

臺灣傳統建築之勘察

A SURVEY OF TRADITIONAL ARCHITECTURE OF TAIWAN



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July 1971

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## PREFACE

With the original immigrations of Chinese from Fukien during the seventeenth century, the traditional forms of southern Chinese architecture were brought to Taiwan. In the years prior to the Japanese occupation these forms were maintained and became a part of the Taiwanese life, both in the cities and in the countryside. In the last half century economic progress and consequent social development have brought many changes to Taiwan, one being the replacement of many old buildings with more sanitary, stronger, new buildings. This is, in general, a good development, however, many of the old buildings that are being lost have architectural and historical significance; during the last five years destruction has been proceeding at an alarming rate. Of the fifty to sixty buildings reviewed for this study, about one third were scheduled for definite or probable removal, some by individual owners and others by local government. The situation is so bad, in fact, that two significant buildings were destroyed during the course of the study. The first was a part of the Ch'en mansion in Hsin-chu; as we watched, cranes ripped through two old buildings, trucks took the pieces away and people told us we should have come a week ago. The other building, the *Mi-tö-shih* (Buddhist Temple) in Tainan, was selected to be studied, measured drawings were made and preliminary photos were taken. We returned several weeks later to finish the work and found the middle building of the temple half-destroyed; the three hundred year old building was being modernized. At the present time no known organized, large scale attempts to document, record or preserve the houses is underway. Because of their emphasis on forward rather than backward outlook, the government of the Republic of

## 前言

中國南方的傳統建築是隨着十七世紀初期自福建來的移民移植到臺灣的。在日據時代以前，這種建築型態無論是在城市或鄉村中，一直被保持着而成為人們生活的一部份。近半百年來，經濟的進步與連帶的社會發展造成臺灣多方面的改變。其一是許多古老房屋漸被較衛生、較堅固的新房屋所取代。一般而論，這是一個良好的發展。然而許多被失去的古老房屋俱有歷史與建築上的價值。尤以最近五年來這些房屋消失的速度更是驚人。在本調查工作初步勘察的五、六十幢房屋內，有三分之一或已確定或極可能於近期內被拆除，有些是屋主決定拆除，有些是地方政府要拆。在實際研究的期間即有兩幢被摧毀：其一是新竹的陳宅，我們眼睜睜地看着起重機扯散兩幢房子，卡車正把殘片碎瓦運走，據當地人們說，我們應當早一個星期來的；另一是選為研究對象的臺南彌陀寺（佛廟），測量、繪圖已着手，且已拍攝初步的照片，幾個星期後我們來完成其他工作時，發現中間的部份有一半已拆毀了，這座三百年的古老廟宇就要「現代化」了。目前沒有什麼有組織的大規模的計劃來進行考據、記錄或保存這些房屋的工作。由於中央政府（地方政府亦如此）着眼於前瞻而非後顧的態

China (as well as local governments) has shown little interest in preserving or documenting any historical architecture on Taiwan. The Provincial Historical Commission (Taiwan wen - hsien wei - yuan - huei), largely through the efforts of Lin Heng-tao and other interested individuals, has printed articles on several of the more important houses, but has done little work on documenting them in a more detailed way.

While preservation would be the most desirable alternative in this situation, it is largely impossible without government interest, funds and authority. Documentation represents the only reasonable alternative to preserving anything of traditional architecture on Taiwan. It is hoped that the exposure of these houses and temples through this study will stimulate interested individuals, both in and out of the government, to take some action for their preservation.

The primary purpose of this study is to document the traditional buildings of Taiwan through photographs and drawings; a brief text has only been added to explain some things that may not be evident through the graphic materials, and to provide a little background for readers unfamiliar with Chinese architecture. Because this work has been produced under limitations of time and labor only some of the most important aspects of the problem could be developed. Any attempt at comprehensiveness and thoroughness in graphic documentation or historical data gathering have had to be neglected. In these matters one can only hope for future studies.

度，所以對於臺灣古老建築的保存與記錄並無興趣。臺灣文獻委員會，由於林衡道君與其他有識之士的努力，曾刊印有關幾所較重要住宅的文字，但詳細的記錄尚未做到。

在這種情況下，保存的工作雖然最爲理想，但若無政府的興趣、經費與權威則爲不可能的事，因此其次較合理而有意義的工作只有記錄這些臺灣的傳統建築了。我們希望經此研究，對這些住宅與廟宇的披露能激起朝野人士的興趣進而往保存工作的方向採取行動。

本調查研究工作的主要目的，在以圖與照片來記錄臺灣的傳統建築物，另外附加簡短的文字來說明圖面不能明顯表示的意義，及對於不熟習中國建築的讀者提供一點背景資料。因爲本書是在有限的人力與時間下完成的，所以只有接觸到問題中之一些重點，而忽略於圖面記錄上與歷史資料上的完全與徹底。在這些方面只有寄望於以後的研究工作了。

The houses have been drawn and shown as they are today (1971) and with one small exception ① no attempt has been made at reconstructing the original plan. Although the photographs and drawings emphasize the historical aspects of the buildings, any possibility of falsely glamorizing the buildings was avoided, and it would probably have been impossible anyway. The reason for this unromantic attitude is a belief not in some "golden" past when the buildings were new, but in the house as a continuing thing, lived-in and used by people, even still today.

The question of selecting which buildings to study was a difficult one. First, we were interested in historic architecture, buildings made before the arrival of the Japanese in 1895 while the traditional patterns of design and construction were still practiced. Some of the buildings are three hundred years old, but most of them date from the later part of the last century. A few of them were modified during the Japanese time and even more recently but these changes are small. A second factor, which relates to the first, was our emphasis on residential architecture. The other possibility, temples, was largely discarded because most of them have been changed a great deal: whenever a temple is able to accumulate a little money, the building is improved, but with houses, for reasons that will be given below, this is not the case. Although the three temples which we studied for comparison with the houses are quite old—one about three hundred years and the others almost as old—they have been modified many times during their

① The side buildings of th Mi-tō-shih (Temple 15) in Tainan.

在此書內，這些房屋的繪製與呈現是依照他們今天（一九七一）的形式及情況。除了一點小例外（註），我們並不企圖追溯當初的平面、式樣。雖然圖與照片方面的重點是在房屋的傳統部份，但我們盡量避免將這些房屋作任何不真實的表現，何況就是要如此做也是辦不到的，採取這種反浪漫式態度的原因是基於一種不相信「黃金」的過去的看法——認為房屋只有在剛完成而嶄新的時代才有價值；而相信房屋是一繼續存在、繼續為人們居住使用有的生命的地方。

選擇適當房屋、住宅作為研究對象不是一件很容易的事。首先我們着眼於歷史性的建築，即在日本佔據以前，而在中國型式的設計與構造尚在使用時所建造的。有些建築物有三百年之久。但多數是上世紀末的產品，少數曾在日據時代或近年內修改過，不過程度很輕微。其次，與第一重點相關的是我們對住宅建築的偏重，因為廟宇多數經過一再的整修，而被剔除於研究可能以外。廟宇只要能籌聚經費總不斷在修整中，住宅房屋却不同，其原因留待後面討論。作為與住宅比較、研究用，本書中包括了三所廟宇。雖然它們皆很古老，其一有三百年歷史，另外二者也有差不多的悠久，可是皆曾歷經修改，其現況恐怕只有在大概形式上尚具有歷史性。第三點。我們希望在此包羅較廣的範圍：從極小的到相當大的；從都市形態如店舖建築到鄉村住宅。我們希望這樣的範圍，能對住宅建築給予整體的

（註）臺南彌陀寺的耳房

history and their present condition is perhaps only historic in terms of general form. Third, we wished to examine a range of buildings, from the very small to the very large, from very urban buildings such as merchant houses to the more rural farm houses. It is hoped that such a range will allow some interesting comparisons between the general house types and also permit an overview of historic, residential architecture. In order to represent adequately such a range within a small number of buildings, it was necessary to concentrate on buildings with more typical characteristics. For this reason, two particularly interesting buildings have not been included in this survey; the first is the famous Lin family mansion at Pan-ch'iao,<sup>①</sup> the second is an imaginative little vacation or retreat house, probably the work of some gentleman scholar, located in Kuei-jen, north-east of Tainan (See Diagram 1). A fourth criteria for selection was architectural or visual interest in use of materials, construction, spaces and decoration. Finally, it was necessary to choose buildings that were still in reasonable condition. Many old houses, especially those in Taipei and Tainan, might have had interesting elements worth study but they have deteriorated and been neglected to such a degree that the original quality of the architecture has been lost.

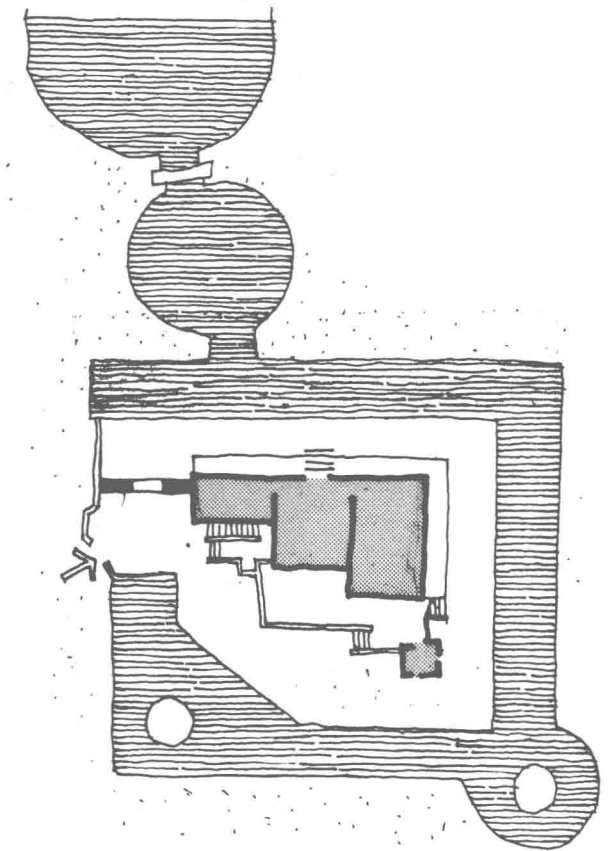
This report has, in large measure, been the work of many individuals. We wish to express our gratitude to all those who worked, helped or cared: to Messers T'ong Ch'ing-ho and Hsia Chu-chiu for their enthusiasm and assistance; to research assistants Wang

<sup>①</sup> The great size of this house also would have presented many difficulties. It really deserves an entire study in itself.

鳥瞰，並能對一般住宅類型作有趣的比較。爲了在少數的房屋中能充分代表這樣的範圍，於是必須選擇具備典型性質的房屋，因此有兩幢非常有意思的房屋不曾包括在本書內：一是著名的板橋林家，（註）另一是在臺南以北歸仁地方的一幢小巧而想像力豐富的別墅類住宅，可能爲某文人雅士的作品（圖一）。第四點取舍的準繩是建築與審美上的趣味，根據它的使用材料與構造方式，空間變化與裝飾等。最後一點是必須選取那些現況尚稱良好的房屋。許多古老的住宅，尤其在臺北與臺南，本可能是極有趣而值得研究的，但是它們棄置與衰頹的程度已致使本來的建築品質完全遺失了。最後挑選出的房屋名單不可能令所有人滿意的，有人會希望多包括一些，有些人也許認可以少幾幢，而衆人所鍾愛的板橋林家與歸仁小別墅的剔除，是尤其困難的決定。

這本報告的大部分是許多人工作的成果，在此我們希望對一些曾工作，幫助與關懷的人致謝意：謝湯澄豪及夏鑄九因爲他們的熱誠與助力；謝研究助教王啓賢、黃永洪、洪文雄，因爲他們辛勞的工作；謝漢寶德、梅寶尼、韓基德諸先生因爲他們曾閱視初稿，作有益的建議；還要對下面三位致特別的謝意：一位是史威廉博士，是他對這份報告作最初的提議並閱視初稿；另一位是辛慈先生，他曾供給許多選取房屋的意見及閱視初稿；第三位是林衡道先生，他不但花費許多工夫介紹給我們各座房屋之地點、情況且極客氣地供應我們豐富的有關資料。最後我們要感謝亞洲基金會，若無該會的資助，此書是不可能完成的。

（註）此宅之巨大規模也會提供太多的困難，實應獨立出一專書。



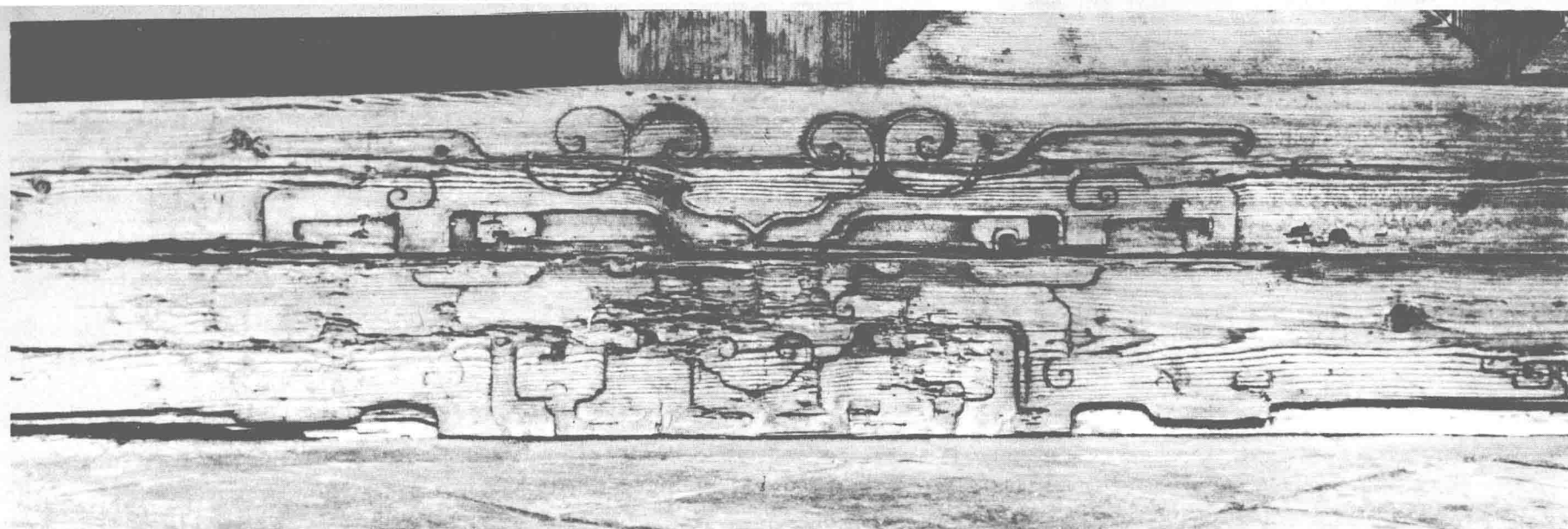
PLAN OF HOUSE AT KWEI-JEN 歸仁住宅之平面

Diagram 1 圖一

Ch'i-hsien, Wong Wing-hung, and Hung Wen-hsiung for their hard work; to Messers Han Pao-teh, Barney Maier and Keith Horn for their reading of the draft and helpful suggestions. Special thanks must be made to three individuals: Dr. William Speidel, for his initial suggestion of the project on Confucius' birthday, for his reading of the draft and for his good supply of encouragement; to Mr. Alfred Schinz for all his help and suggestions concerning the location of worthwhile houses, and his reading of the draft; and third, to Mr. Lin Heng-tao who spent a great deal of time showing us various houses and very modestly providing us with a wealth of pertinent information. Finally, we wish to extend our thanks to the Asia Foundation without whose support this study would not have been possible.







住宅 8, 麻豆  
HOUSE 8, MA-TOU

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① The side buildings of th Mi-tō-shih (Temple 15) in Tainan.

在此書內，這些房屋的繪製與呈現是依照他們今天（一九七一）的形式及情況。除了一點小例外（註），我們並不企圖追溯當初的平面、式樣。雖然圖與照片方面的重點是在房屋的傳統部份，但我們盡量避免將這些房屋作任何不真實的表現，何況就是要如此做也是辦不到的，採取這種反浪漫式態度的原因是基於一種不相信「黃金」的過去的看法——認為房屋只有在剛完成而嶄新的時代才有價值；而相信房屋是一繼續存在、繼續為人們居住使用有的生命的地方。

選擇適當房屋、住宅作為研究對象不是一件很容易的事。首先我們着眼於歷史性的建築，即在日本佔據以前，而在中國型式的設計與構造尚在使用時所建造的。有些建築物有三百年之久。但多數是上世紀末的產品，少數曾在日據時代或近年內修改過，不過程度很輕微。其次，與第一重點相關的是我們對住宅建築的偏重，因為廟宇多數經過一再的整修，而被剔除於研究可能以外。廟宇只要能籌聚經費總不斷在修整中，住宅房屋却不同，其原因留待後面討論。作為與住宅比較、研究用，本書中包括了三所廟宇。雖然它們皆很古老，其一有三百年歷史，另外二者也有差不多的悠久，可是皆曾歷經修改，其現況恐怕只有在大概形式上尚具有歷史性。第三點。我們希望在此包羅較廣的範圍：從極小的到相當大的；從都市形態如店舖建築到鄉村住宅。我們希望這樣的範圍，能對住宅建築給予整體的

（註）臺南彌陀寺的耳房

history and their present condition is perhaps only historic in terms of general form. Third, we wished to examine a range of buildings, from the very small to the very large, from very urban buildings such as merchant houses to the more rural farm houses. It is hoped that such a range will allow some interesting comparisons between the general house types and also permit an overview of historic, residential architecture. In order to represent adequately such a range within a small number of buildings, it was necessary to concentrate on buildings with more typical characteristics. For this reason, two particularly interesting buildings have not been included in this survey; the first is the famous Lin family mansion at Pan-ch'iao,<sup>①</sup> the second is an imaginative little vacation or retreat house, probably the work of some gentleman scholar, located in Kuei-jen, north-east of Tainan (See Diagram 1). A fourth criteria for selection was architectural or visual interest in use of materials, construction, spaces and decoration. Finally, it was necessary to choose buildings that were still in reasonable condition. Many old houses, especially those in Taipei and Tainan, might have had interesting elements worth study but they have deteriorated and been neglected to such a degree that the original quality of the architecture has been lost.

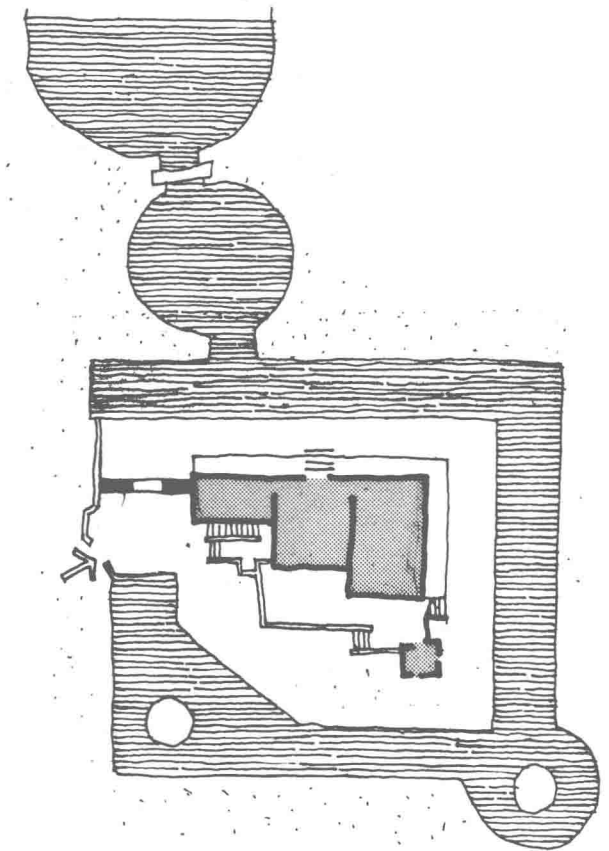
This report has, in large measure, been the work of many individuals. We wish to express our gratitude to all those who worked, helped or cared: to Messers T'ong Ch'ing-ho and Hsia Chu-chiu for their enthusiasm and assistance; to research assistants Wang

<sup>①</sup> The great size of this house also would have presented many difficulties. It really deserves an entire study in itself.

鳥瞰，並能對一般住宅類型作有趣的比較。爲了在少數的房屋中能充分代表這樣的範圍，於是必須選擇具備典型性質的房屋，因此有兩幢非常有意思的房屋不曾包括在本書內：一是著名的板橋林家，（註）另一是在臺南以北歸仁地方的一幢小巧而想像力豐富的別墅類住宅，可能爲某文人雅士的作品（圖一）。第四點取舍的準繩是建築與審美上的趣味，根據它的使用材料與構造方式，空間變化與裝飾等。最後一點是必須選取那些現況尚稱良好的房屋。許多古老的住宅，尤其在臺北與臺南，本可能是極有趣而值得研究的，但是它們棄置與衰頹的程度已致使本來的建築品質完全遺失了。最後挑選出的房屋名單不可能令所有人滿意的，有人會希望多包括一些，有些人也許認可以少幾幢，而衆人所鍾愛的板橋林家與歸仁小別墅的剔除，是尤其困難的決定。

這本報告的大部分是許多人工作的成果，在此我們希望對一些曾工作，幫助與關懷的人致謝意：謝湯澄豪及夏鑄九因爲他們的熱誠與助力；謝研究助教王啓賢、黃永洪、洪文雄，因爲他們辛勞的工作；謝漢寶德、梅寶尼、韓基德諸先生因爲他們曾閱視初稿，作有益的建議；還要對下面三位致特別的謝意：一位是史威廉博士，是他對這份報告作最初的提議並閱視初稿；另一位是辛慈先生，他曾供給許多選取房屋的意見及閱視初稿；第三位是林衡道先生，他不但花費許多工夫介紹給我們各座房屋之地點、情況且極客氣地供應我們豐富的有關資料。最後我們要感謝亞洲基金會，若無該會的資助，此書是不可能完成的。

（註）此宅之巨大規模也會提供太多的困難，實應獨立出一專書。



PLAN OF HOUSE AT KWEI-JEN 歸仁住宅之平面

Diagram 1 圖一



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