

# The Case Study of Former Tainan Bu-to-ku-den Development

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**Abstract**— Japanese culture consequently there must be some specialties about the space for the budō activities. The object Bu-to-ku-den has great relationship with traditional Japanese budō culture. As time changed, the prosperity was no longer existed. But because of cultural conservation, some of old Japanese style buildings can be fixed, saved, and reused after repairs. Combining the above theories and shape grammar, we can understand the constitution and design consideration of elevation form and planar form in Bu-to-ku-den in Taiwan during Japanese Colonial Period and to realize how the architectural style reflects the culture, value and the meanings of the space design.

**Keywords**— Japanese colonial period in Taiwan, Budojo (the martial art hall), Bu-to-ku-den (the grand hall of martial moral art).

## I. INTRODUCTION

The building was built during the Japanese colonial period to promote martial arts and to reward martial virtue. The term "Bu-to-ku-den" first appeared in 796 when Emperor Kanmu moved the capital to Heian. The present-day "Budokuden" refers to the Bu-do-ku-den buildings built by the "Dai Nippon Budokai" founded in 1895 (Meiji 28) in various Japanese provinces, prefectures, overseas colonies (Taiwan, Korea, Sakhalin, Kanto State), puppet regimes (Manchukuo, etc.) and occupied territories. This includes the Budokai's main office in Kyoto, and its branches in various locations. Originally, the term " Bu-to-ku-den " referred to the Budokai building complex, which consisted of a martial arts hall, a bow hall, and other ancillary buildings, and was also called Bu-do-ku-den because the martial arts hall was the main building [1-6].

Although Budokai is a non-government organization, it is half-government and half-civilian in nature, and it operates through the police system. In the case of Taiwan, in 1900, the first three "counties" of Taipei, Taichung, and Tainan were set up as the Budokai Committee. In 1901, each "cho" set up a committee section of the Budokai. The "Taiwan Local Committee Department" was established in the Police Headquarters of the Taiwan Governor's Office, also. In 1906, the "Dai Nippon Budokai Police Branch" was established. In 1920, the name was changed to "Dai Nippon Budokai Taiwan Local Headquarters". The "branch offices" were set up at the "prefecture" and "cho" levels. There are "branch offices" at the "district" and "city" levels. There are "chapters" at the "street" and "village" levels. The Bu-to-ku-den building was built in large numbers under the promotion of the police system and was originally used only as a venue for training police officers in martial arts and combat skills. Subsequently, as resistance in the colony was suppressed and society became more settled, the school-style curriculum implemented in Japan was transplanted to the colony. Beginning with the children of the Japanese and spreading to the students of the colonies, it was hoped that the education of martial arts would speed up the imperialization of the colonies, and that the role of the Bu-do-ku-den would be adjusted to that of a place for local people to

practice martial arts. After the end of World War II, the Dai Nippon Budokai was recognized as having Japanese militaristic overtones and was forcibly dissolved in 1946 [1-6].

The Bu-do-ku-den built in Taiwan during the Japanese rule was mostly demolished after the war. There are still first-generation Taichung (1913, dissolved and preserved), second-generation Tainan (1936, city-designated monuments), Kaohsiung (1924, city-designated monuments), Hsinchuang, Daxi (1935, historic buildings), second-generation Changhua (1930, county-designated monuments), second-generation Nantou (1938, historic buildings), second-generation Chiayi (1933), Hsinhua (1924 first generation, partially rebuilt as the second generation in 1936, historical buildings), second generation Cishan (1934), Pingtung (1930, historical buildings), Longtan (historical buildings, and Erlin (historical buildings), and other 13 Bu-do-ku-dens still exist [1-6].

The prototype of the "Bu-do-ku-den" is a martial arts facility that combines kendo, judo, and archery in one building complex. The biggest breakthrough is the creation of a new form of use in the same martial arts space, half for judo and half for kendo. A simple semi-outdoor corridor connects the bowling alley to the dormitory, bathhouse, clubhouse and other ancillary service spaces. The exterior of the Bu-do-ku-den building in Taiwan often has the imagery of a traditional Japanese shrine building. Some of the roofs and tiles are Japanese, and some of the tiles are even decorated with "Bu" and " Bu-de" characters symbolizing Bu-de words or the Budokai association seal, while the body of the house has more variations. And after the 1930s, the district and city-level Bu-do-ku-den built, most have a similar shape and pattern. The most well-preserved representative case is the Bu-do-ku-den in Changhua [1-6].

## II. FORMER TAINAN BU-TO-KU-DEN

Tainan Bu-do-ku-den was originally located on the east side of Tainan Taishō Park (now Minsheng Green Park and Tang Dezhang Memorial Park), and was later renovated in 1936 at the northeast corner of the outer garden of Tainan Shrine, next to Tainan Confucius Temple, as shown in Figure 1. In the vicinity are government agencies such as Tainan Prefecture Hall, City Hall, Police Department, and Mountain

Forestry Office [7]. On October 24 of the same year, a dedication ceremony was held in conjunction with the outer garden of the shrine, which is now the existing Tainan Bu-do-ku-den. The original first generation Tainan Bu-do-ku-den was converted into the Tainan City History Museum. After World War II, the former Bu-do-ku-den was converted into the Tainan Municipal High School, which was designated as a municipal monument on June 26, 1998, and is now the auditorium of the Chung-Yi Primary School in the Central and Western District of Tainan City.

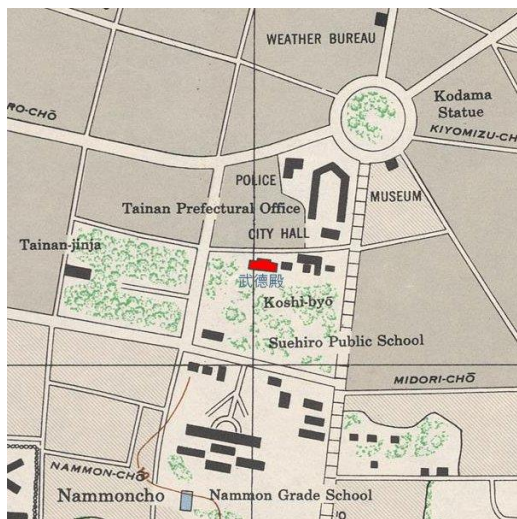


Fig. 1. Location of the former Tainan Bu-do-ku-den [7].

After the restoration of Taiwan, the government deliberately created an atmosphere of anti-Japanese hatred and de-Japanization, which caused many Japanese buildings to be abandoned and demolished as soon as possible; the first to be hit were Japanese temples and shrines with traditional shrine style buildings. To date, very few traditional Japanese buildings have been preserved intact. In recent decades, the consciousness of preserving cultural assets has been on the rise, making traditional-style architecture gradually valued.

### III. BUILDING FEATURES

The second generation of Tainan Bu-do-ku-den was completed on October 10, 1936, after construction began on February 2, 1936, according to the Taiwan Architectural Association. The construction project was designed by the Department of Building and Repairs of the Prefecture Hall, and the construction work was carried out by Suwa Sakuzo. After more than eight months and a cost of about 100,000 yuan, a ceremony was held at 10:00 a.m. on October 24 of the same year to inaugurate both the Tainan Bu-do-ku-den and the outer garden of the Tainan Shrine. The inauguration ceremony was particularly notable because it was attended by the Governor of Taiwan, Jiro Morioka, the Chief of Staff, Riping Ogijo, and more than 1,500 officials and citizens from all over Taiwan [1-6].

The second generation Bu-do-ku-den is a 2-story building with a total floor area of over 200 pings. 2 floors are the main space for the performance of martial arts, with a shrine in the

center facing south, a kendo room on the east half, a judo room on the west half, and a VIP room and a soup kitchen (tea bowl room) in the corridor behind the shrine. On the first floor, there is a service room, a meeting room, a teacher's room, a night room, a locker room, a bathroom, a washroom, a boiling water room, and a toilet. The newly completed Tainan Bu-do-ku-den is majestic and magnificent, and has been praised as "the first martial arts arena in Taiwan" [1-6].

The architectural style of the former Tainan Bu-do-ku-den is the traditional Japanese shrine building, but the materials are new (reinforced concrete and washed stone). It is a two-story building facing south, with four wide openings on each side. The main entrance is located on the second floor, and we must climb the stairs to enter. On the first floor are various ancillary service spaces with secondary entrances on both sides. The west side of the second floor is the martial arts arena, the east side is the kendo arena, and the north side is prominently used as the altar. In addition, during the Japanese colonial period, there was a bow-dojo outside the Bu-do-ku-den [1-6].



Fig. 2. The temple architectural form of Irumaya-zukuri is the most important formal feature of Bu-do-ku-den.

Tainan Bu-do-ku-den is made of reinforced concrete and wood-like structure. The roof is formed by the Hafu on the Irimoya Hafu, which is a composite roof of Cidori Hafu. Imperial roof decoration using is a Chiwen on the roof. There are Turtle-shell-shaped Gegyo in Irimoya Hafu. The people prayed for their divine power to protect the buildings from the ravages of the gods. The entrance porch is in the style of the karahafu, with three pillars to the left and right of the karahafu porch. The main body is divided into three parts: the roof, the body, and the base. The roof is a Xieshan style roof. Hafus are placed at two side. Roof ridge is cross-shaped. The projecting beams and nailwork, which imitate woodwork, can be seen all over the house. There are corridors in the front and back of the building, and the railings are in the shape of imitation

woodwork, and the doors and windows are all in the style of flat arches. The base is a one-story building with a stone washed facade and a horizontal dividing line [1-7]. In terms of the form of the façade, the large roof slope is centered in the form of the "karahafu kouhai" roof, which resembles the form of a scrolling roof. The curved roof line has a very beautiful shape. Kouhai is located in front of the main body of Bu-do-ku-den, which is the main entrance porch. It is a separate space and slope in front of Bu-do-ku-den, which is connected to the main hall. There is another "Cidori Hafu" in the center above the roof of the main hall. The double-sloped hill-shaped roofs embellish the entrance axis with a rich form of buildings stacked on top of each other [1].

#### IV. BUILDING TYPE ANALYSIS

Most of the Budokan buildings in Taiwan during the Japanese rule period were built in the form of "traditional Japanese shrine buildings", the main feature of which was a "large roof". This kind of building belongs to the "modern Japanese style architecture" of the Budokan building [1-7].

As shown in Figure 3, the architectural type of Tainan Bu-do-ku-den is a hybrid style of Japanese-Western Eclectic Architecture with imitation pillar and beam frame walls, and its practice is mainly in the form of a temple-style roof with load-bearing brick walls of whitewashed pillar and beam frames to imitate the shape of a traditional large wooden roof frame [1-7].

The space of the former Tainan Bu-do-ku-den is used as a two-story building. The first floor of the Tainan Bu-do-ku-den is the auxiliary space, and the second floor is the martial arts arena. Tainan Bu-do-ku-den has a judo and a kendo hall. Because of the large number of martial artists, the space is larger, but the aspect ratio is maintained at 2:1. The Tainan Bu-do-ku-den has three indoor vertical lines linking the martial arts arena to the auxiliary spaces and an outdoor contact staircase leading to the ground floor. The Tainan Bu-do-ku-den's martial arts arena has a shrine on the central axis. It is located across from the entrance of the karahafu porch, and the Tainan martial arts arena is located on the second floor. As shown in Figure 4, the Bu-do-ku-den was adjacent to an ordinary elementary school. In later periods, it was managed by the school [1-7].



Fig. 3. A hybrid style of Japanese-Western Eclectic Architecture with faux column and beam frame walls.



Fig. 4. Tainan Bu-do-ku-den is now located inside Chung-Yi Primary School.

The former Tainan Bu-do-ku-den pedestal section - the practice of raising the pedestal. The interface between the (elevated) table base and the ground is the so-called "base or footing". It is to treat the whole of base as a separate floor. The footing is detached from the ground to raise the height between the floor and the ground, just like the "footing" of the columns of the house. It increases the ventilation function of the building and also reduces the visual effect of the heavy volume of the building [1-7].

The Japanese style Bu-do-ku-den pedestal is constructed as a virtual raised base and is used in large Bu-do-ku-den buildings. As shown in Figure 5, the building of Bu-do-ku-den are taken to the high pedestal practice. In addition to adapting to the functional requirements of its use (raised resilient flooring), it also achieves the atmosphere of a worship space in which to look up to the high.



Fig. 5. The ground floor space utilization of the elevated pedestal in Tainan Bu-do-ku-den.

The basic structure of traditional Japanese architecture can be divided into three linear framing systems: the roof, the

body, and the raised base. In brief, the traditional Japanese architecture, which follows the structural system of columns and beams, has the same spirit of construction as the Chinese temple architecture. Japanese traditional architecture further combines the column and tie construction and the post and lintel construction system. The pedestal is treated in a unique elevated flooring style that is free from the Chinese style. It is the epitome of Chinese stilt house architecture [1-6].

Sometimes there are columns on the wall, but in fact the so-called columns here are often secondary elements that support the load-bearing brick walls and play the secondary component of earthquake resistance and the impacting effect. On these components, columns are deliberately created as decorative elements. In fact, this false column is still part of the load-bearing brick wall [1-6].

### V. SPACE PATTERN ANALYSIS

The indoor martial arts space of the Bu-do-ku-den building is dominated by daylighting. With a large number of high and wide windows and doors on all sides of the building, the open interior is flooded with daylighting through a large number of external windows and doors for daytime indoor judo and kendo activities. In Taiwan's Bu-do-ku-den building, there is consistency in the large number of window and door openings, while also increasing the ventilation of good conditions in the room. This shows the Japanese attitude towards the physical environment of buildings. The spatial prototype of the Japanese Bu-do-ku-den performing arts arena is shown in Figure 6 [1].

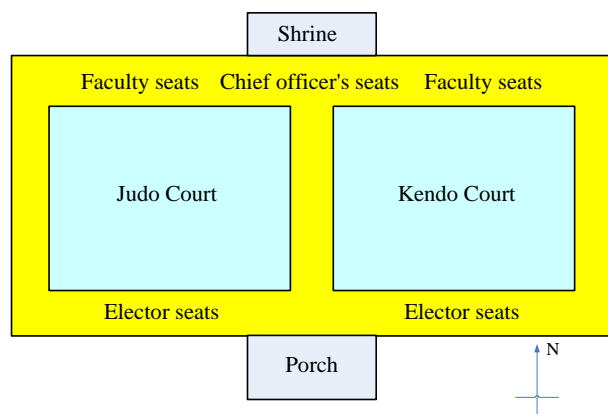


Fig. 6. The spatial prototype of the Japanese Bu-do-ku-den performing arts arena [1].

The judo courts are generally located on the left side of the main shrine with a wooden floor, while the judo courts are located on the right side of the main shrine with tatami mats and a resilient raised floor underneath the judo and kendo courts. This includes the porch, the outer corridor or corridor, the hall or the front hall, etc. General Bu-do-ku-den building are to break the wind of the entrance porch as the beginning of its spatial sequence, slightly larger Bu-do-ku-den will be surrounded by corridors outside, such as the second generation of Tainan Bu-do-ku-den [1,6].



Fig. 7. The martial arts arena on the second floor of Bu-do-ku-den.



Fig. 8. The porch on the second floor of Bu-do-ku-den.



Fig. 9. Chung Yi primary school students in judo club.

The second generation of the Tainan Bu-do-ku-den has been completed since 1936, almost 87 years ago. Although its appearance has changed slightly, it still retains the original flavor of the Japanese colonial period after repair, and stands on the campus of Chung-Yi Primary School, which is a great blessing to the students of Chung-Yi Primary School. Tainan Bu-do-ku-den is now an auditorium used by Chung Yi Primary School. In addition to the student orientation in the auditorium, major school events (student club talent presentations, graduation ceremonies, etc.), physical education classes, and more importantly, the school's kendo experience program.

Since the completion of the restoration of Tainan's Bu-do-ku-den in 2005, Chung-Yi Primary School has actively promoted the establishment of a kendo club and a judo club,

as shown in Figures 7 through 10. The school seems to be back to the days of the Japanese colonial period. In Tainan Bu-do-ku-den, we will always see instructors or students with bamboo swords in their hands and wearing kendo uniforms. They are practicing and wielding the sword in the temple. Now and in the future, the development of fencing has become a major feature of Chung-Yi Primary School.



Fig. 10. Kendo equipment of Chung Yi primary school.

## VI. CONCLUSION

The Bu-do-ku-den building, left behind during the Japanese rule, is an important cultural asset in Taiwan. It will also enable future generations to understand the history and form of the Japanese Bu-do-ku-den and to explore the culture and thought of the Japanese Bu-do-ku-den in Taiwan from various aspects. From the beginning, the Japanese built a martial art hall to promote the spirit of the samurai and to promote their martial arts culture. Recently, the government has begun to think about how to preserve, restore and use the Bu-do-ku-den in Taiwan. This is worthy of further investigation by subsequent researchers, so that Bu-do-ku-den is more than just a building.

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