not been successful due to problems in relocating the temporary tenants since the beginning of 1996. In 2005, given the fact that the environment surrounding it lacked public facilities and disaster shelter space, it was changed to a public square, named 406 Plaza.

While carrying out compensation for relocation and preparation for demolishing, it was found that the original temple construction was not completely destroyed in the fire, there were an assembly hall, a bell tower, and living quarters left in the unauthorized structures. In 2005, the bell tower and assembly hall were designated by Taipei City Government Bureau of Culture as municipal cultural properties, and the platform of the main hall was recognized as a historic building.



1. Platform of the Main Hall
2. Assembly Hall

Fig.11. A Bird's-eye View of the 406 Plaza (Photo by the Author)

The Taipei City Government first renovated the 406 Plaza with simple plantings, and placed information signs to describe the ancient cultural property and historic buildings (Fig.11.). To determine the future of the plaza, the Taipei City Government held a design competition in 2006. The honored works were exhibited at the site, and old tenants were invited to view the changes when it began to open to the public (Wang, 2007).

From field investigations by the authors, although a number of the temples and missions had become ruined sites, the temples of the Hongwanji-ha in Taichung, Miaoli, Keelung, Lugang, and Zhanghua were still in use. There were also 10 missions used as temples.

4.2 The Otani-ha Taipei Branch Temple and the other temples

The Otani-ha Taipei Branch Temple was subordinate to the Taipei City Government Bureau of Education in the post-war period, and was borrowed by the military in 1946 and later used by the security of Taiwan Provincial Security Guard General Command. It was used as a jail for political prisoners during the 228 Incident and White Terror.

According to Matsukane (2006b), after the Security Department moved out in the 1960s, in accordance with "Regulations for liquidation and settlement of temple properties received from Japanese temples" constituted in 1959, the Taiwan Taoism Association requested the Otani-ha Taipei Branch Temple be given to them, as in the granting of the Jodo Sect Temple in Taipei to the Chinese Buddhist Association. However, the government denied the request for the reason that the Otani-ha Taipei Branch Temple was a Buddhist temple not Taoist. After that, the Chinese Buddhist Association argued that it should be entitled to the temple, but the government stated that the Taipei Branch Temple was built by Japanese, and the donations of Taiwanese were not recorded,¹¹ so it did not comply with "national inherent faith" provision.

On the other hand, in accordance with the "Sino-Japan Peace Treaty", the Japanese embassy stated that, the Republic of China did not have the right to manage Japanese property for religious or charitable purposes built before the war, and expressed concern on the handling of the Otani-ha Taipei Branch Temple. Based on the investigation result of the Security Command Center, the Ministry of Finance presented three strong pieces of evidence to disprove the religious purpose. The material evidence showed that the usage of the first floor was unknown, and the 12cm-diameter cable was beyond the general needs of a regular temple, thus it could be for espionage or military use. From witness testimony, the first floor was used as a detention center, so that the monks might be spies; and residents nearby heard that the Taipei Branch Temple belonged to the secret service. As a result, the Taipei Branch Temple was dismantled and the land was sold to construct commercial buildings (Matsukane, 2006b).

From field investigations, most temples and missions of the Otani-ha were dismantled. Lanyang Temple was

used as a residence by Mainland Chinese who migrated to Taiwan in the early post-war period; subsequently it was dismantled and replaced by a military investigation station, which may also be related to the situation mentioned above. The only preserved Jinguashi Temple housed ash jars of many of the workers who died in mining, and was managed by an abbot hired by the Taiwan Gold Mining Co. in the post-war period. It was deserted after mining stopped.

5. Discussion and Conclusion

During the Japanese Colonization of Taiwan, the Hongwanji-ha and the Otani-ha of the Jodoshin Sect actively attracted followers and built temples. Monasteries initially converted local temples to branch temples, however, the followers of Taiwanese temples were not as stable as the Japanese ones. The two schools had to change their missionizing strategy later, targeting mainly Japanese.

With this background, the Hongwanji-ha used original Taiwanese temples or built Taiwanese style temples to retain Taiwanese followers. Although early in the colonial period Jodoshin Sect missionaries were using original Taiwanese temples, new temples were built in the Japanese wooden style which were familiar to Japanese people. However, given the climatic differences between Taiwan and Japan, new reinforced concrete structures were used when formal temples were built for a second time, the platforms were elevated to one-floor height and the floors of "gezin" were paved with brick, not all tatami.

The main hall of the Otani-ha Taipei Branch Temple built later was Indian-style architecture of reinforced concrete. Its designer, President Matsui was a student of Chuta Ito who was a professor of Tokyo University, and familiar with Indian-style architecture brought to Japan by Ito.¹² So he offered the client Otani-ha two blue prints: Indian style and Japanese style. The Otani-ha chose the Indian style. The Hongwanji-ha had already completed a unique Indian style main hall in Tokyo which had attracted the public's eye. While only Japanese style main halls had been built in Taipei previously, the choice seemed to reveal the competition between the two schools.

In addition to the architectural characteristics, although the main halls of the two schools in Taipei looked very different, their plans were similar. There were three differences from the main halls of Jodoshin Sect temples which formed gradually around the 18th century in Japan. Generally speaking, the main halls of Jodoshin Sect temples were divided into two parts: "gezin" and "naizin". The "Gezin" with a capacious room paved with tatami for missionizing purposes, the "naizin" with a Buddhist altar in the center was higher than the "gezin" and the Buddha was worshiped. There was an opening behind the "naizin" for monks to enter, on the same side as the founder's portrait. There were "amarima" on the left and right, and "naizin" and "amarima" lined up (Murata, 1994). There was a one-

floor height platform used as service space, chairs placed on the "gezin" and protruding "naizin" present features in the main hall that are different from the common Jodoshin Sect temple's features.

Did these architectural features appear in colonial Taiwan? Chairs were more suitable for Taiwanese, higher platforms were suitable for the climate in Taiwan and protruding "naizin" also appeared similar to the Taiwanese custom of emphasizing the main gods. Further investigation of the main hall of the Tsukiji Hongwanji Temple in Tokyo built earlier has shown that Chuta Ito's design in Tokyo also had a one-floor height platform, protruding "naizin" and "gezin" with chairs. The Matsui group participated in all three projects, so he must have been influenced by Ito's design. During the visit to the Matsui group, we learned that the style lasted at least until 1950 in the post-war period. The plan of Wadabori Temple's main hall built in 1953 has the same features (Fig. 12.).



Fig. 12. Plan of the Wadabori Temple 1953 (from the Matsui Group)

Therefore, it can be concluded that, Jodoshin Sect temples in Taipei were directly affected by the latest trends from Japan and used its latest styles and structures. The style did not form in colonial Taiwan. While other Jodoshin Sect temples still had assembly halls, the functions and structures could be regarded as the influence of westernization. This also showed that Taiwan Jodoshin Sect temples followed closely in Japan's westernization footsteps.

During the post-colonial period, although the branch temples of the two schools had been taken over by the military, the main hall of Hongwanji-ha was used by Li-religion for religious use. There are some other missions and temples of Hongwanji-ha still used as temples. The Taipei Branch Temple of the Otani-ha, made of reinforced concrete with a hermetic appearance unlike Japanese-style architecture, was used as a jail. Because of such an experience, even though the Taiwanese religious groups asked to use it later, it was dismantled. Due to their architectural differences, they had met different situations. On the other hand, there were considerable Taiwanese followers of the Hongwanji-ha. This is another reason why it could maintain its temples in Taiwan.

Although the temples of the Otani-ha have disappeared now, and the Taiwan Branch Temple

of the Hongwanji-ha has not been fully preserved because of the fire, the assembly hall and the bell tower now have been designated as cultural properties. The architectural layout of the site has become part of the historical context of Taipei City. The future development of urban squares from Buddhist temples has been decided jointly by today's citizens. The changes from now on, indicating the situations of the colonial architecture during the post-colonial period, are still worth observing.

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Notes

- ¹ Taiwan Governor-General's Office Document, Vol. 178, No. 2, 1896.
- ² Taiwan Governor-General's Office Document, Vol. 248, No. 41, 1898.
- ³ Taiwan Governor-General's Office Document, Vol. 291, No.14, 1901.
- ⁴ Taiwan Governor-General's Office Document, Vol. 178, No.7, 1897.
- ⁵ Taiwan Daily News (台湾日日新報), 26 May, 1899.
- ⁶ According to Oohashi, 1935 and Taiwan Daily News, there were more Japanese in Yilan than in Luodong; although later the Hongwanji-ha established kindergarten and held activities to attract Taiwanese followers in Luodong, no formal temple was built.
- ⁷ Taiwan Governor-General's Office Document, Vol. 6965, No. 25.
- ⁸ Taiwan Daily News, 26 may, 1899.
- ⁹ Taiwan Architecture Journal, 1933, Vol. 5, No. 1, p.33.
- ¹⁰ Taiwan Architecture Journal, 1937, Vol. 9, No. 1, p.77.
- ¹¹ Matsukane, 2006b stated that there were both Japanese and Taiwanese donating money to reconstruction, which was recorded in the original documents, but "Taiwanese" was deleted subsequently.
- ¹² For the Indian style temples introduced by Chuta Ito see Kurakata, Shunsuke. (2003): A Study on Chuta Ito's Projects for Nishi Hongwanji, J. Archit. Plann., AIJ, No. 556, pp.169-176.

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- 7) Matsukane, Kimimasa. (2006b) The "Post-war" Situation of the Jodo-Shinshu Otani-ha's Taihoku Betsuin Temple, "Japan" in Post-war Taiwan, Tokyo: Fukyosha Publishing, pp.251-287.
- 8) Murata, Nobuo. (1994) Shin Sect temples and main halls, Methods for Observing and Surveying Architectures—Temples and Shrine of Edo Period, Tokyo: Gyosei, pp.190-191.