

The Space Development Study of Former Zinfuku Inari Okami Shrine

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Abstract—In Taiwan under Japanese colonial period, the establishment of shrines could be said to be part of the Japanese colonial government's recognition of the spirit of imperialization. After the Second World War, most of the shrines in Taiwan were used for other purposes. Its purpose appears to have been removed from people's lives; for instance, the Taiwan Shrine during the Japanese colonial era in Taiwan was substituted by the Grand Hotel. This paper introduces the changes in the landscape where Zinfuku Inari Okami Shrine is located today, and provides a reference of the changes in the historical and cultural landscape.

Keywords—Japanese colonial period in Taiwan, Zinfuku Inari Okami Shrine, one village one shrine, temple of the land god.

I. INTRODUCTION

Inari Okami, also called O-Inari, is the Japanese kami of foxes, fertility, rice, tea, sake, agriculture and industry. In Japan, he is also known as Inari Kami for the syncretism of kami and buddhas.

Since the Middle Ages, foxes have been regarded as messengers of the god Inari, and almost all Inari shrines throughout the country have foxes instead of komainu. The relationship between Inari and foxes is derived from the alias "Miketsu no Kami", which is the alias of "Ukanomitama no Miko". The ancient name of the fox is "Ketsu", so "Miketsu no Kami" is interpreted as "three fox gods" in harmony. After the Middle Ages, the industrial and commercial sectors gradually developed, and Inari, the god of abundance, began to symbolize wealth and was worshipped by the industrial and commercial sectors. Inari Shrine is now the most numerous shrine in Japan. The head shrine of Inari Shrine in Japan is Fushimi Inari Taisha Shrine in Fushimi-ku, Kyoto. Taiwan had been governed by Japan for fifty years, during which the Japanese brought a modernized system of governance and infrastructure to Taiwan. At the same time, they also introduced the traditional Japanese religion known as "Shinto" to the people of Taiwan. In 1934, the Taiwan Governor-General's Office enacted a policy called "One village one shrine," which aimed at the widespread establishment of Shinto shrines. Subsequently, in 1937, the Taiwan Governor-General's Office initiated the "Kominka Movement" in response to the July 7 incident. The ultimate goal of the Japanese government was to replace Taiwan's indigenous religion with Japanese Shinto.

Zinfuku Inari Okami shrine is located in Zinfuku Village, Ren-wu Township, near Governor lake. The date of establishment should be the same or later than that of the Shrine in Ciao-tou Sugar Factory. Japan on the shrine community qualification system, Taiwan, in addition to a few official houses, the general construction of the shrine is mostly for the township, county or no qualification of the shrine, as well as many of the financial equipment are not enough to comply with the laws and regulations of the shrine community.

In view of the geographic location and the miniature scale of the Zinfuku Inari Okami shrine, it is presumed that it may belong to the class of unofficial recognized shrines or private shrines built by sugar factory personnel other than shrines. The nature of these shrines are similar to the folk beliefs of the "landlords of the fields" that were commonly seen in Taiwan in the early days.

The break of diplomatic relations between Taiwan and Japan in 1972 aroused the dissatisfaction of the then Taiwan Government. As a result, a large number of buildings or monuments with Japanese consciousness were demolished, and Japanese shrines in Taiwan were the main target of this wave of demolition. Because of its remote location and the fact that a temple was built in front of it shortly after the restoration, Zinfuku Inari Okami Shrine was able to escape unharmed by skillfully decorating the torii in front of it as a pagoda. It is of historical significance that it has been preserved as a testimony to the thorough implementation of the imperialization policy during the Japanese colonial period in Taiwan.

II. THE CONSTRUCTION OF ZINFUKU INARI OKAMI SHRINE DURING JAPANESE COLONIAL PERIOD

In 1931, prior to the Mukden Incident, there were few shrines in Taiwan, with only 25 recorded. Since that time, the number of shrines has risen considerably to enhance the "imperial spirit" of the Taiwanese people. With the motto of "Respect for the gods and ancestors" and "Shrine in the country, holy shelter in the house," the shrine construction campaign of "one village one shrine" was advocated across Taiwan. Conversely, there is also a movement of "worshipping the Onusa and establishing holy shelters" in each household throughout Taiwan. By 1945, the total number of shrines in Taiwan had grown to 68. At that period, the number of states, cities, and counties in Taiwan consisted of 5 prefectures, 2 chōs, 9 cities, 45 guns, 38 streets, and 217 villages. To realize the target of "one village one shrine," it would require the establishment of at least 300 shrines throughout Taiwan. This illustrates how challenging it is to carry out in practice [1-3].

As an emblem of the empire's public education, there exist specific rules regarding the siting of shrines. In 1924, the regulation concerning shrine placements highlights two key points as follows:

1. The shrine's location must be distanced from the current marketplace, thus alleviating concerns about the difficulties of worship when selecting the site.
2. The community ought to select a peaceful area, whether it be elevated land or level terrain, and surrounded by evergreen broadleaf trees, enabling it to develop into a dignified community in the future [1]. In 1934, the "one village one shrine" policy also introduced significant guidelines concerning the establishment of shrines.

1. Objective: To construct shrines in important locations across the island so that the inhabitants can venerate the gods and honor their forebears, thereby reconnecting with their heritage, and so that the shrines can also function as hubs for social learning.

2. Arrangement: establish shrines in every village. It is not permissible to set up one shrine indiscriminately for each village. In areas where no shrines have been founded, the first two items will serve as the criteria.

The author has heard of this shrine before, and since it is located in the Renwu district, most people would call it Renwu Shrine. However, as reported by a Japanese website [4], its name is Zinfuku Inari Okami Shrine. As shown in Fig. 1, when you arrive at the site of the shrine, you walk up a small flight of steps suspected to be a passage to the shrine, as shown in Fig. 2. And on the left and right sides there are lamp-posts that are supposed to have been converted from stone lanterns, as shown in Fig. 3 and Fig. 4. Follow up the passageway, the line turns to the left and right instead of continuing straight. It was probably due to rebuilding the temple; after all, this kind of planning is not common in shrines.

After coming up from the passage, there is a small platform where a small Taiwanese-style temple of the land god comes into view. Between the building and the incense burner, there is a torii. Although the pillars of the torii have been inscribed, the style has not been altered. The red paint on the torii appears to be freshly painted, and it is impossible to determine whether it was first painted red, or whether it was originally a different color that was changed to red after the Second World War.



Fig. 2. Little steps to the sando (passageway) [5].



Fig. 1. The temple is on a small slope [5].

As shown in Fig. 5, at the turn of the passage into the main hall, there is a wall carved with dragons and a pair of stone lions on either side of it. Upon closer inspection, it can be assumed that all these are new additions after the Second World War and have nothing to do with the original shrine.



Fig. 3. Stone lions and lanterns added after the Second World War and transformed into lamp posts [5].

As shown in Fig. 6, judging from the appearance of the torii, it should have been a Taiwa-torii originally. The fact that Taiwa-torii is a common sight at Inari shrines means that this

shrine was originally an Inari shrine. If it's really Inari Shrine, it might make sense why the stone lions in front of the temple do not just follow the shrine's komainu. At Inari Shrine, foxes are often used in place of komainu, so it is possible that this shrine does not have komainu at all.



Fig. 4. Stone lions and lanterns added after the Second World War and transformed into lamp posts (Continue) [5].



Fig. 5. The sando (passageway) at the turn into the main hall is a carved wall of dragons, above which is a torii [5].

The original main hall of the shrine is hidden here, and you cannot really see it unless you walk up. The reason for this design is rumored to be that after Japan broke off diplomatic relations with the Republic of China after the Second World War, the ROC government ordered the demolition of shrines

and other “relics” of Japanese culture all over Taiwan. In order to prevent the shrine from damaged, the local residents built a temple in front of the shrine so that the shrine is skillfully hidden under the exterior of the temple. Because of the remoteness of the located place of shrine, this shrine has escaped death.



Fig. 6. Torii.



Fig.7. There is a pavilion on the left and right side of the temple, and the breeze blowing in is quite cool [5].

III. TODAY'S USE OF ZINFUKU INARI OKAMI SHRINE S

As shown in Figures 1 to 12, the status of the Zinfuku Inari

Okami shrine is that it is a temple of the land god. A temple built in front of the main hall. The shrine elements that remain on site include the torii, the main hall, the passageway, the stone lantern base, and the komainu base, all of which conform to the most basic specifications of a shrine.



Fig. 8. Golden Stove at the temple of the land god [5].



Fig. 9. Inside the main hall, the stone below the table is probably the original pedestal on which the shrine's body of the kami placed [5].

Looking upwards from the passageway, the dragon figure in the wall should have been built after the Second World War, in line with the form of a Han Chinese temple. In accordance with the practice of establishing shrines in the past, except for large shrines that have been specially located, the geographical location of small shrines is of considerable significance. For example, the nature of the inhabitants can be linked to the shrine in the case of a factory's shrines in the organization, a community shrine in an immigrant village, or a shrine for governance in a tribal center.

Check the map, there is a lake nearby. This fabricated cistern was used as a water source for sugar mills to irrigate the nearby cane fields during the Japanese era. The proximity of the shrine to cistern makes it likely that it is a shrine dedicated to water-related causes, and that the founders may have been employees of the farm.

The form of the torii appears to be that of a Daiwa torii of

the Inari Shrine system. The roof of the main hall, seen from the rear, should be painted copper tiles, which are much more durable than black tiles. The structure of the torii is the "daiwa torii" of the Mei-shin system, noted for the curved contour of the horizontal shimagi at the junction of the pillars, and is typically the design found in Inari Shrine. After the Second World War, the shrine was renovated to become a temple for the land god. In front of the main hall, the temple's ceremonial space and gate god have been added, allowing the Japanese style shrine to merge with the Chinese temple. It creates a peculiar scene of a shrine surrounded by temples.



Fig. 10. Incense burner at the temple of the land god [5].



Fig. 11. The original main hall of the shrine is hidden here, and you cannot really see it unless you walk up [5].



Fig. 12. The temple is located on a small slope with a big banyan tree in front of it [5].

IV. CONCLUSION

During Japanese colonial period in Taiwan, the construction of shrines could be said to be part of the Japanese colonial government's recognition of the spirit of imperialization. After 1937 AD, the Japanese government started the imperialization movement. Under the policy of "one village one shrine," many small shrines were built in Taiwan's towns and villages, and Japanese Shinto beliefs

began to permeate Taiwan's villages. As for this shrine, the authors believe that it is in this time and space that the traditional Taiwanese concepts of belief in property owners and foundation owners began to combine with Shinto beliefs, thus giving rise to this overdue product. Most of the remnants of shrines in Taiwan have been dismantled and remodeled, which is a pity. This small temple is a valuable witness of cultural integration and history.

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