

Reading

TAINAN

- a historic city of cultural heritage

Chao-Ching Fu



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閱讀台南市－文化遺產歷史名城

Chao-Ching Fu



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台南市建築文化遺產風格與設計意匠之欣賞

Appreciation of Styles and Design Concepts in Tainan
Architectural Heritages

建築式樣與意匠往往反映了興建之時的社會文化背景與技術成就，因而台灣不同地區、不同時期與不同類型的古傳統建築中存在着不同的建築特色與藝術成就，有些以空間取勝，有些是造型特殊，有些則充滿構造細節，有些則為工藝傑作，也有些是滿佈人文思考。因為歷史發展的結果，台南的建築文化遺產在十九世紀中葉之前，除了少數興建於荷蘭時期的建築之外，基本上是以閩南式樣為主，十八世紀中葉以後因西方文化的交流而產生變化，混血的閩洋折衷式樣開始出現，日明治二十八年（1895）至日昭和二十年（1945）之後則因日本統治時引入西洋歷史式樣、日本傳統式樣及現代式樣而使台灣建築的表現更加多樣而豐富。日昭和二十年（1945），在台灣重回國民政府統治之後，中國古典式樣及現代主義風格也開始出現，有些現在已構成台南文化遺產的一部份。

閩南式樣

建築是台灣傳統建築環境之一部份。在源自於閩南文化的傳統建築中，從單殿到多護龍、多進之院落空間，甚至是城池城門的配置空間、建築坐落的方位、民宅正廳與臥室之關係、民間信仰廟宇正殿與其它空間之關係，反應的不只是空間機能，還有對於空間的人生觀與宇宙觀。

在造型方面，傳統的閩南式樣建築，每棟建築都有其獨特的造型，從較高層級的重簷歇山頂到常見的捲棚頂，從起翹的燕尾到平實的馬背，變化的屋頂與其上的裝飾系統多彩多姿，屋身的計劃因門廳的設計也是爭奇鬥豔，極富特色。不少都市中的廟宇，因為殿地不大，三川殿、拜殿、主殿到後殿之造型層次分明的連成一體，並於主殿達於高峯，天際線轉折起伏隨之變化，為台灣傳統建築中特色之一。當然，不同的地區、不同的景緻族群、不同的匠師派別，也會使建築之造型產生差異，形成多樣的特質。

Architectural styles and design concepts reflect socio-cultural backgrounds and technical achievements of the period when the building is constructed. Due to differences in locations, periods, and building types, historic architecture embody distinctive features and artistic accomplishments. Some are notable because of their sizes, some because of their special exteriors, some because of their exquisite architectonic details, some because of their craftsmanship and some for cultural reasons. Affected by historical developments, the architectural heritage in Tainan before the mid-nineteenth century is basically constructed in Minnan (Southern Fujian) style with only few exceptions which were built during the Dutch Period. The situation changed in the middle of nineteenth century and the Minnan-Western Eclectic style started to emerge. The development became apparent when various Western historical styles, traditional Japanese styles and modern styles were imported by the Japanese between 1895 and 1945. When Taiwan was returned to the Nationalist Government in 1945, architecture designed in Grand Chinese Classical styles and Modernist styles appeared. Some of them are now parts of the architectural heritage in Taiwan.

Minnan-Style

Architecture is part of the traditional built environment in Taiwan. Originated in Minnan culture, traditional architecture, from single-hall building to multiple wings and rows compounds; from the layout of city walls and gates, the orientation, the relationship between main hall and bedrooms in a house, to the structural and spiritual connection of the main hall and other complementary halls, either serves the practical functions of space or reveals a living philosophy and a world view.

In Minnan-style architecture, almost every building reveals its unique design: roofs ranging from the double-eaves roofs used in formal structures to the ordinary canopy-style roofs used in common houses, and roof ridges ranging from pointed swallow-tail styles to solid horse-back styles, all replete with colorful ornaments. The designs of the main structures, doors and windows have varied characteristics. In a standard urban temple, one can see the triple gate hall, the worship hall, the main hall and the back hall arranged according to etiquette and tradition so that they culminate in the main hall. The rolling skyline is an important traditional feature of temple architecture. Furthermore, differences in regional settings, ethnic groups, and schools of craftsmen produced variations that resulted in great variety.

在構造方面，每一種建築系統都有其不同的構造系統。原住民及早期移民使用的是最原始與容易取得的材料來興建房屋，竹材茅草泥土是主要的建材。不過在台南市幾乎看不到這樣的建築。十八世紀中葉以後，台灣已能製成品質的磚，磚材成為最主要的建材，較大而且豪華的宅邸，多是非常精美的閩南式磚石木構造混合建築，形成台南建築多面向之建築表現。在不同時期不同地區之傳統建築中，多樣的建材選擇也是台灣建築構造之美的一部份，老古石牆、斗栱磚牆、編竹交泥牆與穿瓦衫牆都豐富地城色彩。

除了基本的建築課題外，台灣的傳統建築往往都存在著工藝表現的部份。它們讓建築中呈現出藝術特質。閩南建築中之石雕、木雕、磚雕、剪黏、交趾燒、泥塑、彩繪等都是傳統匠師表現之處。石雕之材料多為青斗石、泉州白石，部位則以石柱、龍柱、石獅、抱鼓石（門柱的強化構件）、柱礎與牆堵為主。木雕中以斗拱、吊筒、門簪、雀替（樑柱間的構件）、獅座及天花藻井的表現最為精緻。磚雕則以應用於牆飾為主，剪黏為屋頂之主要表現，而交趾燒及泥塑則為不少建築牆堵之表現方式。在彩繪方面，除了傳統的廟宇及宗祠之門神之外，樑枋與牆壁上也有不少佳作。

由於建築是與特定的人相關，興建者與匠師對於文化之涵養則會呈現於建築之中，而且不少空間與造型元素都存在著特殊的意涵。例如合院空間可能有人倫關係之意涵或禮制之規範，門額匾聯文字之意義直接呈現出人文精神，住屋堂就是慎終追遠與本溯源的具體呈現，中舉之匾則為光宗耀祖，多數對聯更是教忠教孝勉勵後代子孫。在寺廟中之匾聯則多為對神祇之禮讚或者是勸人為善之語，如武廟中的「大丈夫」匾、城隍廟中的「爾來了」、明倫堂中書寫的大學章句與兩側牆壁「忠孝節義」四大字都帶有教化意義。當然在許多建築中之的器型元素，如孔廟之鎮天筒或者是一般常見的八角窗、六角地磚、麒麟飾、花瓶門等建築器型的應用，均有特別之設計意匠與文化意涵，例如花瓶門就取「瓶」與「平」同音而有平安之意。

Each architectural system is based on unique construction methods. The indigenous groups and early immigrants constructed their houses from available raw materials, the most common being bamboo, thatch, and clay. However, we can hardly see this kind of buildings in Tainan now. By the middle of eighteenth century, Taiwan was able to produce fine bricks, which became a major construction material, widely used in luxurious houses in which stone and wood were also used. A phenomenon has led to the multidimensional architectural expressions in Tainan. Architecture of different periods and regions reveal architectonic beauty with such multi-material construction. Corallite walls, earth-filled double-brick walls, plastered bamboo-structured walls and brick-tile covered walls (also called fish scales wall) all exhibit attractive regional characteristics.

Besides basic architectural issues, craftsmanship expression exists in traditional architecture. The craftsmanship displayed certain artistically distinguishing characteristics. In Minnan style architecture, traditional crafts included stone carving, wood carving, brick carving, cut porcelain inlay, Kōji pottery, clay sculpture, and color painting. Green granite and Quanzhou white granite were the major stone materials mainly used in stone pillars, dragon pillars, carved stone lions, stone drums (for fixing gate pillars and doors), column plinth, and carved wall panels. Wood carvings were adorned with wood brackets (dou-gong), hanging baskets (diao-long, short hanging pillars, often carved in flower shape), door pin (men-zan, element to fix lintel and rear beam), carved triangle support (queti, element between beam and post), lion shaped wooden brackets, and decorated coffer ceilings. Brick carvings were used as

wall decorations, cut-porcelain inlays for roof decorations, and Kōji pottery for walls. As to color paintings, in addition to the depictions of door gods, there were exceptional works on the beams and the walls.

Since architecture is related to the people that create it, objects directly reflect the accomplishments of both owners and craftsmen. Furthermore, many elements of built form and spatial organization have specific and special connotations. An excellent example is the principles of human relations and the norms of social intercourse inherent in the traditional courtyard buildings. Beyond that, tablets attached to the buildings presented direct philosophical and moral teachings which served to remind people of their origins. When family members passed government tests and were appointed positions in government, wooden tablets were hung above the lintel to glorify family and ancestors. In temples, wooden tablets and couplets usually praised gods or were reminders of good deeds. Examples are the "Be a True Man" (Da Zhang Fu) tablet in the Official Martial Temple (Su-tien Wu Maio) and the "Here You Come" (Er Lai Liao) warning in the Prefectural City God Temple (Fu Cheng-Huang Miao). Couplets in the Hall of Edification (Ming-Lung Tang) indicate the importance of knowledge and order. On the side walls, single Chinese characters denote loyalty (Zhong), obedience to parents (Xiao), moral integrity (Jie) and justice (Yi). (Figure 3) Certainly, the octagonal windows, hexagonal floor tiles, bat ornaments, vase ornaments and "long-tian tong" (also named "books hiding tube") all have profound symbolic meanings. The vase-shape door has meaning of "peace" since the Chinese characters of the vase and peace have the same pronunciation.

受外來文化影響的建築式樣

十九世紀中葉台灣門戶開放之後，台灣建築的發展一直跟隨西歐受到西方建築的影響，伴隨著西方宗教而來，由西方基督長老教會傳教士所興建的教會相關建築中，許多都企圖在其中附加上台灣本土風格。可以說是台灣建築中最早的西洋折衷式樣。在西方社會裡，宗教建築是一個充滿精緻及象徵符號之建築，其中哥德式樣一直被公認為西方宗教建築之代表，其雖然到了近代已經不會再被全盤移植，但裝飾系統如鑲嵌彩色玻璃、四葉飾及尖拱等卻仍然被廣泛應用。

西方宗教傳入台灣初期，台灣並不是一個富裕的社會而目缺乏充沛之教徒資源，所以無法有經費與人力來興建大型的哥德式樣教堂。另一方面哥德教堂之興建往往必需耗費數十年甚至數百年，對一個急切需要禮拜空間，以進行傳教之台灣傳教士，標準的哥德建築並不適合台灣。因此許多教堂均是由傳教士設計後再就地取材，由當地匠師運用不同的當地語言興建，形成台灣早期西方宗教建築之一大特色。許多來自的西方傳教士更主動的去觀察地方文化並嘗試與之融合，以減少當地人民的排斥。台灣中部馬牛嶺基督長老教會（1870，今愛蘭教會）及台南市的台南基督長老教會（1903）均是很好的例子。馬牛嶺基督長老教會為長方形巴西利卡式（basilica）空間，中央高塔卻是以一種閩南式樣的閣樓呈現，台南基督長老教會則將尖拱及傳統閩南風格混合表現。

1895年（日明治二十八年）台灣成為日本殖民地，台灣也進入所謂的日治時期。日本人在明治維新後學習西方的西洋歷史式樣建築也開始被引進台灣。對台灣百姓而言，台灣的各種西洋歷史式樣在都市環境中提供一個全新的視覺經驗，其中高塔、圓頂、柱列、對稱寬立面、大門面等均是台灣當時政府建築之標準構成。例如台灣總督府（1919，今總統府）這座當時台灣最高權力象徵就有台灣當時最高之中央高塔及圓頂之門面，與正面之大廣場形成一種紀念性。台南州廳（1916，今台灣文學館）有著華麗的馬廐式圓頂與對稱之門面。此外像台南地方法院之圓頂與門廊、台南步兵第二聯隊（1912，今成功大學）之古典門廊與大面寬之連續拱廊，也都是日治時期台灣百姓所未見過的具有紀念性尺度的西方建築語言。此外，由於信仰及禮儀等因素，包括神社、佛寺與武德殿等各種日本式樣也被引入，台南武德殿（1936，今忠義國小禮堂）是一個很好的例子。1920年代中期以後，現代主義建築也很快隨日本建築師傳入台灣。

Styles influenced by Foreign Culture

When Taiwan opened to foreign trade in the middle of the nineteenth century, its architecture came under intermittent influence by architectural trends of the West. When Western missionaries came to Taiwan, they brought not only their religious beliefs, but also their church architecture. Furthermore, they even attempted to add indigenous Taiwanese features to their buildings as an accommodation to the local inhabitants. This marked the beginning of the Minnan-Western Eclectic style. In western societies, religious architecture is full of arts and symbols and the gothic style has been treated as the representative. Although historical religious elements cannot be transplanted completely in modern societies, decorative elements such as stained glass, foliage and pointed arch are still widely applied.

When Western religion was first preached, Taiwan was not a rich society and there were not enough followers. As a result, there is not enough budget and manpower to construct a huge gothic church. From other point of view, a formal gothic church, which needs hundreds of years to built, was not suitable for Taiwan because missions in Taiwan needed to construct the church as soon as possible in order to start the preaching task. As a result, many churches, which were designed by clergymen, tended to use regional materials and combined foreign and regional vocabulary, formed the characteristics of early religious buildings in Taiwan. Among earlier example of these churches, Wunliulang Presbyterian Church (1870) and Tainan Presbyterian Church (1903) illustrate these features best. The central tower was replaced by a two-story Minnan-style pavilion in Wunliulang

Presbyterian Church. In Tainan Presbyterian Church, the pointed arch and the traditional Minnan style were mixed together.

Taiwan became Japanese Colony in 1895 and Taiwan's history entered the so-called Japanese Period. Western historical styles which the Japanese learnt from Western countries after the Meiji Restoration were introduced into Taiwan. For the people in Taiwan, Western historical-style buildings had offered a totally new visual experience in the urban environment. The central tower, the dome, the colonnade, the symmetrically arranged facade and the grand portico were the most common monumental formal elements in governmental buildings in the Japanese Period. For example, at that time the Governor-General's Office (1919, President Office) in Taipei had the highest central tower and the widest facade in Taiwan at that time. Together with the large square in front of it, the building created the most monumental space in Taiwan. Tainan Prefecture Hall (1915) is crowned with a luxurious mansard roof. The dome and portico of the Tainan District Courthouse (1912), and the continuous arcade and Roman portico of the Taiwan Army Second Infantry Regiment Barracks (1912, National Cheng Kung University) also display monumental elements which the people of Taiwan had rarely seen before. Due to religious factor and nostalgia, different styles of the Shinto shrine, Buddhist temple and martial art hall were also imported into Taiwan by the Japanese. Tainan Martial Arts Morals Hall (1936, Auditorium of of Jhongyi Elementary School) is a case in this point. Modern style was transplanted to Taiwan by Japanese architects as a symbol of progress after the middle of the 1920s.

除了西洋語彙為主的政府建築及公共建築盛行之外，西洋古典柱式、拱匯、拱心石及老虎窗等西洋建築語彙與彩磁及洗石子等新材料也與台灣傳統的閩南式樣混血，形成獨屬特色的閩洋折衷式樣。此外，部份具有日本特色的建築元素或裝飾也經常被民間所應用，形成另一種閩新表明的特色。閩洋式樣的建築常有台灣及西方色彩，有部份仍是傳統匠師負責設計施工，有些則有專業建築師的介入。在有些建築中，彩磁與彩繪是重要的表現媒介，其中的主題除了傳統的花鳥風景之外，也會出現日本色彩濃厚的圖案，如富士山、松、鶴及太陽，為台灣的日治時期添加一份見證。

台南市建築文化遺產的保存與維護

比起歐洲各國與日本，台灣的古建築保存與維護算是起步較晚，「文化資產保存法」於1982年才公佈實施。在1990年代以前，保存的重點是置於清朝所興建的閩南式樣建築，而修復的重點也有所偏重，經常將建築凍結於清朝的閩南式樣，甚至還將不是閩南式樣的其它建築元素拆除。1992年，第一批日本統治時期興建的官署被指定為古蹟，台灣開始體會到不同的時代所興建的建築都是歷史不可分割的一部份，而一種建築中不同風格的語彙更能增加建築文化與歷史的多樣性。截至目前，台灣已經有超過千處建築被指定為法定的古蹟與歷史建築，其中超過一百處位於台南市，它們包括了閩南式樣、西洋歷史式樣、閩洋式樣、現代式樣及閩洋式樣等不同式樣及意匠的建築，展現了台南市建築文化遺產多樣的面貌。

In addition to the popularity of governmental and public buildings dominated by Western architectural vocabularies, features such as classical orders, arches, keystones, and dormer windows as well as new materials such as glazed color tiles and ground-pebble finishing were hybridized with Minnan style to form the unique Minnan-Western Eclectic style. Some Japanese elements and decorations may often be applied by local people to form the Minnan-Japanese Eclectic style. Minnan-Western Eclectic style, processing dual character of Taiwan and Western, of which some are designed by the local craftsmen and some by professional architects. In some buildings, glazed color tiles and color paintings are important media for expression, the theme of them, could be Japanese motifs such as Mountain Fuji, pine trees, crane and the sun in addition to traditional motifs of flower, birds and scenic views.

The Preservation and Conservation of Tainan Architectural Heritage

When compared with European nations and Japan, the preservation and conservation of Taiwanese historical architecture is relatively late. The "Cultural Properties Preservation Act" was not enacted until 1982. Before the 1990s, the focus of preservation is on the Minnan-style buildings built in Qing dynasty. The restoration was biased and tended to freeze a building in Minnan-style of the past Qing dynasty, even to demolish elements other than the Minnan-style. In 1992, several buildings built during the Japanese Period were for the first time, listed as the cultural monuments. From that time, people in Taiwan started to realize that buildings of different period are all parts of the whole history and elements of various styles in a building can enhance its historical and cultural diversity. Up to now, thousands of buildings or sites had been designated as legal monuments and historical buildings. More than one hundred of them are in Tainan. Among them are the Minnan style, the Western historical-style, the Minnan-Western style, the Modern style, the Japanese style and the Modernist style. All of them have illustrated the multi-dimensional aspects of Tainan architectural heritage.

一個歷史名城

的誕生

台南市，人稱鳳凰城，在明天啟四十年（1624）至清光緒十一年（1885）之間，曾是台灣的政治軍事中心。她是台灣歷史最悠久的城市與近眾多國家列級文化遺產的故鄉。台南市的豐富的建築與街道遺產，圖述了台灣從荷蘭時期到現代，各個時期的歷史。

自台灣早期聚落發展開始，台南市即在歷史過程中扮演著關鍵的角色。她的重要歷史始自於荷蘭人於明天啟四十年（1624）興建熱蘭遮城作為政治中心。當明室忠臣鄭成功於永曆十五年（1661）春天擊退佔領台灣長達三十八

年之久的荷蘭人後，台南市的地位與聲名更為提昇。鄭氏治台後將赤崁地方改為東都，並設承天府及天興、萬年二縣，以延續明朝西火。明永曆十八年（1664），鄭經改東都為東寧，陞二縣為二州，並曾設立了所謂「十字街」。把市街分成東安、西定、寧南、北鎮四坊。

清康熙二十二年（明永曆三十七年，

1683），施琅入台，鄭克塽降清，明鄭成為歷史。翌年，清廷建立台灣府城，台南仍維持台灣首城之地位。清光緒十一年（1885），台灣建省，行政中心漸往北移，先至台中，再至台北。日治時期，雖然總督府設於台北，台南仍維持臺治所在。日大正九年（1920），行政區劃再度調整，廢除台灣廳，改置台南州。台南地區乃正式成為一個重要且獨立的行政區域。台南市亦成為州治所在，日人於此建設了不少西方歷史式樣公共建築。

1 清乾隆十七年台南府地圖 1752 Map of Tainan



台南市顯赫的過去，遺留下了包括各類建築的文化遺產。到台南市一遊，對於喜好及關懷台灣文化的人，將是一種難忘的文化體驗。本書的內容包含的建構台南市成為文化遺產歷史名城的各個重要古蹟，期望大家來共同分享它們的榮耀與內涵。

The Birth of a Historic City

Tainan, known to many people as the Phoenix City, was Taiwan's political and military center between 1624 and 1885. It is Taiwan's oldest city and homeland of many national listed cultural heritages. The architecture and streets of Tainan illustrate different chapters of Taiwan's history from the Dutch Period to the present time.

From the development of early settlements on the island, Tainan has played a major role in the history of Taiwan. The important history of Tainan began in 1624 when the Dutch erected Fort Zeelandia as the political center for their rule. Then, Tainan began its rise to fame in 1661 when the Ming Dynasty loyalist Koxinga (Cheng Chen-Kung) overthrew the Dutch after their thirty-eight years rule of Taiwan. Koxinga established a court in Tainan in order to sustain the orthodoxy of the Ming Dynasty.

The navy of the Ching Dynasty led by General Shih Lang landed Taiwan in 1683 forced Cheng Ke-Shuang, the son of Cheng Ching (and the grandson of Koxinga), to surrender. In 1684, the Ching Dynasty once again named Tainan the capital of Taiwan. The heyday of Tainan terminated in 1885 when Taiwan became an official province of China. Tainan lost its political importance when the capital was moved to Taichung and later to Taipei.

When the Japanese started their colonization in Taiwan and established the seat of the governor in Taipei, Tainan's golden era finally came to an end.

Nevertheless, Tainan's legacy has left it with a large number of cultural heritages of different types. Visiting Tainan's cultural heritages will be an unforgettable cultural experience for those who love and concern about Taiwanese culture.

The contents of this book include backgrounds and descriptions of important historical sites and monuments which construct the historical characteristics of Tainan. It is our hope that people will share and appreciate the glory and meaning of these cultural heritages through the guide of this book.



1 清乾隆四十三年荷蘭蓋城圖 1778 Drawing of Fort Zeelandia

熱蘭遮城與普羅民遮城 荷蘭時期的政經軍事中心

十五世紀末，西方在經過文藝復興之洗禮後，政經文化已經完全擺脫中世紀之陰霾，歐洲諸國競相發展海權，並自往其他各洲推展勢力。十七世紀初，荷蘭人曾經兩度入侵澎湖，但都被明朝驅逐。明天啟三年（1623）九月，荷蘭提督雷爾生率兵於大員（今安平）建築竹塹，後因自覺危險而自行撤退。翌年，荷蘭人又深感台灣之重要，於是再度轉佔台灣，並以邁克為第一任總督，直至明永曆十五年（1661）才被鄭成功驅離離台。荷蘭時期的都市建設，史料上可考的只侷限於今安平與赤崁樓一代的市街與城堡。

熱蘭遮城，是荷蘭人在台灣本島所建最古老的城堡之一，現留有城牆三段及半圓形的瞭望墩一處。此城始建於明天啟四年（1624），十年之後，即明崇禎七年（1634）落成。熱蘭遮城建於一處離海岸，原名奧佛治城，後來才於完成時以荷蘭一個行省重新命名。建築之磚材採自印尼爪哇，灰漿則是由糯米汁、糖漿、砂與牡蠣殼粉調製而成。整座城高三層，有華麗雄壯之外貌。荷蘭時期，城堡為總督官與當時荷蘭人治理台灣之政治中心。鄭成功於明永曆十五年（1661）驅走荷蘭人之後，地名改稱安平。城堡則因延平郡王長駐於此，人稱「王城」。

清康熙二十二年（明永曆三十七年，1683）清廷領台後，行政中心移往府城。熱蘭遮城改為軍裝局，然而清同治八年（1869），英艦砲轟安平火藥庫爆炸摧毀了部份城牆。清同治十三年（1874），二戰總領台（德載金城）興建之時，不少建材亦取自於此。日據時期加以整建，上置海關長官宿舍，並增建砲塔一座。民國十九年（1930，日昭和五年），日人為舉辦「台灣文化百年紀念會」，再度將宿舍改為有拱廊形式的展覽館。戰後，城堡改稱「安平古堡」，並增建鄭經塔及史蹟公園成為今貌，陳列館旁空地還有古砲及石碑等文物。熱蘭遮城現存殘蹟部份目前列為國定古蹟。

民國92年（2003）至民國94年（2005）間，配合安平港國家歷史風景區之設置，台南市進行了熱蘭遮城城基的考古發掘，不但發現了十七世紀的城基，也吸引許多人的參觀。

Fort Zeelandia & Fort Provintia

The Dutch Political, Military & Commercial Centers

After the Renaissance, Western countries entered a new stage of development in the end of the fifteenth century. The power of many countries expanded from Europe into other continents. In the beginning of the seventeenth century, the Dutch invaded Pescadores of Taiwan twice. However, they were defeated by the troops of the Ming Dynasty. In 1623, the governor of the Dutch ordered to build a bamboo fortification in Tayouan (Anping) which only stayed for a very short time. The Dutch re-entered Taiwan in 1624 and stayed for thirty-eight years. The establishments of the Dutch were limited to the area of Anping and Chih-Kan.

Fort Zeelandia was one of the earliest forts built by the Dutch. Parts of the wall and a semicircular base are two major remnants today. The construction of the fort began in 1624 and was completed ten years later in 1634. The fort was built on an offshore shoal at Yi-Kun-Shen. At first known as Fort Orange, the name was subsequently (1634) changed to Fort Zeelandia after one province of Holland. Bricks were brought from Java for its construction. A mixture of glutinous rice, sugar, sand and ground oyster shells was used as the mortar. The whole structure was three stories high and had a grand appearance. It was the residence of the governor and the place from which the Dutch controlled administration during their occupation of Taiwan.

When the Dutch were expelled by Koxinga (Cheng Chen-Kung) in 1662, the site-name was changed from Yi-Kun-Shen to Anping, which means safety and calm in Chinese. The fort was called Wang-Cheng (the City of the Monarch) when Koxinga made it his headquarters. In 1683, when Taiwan was brought under the jurisdiction of the Ching government, the administrative center was shifted to nearby Tainan city. The fort then became the Bureau of Military Supply. Due to the attack by the British in 1869, the arsenal inside the fort exploded, destroying the walls. In 1874, Erh-Kun-Shen Fort was built and its building materials were partly taken from the remnants of Fort Zeelandia. During the Japanese period, surviving walls were leveled to a three-layer platform on which the residence of the director of the Custom was built. The residence was rebuilt as an arcaded pavilion for an exhibition in 1930. Today it is commonly known as the Old Fort of Anping. Various historical artifacts are preserved in the yard.

Between 2003 and 2005, Tainan City Government conducted an archaeological excavation project named Zeelandia Rediscovery under the National Anping Harbor Historic Park Plan. Part of seventeenth-century walls and foundations of Zeelandia were founded. The excavation attracted thousands of visitors.



發現的十七世紀熱蘭遮城遺址
Found during Fort Zeelandia Excavation



安平舊城遺址
Remains, Fort Zeelandia

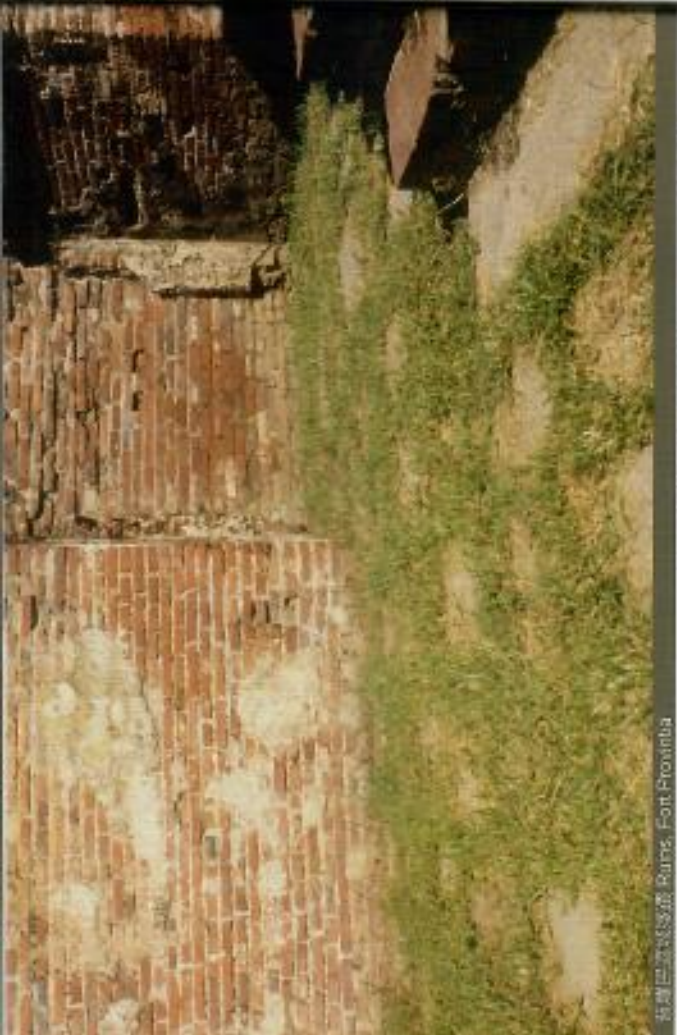
i-Kuei, the fort was ravaged in the war. In the following years, the fort was destroyed by several earthquakes. In 1879, the county magistrate had the Wen-Chang Ka (the Temple of the God of Literature) and Hai-Shen Miao (the Temple of the Aquatic God) built on the remaining fort. The combination of traditional Taiwanese style pavilions and the Dutch fort foundation is unique and rarely seen in Taiwan. Giant stone steles on the back of the tortoise are relocated from Grand South Gate.

During the Japanese Period, the buildings became a historical museum. After 1945, the buildings were again renovated several times. Currently, the fort was called Chih-Kan-Lou (the Tower of Chih-Kan) and functions as an exhibition hall. (In Taiwanese language, Kan refers to a bank overlooking a body of water, while Chih means red, the color of the fort's walls. However, another legend tells that the name Chih-Kan is simple a transliteration of Sakam).

至樓基南側的石龜御碑群也是台灣少見。戰後，城牆改稱赤崁樓，並作為陳列館之用。(在本土語言中，崁原為水沖掘土堤之意，赤則是磚牆之色。另一說則是赤崁二字源自原有赤崁社之譯名。)

Built in 1653, Fort Provenia, popularly known as the Red-Hair Tower, is located on the shore across the Tai-Chiang Inland Sea from the Fort Zeelandia. It is another fort built by the Dutch during their occupation in Taiwan. The fort was built in response to an uprising in the year before. Before the construction of the fort, the site of the fort was an aboriginal village named Sakam. Bricks were the main material for the fort while the mixture of the glutinous rice, sugar, sand and ground oyster shells was used as the mortar, the same as those at Fort Zeelandia. The scale of the Fort Provenia was relative small and no parapets were provided. Inside the wall of the fort, there were a 36-foot high pavilion and two watch towers located at both north and south part of the fort.

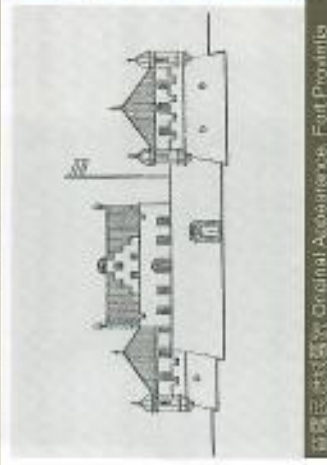
During the Dutch Period, Fort Provenia was another center of the colony. The Dutch Governor from the Dutch East India Company installed the administration on the island. In 1661, after Koxinga regained the rule of Taiwan, he changed the name of the fort to Cheng-Tien Fu, signifying that it sustained the orthodoxy of the Ming Dynasty. Subsequently, the fort was used as a gunpowder magazine. In 1720, during the military campaign of Chu



荷蘭巴里城遺蹟 Ruins, Fort Provenia



石龜背石像生 Steles on Tortoise Back, Chih-Kan Lou



荷蘭巴里城舊貌 Original Appearance, Fort Provenia

普羅民遮城，亦稱紅毛城，始建於明永曆七年（1653），隔台江內海與熱蘭遮城遙遙相望，為荷蘭在台所建之另外一座重要城堡，其係因應前一年郭懷一叛亂事件而肇建，工程歷時二年才完工。此城堡尚未興建之前，當地原為原住民赤崁社所在。其建材與熱蘭遮城一樣，磚材採自印尼爪哇，灰漿則是糯米汁、糖漿、砂與牡蠣殼粉之混合物。就規模而言，普羅民遮城是相當的小，而且城牆沒有設置雉堞。城堡之內，立有一樓閣，南北兩側各設望樓一座。荷蘭時期，普羅民遮城為殖民政府商務中心，來自荷蘭東印度公司的總督負責政務。

鄭成功於明永曆十五年（1661）復台後，赤崁改名承天府，以彰顯其延續明室道統之心。不久之後，此城堡曾作為彈藥庫之用，並於清康熙五十九年（1720）朱一貴之亂時遭受掠奪破壞，往後並數度遭地震波及。清光緒十二年（1886）知縣沈謙受在荷蘭城堡基座上建造海神廟與文昌閣兩座閩南式樓閣，形成台灣獨一無二的組合。此外，由大南門移



赤崁樓塔說 Current Appearance, Chih-Kan Lou



荷蘭巴里城遺蹟 Ruins, Fort Provenia

城牆與城門 安全與混亂之界

在中國傳統的城鎮中，城牆與城門扮演著重要的角色，它們不但是城鎮空間領域的一個界線，更是城鎮居民心理上認同安全的一種元素，城內是安全的，城外是混亂的。城門是城的入口，也是一種象徵元素，尤其它們與方位座向的關係更使其宇宙觀與風水考慮的意義更加顯著。府城台灣發展頗早，且於清康熙年間就不斷有許多有識之士請願築城之說，但都未為清廷所允。直至清雍正元年（1723），知縣高錕理始建七座木柵門。

就防禦工事而言，此木柵城是不太可能防衛強大之攻擊。

但就府城都市發展之意義而言，卻是一個里程碑。一個比較完整的城鎮型態自此逐漸形成。清雍正十一年（1733），福建總督郝玉麟基於防衛之需，上奏於原有木柵城之外加植刺竹。清乾隆元年（1736），城門改為磚石，並建城樓。清乾隆二十四年（1759），台灣

知縣夏瑚增植綠珊瑚，清乾隆四十年（1775）。

台灣知府蔣元樞到任之後，鑑於舊木柵城已經破損嚴重，乃奏請於舊有之木柵城牆外加建一道新的木柵，並於其中密植刺竹等防衛性之柵棧，並增建小西門，成為八座城門。有了更明顯的界線之後，台南府城之發展於是在以連接諸城門之街道為主軸下，逐漸發展成形。清乾隆五十三年（1788）在林爽文、莊大田之亂平息之後，福安康等人奏請重建城門八座，其中因西面近海內陸，大小西門重建，其它六座就地整建。



大正15年 Grand South Gate

大正15年 Grand South Gate

City Walls and City Gates

The Boundary between Security and Chaos

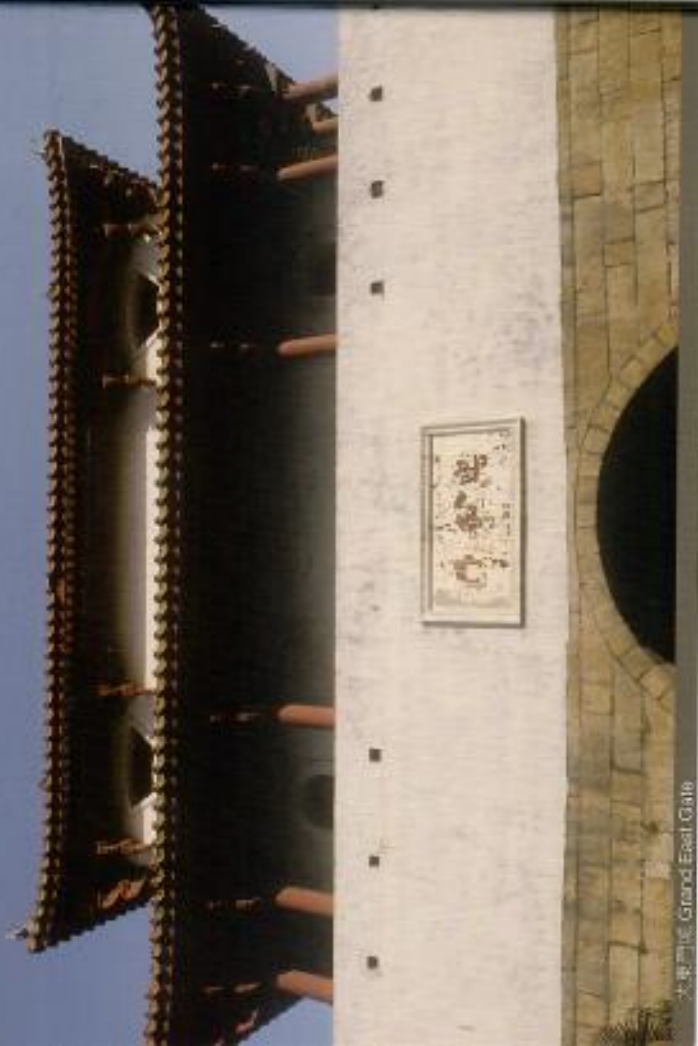
City walls and city gates played an important role in traditional Chinese cities. They represented not only a territorial border but also a psychological boundary for city inhabitants. It is safe inside the city walls while chaotic outside them. A city wall is the outer edge of a city if one stands inside it; it is also the beginning of the city if one stands outside it. This dual character is reasserted by the fact that each gate in Taiwanese walled cities has two different names, respectively carved on the outer and inner walls of the gate. The orientation of the city gates also has its geomantical and cosmological meaning.

Although Tainan has developed since the Dutch Period in the seventeenth century, the

city wall and city gates were not built until 1723. It was a milestone establishment for Tainan city development. In the beginning, there were only seven gates and the wooden railings were built as the walls. Since then, the idea of a complete Tainan city has developed. The thorny bamboo was planted out the railing in 1733 and the gates were reconstructed in bricks and stones in 1736. Defensive milky pencil trees were added in 1759. In 1775, the eighth gate was built and walls reinforced by another circle of railings. At the same time defensive brushhes were added. After the completion of eight gates, the streets connecting these gates were formed and developed.

大正15年 Grand South Gate





大東門 (Grand East Gate)

此次整建之後，除了小南、小東兩門之外，每座城門分別有兩名，嵌於門洞之上之門額，即迎春門（大東門）、寧南門（大南門）、鎮海門（大西門）、拱辰門（大北門）、靖波門（小西門）與鎮北門（小北門）。由台灣知府楊廷理主持其事，於乾隆五十六年（1791）完工。

道光十五年（1835），於東西加建外郭，西面開有三門，分別名為蕙坤（小西）、兌悅（大西）與拱乾（小北）；東面亦開三門，分別名為承康（小東）、東郭（大東）與仁和（小南）。

日治時期興戰後，逐漸拆城建路，今只在大南門大東門及兌悅門仍處於原址，其中城樓均為戰後重建整修之物；大南門仍有半月城形態，大東門為行迎春禮之所，兌悅門仍為交通要道，其名亦顯示其與八卦西面對應之事實。小東門段與小南門段只存城牆殘蹟，前者保有古貌，後者已重修。小西門則於民國五十九年（1970）由府城西面遷建成功大學校園之中，供人憑弔懷思。



大東門 (Grand East Gate)

In 1788, city magistrate ordered to reconstruct the wall and city gates in concrete, stones and bricks and outer city walls were added at northwestern and eastern part respectively in 1835.

During the Japanese Period, the city wall and city gates of Tainan were demolished to make room for new roads. At present time, only Ta Tung Men (Grand East Gate), Ta Nan Men (Grand South Gate) and Tui

Yueh Men (the Gate of Pleasance at West Direction) are preserved at their original sites. However, the pavilions on top of the Ta Nan Men and Ta Tung Men are post-war reconstruction. Hsiao Hsi Men (Lesser West Gate) was relocated in the campus of National Cheng Kung University in 1970. Ruins of Lesser East Gate and Lesser South Gate sections are also retained.



小西門 (Lesser West Gate)



小東門 (Lesser East Gate Section)
Wall, Lesser East Gate Section



小南門 (Lesser South Gate Section)
Ruins, City Wall, Lesser South Gate Section



兌悅門 (Gate of Pleasance at West Direction)
West Direction



兌悅門 (Gate of Pleasance at West Direction)



孔子廟與文昌祠 教化與士子崇拜之地

中國自古崇尚儒教之說，重要城市均設有孔子廟，由官方定期祭祀。在府城台南，諸多傳統建築之中，被尊稱為「全台首學」之今日台南市孔子廟擁有最完整的規制與格局，由陳永華倡建於明永曆十九年（1665），當時稱為「先師聖廟」，設有國學。明永曆三十七年（清康熙二十二年，1683），清人入台，翌年由巡台總兵劉國昌與台灣知府蔣毓英將已經塌毀之先師聖廟重修，易名先師廟，並設台灣府學於此。從此孔廟歷經數次重大整修，三百多年來，歷史性風貌逐漸發展，至今成為府城台南最完整的傳統閩南建築組群，現為國定古蹟。

現今台南市孔子廟之空間格局，在東側立有泮宮坊，南有泮池，廟界以東西大成坊為入口，東入口前牆面嵌有清康熙二十六年（1687）奉旨設立的「文武官員軍民人等至此下馬」碑，正中古木參天。主體建築部份依舊左學右廟之規制，廟前東西分設有禮門與儀路，大成門為入口，兩側為節孝、孝子祠與名宦、鄉賢祠。重慶歇山之大成殿為主體，兩側前為東、西廡，後為禮器及樂器庫。後殿為崇聖祠，其旁分別是典藉庫與以成書院。



台南市延平郡王祠 Bird's-eye View, Confucius Temple

至目前為止，孔子廟為台南市保存最完好之歷史性環境，禮制化的空間格局與象徵性之造型裝飾使其成為體驗傳統建築空間最妙之處，更可作為府城清代歷史性環境之代表。

Confucius Temple and Wen-Chang Pavilion

Places for Cultivation and Scholastic Worship

Confucianism has an important position in Chinese history. Confucius Temples were built in major cities and worshipped officially. Among her abundant traditional architecture, the Tainan Confucius Temple, so-called Chuan Tai Shou Hsueh (Foremost School in All Taiwan) is the most complete in its spatial

layout. The temple was originally built in 1665 by Cheng Ching, the son of Koxinga, by the recommendation of his counselor Chen Yung-Hua.

In the beginning, Tainan Confucius Temple was named Hsien-Shih Sheng-Miao (Holy Temple of the Great Teacher) and a Kuo-Hsueh (National School) founded on the premises. After the court of Ching Dynasty took over Taiwan in 1683, the temple was enlarged and formed a compound and its status became the prefectural level. Since then, several renovations and reconstruction had been executed in different historical period. Today, the whole temple compound, listed as a national monument, is the most valued traditional architectural heritage in Tainan.

As for the current spatial organization, Pan-Kung Fang (Memorial Stone Gate for Higher Learning) is located to the East of the compound and Pan Chih (Pond of Higher Learning) to the South. (Pan is the name for one of the earliest learning place in the Chinese history). On the wall in front of the current entrance Tung Ta-Cheng Fang (East Gate of Great Achievement) is the famous 1687 stone tablet inscribed "All Officials, Soldiers, and Civilians off the Horse." In the yards of the compound, there are aged trees. The edifices of the temple and school are arranged side by side facing the front yard of the compound, the former on the right, the latter on the left. In front of the temple, there exist Li-Men (Gate of Rites) and Yi-Lu (the Path of Righteousness). Ta-Cheng Men (Gate of Great Achievement) is the formal entrance to the main architectural complex. Beside the gate is the shrines for famous officials, local worthies and filial sons.



孔子廟泮宮坊 Memorial Stone Gate for Higher Learning

孔子廟東門坊 East Gate of Great Achievement, Confucius Temple





孔子廟大成殿位於台基之上，階梯中央為一斜坡稱為「御路」，刻以棋盤書畫與龍頭，古

時平常人不准行走，只有新科狀元與皇帝祭孔時才得行之；平台前後翻以腰牆，角落下立小獅各具姿態，古樸可愛，角落下為螭首，實為排水之用。

大成殿正中為孔子神位，兩側分立四配十二哲，殿上屋架所懸歷代皇帝元首匾額其珍貴，其中最有名者為康熙皇帝所賜之「萬世師表」。

東、西兩配祀先賢與先儒，祭聖禮則供奉孔子父親，廟中其它石碑與文物也深具價值。除了建築硬體之外，台南市孔子廟祭孔的古樂「雅樂十三音」則是重要的無形文化遺產。孔廟每年行春秋二祭，其中秋祭為每年九月二十八日，祭孔全循古禮進行，為府城重要的禮儀大典。除了台灣府孔子廟外，台南市本來還有一座創建於清康熙二十三年（1684）的新學文廟，但於日治時期拆毀。



孔子廟大成殿室內 Interior, Hall of Great Achievement, Confucius Temple

Ta-Cheng Tien (Hall of Great Achievement) is the main hall with the double-eaves roof. Tung Wu (East Corridor) and Hsi Wu (West Corridor) are followed respectively by rooms for ritual implements and musical instruments. Behind the main hall is the Chung-Sheng Tzu (Shrine for Worshipping the Sage) flanked by the library and Yi-Cheng Shu Yen (School of Classical Learning). The whole temple compound, a representative of the Taiwanese traditional environment, is the best place to experience traditional architectural heritage in Tainan because of its ritualized spatial organization and symbolic built form.

Ta-Cheng Tien is located on a platform which is connected with the ground by steps at both sides and a ramp, called Yu-Lu (the emperor path), at the central axis. The ramp is decorated with dragon and Chin Chi Shu Hua (Lute, Chinese Chess, Book and Painting) and can be access by the emperor and new candidates who pass the imperial examination with highest scores when the sacrifice to Confucius is held. The platform is surrounded by the walls. On the corners of the wall stand eight small lions. Each of these lions has a unique position. The head of Tsu (one of the nine sons of the dragon) is used as the gargoye.

Inside Ta-Cheng Tien, the spirit tablet of Confucius, the Holy sage is in the central altar while spirit tablets of twelve of his most important disciples are worshipped at separate tables. Valued large wooden tablets bearing phrases presented to the temple from past emperors and presidents as well as current leader of the nation are hung along the roof structure of the main hall. The most famous one is "Wan Shih Shih Biao" (Greatest Teacher for All Ages) written by Kang-Hsi Emperor.

Ancient scholars are worshipped at Tung Wu and Si-Wu while the ancestors of Confucius are worshipped at the Tsung-Sheng Tzu. Many ancient stone tablets and artifacts are preserved in the temple. Confucius Worship in ancient rituals are held twice a year, one on the vernal equinox, the other on September 28, the Teacher's Day. Traditional music associated with the rituals called Yayeh-Shisan Yin is an important intangible cultural heritage. In addition to the perfectural



孔子廟大成殿鳥瞰 Bird's-eye View, Hall of Great Achievement
孔子廟北儀門 Tsu-Head Gargoye
Hall of Great Achievement, Confucius Temple



Confucius Temple, Tainan used to have another county Confucius Temple built in 1684. However, it was demolished during the Japanese Period.

府學以入德之門為入口，明倫堂為其主體，內書大學聲句。整座建築組群東北角尚有高三層樓之文昌閣，一樓為方形，二樓為圓形，三樓為八角形，其為奉祀文昌帝君與魁星之處，故又稱魁星樓。文昌帝君一說為北斗七星中之文昌六星，另一說為梓潼帝君，魁星原為北斗七星之一，民間俗稱大魁星君或大魁夫子。二者皆為台灣民間習俗中，讀書人喜於祭拜之神，因為一般人相信其能庇祐士子名利雙收，福祿齊至。

台南府城原於清康熙四十八年（1709）建有府文昌祠一座，戰後毀壞以至湮滅。赤崁樓上的兩座傳統建築，北面的一棟實即為文昌閣，為清光緒十二年（1886），台灣知縣沈葆謙所建，內奉文昌帝君與魁星。另外尚有許多廟宇亦多以文昌帝君為陪祀之神，以便士子可以就近祭拜。

孔子廟時鐘樓前 Bird's-eye View, Hall of Edification, Confucius Temple



孔子廟西廊 West Corridor, Confucius Temple



孔子廟東廊 East Corridor, Confucius Temple



孔子廟文廟閣 Pavilion for Literature God, Confucius Temple

The gate to the school is called Ju-Te Chih Men (Gate to Virtue). Min-Lun Tang (Hall of Edification) is the main hall of the school, the scripts of ancient canonical literature Te-Hsueh (Great Learning, its theme is the ordering of society through self-cultivation of the individual) is written on the wall. At the northeastern corner of the whole compound is the three-story Wen-Chang Ge (Pavilion for the God of Literature). The first



精采國樂表演 Performance of Traditional Music



木質牌文廟閣匾額 Wooden Tablet, Pavilion for Literature God, Chih-Kan Lou



木質牌文廟閣匾額 Wooden Tablet, Pavilion for Literature God, Chih-Kan Lou

floor is square in plan, the second round and the third octagonal. The pavilion is also called Kuei-Luo (Tower of Kuei God) because it is where Wen-Chang and Kuei-Hsing are worshipped. Both of them are gods representing stars in the Wain and worshipped by the scholars with an aim to pass the examination. The northern pavilion on top of Proventia used to be a Wen-Chang Pavilion built in 1886 by the county magistrate. Today, it functions as an exhibition hall for Proventia.



精采國樂表演 Performance of Traditional Music

大天后宮創建於明永曆十八年（1664），原為明寧靖王府，稱「一元子園亭」。清康熙二十二年（1683）施琅招台後奏請皇帝改建為媽祖廟，以謝媽祖顯靈相助。清廷晉封媽祖為天后後，廟名隨之更改為大天后宮。此後本廟不斷整修，至清道光十年（1830）始成今貌。廟之規制依傳統格局所建，構造精美，拜殿兩柱尤為著名。建築從入口依序昇高，至正殿媽祖像形成重心創造了傳統建築之層級性與中軸。正祀之媽祖神像、千里眼與順風耳協侍均極為傳神；整畫彩繪許多為名師建玉蜂之傑作。為感念寧靖王捨宅為宮，後殿還設有其神位。

Temples of Heavenly Holy Mother

Where the Queen of Heaven is Worshipped

Matsu, also known as Tien-Shang Sheng-Mu (Heavenly Holy Mother), is one of the most important deities in Taiwanese folk religion. Because of her miraculous divine power to help the nation and the people, Matsu was promoted to the status of Tien-Hou (Queen of Heaven) and Tien-Fei (Consort of Heaven) by the emperors of different dynasties.

In Taiwan, there are more than seventeen temples which worship Matsu as the main deity. Generally speaking, situated at the center of the altar inside the main hall of a Matsu temple is the statue of the goddess. She is flanked by her two guardian generals, Chien-Li-Yen (Eyes that see a thousand miles) and Shun-Feng-Erh (Ears that hear with a favorable wind). Because Matsu's supernatural miracles always appeared on the sea, she gradually became one of the deities worshipped among sailors, fishers and all who must hazard their lives upon the waters.

Ta Tien-Hou Kung (Great Queen of Heaven Temple), a national monument, was founded in 1664. It was originally the residence of Ming Dynasty Prince Ning-Ching. In 1683, Ching troops entered Taiwan led by general Shih Lang. Being attributed his success partly to Matsu, Shih requested permission from the emperor to worship Matsu officially and ordered to convert the residence into a shrine for the goddess. After the status of Matsu was promoted by the imperial edict to "Queen of Heaven", the name of the shrine was changed accordingly to the current Great Queen of Heaven Temple.

The temple had undertaken several significant renovations through various historical periods. Current

天后宮、安平開台天后宮、鹿耳門天后宮與土城聖母廟。一般而言，主祀的媽祖一定安詳和藹的位於廟中主殿，其前面左右兩側一定站立有面目猙獰的順風耳與千里眼護衛，形成強烈的對比。由於媽祖經常於海上顯靈，因而逐漸成為海員、漁夫及與靠海生活相關工作者的守護神。



大天后宮媽祖神像（現狀）| Matsu Statue, Great Queen of Heaven Temple (Current Appearance)



大天后宮千里眼、順風耳
Guardian General Statues, Great Queen of Heaven Temple

媽祖廟 天后崇拜之地

媽祖，即為受封「天上聖母」的林默娘，為台灣民間信仰最重要的神祇之一，早期移民信奉者頗眾。由於媽祖經常顯神蹟護國佑民，歷代帝王都晉封「天后」「天妃」等名，但民間仍習慣稱為媽祖婆。在台灣，有關媽祖的傳說很多，代代相傳，增添其文化色彩。

在台灣，主祀媽祖的廟宇非常的多，其中比較重要而且著名者有大天后宮、開基



大天后宮神像（舊狀）| Matsu Statue, Great Queen of Heaven Temple (Old Appearance)



大天后宮神像（現狀）| Matsu Statue, Great Queen of Heaven Temple



天宮天后宮壁畫 Mural Painting, Great Queen of Heaven Temple

開基天后宮亦是創建於明永曆年間（1647-1683）的古廟，歷史悠久，一般人俗稱「小媽祖廟」，以別於人稱「大媽祖廟」之大天后宮，「開基」二字亦表明其為台灣最早的媽祖廟之一。此廟歷代均曾經加以整修重建，現為國定古蹟。此廟面寬窄進深長，拜亭龍柱為清朝

初期作品，為府城現存龍柱中最早者之一。廟中明朝媽祖神像（1640）、門神與匾額均值得一觀。

安平開台天后宮亦為年代久遠之古廟，據傳創建於明永曆二十二年（1668），位於古渡口，民國五十一年（1962）重建，然正殿因民國七十九年（1990）祝融之災，民國八十一年（1992）重建成今日華麗之貌。此廟可謂是早期的現代廟宇之作。宮中所藏媽祖數身神像，其中一尊據傳為當年護佑鄭成功來台之三媽，頗為珍貴。除主祀媽祖之外，為了要感念鄭成功來台之時，迎奉戰艦上的媽祖，宮中亦供奉鄭成功神像。

大天后宮正殿 Main Hall, Great Queen of Heaven Temple



大天后宮正殿石壁 Stone Decoration, Great Queen of Heaven Temple



Kai-Chi Tien-Hou Kung (Founding Queen of Heaven Temple) was originally built during Yung-Li Period of the Ming Dynasty (1647-1683). The word Kai-Chi (founding) is to stress the fact that temple is the earliest Matsu temple in Taiwan. A pair of dragon columns in the worship hall is the artwork of the earlier Ching Dynasty.

Kai-Tai Tien-Hou Kung (Settling Taiwan Queen of Heaven Temple) in Anping is also

開基天后宮正殿 Entrance Portico, Founding Queen of Heaven Temple



開基天后宮龍柱 Dragon Column, Founding Queen of Heaven Temple



安平開台天后宮正殿 Exterior, Settling Taiwan Queen of Heaven Temple



安平開台天后宮正殿 Main Hall, Settling Taiwan Queen of Heaven Temple



a temple of a long history, it was said to be founded in 1668. The temple was relocated and rebuilt in 1962. The luxurious exterior and interior with golden decorations were the result of recent renovation after the 1990 fire. In order to memorize Koxinga who worshipped Matsu on his battleship, the temple also worships him as an attendant deity. One of the statues of Matsu is said to be brought by Koxinga when he settled in Taiwan.



鹿耳門天后宮的龍鳳屋頂 Queen of Heaven Temple, Lu-Erh-Men

鹿耳門天后宮創建於明永曆年間，後因大水沖毀。民國三十六年（1947）由信徒鳩資興建，以延續明鄭年間燒相香火。民國六十五年（1976）重建，至今基本上廟體已完成建設。此廟格局仍守舊制，但規模比台灣常見的傳統廟宇為大。除主祀媽祖外，亦同時供奉鄭成功的部屬，然屋頂的簷數卻大幅增加。每年春節舉行的鹿耳門文化季是台南市重要的文化活動，已持續十多年。民國97年（2008）鹿耳門天后宮設置了一間文物陳列室，展示收禮舊建築構件。

土城聖母廟從民國六十四年（1975）開始興建至今，大體完成。裝飾同屬北方風格，尤以琉璃瓦取勝。各殿中央空間均挑高數層，中有八根大紅柱，傳統裝飾繁複，富麗堂皇。各神分列金龍神龕中，形成高大特殊的現代廟宇風格。此廟四周亦有護遶圍牆，使整座廟宇宛如古代宮殿再現，甚至有人冠以台灣紫禁城頭銜。



鹿耳門天后宮的龍鳳屋頂的龍鳳屋頂 Queen of Heaven Temple, Lu-Erh-Men
Statue, Queen of Heaven Temple, Lu-Erh-Men

Lu-Erh-Men Tien-Hou Kung (Queen of Heaven Temple at Lu-Erh-Men) was original founded in the Ming Dynasty. But, the temple was destroyed by the flood. It was rebuilt by the local people



鹿耳門天后宮的廟宇 Queen of Heaven Temple, Lu-Erh-Men
鹿耳門天后宮的廟宇 Queen of Heaven Temple, Lu-Erh-Men

in 1947 and reconstructed to present appearance from 1976. Tu-Cheng Sheng-Mu Miao (Holy Mother Temple at Tu-Cheng) had appeared in the early record. It was rebuilt completely in 1970s in the layout that follows the traditional models. Lu-Erh-Men Tien-Hou Kung was built in traditional Min-nan (southern Fukien) style. The Cultural Festival held in Lu-Erh-Men Tien-Hou Kung during the Chinese Lunar New Year Holiday is one of the important cultural activities in Taiwan. In 2008, an exhibition room was opened in the temple to display architectural elements of the lost temple. Tu-Chen Sheng-Mu Miao was built in the northern palatial style. The scale of the temple is huge while the decorations are colorful and luxurious. Modern spatial concepts have been adopted in various halls of Tu-Chen Sheng-Mu Miao which was surrounded by a moat to resemble the Forbidden City.



土城聖母廟的屋頂 Roof Detail, Holy Mother Temple, Tu-Cheng



土城聖母廟的屋頂 Holy Mother Temple, Tu-Cheng

關帝廟 忠義崇拜之地

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武聖關羽，字雲長，原為三國蜀漢鐵備武將，死後為忠義之象徵，民間俗稱關公，他也是中國歷史人物神格化的代表之一。在歷史小說《三國演義》中，關羽的個性與功績最受歡迎，而將之視為一武將英雄，保國衛民之信仰也經歷數代，日益流傳。關公也可說是商業的守護神。台南市目前主祀關帝的廟宇不少，其中最主要的為祀典武廟與開基武廟二座。

開基古蹟祀典武廟，俗稱大關帝廟，創建於明永曆年間（1647-1683），至今曾經好幾次重大修繕。此廟於清雍正五年（1727）奉旨列入祀典，故稱祀典武廟。整座廟宇從三川殿、拜殿、主殿到後祀之空間層級分明，並於主殿建於高聳，天際線轉折起伏隨之變化，為台灣傳統建築中最具特色者，其反應於東側之山牆更是一幅美麗的街景。

祀典武廟山牆外視



Marital Temples

Places for Royalty and Justice Worship

Kuan-Ti, the Kuan Emperor, served as one of the best examples of the historical personage deified. Kuan Ti was called Kuan-Kung among folk people and his personal characters and exploits were popularized in the great work of historical fiction entitled San-Kuo Yen-Yi (the Romance of the Three Kingdoms). Through centuries, the cult of Kuan Ti as a martial saint, protecting against evil spirits, has become more and more popular. In addition to his basic guardian character, Kuan Ti is also a patron saint of commerce. There are several temples in Tainan in which Kuan Ti is worshipped as the main deity. Among these temples, Ssu-Tien Wu Maio (Sacrificial Rites Martial Temple) and Kai-Chi Wu Maio (Founding Martial Temple) are the most famous.

Ssu-Tien Wu Maio, a national monument, was originally founded during the Yung-Li Period (1647-1683) of the Ming Dynasty, also called Ta Kuan-Ti Miao (Grand Temple of Kuan-Ti). The temple has been undertaken several renovation and official sacrificial rites have been held twice a year since 1727. The spatial hierarchy from the entrance portico, worship hall, main hall to the rear hall is apparent in which the main hall is a climax. The roof moldings and eaves of the east facade where several pediments of different shapes are joined together to form a continuous and most beautiful skyline among traditional architecture in Taiwan.

祀典武廟山牆外視

祀典武廟山牆外視



祀典武廟中，主祀神關公威武的坐立於主殿之上，前為陪侍關平與周倉，廟中由台澎兵備道楊廷理乾隆五十九年（1794）所題古匾「大丈夫」為台南名匾之一，另外「人倫之至」與「萬世人極」均屬珍寶。此廟大門不設門神，只有門釘，是官祀廟宇最高格局之證。廟西側尚有觀音殿、西社與六合堂。西社為清代府城五個詩社之一，六合堂為傳統南管樂團聚會之所，廟東的馬位前應祀供奉關公坐騎赤兔馬。

開臺武廟俗稱小關帝廟，為台灣第一座崇奉關公之廟宇，創建於明永曆年間（1647-1683），然歷年不斷整建，現在只有臨街面的舊有廟宇部份仍然維持古貌，被列為市定古蹟，廟中古匾寓意深沈，「立人極」（1876）即為一例，供奉於三川殿北側牆面上小神龕內的馬便爺與虎爺，位置於府城極為少見。



祀典武廟中庭 Courtyard, Sacrificial Rites Martial Temple



祀典武廟大丈夫匾 Wooden Tablet, Sacrificial Rites Martial Temple

祀典武廟人倫之至匾 Wooden Tablet, Sacrificial Rites Martial Temple



開臺武廟立人極匾 Wooden Tablet, Founding Martial Temple



祀典武廟開臺神像 Detail, Founding Martial Temple

祀典武廟正殿 Men Hall, Sacrificial Rites Martial Temple



Inside the central altar of the Ssu-Tien Wu Miao is the magnificent statue of Kuan-Ti who is attended by two guardians Chou Cheng and Kuan Pin. The wooden tablet Ta Chang Fu (Foremost Man) of 1794 is one of the most famous. Other old tablets are also valued historical evidences. The door panels are decorated with Men-Ding (the door nails) which can only applied to temples where official rites are held.

Kuan-Yi Ting, Hsi-Se and Liu-Ho Tang are located to the west of the main temple body. Hsi-Se was the place for one of the five poetry societies in Tainan while traditional musical group still meets regularly at Liu-Ho Tang. To the East of the temple at the opposite side of the road is Ma-Shih-Yeh Ting (Hall for the attendant horse) where Kuan-Ti's favorite horse and his tamer are worshipped.

Kai-Chi Wu Miao was also founded during the Yung-Li Period (1647-1683) of the Ming Dynasty. It is the first temple in Taiwan to worship Kuan-Ti and is a city monument. The temple also preserves many valued wooden tablets.



祀典武廟地祇廳 Hall for Attendant Horse, Sacrificial Rites Martial Temple

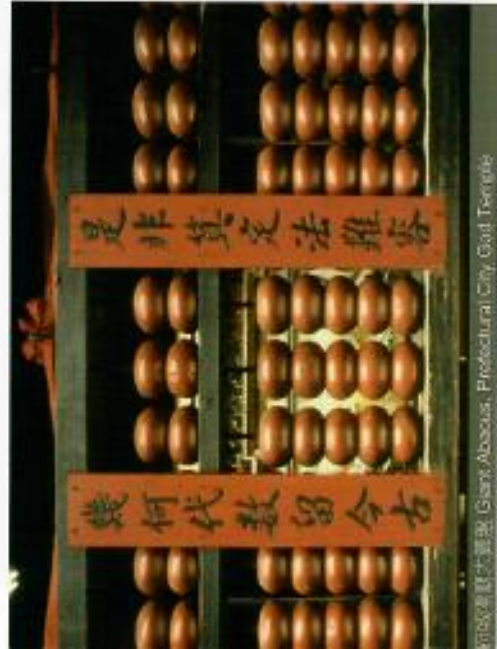
城隍廟 神祇司法之地

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在中國傳統社會裡，每一個行政中心所在地都會設有城隍廟，城隍爺的角色有如一個無私的地方神，掌管當地的各種司法事務。因為深信城隍是人死後魂魄善惡功過最後評斷之神，信奉祭拜城隍者頗多。另一方面，由於認為城隍會護國佑民，協助地方官除惡安良，所以在傳統社會中地方官上任必先至城隍廟祭拜後始行視事。

由於行政中心各有不同層級，城隍廟與城隍爺也跟著有不同層級之分。台南市因為過去的行政分屬，目前有三個重要的城隍廟，分別為府城隍廟、縣城隍廟與安平鎮城隍廟。城隍廟因為掌管善惡刑罰，所以在空間配置及各類擺飾上均仿若衙署公堂，經常嚴肅陰森，頗叫為惡之人觀之而有畏懼之心。

府城隍廟創建於明永曆二十三年（1669），主祀府城隍威靈公，是台南市最重要、規模最大、規格最高的城隍廟，歷代經常重修，目前列為國定古蹟。一般而言，城隍廟裡均會有各種教人為善之匾聯，府城隍廟的「爾來了」是府城名匾之一，對於初入廟門的人，無疑是一種最直接的警嚇。刻有「善惡權由人自作，是非定法難容」之大算盤所言之教化意義也令人深思。



府城隍廟的算盤 (Suanpan, Abacus, Prefectural City God Temple)

由於城隍身為地方神，為了處理各種案件，其身旁一定配置有其它的從屬官員或武將。在府城隍廟中，每位神將均各就其位，儀態萬千。文武判官是立於城隍之前，文判官負責審罪刑，武判官負責執行罰刑。兩側的陪場、速報、獎善、罰惡、延壽、增緣及考功等司則負責各類事件之判學與承辦，民間也會因為不同之需求而前往祭拜各種不同之神。

City God Temples

Places for Divine Jurisdiction

In traditional Chinese society, a Cheng-Huang Miao (City God Temple) was established in every administrative center. The role of Cheng-Huang is a city god of justice, in charge of local jurisdictional affairs. Because Cheng-Huang is the final judge on what should be recorded in the report for each soul of those who die within his parish, many people worship the deity so that he will make a good account. On the other hand, being believe that the divine power of Cheng-Huang can help the people and the Nation, every new local magistrate must worship Cheng-Huang before his inauguration of the new position.

The same as the administrative governments which are hierarchical, there are Cheng-Huang at different levels. Because of various administrative levels in the past, there exist three important Cheng-Huang Miao of different hierarchy in Tainan. Because Cheng-Huang Miao is where the jurisdictional affairs are judged by the god, the spatial layout of the temple is similar to that of an official courthouse and the atmosphere is solemn and dismal in order that those who commit criminal acts would feel scared.

Tainan Fu Cheng-Huang Miao (Tainan Prefectural City God Temple), listed as a national monument, was established in 1663. It is the most important and largest city god temple in Tainan. Generally speaking, in a Cheng-Huang temple, there are many wooden tablets inscribed phrases of etiquette and good manner. Among many in Fu Cheng-Huang Miao, Erh Lai Liao (Here You Come) is the most famous. Since Cheng-Huang acts as a judge, other personnel

are also presented in order to detain the criminals and execute the punishment.



府城隍廟正座 (Wooden Decoration, Prefectural City God Temple)



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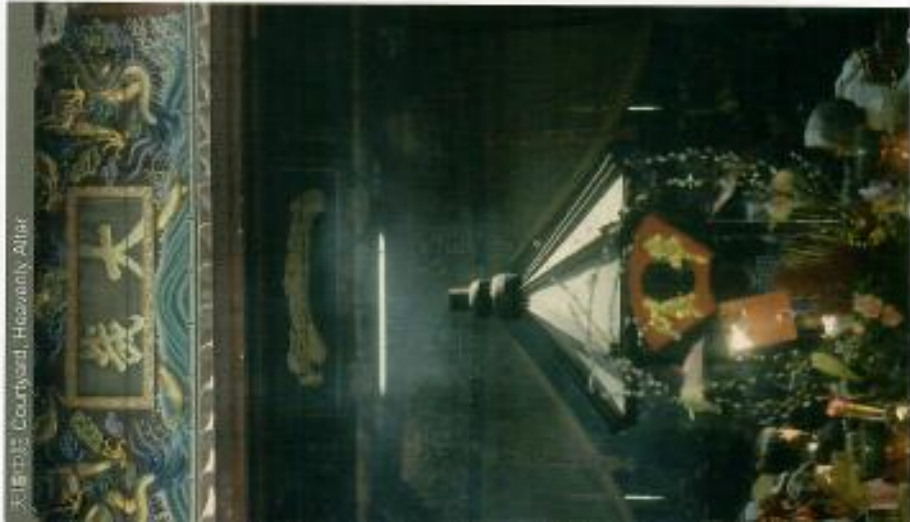
天地山海眾神殿堂 玉皇大帝與自然神祇信仰地

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台灣民間信仰中，山川河海是無不有神明存在的，因此建廟以祀天地山海諸神是極為常見之事，在台北市中就有不少廟宇屬於此類，其中以天壇、景福祠、海神廟、三山國王廟、東嶽殿、馬神廟、水仙宮與總統宮是比較有名者。

天壇俗稱為天公廟，為市定古蹟，創建於清咸豐四年（1854），主祀玉皇上帝神位，祭祀眾多神明，整體建築依傳統規制而建，類似一座裝飾華麗的萬神殿。天壇雖然歷經數次重修，但部份石作仍保有古貌，三川殿的十字畫石浮龕，正殿與後殿的龍柱也屬精品。此外廟中文物頗多，「一」字匾為府城三大名匾之一。每年農曆正月初九為天公生，信徒自各方湧至此廟參拜祈禱，是府城重要習俗之一。

景福祠創建於清乾隆十五年（1750），為市定古蹟，主祀福德正神，亦即土地公，其雖然神格不高，廟宇規模也不大，卻廣為百姓所信奉。因地位原佛頭港邊，此祠又名「佛頭港景福祠」，祠中藏有珍貴的石硯文物，見證了當時的地理歷史變遷。除了地神之外，府城台南過去亦有海神崇拜之廟，清光緒十二年（1886）知縣沈謙受在荷蘭時期所建普羅羅羅城隍廟屋上所建兩座閣樓之一即為海神廟，供奉東海龍王。目前已廢，改為陳列館。



天壇正廳 木匾 天壇, Heavenly Altar

Pantheon of Universal Deities

Temples of Jade Emperor and Natural Deities

In Taiwanese folk religion, deities are ubiquitous. The worship of deities representing heaven, earth, mountains, rivers and sea has permeated all of the Taiwanese culture. In Tainan, there are several famous temples of this character.

Tien-Tan (Heavenly Altar), listed as a city monument, is also known as Tien-Kung Miao (Emperor of Heaven Temple). The temple was established in 1854 and Yu-Huang Ta-Ti (Great Jade Emperor) is worshipped as the main deity who is accompanied by gods and goddesses from the Chinese pantheon.

The temple is decorated with luxurious and colorful ornaments.

Although the temple has been renovated for several times, it still preserves valued stone sculptures and dragon columns. The wooden tablet inscribed with the Chinese Character Yi (Omeness) is the most famous in Tainan.

On the ninth day of the first lunar calendar, believers from all over the city will arrive at this temple to celebrate the birthday of the Jade Emperor.

Chin-Fu Tzu (Shrine of Prosperity), established in 1750, is a city monument. Fu-Te Cheng-Shen (True God of Blessings and Virtue), i.e., the Earth God, is worshipped as the main deity. Several valued stone tablets are preserved inside the temple. In addition to the earth god, Tainan used to have temples for Aquatic God worship. Hai-Shen Miao (Temple of Sea God) established in 1886 by magistrate Shen Chien-Shou on the top of Provintia's base is a case in this point. It is now functioned as an exhibition hall.

天壇正廳 木匾 天壇, Heavenly Altar



天壇正廳 木匾 天壇, Heavenly Altar



天壇正廳 木匾 天壇, Heavenly Altar





三山國王廟外觀 Temple of Kings of the Three Mountains County



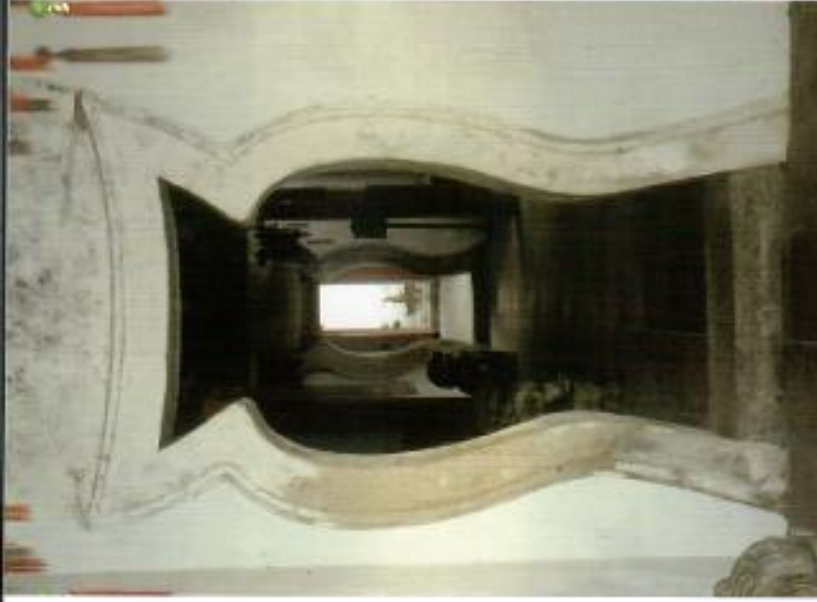
三山國王廟木質屋頂裝飾 Wooden Decoration, Temple of Kings of the Three Mountains County



三山國王廟屋頂龍形屋頂 Detail Temple of Kings of the Three Mountains County

三山國王廟創建於清乾隆七年（1742），歷代重修，為台灣現存唯一一棟帶有廣東風格的廟宇，屋頂裝飾與閩南風格不同。廟中主祀潮汕巾山、明山、獨山三山之神，同時陪祀有韓文公；廟後在過去為潮州移民寄居之所，故又稱潮汕會館。由於此廟之文化及建築意義均十分重大，地緣性格十分強烈，現被列為國定古蹟。廟中木雕與瓶門均屬佳作，其中樑殿木構架之螃蟹構件，爪持多項器皿生物，極為特殊。

東嶽殿，俗稱為嶽帝廟，創建於明永曆二十七年（1674），現為市定古蹟，主祀五嶽帝之一的泰山東嶽大帝（仁聖大帝），為台灣同類廟宇之冠。東嶽大帝掌人間雷貫福祿壽，並為陰司地府巡察，為十殿閻王之一，兼司陰陽諸事，民間信奉者頗多。此廟歷經數次重修，日治及戰後拓寬馬路分別拆除前二進，始成為今貌。廟中存有十八層地獄之壁畫及刑具，備得一睹：范謝二將軍與牛頭馬面差役之神像亦頗為傳神。



三山國王廟瓶門 Vase-Shaped Door, Temple of Kings of the Three Mountains County



車劫魁石爺 Heist Statue, Temple of East Peak

San-Shan-Kuo Wang Miao (Temple of Kings of the Three-Mountains Country) established in 1742, had been undertaken various renovations since then. The temple is the only Cantonese style religious architecture preserved in Taiwan and has been listed as a national monument. The major deities in the temple are deities of Mountain Chin, Ming and Du who are attended by Han-Wen Kung (Han Yu, a Sung scholar from the area and deified after his death). Since rooms at the rear of the temple used to be the hostel for the immigrants from Chaochou and Shantou of Canton, the temple was also called Chao-Shan Hui-Kuan (the Hostel for Chaochou and Santou immigrants). The wooden structural elements and vase-shape doors are unique

among folk religion temples. Tung-Yueh Tien (Temple of East Peak), known as Yueh-Ti Miao (Temple of East Peak Emperor), was established in 1674 and now a city monument. Tung-Yueh Ta-Ti (Great Emperor of East Peak), also called Jan-Sheng Ta-Ti (Great Emperor of Benevolence and Holy) is one of the deities associated with the legend of the Five Sacred Peaks. The God is in charge of people's wealth, fortune, emolument and life. Because the deity is also a king of one hall in the underworld, he is worshipped by many people. The statues of the main deity and his retinue generals Fan and Heieh as well as the punitive implements inside the temple are scared.

風神廟為市定古蹟，創建於清乾隆四年（1739），原為清朝八大廟宇之一，於日治時期因市區改正拆除部份，而載後經數次整建。風神廟本身之性質是台灣罕見，與蔣元樞所建之接官亭功及廟前之兩座碑亭已經制定為古蹟保存區。

水仙宮創建於清康熙二十二年（1683）台灣納入清朝版圖之後，歷代重修，現為市定古蹟，宮內主祀夏禹，祀祀項羽、伍員、界王與屈原，五者合稱「五水仙」。此廟為府城清代三郊所建，位居當時水陸交通要衝，對府城發展別具意義。日治時期拆除後殿，戰後重建，但清代部份石碑及石牌仍存。

總爺宮創建於明永曆年間（1647-1683），原名聖公宮，亦經歷代重修，現為市定古蹟。由於宮內主祀航海總管倪軼，清乾隆年間改稱為總管宮，清道光年間就傳為總趕宮沿用至今。門神與正殿牆面形繪為名家陳壽彝之作。宮中尚祀曾任知府與道臺等職的楊廷理長生祿位，值得注意。



正殿正殿 Temple of Wind God

風神廟正殿 Main Hall, Temple of Wind God



雷府廟雷公 Thunder Master Statue

Temple of Wind God

五岳宮雷公 Electric Mechar Statue

Temple of Wind God



水仙宮風神廟 Mural Painting, Temple of Navigation Superintendent

Feng-Shen Miao (Temple of Wind God), listed as a city monument, was established in 1739. It was one of eight most important temples in Taiwan during the Ching Dynasty. The religious attributes of the temple are very special in Taiwan and the statues of deities of Feng-Shen, Lei-Kung (Thunder Master) and Tien-Mu (Electric Mother) are unique. The area covering the temple and Chieh-Kuan Ting Fang (Memorial Stone Gate for Greeting new Officials) is now dignified as a historical conservation district.

Shui-Hsien Kung (Temple of Aquatic Gods), listed as a city monument, worships Five Aquatic Gods who were all historical figures deified. The site of the temple was closed to the meeting point of sea and land in historical Tainan. Although current structure of the building is a reconstruction after the WWII, the temple still preserved some valued stone sculptures and decorations.

Tsung-Kan Kung (Temple of Navigation Superintendent), also a city monument, was established during the Yung-Li Period of the Ming Dynasty (1647-1683). The main deity in the temple is Ni Yi who was a navigation superintendent before deification. The portraits of the door panels and mural paintings inside the temple are masterpieces by folk artist Chen Shou-Yi.

水仙宮風神廟 Aquatic Deity Statue, Temple of Aquatic Gods



水仙宮風神廟 Stone Decoration, Temple of Aquatic Gods



上帝廟 玄天上帝廟宇

玄天上帝因不同的傳說與緣起，又有真武大帝、真武大將軍、北極大帝、元天大帝及開天大帝等名，為明朝鎮國之神。台灣民間一般稱之為「上帝公」，為幼兒、孀夫及航海者之守護神。

台南市以玄天上帝為主祀神明的廟宇有數座，據傳是鄭成功來台後，視七鯤、鹿耳門與北線尾地勢神似蛇龜，故興建真武廟恭奉鎮守的玄天上帝。其中名列古鎮的有兩座，一為國定古蹟「北極殿」，亦稱「真武廟」、「上帝公廟」或「大上帝廟」，另一為市定古蹟「開基聖祐宮」，又稱為「小上帝廟」。

北極殿創建年代，一說為明永曆十九年（1665），另一說為明永曆二十五年（1671）。其所在地之鹽寮，為當時府城地勢最高者，意義十分重大。



開基聖祐宮柱石 Column Base, Founding Temple of Spirituality and Protection

整座廟宇歷經歷代整建重修，新舊部份兼有。入口大門著名民間畫師潘麗水所繪之一屏一沉雙龍門畫與兩個神門，前庭之歷代修建碑記，拜殿之「懸番扛樑」，正殿建築木構件，明寧靖王所書的「威靈赫亦」匾（明永曆二十三年，1669），正殿玄天上帝與康誥元帥二位護法神像，正殿與後殿兩側牆壁通羅水彩畫，殿內所藏府城殷商吳尚新所捐壽古鐘（清道光十七年，1837），後殿的「震海」古匾均值得觀賞。

開基聖祐宮據傳創建於明永曆二十五年（1671），歷代亦曾整建重修，格局仍維持舊制，但風格已新。入口大門前刻有吉祥紋樣的抱鼓石及基座與正殿的清代圓柱礎，兩個牆面被草如所繪之三十六官將與各種奇禽異獸坐騎。

玄天上帝與康誥元帥二位護法之神像，古蹟香爐（清嘉慶三年，1798），「赫靈濯靈」（道光十五年，1835）與「天福北極」（咸豐六年，1856）古匾均是其珍貴之處。

Temples of Supreme Emperor of the Dark Heavens

Places for Worshipping Ruler of the North

Hsuan-Tien Shang-Ti (Supreme Emperor of the Dark Heavens), also named Chen-Wu Ta-Ti (Great Emperor of True Martial) and Pei-Chi Ta-Ti (Great Emperor of the North Pole), is known as Shang-Ti Kung (Supreme Emperor) by Taiwanese people. The god is the patron deity of the children, butchers and sailors. It is said that when Koxinga arrived Tainan in 1661, he found the geographic morphology of the coast looks like a snake and a tortoise. Consequently, he ordered temples to be built to worship Hsuan-Tien Shang-Ti who is portrayed as stepped on a snake and a tortoise.

Pei-Chi Tien (Temple of the North Pole), established in 1665 (or 1671 by another legend) and listed as a national monument, is Tainan's main temple for the Supreme Emperor of the Dark Heavens. The site of the temple is called Chiu-Ling (Eagle Hill), the highest point in the city.

Several renovations have been executed since its establishment.

The wooden elements of the temple and statues of the deity are noticeable. A pair of dragons painted on the entrance door panels and mural paintings on different walls are works

of famous folk artist Pan Li-Shui. A wooden tablet inscribed by King Ning-Ching of the Ming Dynasty is one of the oldest in Taiwan. Kai-Chi Ling-Yu Kung (Founding Temple of Spirituality and Protection), established in 1671 and listed a city monument, is another temple for the Supreme Emperor of the Dark Heavens in Tainan. The statues of the deity and wooden tablets are noticeable.



北極殿壁畫 Mural Painting, Temple of the North Pole



北極殿木匾 One of Tainan Oldest Wooden Tablets, Temple of the North Pole



大道公廟 神明醫療所

保生大帝又稱為「吳真人」、「真人先師」及「大道真人」，在台灣民間社會中則稱為「大道公」，據說是一位醫神，因此醫生及藥師習以其為守護神，一般人若有疾苦，也會到祭祀保生大帝之廟宇中求神，其也是許多泉州赴台人士的守護神。一般而言，供奉保生大帝的廟宇都會

設有藥籤，有時甚至分為內、外、小兒等科，以解民眾之需。台南市目前祭祀保生大帝比較重要的廟宇有興濟宮及安平妙壽宮。

興濟宮俗稱為「頂大道公廟」，創建於甲辰年（1647-1683），往後不斷整修，現為市定古蹟。廟宇為傳統規制因造型，廟門前廊石獅及單龍柱造型均相當特殊，廟門的勾金門神與三十六將軍為著名畫師陳壽彝之作，內涵與畫工均不能錯過。廟中文物古匾甚多，以太子少保王得祿所題「保愛生民」（1835）最為珍貴。保生大帝神像及位臣神案下的虎爺（俗稱下壇將軍，受保生大帝感化收為部屬）也值得一看。

安平妙壽宮創建於清乾隆二十年（1755），歷年整建次數頗多，現為市定古蹟。廟宇小額與入口前廊的蟠龍柱均極為特殊，柱上裝飾有蟠龍（取福壽）意，柱腳鏤刻的為王得祿所撰「波靜風平水陸均沾福澤，威靈赫濯軍民盡感慈麻」。室內之木構梁裝修與木雕亦有可觀之處。



安平妙壽宮龍柱(興濟宮) Temple of Prosperity and Salvage

Temples of Medical God

Divine Clinics

Pao-Sheng Ta-Ti (Great Emperor who Preserves Life), also known as Wu Chen-Jen (Truly Immortal Man Wu), is commonly called Ta-Tao Kung (the Great Lord of Great Principle)



興濟宮龍柱(興濟宮) Temple of Prosperity and Salvage
安平妙壽宮(興濟宮) Entrance Porch, Temple of Wonder and Longevity

by Taiwanese people. Since the deity is a specialist in healing the sick, he became the patron saint of the medical doctors and other related professionals. He is also worshipped by people from his hometown, Chuanchou in Fukien. The provision of medical oracles is a necessity in a temple worshipping Ta-Tao Kung. In many cases, medical oracles are divided into general medicine, surgery, pediatrics and other different sections to the needs of people who have different symptoms.

Hisin-Chi Kung (Temple of Prosperity and Salvage), established during the Yung-Li Period of the Ming Dynasty (1647-1683), is a city monument. The temple was built in the traditional model. The portraits of the door panels as well as lions and dragon columns at the entrance portico are delicate works of artisans. The statue of the tiger under the altar (known as Hsia-Tan Chiang-Chun, the general under the altar) is also noticeable. The tiger became a guardian spirit of Ta-Tao Kung after the deity saved his life.

Miao-Shou Kung (Temple of Wonder and Longevity), established in 1755, has a pair of bat columns instead of dragon columns in the entrance portico, a condition rarely seen in Taiwan.

佛教寺院 澄靜安詳之淨修地

台灣之佛教始於明鄭時期，台南市自古即建有多所佛寺，其中最著名的即為所謂的七寺：開元寺、法華寺、竹溪寺、彌陀寺、重慶寺、黃檗寺與龍山寺。如今黃檗寺已經完全湮滅，重慶寺與龍山寺易地重建，規模不再，彌陀寺幾乎全部重建，只遺竹溪寺、開元寺與法華寺尚存部份古蹟。

竹溪寺創建於明永曆年間（1647-1683），也為台南四大古剎之一，舊名「小西天」。清朝年間曾多次重修，大抵維持閩南風格。日大正二年（1913），改建為中西並存的式樣。此風格一直維持至民國六十二年（1973）保留原有入口山門及日治時期之蓮花寶塔外全部重建為中國古典式樣。空間規制上完全依傳統寺院格局，裝飾華麗。

開元寺現為國定古蹟，前身為「北園別館」，為鄭成功之子鄭經為奉養其母董太夫人建於明永曆三十四年（1680），清康熙二十九年（1690）改建為寺，稱為海會寺或開元寺，主祀釋迦牟尼。歷代整建重修多次，目前前殿（彌陀殿）及正殿（大雄寶殿）尚存古貌。開元寺中舊提成匾，空間氣派極其整靜安詳。前殿的彌勒佛像四大天王塑像，腳踩惡氣財神四惡鬼，梁員意義又有藝術價值。正殿的釋迦佛兩側阿彌陀佛佛像，後殿的鄭經井，庭園由董太夫人手植七竊竹亦值得一看。



開元寺別館 Kai-Yuan Monastery

開元寺 Kai-Yuan Monastery



Buddhist Monasteries *Places of Tranquility and Serenity*

Buddhism was introduced into Taiwan in the seventeenth century. A lot of Buddhist monasteries were established in Taiwan. Among them, Kai-Yuan, Fa-Hua, Chu-Si, Mi-Tou, Chong-Ching, Huang-Nei and Long-Shan were the most importance ones. However, Huang-Nei Szu was completely demolished. Chong-Ching Szu and Long-Shan Szu relocated and Mi-Tou Monastery reconstructed. Only Chu-Si Szu, Kai-Yuan Szu and Fa-Hua Szu

retain some traditional appearance. (Szu is the Chinese name for Monastery)
Chu-Si Szu was established during the Yung-Li Period of the Ming Dynasty. It was rebuilt several times in the Ching Dynasty and reconstructed in Chinese-Western eclectic style in 1913. However, it was reconstructed again in Chinese Palatial style in 1973. Only the outer entrance gate and Lotus Pagoda (1913) retains its original form.

Kai-Yuan Szu, listed as a national monument, was original a house named Pei-Yuan Pieh-Kuan (North Garden Villa) built in 1680 by Cheng Ching (Koxinga's) for his mother. The house was donated to become a Buddhist monastery in 1690 and called Hai-Hui Szu in which Sakyamini is worshipped as the main deity. The monastery has been undertaken various renovations since then. The front hall and the main hall have preserved their original structure. The atmosphere of the monastery is tranquil because of the aged trees in the front yard. The statues of Mi-Le Fo (Happiness Buddha) and Sakyamini as well as four enormous celestial guardian deities Szu Ta Tien-Wang (Four Great Heavenly Kings) are of religious and artistic importance. The well dug by Cheng Ching at the rear hall and seven-string bamboo in the garden are noticeable.



開元寺天王 Great Heavenly King Statue, Kai-Yuan Monastery
法華寺別館 Fa-Hua Monastery



法華寺別館 Great Pavilion of Compassion of Mercy

法華寺原為明末李茂春所建之「夢蝶園」，清康熙二十三年（1684）由知府於園側建寺，取名「法華寺」，主祀釋迦牟尼，二次世界大戰時，大部份建築毀於戰火。戰後以鋼筋混凝土仿古貌重建。前殿四大天王與寺中門神彩畫多為名家潘麗水所繪，值得觀賞。另外由明鄭參軍陳永華所題之「夢園碑記」及李茂春墨碑均為重要文物。

除了正統的佛寺之外，供奉觀音的大觀音亭因尼庵萬福庵亦屬佛教系統。大觀音亭為三級古蹟，據傳創建於明永

曆三十二年（1678），為當時府城內規模最大、香火最盛的觀音廟。在台灣民間信仰中，觀音是位慈祥而目熱心助人之神明，因而信奉的婦女與年長者特別的多。今統已為戰後所重修結果，然卻與宮廳及興濟宮三者並列成為建築組群。雖然廟體並非歷史久遠，但是大觀音亭中卻仍保有神像與古匾諸多文物，掌櫃的月下老人亦常被提起，門神彩繪亦為名師陳壽彝之作。萬福庵創建於明永曆年間，清嘉慶十一年（1806）重修，然歷年改建已失原貌，只留照牆一座列為市定古蹟。



法華寺天王殿內 Detail of Great Heavenly King Sazue, Fa-Hua Monastery

法華寺共三尊 Great Heavenly King Sazue, Fa-Hua Monastery



法華寺鐘樓 Pagoda, Fa-Hua Monastery



竹溪寺舊山門 Old Entrance Gate, Chu-Si Monastery



竹溪寺木匾 Wooden Tablet, Chu-Si Monastery



鳳鳴廟照牆 Screen Wall, Convent of Endless Fortune

Fa-Hua Szu was original the residence Meng-Deh Yuan (Garden of Butterfly Dreaming) built by Lee Mao-Chun of the Ming Dynasty. A monastery named Fa-Hua was built aside the house in 1684 to worship Sakyamini. The monastery was completely destroyed during the WWII and rebuilt in reinforced concrete after the war. Four Great Heavenly Kings as well as portraits of door panels and mural paintings by famous folk artist Pan Li-Shui are among the most distinguishing examples in Tainan. The



竹溪寺墓塚 Tombstone of Lee Mao-Chun, Chu-Si Monastery

tomb stone of Lee Mao-Chun is a valued historical artifact.

Except orthodox Buddhist monasteries, Ta Kuan-Yin Ting and Wan-Fu An also possess their Buddhist characteristics. Ta Kuan-Yin Ting (Great Pavilion of Goddess of Mercy), founded in 1678, was the largest temple in Taiwan to worship this particular goddess. In Taiwanese folk religion, Kuan-Yin is the embodiment of loving kindness and source of help in time of need. She is especially popular among women and the elderly people. Current building of this temple is a result of reconstruction. However, the temple is still listed as a city monument due to its historical importance. Inside the temple, there are valued historical treasures. Among many other deities in the temple, Yeh-Hsia Lao-Jen (Marriage God) is frequently mentioned. Wan-Fu An (Convent of Endless Fortune) was originally established during the Yung-Li period of the Ming Dynasty and rebuilt in 1806. However, the traditional appearance has disappeared from the a recent renovation. Only the screen wall in front of the temple preserves its traditional appearance and listed as a city monument.

齋堂 在家佛教之地

齋堂俗稱菜堂，屬於佛教的一種。主張不出家，不落髮，在家修持念佛，人亦稱「在家佛教」。台南市的齋堂有龍華、先天與金龍三派，比較重要的齋堂有西華堂、報恩堂、擇賢堂與德化堂。齋堂建築向來樸素平實，頗似傳統民宅。

德化堂屬龍華派，創建於清道光十四年（1834），現貌為戰後重建，為四合院格局，現主祀觀音菩薩。堂內古匾甚多，以「惠善群生」（1866）最為著名，門神彩繪四大天王與山崩泥塑也有其特色。

西華堂創建於清乾隆十五年

（1750），屬金龍派，歷年修建多次，但大致維持原貌及規制。其空間與蓋型均似民宅。正殿中央原稱三官廳主祀三官大帝，但目前已因空門化改祀三寶佛。神龕後為媽祖內家鄉的神祕空間，主祀救主畫像，一般人不能入內。廟中門神彩畫多為名畫師潘鍾水之作，頗值細心欣賞。

報恩堂創建於清咸豐十一年（1861），為先天派之主堂，由草堂逐漸發展成形，日據時期因所在地改建醫院而遷至現址。整座堂深三進，還有前院，有如一民宅，正殿神龕相當精緻，閣中取靜之空間氣氛亦別具特色。堂中原有先天派神祇及儀典，目前已失（其特色乃於上掉供奉「老母燈」與「大瓶水」，以代表救中之至上神「無極老母」），堂中現在主祀觀音菩薩，有如佛堂。

擇賢堂創建於清光緒五年（1879），亦為觀音先天派之齋堂，為報恩堂之分堂，日前規模大抵為日昭和三年（1928）所建，為市定古蹟。與報恩堂類似，此堂因結構均與民宅，然隨時間及社會的變化，目前亦主祀觀音菩薩。

台南西華堂 (Asm Hsi) Tse-Hua Vegetarian Hall



Vegetarian Halls Places for Home Buddhism

Chai Tang, commonly known as Tsai Tang (the vegetarian hall), is where the rituals of so-called Home Buddhist are executed. In Tainan, there are three schools of Chai Chiao (Vegetarian Sect), namely, Lung-Hua, Ching-Chuang and Hsien-Tien. The architecture of a vegetarian hall is always as modest as that of a house.

Te-Hua Tang, Hsi-Hua Tang, Tse-Hsien Tang and Pao-En Tang are four famous vegetarian halls in Tainan. All of them are now listed as the city monument. Te-Hua Tang, established in 1834, belongs to Lung-Hua School. The courtyard house layout is a result of reconstruction after the WWII. Kuan-Yin (Goddess of Mercy) is worshipped as the main deity. Historical wooden tablets as well as portraits painted on the door panels

are valued treasures. Hsi-Hua Tang was established in 1750. Because of the trends of the Buddhism, the main deity of this hall has changed from its original one to present Sanchiao Fo (Buddha of Three Treasures). The space behind the central altar is called Nei-Chia-Hsiang (the inner homeland) which can only be accessed by the people belonging to the hall.

Bao-En Tang, established in 1861, is the mother hall of Hsien-Tien School. However, the original deity and rites of the school have lost. Kuan-Yin is worshipped at the present time. Tse-Hsien Tang is a branch hall of Bao-En Tang. It was established in 1829 and reconstructed in 1928 in a style similar to that of a traditional house. Kuan-Yin is also worshipped.



台南西華門神 Guardian Portrait, Hsi-Hua Vegetarian Hall



報恩堂木製 Wooden Decoration, Bao-En Vegetarian Hall
擇賢堂木製 Wooden Tablet, Tse-Hsien Vegetarian Hall

防禦砲台 城市保衛系統

自古以來，防衛體系一直是城鎮聚落是否可以繁榮發展的關鍵之一，台南自荷據以來，不斷有外患戰事發生，因而基於不同的考量會產生適當的防禦系統。億載金城又稱「安平大砲台」，為欽差大臣沈葆楨於清同治十三年（1874）到台灣辦理海防後，奏請

清廷於二鯤鯓所建。

砲台由法國技師所設計，完工於清光緒二年（1876）。砲台周圍有運城濠溝，其上原建木構通往砲台內，日據時期改為混凝土橋。砲台四邊微微內凹，四角則為棱堡尖角，為歐洲砲台慣用形態。砲台完成後，沈葆楨親題「萬流砥柱」與「億載金城」於拱形構造門洞內外門額位置，砲台今名乃因此而來。清光緒十年（1884）中法戰爭與光緒二十一年（1895）日軍據台前，此砲台都曾開火防衛，目前砲台內立有仿製古砲觀門，現為國定古蹟。

國定古蹟四草砲台與市定古蹟安平小砲台同為清道光二十年（1840）中英鴉片戰爭後，台灣道某總領事請於十七處建砲台之二處。四草昔為戰略重地，在此建砲台自有其意義，目前只留鎮海國小邊一段石造砲牆殘蹟。安平小砲台之名是相對於大砲台所稱，台基為花崗岩，上有雉堞，同時還留有數段砲牆，現則規劃為公園。

翼方砲台是台南市碩果僅存的內陸砲台，建於清道光十六年（1836），以石材和三合土所建，原有砲樓，但已廢，砲台目前為市定古蹟，空間為禪院所使用。

Artillery Forts

Posts of City's Defensive Systems

The defensive system is one of the key factors to the prosperity of a city since early human history. Various foreign invasions and local uprising had led Tainan to build different defensive systems since the Dutch Period. Erh-Kun-Shen Pao-Tai (Erh-Kun-Shen Artillery Fort) is an example which is also called Anping Ta Pao-Tai (the Great Artillery Fort at Anping). It was built by the Imperial General of Inspection Shen Pao-Chen when he came to Taiwan to coordinate the coastal defensive network in 1874.

The fort was designed by French engineer and completed in 1876. The fort was encircled by the moat over which a wooden bridge was provided to connect the fort and the approaching road. The wooden bridge was demolished during the Japanese Period and a new reinforced concrete bridge was built. Every side of the fort is slightly re-entrant and four corners are protrusive. After the completion of the fortification, Shen Pao-Chen personally inscribed "I-Tsai Chih-Cheng" (the Eternal Golden Castle) and "Wan-Liu Ti-Chu" (Indomitable Point in the Ebb and Flow of the World) respectively above the outer and inner arches of the doorway. The grand cannons equipped inside the fort were duplications made in 1975. The fort is now listed as a national monument.

National monument Szu-Chiao Pao-Tai (Szu-Chiao Artillery Fort) and city monument Anping Hsiao Pao-Tai (the Small artillery for in Anping) were two of the seventeen forts built at the recommendation of Taiwan magistrate Yao Ying after the Opium War between the Great Britain and the Ching Court. Szu-Chiao was chosen as a point to build the fort because it is a place of strategic importance. Only parts of the fort remain today. The name Anping Hsiao Pao-Tai (Lesser Artillery Fort at Anping) was called by

the people in order to be distinguished from that of the Anping Ta Pao-Tai. Its foundation is granite-made and parapets were constructed along the fort. Hsun-Fang Pao-Tai (Artillery Fort of Southeast Direction), built in 1836, is the only inland artillery fort preserved in Tainan. It is now a city monument and occupied by a Buddhist convent.



四草砲台 Szu-Tsiao Artillery Fort



安平翼方砲台 Anping Hsiao Artillery Fort



安平翼方砲台 Lesser Artillery Fort at Anping

億載金城 External Golden Castle (Erh-Kun-Shen Artillery Fort)



古宅與名園 文人與士紳世界

在每一個城市之中，因著歷史的發揚總會出現一些著名的住宅。這些名宅經常是屬於文人或士紳故居，它們在城市人文、藝術與歷史上所呈現出來的意義與價值值得珍惜。府城台南之發展有數百年的歷史，人文薈萃，歷代的名人自然不少。伴隨而興建的名宅本應有很多。可惜隨著城市的急速發展，許多名宅也不可避免的遭受拆除或改建之命運，目前倖存者大都位於街廓內巷道之中。

石鼎美宅創建於清道光年間（1821-1850），至今已有一百五十多年之歷史，為府城現存最古老的民宅之一，

也是台南市被列為市定古蹟的宅第建築。此宅在興建之時，正為石家發展最興盛的時期，石時榮為三郊之董事，可謂是士紳之首。然而石家並未因財富出眾而於建築上大肆鋪張，裝飾以華麗的構件，反而處處以樸實為先，充份表露出人文氣息。

除了石鼎美宅外，台南市還有一棟創建於清康熙末年的陳世興宅。此宅為明末皇太子之師陳登昌長孫陳奇策始建，原有三進，後因失修坍塌，只遺留前面兩進。在造型及裝飾上，山牆上的鏤剪刀為其特色之一。當然室內許多珍貴牌匾都是此宅文化歷史的一部份。

50 府城 Garden of Wu



在傳統文人士紳喜好造園之風氣之影響下，府城台南在過去歷史發展過程中也曾經出現數座名園。可惜的是台南這些較早期花園，也往往因為都市發展導致的時空變遷，不是改建住宅或就是任其坍塌，最後還是步上拆除之命運。

如今在台南之名園中，尚存部份遺蹟者只剩位於原台南公會堂後面的

吳園。其原為何憲所建之花園，道光年間才經由蕭雨吳尚新加以重建，亦名紫雲園。庭園之主體由一水塘、兩座水榭及環廊廂房所構成。西面也有仿自西湖飛來峯的巖石，水聲石影，好不美麗。日治時期，該址被徵收興建公會堂。目前四週大樓林立，但庭園結構仍在。只要稍加用心並加入生機，花園美景將可持續。

Houses and Gardens

The World of Literati and Gentry

Accompanied by its historical development, every city will have some famous houses belonging to the literati and gentry. These houses played an important role in the city due to its humanist, artistic and historical characteristics. Being a city of early development, Tainan used to have some famous houses which, unfortunately, were either demolished or renovated improperly because of city's rapid growth. The remaining traditional houses are all located inside the small alley.

The house of Shih Ding-Mei was established during the Tao-Kuang Period (1821-1850) of the Ching Dynasty. It is one of the oldest houses in Tainan, and is listed as a city monument. Although the owner of the house was the leader of the local gentry and one of the most wealth among guild members, the house was not built in with a luxurious attitude. The modest decorations can be seen throughout the house to express owner's humanist personality. The house of Chen Shih-Hsing is another important traditional example. It was built at the end of the Kang-Hsi Period of the Ching Dynasty. Many wooden tablets inside the house are valued treasures. Anchors on exterior wall are also unique features.

Due to the loving of gardening by the literati and gentry, Tainan also had several famous gardens in the past. Unfortunately, most of them were demolished. Wu Yuen (the Garden of Wu), located at the rear of the former Tainan Public Hall was originally built by Ho Ping. The garden was rebuilt by the Salt Merchant Wu Shang-Hsin during the Tao-Kuang Period of the Ching Dynasty. The stone hill, water pond and pavilions of the garden were beautiful. Many new buildings are built in the nearby

area. However, the basic structure of the garden is now preserved. Its beauty will re-appear if more attention can be paid and new life can be inserted into this historical setting.



51 府城 The House of Shih Ding-Mei
來自吳石鼎美的木構瓦屋 Wooden Structure
Chieh Shih-Hsing House

延平郡王祠與鄭氏家廟 國姓爺紀念建築

國姓爺鄭成功（1624-1662）與台南市之歷史發展關係密切。自明永曆十五年（1661）登台驅走荷蘭人，在安平及台南建立據點之後，許多古蹟都和他有直接或間接的關係。鄭成功死後，有些廟宇將之神格化，稱為國台聖王。台南延平郡王祠與鄭氏家廟卻是將之稱為民族英雄與家族榮耀來紀念他。

延平郡王祠之興建肇始於國姓爺鄭成功後台人建小祠祀之，名曰「開山王廟」。清同治十三年（1874）十月，福建船政溝差大臣沈葆楨蒞台之後，以「鄭氏明之孤臣，非國朝之亂

賊」，奏請清廷鑒贊並建專祠祭祀，直至翌年，即清光緒元年（1875）始獲禮部批准鳩工興築，為一福州園格之建築，並由皇帝賜額「忠節」。

日治時期，日人在原有主建築前新建一日本社殿風格之建築，並改稱「開山神社」。戰後，台南市政府曾於民國三十六年（1937）整修。民國五十年（1961）因感祠體日漸衰敗，決定加以翻筋添葺土現代建材仿北方宮殿式重建，於民國五十二年（1963）落成，成為台灣地區唯一由官方興建的大型紀念鄭成功之專祠。

延平郡王祠與鄭氏家廟



Koxinga's Shrine and Cheng Family Shrine

Buildings in Commemoration of Koxinga

The story of Cheng Chen-Kung (1624-1662), known to the West as Koxinga, was strongly linked to the history of Tainan. After Koxinga expelled the Dutch in 1661 and established his post in Tainan, many temples and facilities were constructed in Anping and Tainan. As a result, many listed historical landmarks are related to the history of the period ruled by Koxinga and his descendants.

After his death, Koxinga was deified by some temples and called Kai-Tai Sheng-Wang (Taiwan Settling Holy King). However, Koxinga's Shrine and Cheng Family Shrine were erected in Tainan to worship him as a national hero of loyalty. Yen-Ping Chun-Wang Tzu (Koxinga's Shrine) was originally built by local people as a tiny shrine to worship Koxinga after his death.

After the Imperial General of Inspection Shen Pao-Chen came to Taiwan in 1874, he made a recommendation to the court that a formal shrine dedicated to Koxinga should be constructed. The construction began in 1875 in Northern Fukien style and the imperial edict "Chung Chieh" (Royalty and Morality) was issued. During the Japanese Period, a Japanese style pavilion was added in front of the main shrine to function like a traditional Japanese Shinto Shrine. In 1961, the old building complex was demolished and a new Northern Palatial style complex was completed in 1963.



延平郡王祠與鄭氏家廟
延平郡王祠正殿之內
Interior Main Hall, Koxinga's Shrine



延平郡王祠與鄭氏家廟
Statue, Koxinga's Shrine

延平郡王祠本體建築在空間組織方面，採用傳統的三進合院類型，座西朝東，由山門、正殿、後殿、北側廂廊與南側廂廊組成。第一進有「甘輝將軍祠」與「張萬壽將軍祠」，內有雕像，東廂立有明末海疆諸臣陳永華等五十九將牌位，西廂內亦有六十將士牌位。正殿中央為新石神龕，其內供奉泥塑鄭成功雕像，殿內掛有不少歷史匾額。後殿中央為太妃祠，祭鄭成功「生母翁太妃」，左為寧靖王祠，祀「明寧靖王及從死五妃」；右為監國祠，祀鄭成功長孫監國克臧及夫人陳氏。由於是以鄭延禧遺士仿古制所建，朱樞結構磚瓦古意十足。文物陳列館為同時興建，當時是做為鄭成功紀念館，捨棄傳統形式採用具有中國風格的現代建築形式，收藏甚多府城珍貴文物。

鄭氏家廟創建於明永曆十七年（1663），為鄭經於鄭成功去世後所建，清乾隆二十三年（1758）重修，稱「鄭氏大宗祠」，日治亦重修，戰後拓寬馬路拆除前庭，重修圍牆成為今貌，並改稱鄭姓宗祠。廟中存有古匾「探源岳佐」、「三世世孫」與鄭成功塑像，神龕造型仿若小型建築，亦值得一覽。

The spatial organization of the shrine is like that of a traditional courtyard house, consisting the entrance portico, the main hall, the rear hall and side corridors. Behind the entrance portico are statues of Gan Hwei and Chang Wan-Li, two generals of Koxinga. Inside the side corridors, there are spirit tablets of famous figures of the Ming Dynasty.

The statue of Koxinga sits peacefully inside the main altar of the main hall which is decorated with many historical wooden tablets. Koxinga's mother is worshipped at the rear hall with the

Prince Ning-Ching of the Ming Dynasty. New buildings were constructed totally in reinforced concrete in 1963. An Exhibition Hall to the Southeast of the main shrine was built in 1966 to host many valued treasures of Tainan. Cheng-Shih Chia Miao was founded in 1663, three years after Koxinga's death. It was reconstructed in 1758. Current appearance is a result after the road in front was widened. The statue of Koxinga, temple-like altar and many wooden tablets are noticeable.



家族宗祠 家族命脈象徵之地

中國自古即有濃厚的家族觀念，除了在家設有祖先神位外，每一宗族也廣建宗祠，供奉歷代祖先。台南市自古移民姓氏很多，諸姓曾建有不少宗祠，除鄭氏家廟另述之外，全台吳姓大宗祠與陳德聚堂是其中較有名者。

全台吳姓大宗祠創建於清同治七年（1868），主要供奉吳姓始祖秦伯公、吳鳳與保生大帝則為陪祀。建築曾於戰後火災重建，視為市定古蹟。整座祠堂建築古樸，環境優美，祠中有名師潘麗水及陳壽彝之作，相當珍貴。

陳德聚堂亦為市定古蹟，創建於明永曆年間（1647-83），一說為明鄭陳永華的府邸，一說為鄭成功部屬陳澤府邸。明永曆三十七年（1683）台灣成為清朝統治轄地後，陳氏後裔將府第改為宗祠，供奉歷代祖先牌位。日據時期曾毀於戰火，戰後重建，並稱為「蜀川陳氏家廟」。祠中壁畫彩繪不少為名師陳玉鏞之作。



全台吳姓大宗祠好景 Altar, Family Shrine for All Wu Families in Taiwan



Family Shrines

Symbol of Lineage Continuity

The importance of the family is no doubt a distinctive characteristic of Taiwanese society, and the function of the ancestral cult is a distinguishing attribute of the Taiwanese family. Except the ancestral altar in which the tablet of ancestors is kept, every kinship will also built a family shrine to worship ancestors of previous generations. Several important family shrines used to exist in Tainan. Except Cheng-Shih Chia-Miao (Cheng Family Shrine), Chuan-Tai Wu-Hsing Ta Tsung-Tzu (Family Shrine for All Wu Families in Taiwan) and Chen Te-Chu Tang (Hall for Chen Te-Chu) are two important family shrines listed as the city monument.

Chuan-Tai Wu-Hsing Ta Tsung-Tzu was built in 1668 to worship the founding ancestor of the Wu family, Wu Feng (a historical figure in Taiwanese history) and Pao-Sheng Ta-Ti (Great Emperor who Preserves Life), who has the same surname, are also worshipped. Current structure is a reconstruction after the fire. Works by famous folk painter Pan Lee-Shui and Chen Shou-Yi are preserved.

全台吳姓大宗祠好景 Main Hall, Family Shrine for All Wu Families in Taiwan



The legends for the founding of the Chen Te-Chu Tang are twofold. One is that the hall was built as the residence of Chen Yung-Hua, a Ming Dynasty Counselor between 1647 and 1663. The other is that the hall was the residence of Chen-Che, an officer of Koxinga. After Taiwan was controlled by the Ching Dynasty, the function of the residence was changed to a family shrine. It was destroyed during the WWII and reconstructed after the war. The mural paintings of the hall are the work of Chen Yu-Feng, one of the famous folk painter among his contemporaries.

全台吳姓大宗祠好景 Wall Bricks, Hall of Chen Te-Chu



紀念牌坊 記事表揚的建築

牌坊是漢民族自古以來用以記事與表揚的一種建築類型，在台灣地區曾建立不少案例，但所存不多。府城台南除了位於孔子廟東側的泮宮坊外，則以接官亭坊、董道榮文坊與蕭氏節孝坊最為著名。

接官亭坊為府城石坊中，規模最大者，知府蔣元樞於清乾隆四十二年

(1777) 建於風神廟前，為市定古蹟。此地地處當時府城門戶南河港安瀾橋邊，為新官到上任上岸之處，原建有接官亭，後來才增築石坊。石坊正面題「魁星永鎮」，背面題「擎柱擎天」，均意蘊重大。

董道榮文坊建於清嘉慶二十年(1815)，為表揚林朝英捐款倡修孔子廟所建，原位於龍王廟前，後因拓寬馬路遷至中山公園燕潭北側。蕭氏節孝坊建於清嘉慶五年(1800)，為表彰監生沈耀文之妻，貴生沈清潭之母蕭氏貞節四十年所建，為較小格同的單間形式。雖然石坊係以石材所建，但坊上仍然有龍紋、花草紋及葫蘆等細緻之裝飾，而且柱上楹聯往往叫人深省。

台南府城 紀念牌坊 Memorial Stone Gate for Greeting New Officials



台南府城 紀念牌坊 Detail: Pan-Kung Fang



台南府城 紀念牌坊 Detail: Memorial Stone Gate for Respecting Principle and Venerating Literature

Memorial Stone Gates

Architecture for Exaltation and Record

Pai-Fang (memorial stone gate) is one of the special building types constructed for exaltation and record. In the past, lots of memorial stone gates were built in Tainan. However, only very few examples are preserved. Besides Pan-Kung Fang (the Memorial Stone Gate for Higher Learning), there are also three important memorial stone gates in Tainan.

Chieh-Kuan Ting Fang (Memorial Stone Gate for Greeting New Officials), built in 1777 by Chiang Yuan-Szu, is the largest memorial stone gate in Tainan. The gate, listed as a city



台南府城 紀念牌坊 Detail: Memorial Stone Gate for Respecting Principle and Venerating Literature

monument, is situated in front of the Feng-Shen Miao (Temple of Wind God). The site is the venue where new Qing Dynasty officials from the Chinese mainland landed. Cheng-Tao Chung-Wen Fang (Memorial Stone Gate for Respecting Principle and Venerating Literature) was built in 1815 in order to glorify Lin Chiao-Ying for his donation for the reconstruction of the Confucius Temple. It was relocated from the original site to Chung-Shan Park because the widening of the road.

Hsiao-Shih Chieh-Hsiao Fang (Memorial Stone Gate for Madame Hsiao's Chastity and Filiality) was built in 1880 to honor Madame Hsiao's virtue and filial duty after the death of her husband. Both Cheng-Tao Chung-Wen Fang and Hsiao-Shih Chieh-Hsiao Fang are also listed as the city monument. Although these gates were constructed in stone, the decorations and details of the gate are delicate and pretty.



台南府城 紀念牌坊 Detail: Memorial Stone Gate for Madame Hsiao's Chastity and Filiality

Temple of the Five Concubines

The Symbol of Virtue and Royalty

Listed as a national monument, Wu-Fei Miao (Temple of the Five Concubines) was originally called Wu-Fei Mu (Tomb of the Five Concubines). Where the troops of Ching Dynasty entered Taiwan in 1683, Ming Dynasty Prince Ning-Ching decided to martyr himself for the collapsing dynasty. Knowing their lord's decision, five concubines of Prince Ning-Ching hanged themselves to express their virtue and fidelity. After buried his beloved, Prince Ning-Ching took his own life in the following day. In order to honor and worship these ladies, people built a small shrine which was later expanded into a formal mortuary temple and had been undertaken several renovations since then. Current temple, based on the structure built in 1927, is small in scale. The tomb is at the rear of the temple. Yi-Ling Chun Tzu (Shrine of the Loyal Servants), a small shrine located at the east side of the temple, is to worship two valets of the prince's household who joined the lord in his fatal vows. The complex is surrounded by trees to create a pleasant atmosphere.



五妃廟
貞節流芳約象徵

國定古蹟五妃廟，為明末寧靖王朱術桂從死姬妾袁氏、王氏和滕妾秀姑、梅姐與荷姐合葬之處。明永曆三十七年（1683），清兵入台，鄭克塽降清，寧靖王決心殉國，於是面告姬妾五人各奔前程，但五人深明大義，自縊以顯全節。寧靖王乃將之合葬於此後從容殉國。後人感念五妃之貞節，乃建廟祭祀。此廟原本規模甚小，後代屢經整修，現在原址則大致樹立於日昭和二年（1927）。其門神為宮宦與侍女，與一般民間信仰之廟宇不同，廟後並有蔴起的墓壙。東側的戲臺若廟則為紀念從死二宦之處。整個廟宇腹地環境綠樹環繞，氣氛頗為怡人。



五妃廟外景 Temple of the Five Concubines



五妃廟正廳 Wooden Tablet, Temple of the Five Concubines



五妃廟內祀 Relieve Portraits, Temple of the Five Concubines



五妃廟正景 Temple of the Five Concubines

古明墓 慎終追遠之地

對於祖先追思懷念一直是漢文化中非常重要的一部份。早期移民渡海，死後因各種因素之故，有的無法歸葬故土，因而長埋台灣。台南市開墾發展較早，明代古墓原有不少，然因乏人照

顧逐漸破損燬滅，只存三座列為市定古蹟之古墓於橋鹽淺墓園。曾抵場墓建於明崇禎十五年（1642），是台灣現存最古老的墳墓之一。雍正帝蔡二廷墓為鄭成功姪安墓，潘府二鄭公墓為鄭成功四子鄭維與十子鄭登合葬之處。清廷領台後，曾諭令與明室相關之墳墓遷葬故土，以減少台灣百姓思念故朝，此三座墳墓卻未曾遷葬，長存台南。三座墳墓規模都相當的小，也無任何裝飾。戰後加以整修，除墓碑外，大抵為新作之物。

蔡二廷墓 Tomb of the Tseng Chen-Yang



Ancient Ming Tombs Places for Remembering Ancestors

To memorialize ancestors is one of very important traditions in Taiwanese culture. Because of various factors, many early immigrants of the Ming Dynasty were buried in Taiwan. When the Ching Court took over Taiwan, tombs constructed during the Ming Dynasty were ordered to re-located on the Chinese mainland so that the memory of the people of the passed dynasty would fade. Only very few Ming tombs were untouched.

Tseng Chen-Yang Mu (Tomb of Tseng

Chen-Yang), built in 1642, is one of the earliest examples in Taiwan. Fan-Fu Tseng Tsai Erh Chi Mu (Tomb of Two Concubines of the Ming Court) is the buried place for the concubines of Koxinga.

Fan-Fu Erh Cheng Kung Tzu Mu (Tomb of Koxinga's sons of the Ming Court) is the buried place for Koxinga's fourth and tenth sons. All of three tombs are small in scale and were undertaken renovations after the World War II. Only the tomb stones are of its original conditions.



潘府二鄭墓 Tomb of two Concubines of the Ming Court
潘府二鄭公墓 Tomb of Koxinga's Sons of the Ming Court



古井

生活源頭

古井是每一個台灣傳統聚落中非常重要的空間元素，它們是民生用水的源頭，也是市民生活點滴的焦點，而且古井也經常成為是城鎮傳說與故事之背景。台南市目前被列級古蹟的古井有兩座。烏鬼井位於自強街（昔日之大

新街）巷內，據說是十七世紀荷蘭人命令黑奴所建。此井日治時期曾經一度殘破，戰後再行整修。另一座為位於延平街西端的古井，據說是建於清咸豐年間（1851-1861）。日治時期，附近居民經常以井水磨培豆芽菜，故當地人亦將之稱為「豆芽菜仔井」。除了上述二井之外，位於民權路及永福路口的大井，也為荷蘭及明鄭時期的重要水源。另外，有些古蹟中也存有古井，像赤崁樓、開元寺、鄭氏家廟、吳氏大宗祠以及海安宮中都有古井，也存有關於古井的傳說。



烏鬼井 Black Ghost Well at Tzu-Chiang Street



大井 Big Well at Min-Shuan Road

Historic Wells

Sources of Life

Historic wells are among the most important elements in Taiwanese traditional settlements. They represent not only the sources for the utility water but also the focus of the town life. Legends and stories always began from the historical wells. Currently, two old wells in Tainan have been listed as the city monument.

One, located at Tzu-Chiang Street, is called the "Black Ghost Well", which is said to be dug by the African slaves brought by the Dutch in the seventeenth century. (Black ghost is the term used by the local people to describe those people who have the dark skin.) The well deteriorated during the Japanese Period (1895-1945) and has been remodeled after the World War II.

The other, located at Yen-Ping Street, is said to be built during the Hsien-Feng Period (1851-1861) of the Ching dynasty. It was also called "The Bean Sprouts Well" because nearby habitants use the water to cultivate bean sprouts. Besides two wells mentioned above, the so-called "Big Well", located at the intersection of the Min-Chuan road and Yung-Fu road, is said to be the important well during the Dutch Period and the period ruled by Koxings, who built the Provinces in then nearby area.

There are also some old wells located within various monument such as Chih-Kan-Lou, Kai-Yuan Monastery, Cheng Family Shrine, Family Shrine for All Wu Families in Taiwan, and Hai-An Temple. Every well has its own story.



大井 Big Well at Yen-Ping Street



烏鬼井 Black Ghost Well at Hai-An Temple

安平小鎮 台灣第一個漢人聚落

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位於台南市中心西邊五公里處的安平，為台灣第一個漢人聚落。從十七世紀荷蘭人在熱蘭遮城建立行政中心後，安平就與台南市的發展息息相關。

就城市風格特色而言，安平在乍看之下，可能會讓人覺得和它的傳統聚落沒有什麼兩樣，但是如果細看之下則會發現其許多特殊之處，如小尺度的民宅與廟門、遊廊圍牆、滿人性尺度的街巷以及密度甚高的傳統廟宇。民宅中，以「單身手」最為特別，不但建築只有單邊兩層，門窗及整體尺度也格外嬌小。象徵遊廊圍牆中則以大小互異，表情豐富的刻繪最為別緻，是台灣傳統聚落中最具獨特性者。

走訪安平曲折小巷

因為沒有大型車輛的干擾，彷彿讓人回到過去的情境。除了傳統建築與池標之外，安平仍然維持許多台灣大城市中不易見到的傳統文化與生活形態。安平的百姓十分和藹可親，而且善良；生活步調十分緩慢，許多傳統習俗仍然被廣泛地遵循。

除了小鎮風光與前述熱鬧區域，小砲台及妙壽宮等建築外，海山館也是一處列為三級古蹟的建築。此館是供來自福建成守台灣之班兵供奉家鄉神祇與聚會之處，有同鄉會之性質，其創建年代應為清康熙二十三年（1684）前後。此類建築於安平原有五處，構以原鄉地名，分別為泥橋、烽火、關安、金門與海山，合稱安平五館。海山館為民宅規制，原供奉媽祖，現則改為安平鄉土館，陳列各種與安平相關的民俗藝品。



安平小鎮的傳統建築與池標。左圖為小砲台，右圖為妙壽宮。

近年來，安平的發展開始令人感到沮喪。都市更新成為當地某些百姓及政治人物關注之事，延平街（台灣第一街）在爭議聲中被拆除就是這種傾向的結果。不少廟宇與民宅的更新也失去其安平特有的地域風格。如何保有安平特色同時改善惡質的都市環境，恐怕是安平必須面對的大挑戰。

Anping

The first Chinese Settlement in Taiwan

Anping, located about 5 km to the West of Downtown Tainan, is the first Chinese settlement in Taiwan. After the Dutch established their administration center in Zeelandia in the seventeenth century, Anping's history is strongly related to the development of Tainan.

Anping might appear the same as other traditional settlements in Taiwan if one looks at it superficially. However, if one experiences Anping thoughtfully, he will detect many special characteristics of the settlement such as small scale residential buildings and their wall-doors, evil-resisting symbolic decorations, human scale alleys and traditional temples.

Among different types of residential buildings, so-called Tan-Sen-Shou (One-Wing Courtyard House) is most specific one. In addition to one wing which is the particular character of this type of house, small scale doors and windows are also noticeable. Among various evil-resisting decorations, sword-lion of different gesture and expressions are the unique one.

Since many of winding alleys in Anping are so narrow, it is difficult for modern vehicles to pass through. Consequently, exploring these alleys that snake between buildings off the main roads provides a real sense of past. In addition to its historical buildings and landmarks, Anping retains much of the traditional culture and lifestyle that has disappeared from larger cities in Taiwan. People are warm and friendly, the pace for life is slow, and the traditional Taiwanese customs are followed more closely.

Besides Zeelandia, the Small Artillery Fort, Miao-Shou Temple, Hai-Shan Kuan (the Hall for People from Hai-Shan) is another listed as the city monument. It was built around 1684 for the soldiers from Hai-Shan area of Fukien. Anping used to have five halls of such function. However, only Hai-Shan Kuan is preserved. The built form and spatial organization of Hai-Shan Kuan are similar to that of a house and Matsuo was worshipped inside. Today, it is re-used as an exhibition hall for crafts in Anping.

Lately a sense of frustration has set in. Renewal of the historical district has become a much-touted concept among some local people and political leaders. Consequently, Yen-Ping Street (the first street of Taiwan), despite its great historical significance, was demolished. The same situation happened in many century-old temples and houses. How to improve the deteriorating environment while retaining the special characters is a challenge that Anping has to face.



安平小鎮的傳統建築與池標。

通商洋行 台西貿易的見證

清咸豐八年(1858)，清廷與英國簽定天津條約，台灣的安平、基隆、滬尾與打狗被開為通商港口。外國商館紛紛建駐台灣，其中安平曾經出現許多所謂的洋行，其中德記、怡記、和記、東興與恆記合稱安平五大洋行，如今只剩列為市定古蹟的德記洋行與東興洋行，其餘均已拆毀。洋行建築因為多數採用西方建築語彙，所以在視覺上有別於傳統的閩南風格

建築。此外，它們也是台灣與西方商業貿易的直接歷史證據。

德記洋行興建於清同治六年(1867)，高兩層，東西南三面均屬拱廊，二樓欄杆主要為綠釉花瓶，外粉白牆，目前改為「台灣開拓史料蠟像館」。東興洋行由德商建於清光緒年間(1875-1895)，建築面材部份磚及基座石材外露，並於西面留設拱廊，現改為「安平外商貿易紀念館」。

安平樹屋位於原英商德記洋行後方，為昭和十九年(1944)二月，以大日本鹽業株式會社為主體，結合台灣鹽業株式會社、南日本鹽業株式會社共同出資設立，承擔外銷鹽運輸與船隻業務的「台灣鹽荷役株式會社」的舊倉庫。由於閒置多年，舊倉庫中，老榕樹氣根盤踞攀附，形成「樹中有牆，牆中有樹」。近年

德記洋行(De Witt's) Merchant House of Tai & Co.



的再利用計畫，新增木棧道、空橋，與老榕樹氣根與共融存在，結果相當吸引人，使原本陰暗潮氣重的舊倉庫成為一個有趣的都市空間。

安平德記(De Witt's) Merchant House of Tai & Co.



Foreign Merchant Houses

Witness of Foreign Trades

Under the condition in the Tien-Chin Treaty signed by the Ching Government and the British Government in 1858, Anping, Keelung, Huwei and Takao were opened to foreign countries as trade ports. As a consequence, foreign trade companies started to establish merchant houses in Taiwan. Te-Chi Yang-Hang (Merchant House of Tai & Co.) and Tung-Hsin Yang-Hang (Merchant House of Julius Mannich & Co.) are two of five important merchant houses Anping preserved in their original appearance.

Te-Chi Yang-Hang, built in 1867, is a two-story building with arcades at south, east and west sides. Glazed green vases were

used in second floor balustrade. The wall of the buildings is painted white and its function has been changed into a wax museum for immigrants' exploitation in Taiwan. Tung-Hsin Yang-Hang, built between 1875 and 1895, was constructed in bricks and correlates. The arcade of the west facade is the main feature of the building. Currently, the house is functioned as a museum for foreign trades. Located behind the Tai & Co., Anping Tree House was one the warehouses of a Japanese salt company founded in 1944.

Due to the abandoned condition for a long time, the warehouse was occupied by trees. The roots of the old trees hanging down from the damaged roofs makes it look like

the wall is the support of the tree and the trees are within the wall. The adaptive reuse plan of recent years has added wooden paths and overhead bridges to co-exist ruins and trunks. The result is so attractive that the house becomes an interesting urban attraction.

東興洋行(De Witt's) Interior, Merchant House of Julius Mannich & Co.



東興洋行(De Witt's) Interior, Merchant House of Julius Mannich & Co.



安平樹屋 Anping Tree House



安平樹屋 Anping Tree House



鹽田生態文化村及連鹽碼頭 ——處結合多樣文化與生態的遺產

日大正八年（1919）台灣南部因受日本國內戰爭後工業用鹽需求增加而大量開闢鹽田，至日大正九年（1920）安順鹽田已開闢部分並且開始曬鹽。為了方便安順鹽田鹽的運輸，日本政府也開闢了一條運鹽運河，堤長達800公尺，採玄武岩與老古石為護堤。自安順碼頭倉庫，日人於是可小船運鹽通過運鹽運河，接鹽水溪口的輪船，將鹽外銷。在運鹽碼頭旁的「原總督府專賣局台南支局安順分室」目前已被指定為市定古蹟。

安順鹽田是日治時期台灣瓦盤鹽田中最現代化

者之一。台灣製鹽總廠下設的鹽工福利委員會在民國四十一年（1952）間，興建鹽民宿舍以改善鹽民生活。民國六十六年（1977）發生大水災，沖毀了宿舍，後來需經國院長南下巡視，同意撥地重建。民國九十二年（2003）四月設立「鹽田生態文化村」，以原「安順鹽場」為主體，試圖復育昔日「瓦盤鹽」的曬鹽方法，並以「南寮鹽村」作為鹽民生活展示館，及研發相關鹽業創意產業，保留鹽村文化的歷史，是台灣少見的一個結合產業、休閒、生態教育等多元化的生態文化區。

台灣鹽田生態文化村 Tainan Salt Fields Eco-Cultural Village



鹽田生態文化村及連鹽碼頭 ——處結合多樣文化與生態的遺產

Beginning from the 1919, the Japanese Colonial Government increased the open of the salt fields because of the need after the World War

From 1920, Anshun salt fields started the production of the salt. For the sake of the transportation, a canal was constructed. The bank of the canal, made of stone, is 800-meter-long. The salt was shipped by the small boat via canal to big ship for export. The Former Anshun Office of Tainan Branch, Taiwan Monopoly Bureau, located next to the canal, is a city monument.

台灣鹽田生態文化村 Tainan Salt Fields Eco-Cultural Village



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Former Anshun Salt Fields were one of the most modernized salt fields at that time. Dormitory for Salt fields' workers was built in 1952 but destroyed by the flood in 1977. The reconstruction was soon followed. In 2003, Tainan Salt Fields Eco-Cultural Village was established, trying to restore the traditional salt-producing process and preserve the history of the village. The combination of industry, leisure and eco-education in an eco-cultural village is rarely seen in Taiwan.

西方歷史式樣建築 權力與進步的代表

日本在明治維新之後，積極的想在亞洲建立一個歐洲式的嶄新大帝國，並且希望在軍事安全與國家尊嚴之前題下，成為亞洲之主導力量。起初由於缺乏殖民經驗，日本在取得台灣作為其在亞洲第一種殖民地時，並沒有長程之殖民目標。因而在日本最後決定對台灣探行同化政策之前，曾有一段統治真空期

由軍職人員統攝一切，社會亦較不安。

當此過渡期安然渡過之後，日本於開始從事許多物質建設，希望其第一個殖民地能夠自做繁榮。日本殖民政府在台灣所實施完成之許多建設，雖然是奠定了台灣在二十世紀邁向現代化之基礎，然而其終極目標卻是建立一個與日本帝國密不可分之海外殖民地。

日治之前台灣城鎮中之建築型態相當的單純，除了住宅之外，廟宇、市集、宮衙與少數西方教堂之外，並無其它重要公共建築。日治之後日人引入各種不同機能之新建築。新的都市結構提供了各種新型態建築興建之機會，更使建築師得以盡情的引入新的造型式樣與空間組織。明治維新後在日本本土流行之西方歷史式樣建築被認為理想原形而積極的傳入。

對台灣百姓而言，各種西方式樣在都市環境中提供一個全新的視覺經驗。源自於歐陸之歷史式樣中的馬廐式樣建築與英國維多利亞時期英格蘭磚造建築也於二十世紀初開始出現於台灣。其中對於塑造政治紀念性屬有力之幾種造型語彙如高塔、圓頂、柱列、對稱獨立面、大門廊等均是台灣當時政府建築之標準構成。台南公會堂（1911，今吳園藝文館）、台南地方法院（1912，未來之司法博物館址）、台南步兵第二聯隊（1912，今成功大學）與台南廳舍（1916，今國家文學館）都是很好的例子。

Western Historical Style Architecture

Symbol of Power and Progress

After the Meiji Restoration, Japan was eager to establish a new European style empire and become the dominant power in Asia based on the premise that the military superiority and national prestige are secure. Lacking any experience as a colonial power, Japan was without any firm long-range objectives when Taiwan became her first overseas colony. Before adopting a policy of assimilation, this administrative vacuum was filled by military men and the society was in a short period of chaos.

Many material constructions started with an aim to give her first colony pride, purpose and efficiency after the chaotic environment came to an end. Therefore, many physical constructions which the Japanese Government has completed, in spite of being the foundation for Taiwan's modernization in the twentieth century were, in fact, executed with an ultimate goal to establish an inseparable overseas colony of Japan.

Before Japanese transformation, building types in traditional Taiwanese settlements were very simple. In addition to residences, temples, market places, governmental buildings and few Western churches, there existed rarely any important public facilities. In modern cities and towns, Japanese colonialists had imported new buildings of various new functions. At that time, Taiwan

was treated by Japanese architectural professionals as an experimental frontier of Western historical styles which only became popular in Japan after the Meiji Restoration took place in 1868.

For the people in Taiwan, West styles had offered them a totally new visual experience in the urban

environment. The Mansard style of European Continent origin and English Victorian architecture and England brick buildings start to appear in Taiwan. The Central tower, the dome, the colonnade, the symmetrically arranged facade and the grand porch were the most common monumental formal elements in the governmental buildings in Japanese Occupied Taiwan. Tainan Public Hall (1911, Wu Garden Art Center), Tainan District Courthouse (1912, future Juristic Museum), Tainan Second Infantry Regiment Barracks (1912, National Cheng Kung University) and Tainan Prefecture Hall (1916, National Museum of Taiwan Literature) are best examples.



台南日軍步兵第二聯隊外廓 Tainan Second Infantry Regiment Barracks



台南區法院 Tainan District Courthouse

台南區法院 Tainan District Courthouse

台南公會堂 Tainan Public Hall



國立台灣文學館 老建築再利用的典範

民國92年(2003)10月，原台南州廳老舊廳舍，經過多年整修與增建的國家台灣文學館與國立文化資產保存研究中心籌備處隆重開幕。這是近年來老建築再利用成為台灣空間設計一股潮流後，國立機關再利用古建築作為使用空間案例中規模最大的一個。它的意義不僅是兩個新機構的新居落成而已，更

重要的是，它代表了台灣老建築再利用在二十一世紀實踐的重要里程碑。

日治之初，台南設縣，縣廳設於原清明廳舊，直至日大正元年(1912)，始興地新建新廳舍於台南孔子廟後面之草町。廳舍於日大正2年(1913)10月上棟，日大正5年(1916)落成完工，為總督府技師森山松之助之作品。就建築式樣而言，原台南州廳應屬馬薩式樣，應用了學重的雙坡式燕尾屋頂。正面階側為衛塔，形成正面構成兩端之收頭。在空間方面，整體配置呈英文V字型，包含一個內庭。二次世界大戰之時曾遭受盟軍轟炸，嚴重損毀，光復後曾經數次整修。日大正9年(1920)台灣行政架構調整，台南廢廳置州，台南廳舍改稱「台南州廳」。

戰後初期，原台南州廳僅置數年，民國38年(1949)空軍供應司令部自上海遷至台南，經修繕此建築後進駐使用。民國58年(1969)台南市政府將之收回，改為台南市政府。民國86年(1997)，台南市政府遷至五期重劃區之新建築，原台南州廳在民國87年(1998)由台南市與國立文化資產保存研究中心籌備處簽訂合約將此建築及基地無償提供國立文化資產保存研究中心使用後，經五年的工程，於民國92年(2003)正式完工啟用。前面原台南州廳的舊建築作為國家台灣文學館之用，國立文化資產保存研究中心籌備處則使用後面的增建部份。

由原台南州廳再利用後的國家台灣文學館與國立文化資產保存研究中心籌備處，不同於傳統凍結

式的古蹟修復。整體建築是以一種比較積極、比較活化的策略，進行整修與空間改造，不但用新工法復原了戰爭期間被炸毀的馬薩頂，南側也利用現代建築的手法進行增建，新舊建築已經由辯證而共存，成為具挑戰性，也符合再利用精神之城市新焦點。

National Museum of Taiwan Literature

An Example of Old Building Renew

After many years of renovation and extension works, the old Tainan Prefecture Hall was reopened as the National Center for Research and Preservation of Cultural Properties and National Museum of Taiwan Literature in 2003. This is a typical example that the spatial design of Taiwan has faced a new trend of adaptive reuse of old buildings. The meaning for reusing old building is not only for the new opened governmental organizations, but also representing a significant milestone of the 21st century adaptive reuse in Taiwan. The old Tainan Prefecture Hall, designed by Moriyma Matsunosuke. The construction started in October, 1913 and completed in 1916. The building was designed in the Mansard style and it was applied heavily with two-slop Mansard roof originally. It was bombed during the

World War II and caused serious damage. It had experienced several times of renovation after 1945. First, it was repaired and used when Commander Headquarter of Air Force was moved to Tainan from Shanghai in 1949. Tainan City Government in 1969. After Tainan City Government moved to its new building, this building was originated in a series of projects laid out by the Council for Cultural Affairs. After

five years of construction, the National Center for Research and Preservation of Cultural Properties and National Museum of Taiwan Literature has been operative since. Conservation works for the National Center and the Museum are different from the traditional preservation for heritages as frozen approaches. Instead, it was a more positive and revitalized strategy towards the conservation of heritage, to transform the entire space. This new technique was not only restoring the destroyed Mansard roof, but also constructing new extension in the south. New and old architecture has formed a new dialogue. The building has become a new urban landmark by the essence of the adaptive reuse of historic buildings.

國家台灣文學館北側外觀 Exterior of the north side of the National Museum of Taiwan Literature



國家台灣文學館馬薩頂 Mansard Roof of the National Museum of Taiwan Literature



基督長老教會建築 福音傳播之地

清同治四年（1865），蘇格蘭長老教會馬雅各醫生來台宣教，開基督長老教會於台灣傳教之始，一百多年來基督長老教會在台灣留下了許多歷史的見證，其中現存不少案例深具歷史意義，應可作為台南市文化遺產的一部份。在教堂方面，太平境馬雅各紀念教會與看西街教會是兩個歷史最久遠者。

截至清光緒二十一年（1895）為止，台南長老會之禮拜中心仍然設於馬雅各所租之亭仔腳禮拜堂內，日明治三十四年（1901）始重建教堂於太平境之地，翌年（1902）八月竣工。禮拜堂之造型融合了台灣鄉土風格與哥德建築，並由英國母會贈與一塊名為「馬雅各紀念教會（Maxwell Memorial Church）」之大理石碑。民國四十年（1951），教堂再度重建，落成於民國四十三年（1954），平頂格長廊單，頗似一般禮堂。在造型方面，則以現代建築的手法來表達傳統哥德教堂的意象。高達十八米之鐘塔，是當時台南市中國最高的地標物之一，現稱太平境馬雅各紀念教會。

看西街教會原創建於清同治四年（1865），馬雅各醫生來台宣教之時。日大正六年（1917）在由太平境分設設教所於此，民國四十三年（1954）重建，翌年六月獻堂。入口處古典式樣的山牆門廊及川堂之上的圓頂最為特殊。東門教會創建於日明治三十五年

（1902），日明治四十四年（1911）遷移新址，日大正十年（1921）重建新堂，日昭和元年（1926）竣工，也是一個小型磚造長方形巴西利卡式的教堂。

Presbyterian Architecture Places for Christianity Spreading

Dr. James L. Maxwell from Scotland arrived in Taiwan in 1865. The year also marked the beginning of Christianity preaching in Taiwan. Many churches and schools were established by Presbyterians in Tainan during the period of more than one hundred and thirty year's preaching. Some of them are of historical importance and will become inseparable parts of Tainan's cultural properties.

Kan-Hsi Chieh Chiao-Hui (Kan-Hsi Street Church) was founded in 1865 when Dr. Maxwell landed Tainan. Current building is a reconstruction completed in 1955. The classical entrance pediment and dome above it are the most distinguishing features. Tai-Ping Ching Chiao-Hui (Tai-Ping Ching Church) was also established in 1865. It was relocated in 1901 and new

building for the church dedicated in 1902. A stone inscribed "Maxwell Memorial Church" was sent from the Church of Scotland to Tainan as a gift. The 1902 building was designed in a style in which Western and Taiwanese elements are mixed together. The church started another reconstruction in 1951 and new building was completed in 1954. New church spatial organization is as simple as that of a small basilica and the modern reinforced concrete was applied to express a modern Gothic outlook. The center bell tower was one of the highest landmark in central Tainan at that time.

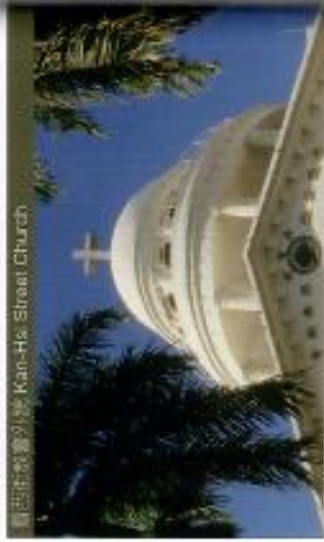
Tung-Men Chiao-Hui (East Gate Church) was originally founded in 1902. The church relocated in 1911 and undertook another reconstruction in 1926 in the layout of a small basilica.



太平境馬雅各紀念教會 (Maxwell Memorial Church)



東門教會 (Tung-men Chiao-hui Church)



看西街教會 (Kan-Hsi Street Church)



為了要使傳教教育能夠更有系統且史制度化，基督長老教會於清光緒二年（1876）六月由巴克禮及李庠兩位牧師開始在二老口醫館內教授聖書道理，是為台灣基督長老教會神學校（今台南神學院）之濫觴。日明治三十四年（1901）學校新建校舍，日明治三十六年（1903）落成，兼具西方宗教建築與台灣地域傳統色彩。

清光緒十一年（1885）創辦的台南長老教中學（今長榮中學），是為台灣最早之中學。日大正四年（1915）易地重

建，首先完成兩棟傳統木構梁形式教室與宿舍兩棟，宿舍完工後再建講堂。講堂之東南西南三面為甚具特色的紅磚拱廊，二樓欄杆則應用了台灣傳統建築中的綠袖花磚與綠袖花瓶，兩翼之閣樓卻通氣口則採用絞如意形狀，使全棟建築增加了幾分本土氣息。

台南長老教女學校（今長榮女中）創辦於清光緒十三年（1887），日大正十二年（1923）易地重建，是一棟兼有西方歷史式樣及亞熱帶紅磚拱廊之混合體。

In order to establish a formal theological education system, the Presbyterian priests started their teaching in 1876, which was the earliest form of Tainan Theological School (now Tainan Theological College). New construction for the buildings started in 1901 and completed in 1903 in the style combining both Taiwanese and Western motifs.

Tainan Presbyterian High School (now Chang Jung Senior High School) was established in 1885. The school was relocated in 1915. New construction for classrooms, dormitories and the lecture hall started at the same time. The lecture hall was completed in 1916 in bricks. It is a two-story arched building finished by delicate craftsmanship. Beautiful brick decorations and moldings and regional decorative motifs can be found in many parts of the building.

Tainan Presbyterian Girls School (now Chang Jung Girls' Senior High School) was established in 1887. It was relocated and reconstructed in 1923 in beautiful bricks.



台南長老教女學校（長榮女中）外觀 Tainan Presbyterian Girls School



台南長老教女學校（長榮女中）內部 Chapel, Tainan Theological College



台南長老教女學校（長榮中學）外觀 Tainan Presbyterian High School

台南長老教女學校（長榮中學）內部 Tainan Presbyterian High School



台南長老教女學校（長榮中學）外觀 Tainan Presbyterian High School



台南長老教女學校（長榮女中）外觀 Tainan Presbyterian Girls School

三〇年代現代建築 邁向現代化的台南市

日治時期，日人廣泛的建設，對於舊有社會的改變，不僅止於社會政治，也呈現於建築之中。一九三〇年代，台南市在經過市區改正與一九二〇年代的發展以後，已經逐漸向一個現代化城市的腳步邁進，加上世界建築的發展已經擺脫西方歷史風格，成為現代風貌。這時後台南市也出現幾棟建築，它們都呈現出一種過渡的特質，引領台南市邁向新面貌。

末廣町店舖住宅（忠義路中正路口店舖住宅）興建於昭和七年（1932），是台南市第一條經過整體規劃設計之市街，由於商業之興盛亦使其具有「銀座」之名。其中林商店是台南當時最大之百貨公司，電梯之設置在當時的台南亦為創舉。

在造型式樣上，此組建築採用當時流行的藝術裝飾風格，整體性強又有個別性格之現代過渡式樣，可以說是當時台南市最前衛之商業建築群，而林商店更可與同年完成台北菊元百貨店相互媲美，一南一北成為台灣現代百貨之先驅。

台南驛（台南火車站）興建於於昭和十一年（1936）。當時設有



林商店(忠義路) Hayashi Department Store



台南驛 Tainan Railway Station

鐵道餐廳及鐵道旅館，別有特色。在造型式樣方面，採取的是一種從西方歷史式樣建築過渡到現代式樣之過渡式樣，在細節處理上帶有某些藝術裝飾式樣之精華。

台南合同廳舍（台南市消防隊第二分隊、保安警察隊第五總隊及民生派出所大樓）興建於日昭和十三年（1938），是當時消防詰所、警察會館及消防警察官吏派出所之所在地。中央高塔興建較早，約為日昭和五年（1930），為紀念消防隊有功者住吉秀松而建，是當時台南市中心最高之建築之一，後來再增建成為今貌。在式樣上，此棟建築採用現代式樣，不對稱之量體組合，使得此棟建築格外的出色。

Modern Architecture in 1930s

Towards a Modern City

After Japan occupied Taiwan, extensive developments which shook the basic structure of Taiwanese society took place not only in socio-political realm but also in architectural realm. After the City Improvement in the 1910 and the development of Western style architecture in 1910s and 1920s, Tainan was developing towards a modern city in 1930s. During that time, Modernism is the mainstream in the development of architecture. Consequently, modern architecture in transitional style started to appear in Taiwan in 1930s.

The Complex of Street-Houses at Suehiro Cho, built in 1932, was the first commercial street executed by a total design. It also gained the name of Ginza because its successful commercial prosperity. The complex is designed in Art Deco style which was extremely popular at that time. Among many street-houses, Hayashi Department Store is the most famous. It was the first department in Tainan as well as the first building in southern Taiwan to adopt the elevator. Tainan Railway Station was built in 1936 and equipped with a restaurant and

a hotel. Such facilities were rarely seen in the railway station at that time. It is also designed partly with the Art Deco details to express an attitude shifting from the Western historical style to the modern style.

Tainan Associated Office (present Second Branch of the Tainan Fire Station) was built in 1938. The tower was the highest point in central Tainan when the building was completed. The unsymmetric arrangement of space and masses makes this building the characteristics of Modernist architecture.



台南合同廳舍 Tainan Associated Office

日本風格建築 殖民懷鄉情懷

除了西洋歷史式樣外，台灣在日本統治期間，也出現了各種不同日本風格的建築。在當時，神社、武德殿、傳統佛寺、日本劇場、日本宿舍、日本旅館、料理店及日本花廳中都很容易可以看到呈現日本色彩的東洋風情，而其它建築中也有局部使用日本風格的情況。這種來自日本建築的影響在台南而己不多見，台南武德殿（1936，今忠義國小禮堂）是最好的例子，這是一棟以鋼筋混凝土所興建的建築，但卻以日本傳統建築為藍本。由於座落在孔廟文化園區，台南武德殿在整修之後已重新開放，成為多功能的教育文化設施。位於原台南公會堂（今吳園藝文館）旁的和盛料理店，也是一棟標準的日式木構造建築，另外於市區內尚存的一些日本宿舍則也可以看到日本傳統的話，特別是玄關與和室已是不少許多人熟悉的日本空間。

台南武德殿外觀 Exterior of Tainan Martial Arts Morals Hall



Japanese Style Architecture

Colonial Nostalgia

In addition to various Western Historical Styles, traditional Japanese style architecture also appeared in Taiwan in the Japanese Period. During that period, Shinto shrines, Butokuden (Tainan Martial Arts Morals Hall), Buddhist temples, Japanese theaters, houses, restaurants, hotels and gardens were built with the Japanese architectural elements and vocabularies. However, the Japanese style buildings became less and less in recent years. Tainan Butokuden (1936, Tainan Martial Arts Morals Hall) is one of the best examples. Though constructed in reinforced concrete, the architecture of Tainan Martial Arts Morals Hall was designed in traditional Japanese style. It was used as a place for Japanese to practice Judo or "the Gentle Way" and Kendo, or "the Japanese Fencing". As an important building within the Confucius Cultural District, the Tainan Martial Arts Morals Hall was undertaken a throughout restoration and re-opened as the multi-functional educational and cultural facility. The former Yanagiya Japanese Restaurant next to the Tainan Public Hall (Wu Garden Art Center) is also a typical traditional Japanese wooden building. Some Japanese dormitories in the city are rich in Japanese traditional elements such as entrance the lobby and the tatami room.

台南武德殿屋頂 Roof of Tainan Martial Arts Morals Hall



前身為和室 Former Yanagiya Japanese Restaurant



前身為和室的日本宿舍 A typical Japanese Dormitory



戰後初期現代主義建築 國際風格的盛行

戰後初期至1960年代中，台灣曾受美國的影響最深，而美國對於1950年代台灣建築的影響是多面向的。以台灣省立工學院（國立成功大學前身）為例，該校從民國42年（1953）起，就與美國以工科著名的普渡

大學支援教授與顧問，協助改善教學內容與設備，成本也派遣教授前往考察。美援基金所訂之美國建築雜誌則使當時台灣唯一的南等建築學院之學生得以適時的吸收到新的建築知識。在美援支持下，台灣於1950年代興建了許多公共建築與校園建築，省立工學院建築圖書館是一個很好的案例，簡潔的幾何造型與水平窗帶的處理都是標準的國際風格。

在民間，興建於民國四十六年至四十七年之原台南電信局舊營業廳暨自動交換機房也是一棟標準的現代主義建築，由當時任教於省立工學院建築系的查長銘設計，東南角的大樓梯外包裹大片鋼製玻璃窗，其後直達四樓的大樓梯清晰可見，將建築置體角落，處理成當時最流行的國際風格，可以反應出設計者對於現代主義之追求。熟悉現代建築發展的人很難不把它的國際第一代建築大師葛羅畢斯設計的西德法格斯工廠（Fagus-Werk, 1911）做一番聯想，因為二者在角落的處理手法幾乎是如出一轍，也呈現出此建築的摩登性。

省立成功大學電信局舊營業廳 玻璃窗細節 Detail of Glass Wall of Tainan Telephone and Communication Bureau



Modernist Architecture in the Early Post-war Period

The Popularity of the International Style

In the early post-war period, Taiwan was strongly influenced by the American Aids. The influence of the American Aids was multifold. With the help of the aids, Taiwan Provincial College of Engineering (now National Cheng Kung University) started to exchange of professors and consultants with Purdue University, and to improve teaching facilities. The subscription of American architectural magazine also enabled the students of the Department of Architecture at Taiwan Provincial College of Engineering to contact the latest architectural information. Supported by the American aids, buildings in various Taiwan's Universities were built. Main Library at Taiwan Provincial College of Engineering is a good example. The geometric built form and horizontal windows are features of typical International style.

In private sector, former Tainan Telephone and Communication Bureau (1957-1958)

designed by Chin Chang-Ming from the Department of Architecture, Taiwan Provincial College of Engineering is a good example. The design features of this building are the simplicity and the clear geometric built form. The south end of the east façade is a glass wall, the staircase behind can be seen clearly. For those who are familiar with the modern architecture in the West, the staircase at the corner is similar to the staircase in the Fagus-werk in Germany designed by Walter Gropius. It reveals the modernity of the building.

省立成功大學電信局舊營業廳 Exterior of Tainan Telephone and Communication Bureau



省立成功大學電信局舊營業廳 Main Library at Tainan Provincial College of Engineering

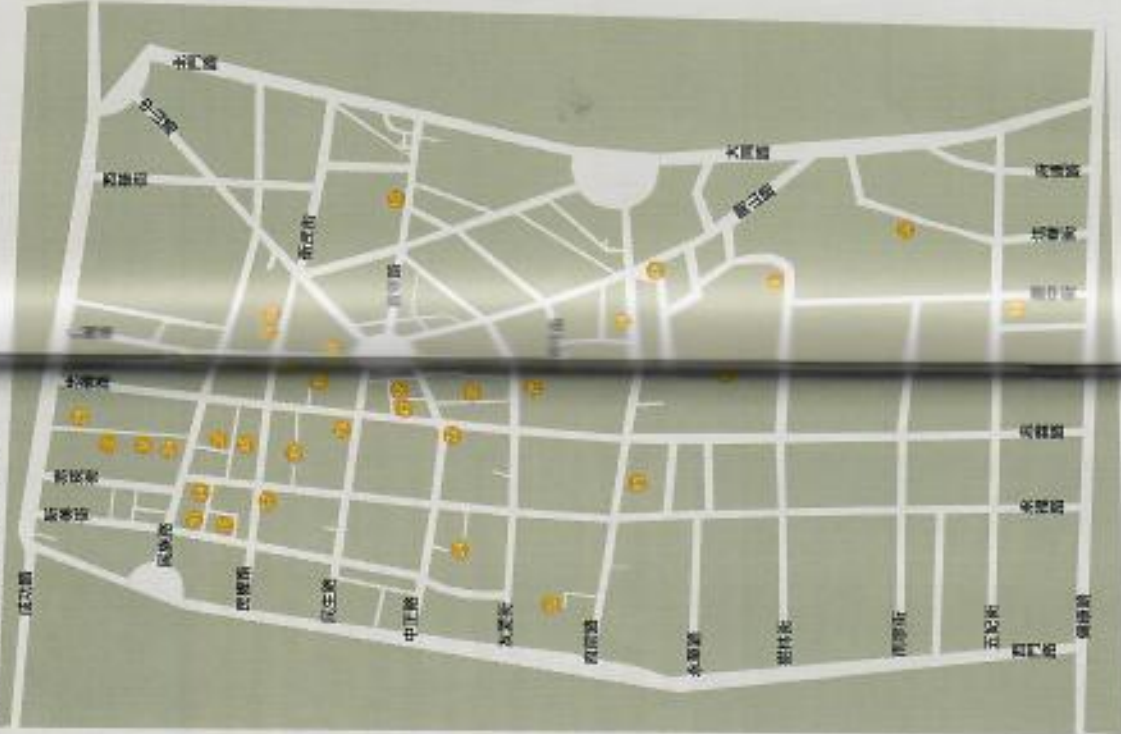


台南市重要文化遺產

Address of Important Cultural Heritages in Tainan

- 2—前臺民廟成(赤崁樓)/中西區民族路二段212號
Fort Provintia (Chih-Kan Lou) / 212 Sec. 2, Min-Tsu Rd., West Central District
- 3—台灣城垣門城址暨中西區樹林街二段台灣女中舊蹟
City Wall, Lesser South Gate Section/ Sec. 2, Shu-Lin St., West Central District
- 5—台南府城大南門中西區南門路公園公園內
Grand South Gate/ No. 8 Park, Nan-Men Rd., West Central District
- 8—孔子廟中西區南門路2號
Confucius Temple/ 2 Nan-men Rd., West Central District
- 9—文島廟中西區民族路二段212號
Pavilion for Literature God/ 212 Sec. 2, Min-Tsu Rd., West Central District
- 10—大天后宮中西區永福路二段227巷18號
Great Queen of Heaven Temple/ 18 Alley 227, Sec. 2, Yung-Fu Rd., West Central District
- 14—北其武廟中西區永福路二段229號
Sacrificial Rites Martial Temple/ 229 Sec. 2, Yung-Fu Rd., West Central District
- 15—開基武廟中西區新街118號
Founding Martial Temple/ 118 Hsin-Mei St., West Central District
- 18—府城隍廟中西區青年路133號
Provincial City God Temple/ 133 Cheng-Nien Rd., Yung-Fu Rd., West Central District
- 19—天尊中西區北橋路二段84巷18號
Heavenly Altar/ 18 Alley 84, Sec. 2, Chung-I Rd., West Central District
- 22—東嶽廟中西區民族路一段110號
Temple of East Peak/ 110 Sec. 1, Min-Chuan Rd., West Central District
- 24—總巡府中西區中正路131巷13號
Temple of Navigation Superintendent/ 13 Alley 131, Chung-Cheng Rd., West Central District
- 26—海神廟中西區民族路二段212號
Temple of Sea God/ 212 Sec. 2, Min-Tsu Rd., West Central District
- 27—北極廟中西區民族路二段80號
Temple of Prosperity and Salvation/ 86 Cheng-Kung Rd., North District
- 28—開基聖祐中西區民族路二段208巷31號
Temple of Wonder and Longevity/ 26 Kuo-Sheng Rd., Anping District
- 32—法華寺中西區法華街100號
Fa-Hua Monastery/ 100 Fa-Hua St., West Central District
- 35—萬壽廟中西區民族路二段317巷5號
Convent of Endless Fortune/ 5 Alley 317, Sec. 2, Min-Tsu Rd., West Central District
- 37—慈惠堂中西區永福路二段36巷4號
Bao-En Vegetarian Hall/ 4 Alley 36, Sec. 2, Chung-I Rd., West Central District

中西區West Central District



- 38—博賢堂中西區中正路21巷15號
Tse-Hsien Vegetarian Hall/ 15 Alley 21, Chung-Cheng Rd., West Central District
- 39—慈化堂中西區河南路一段178號
Te-Hua Vegetarian Hall/ 178 Sec. 1, Fu-Chien Rd., West Central District
- 45—廣德堂中西區民族路二段317巷46號
Chen Shih-Hsing House/ 46 Alley 317, Sec. 2, Min-Tsu Rd., West Central District
- 46—延平郡王祠中西區開山路152號
Koxinga's Shrine/ 152 Kai-Shen Rd., West Central District
- 47—鄭氏家廟中西區忠義路二段36號
Cheng Shih-Hsing House/ 46 Alley 317, Sec. 2, Min-Tsu Rd., West Central District
- 48—全台灣第一家捐中西區成功路175巷57號
Family Shrines for All Wu Families in Taiwan/ 57 Alley 175, Cheng-Kung Rd., West Central District
- 49—韓德聚堂中西區永福路二段152巷20號
Hall of Chen Ten-Chu/ 20 Alley 152, Sec. 2, Yung-Fu Rd., West Central District
- 52—黃氏節孝中西區河南路一段304巷3號
Memorial Stone Gate for Madame Hsiao's Chastity and Filialty/ 3 Alley 304, Sec. 1, Fu-Chien Rd., West Central District
- 53—五妃廟中西區五妃街201號
Temple of the Five Concubines/ 201 Wu-Fai St., West Central District
- 57—大井中西區民權路永福路口
Big Well Intersection, Sec. 2, Min-Chuan Rd. and Yung-Fu Rd., West Central District
- 62—台南公會堂中西區民權路二段30號
Tainan Public Hall/ 30 Sec. 2, Min-Chuan Rd., West Central District
- 63—台南地方法院中西區府前路一段307號
Tainan District Courthouse/ 307 Sec. 1, Fu-Chien Rd., West Central District
- 65—台南廳堂中西區中正路1號
Tainan Prefecture Hall/ 1 Chung-Cheng Rd., West Central District
- 66—太平境教會中西區公園路6號
Maxwell Memorial Church/ 6 Kung-Yuan Rd., West Central District
- 72—朱顯明古蹟往中西區忠義路中正路口
Hayashi Department Store Intersection, Chung-I Rd., and Chung-Cheng Rd., Central District
- 74—台南合興廟中西區中正路2號
Tainan Associated Office/ 2 Chung-Cheng Rd., West Central District
- 75—台南府城廟中西區忠義路二段2號
Tainan Martial Arts Morals Hall/ 2 Sec. 2, Chung-I Rd., West Central District
- 76—福源料理中西區公會堂旁
Former Yanagiya Japanese Restaurant/ Next to Tainan Public Hall, West District
- 78—台南電信局中西區民生路一段76號
Tainan Telephone and Communication Bureau/ 76 Sec. 1, Min-Sheng Rd., West Central District



東區 East District

4—台灣城隍廟/東門路/東區大學路/成功大學光復校區內成功湖旁

City Wall, Lesser East Gate Section/ Kuang-Fu Campus, Cheng-Kung University, East District

8—台灣行政大學東門路/東門路與村路交口

Grand East Gate/ Intersection, Tung-Men Rd., and Sheng-Li Rd., East District

43—東方聯合大學光華街10號

Artillery Fort of Southeast Direction/ 10 Kuang-Hua St., East District

64—台南步兵第二聯隊/東區大學路/成功大學光復校區內

Tainan Second Infantry Regiment Barracks/ Kuang-Fu Campus, Cheng Kung University, East District

68—東門教會/東區東門路一段187號

Tung-Men Church/ 187 Sec. 1, Tung-Men Rd., West Central District

69—台灣基督長老教會神學院 (台南神學院)/東區東門路一段117號

Tainan Presbyterian School (Tainan Theological College)/ 117 Sec. 1, Tung-Men Rd., East District

70—台灣長老教會中學 (長榮中學)/東區林森路二段79號

Tainan Presbyterian High School (Chang Jung Senior High School)/ 79 Sec. 2 Lin-Sen Rd., East District

71—台南長老教會女學校 (長榮女中)/東區長榮路二段135號

Tainan Presbyterian Girls School (Chang Jung Girls' Senior High School)/ 135 Sec. 2, Chang-Jung Rd., East District

77—台灣省立工學院圖書館/東區成功大學勝利校園

Main Library at Taiwan Provincial College of Engineering/ Shang-Li Campus, Cheng Kung University, East District

11—開基天后宮/北區白湖街12號

Founding Queen of Heaven Temple/ 12 Tzu-Chiang St., North District

17—縣城聖廟/北區成功路238巷52號

County City God Temple/ 52 Alley 238, Cheng-Kung Rd., North District

21—三山國王廟/北區西門路三段100號

Temple of Kings of the Three-Mountains Country/ 100 Sec. 3, Hsi-Men Rd., North District

29—興濟宮/北區成功路98號

Temple of Prosperity and Salvager/ 98 Cheng-Kung Rd., North District

31—開元寺/北區北區街69號

Kai-Yuan Monastery/ 69 Pei-Yuan St., North District

34—大觀音亭/北區成功路66號

Great Pavilion of Goddess of Mercy/ 66 Cheng-Kung Rd., North District

36—西華堂/北區西華街59巷16號

Hsi-Hua Vegetarian Hall/ 16 Alley 59, Hsi-Hua St., North District

51—重建廟文坊/北區中山公園內

Memorial Stone Gate for Respect Principle and Venerating Literature/ Chung Shan Park, North District

55—鬼鬼井/北區白湖街146巷10號

Black Ghost Well at Tzu-Chiang Street/ 10 Alley 146, Tzu-Chiang St., North District

北區 North District



安南區 Annan District



- 12—聖母天后宮/安南區聖母廟 11巷236號
Great Queen of Heaven Temple, Lu Erh-Men' 236 Alley 1, Sec. 3, Hsien-Tsao St., Annan District
- 13—土城聖母廟/安南區城北路245巷160號
Holy Mother Temple, Tu-Cheng' 160 Alley 245, Cheng-Pei Rd., Annan District
- 41—四草砲台/安南區鹽港街一段381號
Szu-Tsao Artillery Fort' 381 Sec. 1, Hsien-Tsao St., Annan District
- 61—鹽田生態文化村/安南區大眾田101巷2號
Tainan Salt Fields Eco-Cultural Village' 2 Alley 101, Dajhong St., Annan District

- 33—01漢寺南區體育路87號
Chu-Si Monastery' 87 Ti-Yu Rd., South District
- 54—曾文風獅/南區精舍洗母墓園內
Tomb of Tzeng Chen-Yang' Tung Pan Chien Graveyard, South District
- 54—運行曾榮二坐墓/南區精舍洗母墓園內
Tomb of Two Concubines' Tung Pan Chien Graveyard, South District
- 54—潘府二鄭公子墓/南區精舍洗母墓園內
Tomb of Koxinga's Sons of the Ming Court' Tung Pan Chien Graveyard, South District



南區 South District

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Reading TAINAN

a historic city of cultural heritage

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