

**AN INTELLIGIBLE URBAN FORM
OF
STRUCTURAL SYNCRETISM:
PHYSICAL TRANSCENDENCE AND COSMOLOGICAL MOTIF
IN
SPATIAL DATUM OF NORTHEAST TAIWAN**

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DECLARATION

I hereby declare that the thesis is my original work and it has been written by me in its entirety. I have duly acknowledged all the sources of information which have been used in the thesis.

This thesis has also not been submitted for any degree in any university previously.



Chiu Kuo-wei

13 August 2012

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SUMMARY

Current discourse in urban form restructuring, has observed historicity representational issues relating to cultural subjectivity and spatial justice.

Context is appropriated within a multi-layered colonialism of a morphological reading in Asian city of decoloniality. The study begins with investigation on contested spatiality origin(s) of northeast Taiwan.

Initial research questions inquire, “*What is the structure of knowledge motif in intangible rationality?*”, and, “*Is the contemporary structure of knowledge represented in a city adequately describing all rationalities in narrating urban form history and hence historicity?*”

The research aims to inquire a syncretic structural knowledge represented by a reticulate dynamic between intangible ideologies and tangible urban form history.

Conceptually, in order to induce intangible ideologies appropriate for the study, methodological bases in cultural theories of form creation and disposition are constructed in the research framework.

It seeks to read transformation in structures of knowledge reticulated in urban form, particularly denoted from incorporeal myth to motif, and from motif to a corporeal spatial datum. Together with an improvised Netzstadt analysis that couples to morphological Law of Continuity, it has informed the research model on urban form historicity as a nature-culture-space representation.

This has epistemologically enabled the re-identification of Taipei's urban form historicity, which is conventionally based on the primordial San-Shi-Jie (三市街) narrative.

Instead, it is argued that spatiality origins propounded on structural-multiplicity in urban form representation, is reflected from human intercultural links, either physically in spatial continuity between Taipei and Quelang, or culturally in cosmological redefined subjectivity of the 'Others' in urban form interpretations.

In this view, multiple-colonialism manifested in the urban form coherence of Taipei and Quelang, continue to be subjugated in their embedded mind-city origin(s) during rapid transformations.

Thus, the dissertation is further aimed to analyse certain intelligibility in embedded urban form, which represents in a structural syncretism between physical transcendence and cosmological motif in spatiality and historicity.

It is context and site select in the regional and cultural cross-roads approached in the northeast spatial datum of Taiwan: Taipei Walled City, Dalongtong to Mt. Chi-xing and the Quelang Island.

The research found that although in multiple roots of urban history reflected upon sites of contestations, a certain harmonious spatial directive is structurally interconnecting between the natural (physical-material) and the cultural (cosmological-immaterial) elements.

In this case, a northeast spatial directive that intercultural-linking a broader regional network

of embedded spatial signifiers. They are re-encoded in a syncretic urban morphology of mythic and realistic - immaterial and material narratives, on urban form representation.

The research, in spatiality theory expanded conventional physical category of morphological analysis, which includes cultural theory manifested architecturally in inherited spatial motif to reassign historical space-time coordinates.

Thus, the syncretic urban morphology is conceptualized as an integrated built environmental approach, inclusive of historicity and subjectivity relevant to the discourse of an 'Others' on contemporaneous rapid urban form restructuring.

It is significant for meaningful future interventions on aspects of urban form representation, aim to reflect a constructive nature of the contestation in urbanism for culturally and spatially displaced.

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CHAPTER ONE: INTRODUCTION

Issues, Aims and Literature Reviews

1.1 Concept of Structural Syncretism of Intelligible Urban Form in Multiple-Colonialism Sites and Selections

The current state of discourse in the fields of urban history and theory, and of criticism in urban form research, observe issues relating to cultural identity and social justice in spatial restructuring of decoloniality (Ashcroft, et al., 2006; Soja, 2010); this is of a paramount importance to the reinvention of representation in contemporaneous postcolonial historicity. Postcolonial cities in Asia are especially characterised by rapid urban metamorphosis in this century, and in turn ignore embedded ‘innate memory of ancient mind-city imprints’ (Akkerman, 2012) in urban form during structural transformations.

The extent and nature of contemporary rapid urbanisation on space and place is particularly impacted by intensive urban restructurings exerting structural transformations on historic and cultural landscapes (AlSayyad, 2001), and hence, the knowledge construct on urban form historicity represented has to be properly understood.

The cultural losses of: diversity, increasing homogeneity, and fundamental break from the past (Chavan et al., 2007; 韋德·戴維斯(Wade Davis), [2009] (2012: 183-6)), implied that effects on urban structures, without sense of history, and without cultural-ecological links to the natural context.

In addition, urban restructurings often being misinterpreted of as a progress in ‘architectural modernity’ despite that: “[modernity] itself goes back upon the idea of critical reason” (海蒂·海倫(Hilde Heynen), [1999] 2012: xvii) [Emphasis added].

Instead, it is a restructuring in a narrow sense of the “modernization” of materialities without critically and equally the due cares in immaterialities, which follow the logic of culture in human capacities that initiating urbanisation and empowering continuation in urbanism.

Furthermore, rapid transformations of urban structures produce land uses that are wasteful and polarised between intensely used and vast abandonment (Jenks and Burgess, 2000); both usages are detached from sense of cultural and historical knowledge in urban form representation.

Such trend is manifested as urban form phenomena in loss of spatial identity (King, 1991; Jacob, 1996; Vos and Klijn, 2000; Tress et al., 2004), historic character (Kostof, 1991, 1992), urban coherence (Salingaros, 2005), and sense of place worldwide (Feld and Basso, 1996; Antrop, 2004 & 2006) arguably, done in the name of the misunderstood “modernization”.

This chapter begins by more specifically defining a spatial focus of structural syncretism in an attempt to address those phenomena, based on contextualized literature review, in Taipei of multiple-colonialism in urban form.

The research framework is first examined regarding the knowledge of structural syncretism, between physical and cosmological manifestations in urbanism, and explains that spatiality has

a broader interlink of historical and cultural dimensions, subject not only to ‘social encounters’ (Sahlins, 1985; Bhabha, 1994, 1996, 2004; Low, 1999).

The rationale has a basis in the teleological question of a nature of the urban origin in structural multiplicity, which defines and reflects on the idea of space described further in *Chapter Two*.

Within this parameter, Taipei’s contested multiple-colonialism history, reflected in the city structure and urban form, is a representation for analysing the structural multiplicity in urban form history, and is to induce multiple spatial origins and delimit the scope of analytical sites.

Primarily, the study aims to exemplify an embedded intelligible urban form of a ‘civic space’ (after Roland Barthes and Manuel Castells), and of ‘Thirdspace’ - ‘thirthing-as-Othering’, relates to, Edward Soja’s (1996) term in the spatiality representation of ‘lived space’ (Soja, 1996: 5; Atkinson, et al., 2007: 190; and Cornell & Fahlander, 2007: 25).

An embedded intelligible urban form on the complexity of postcolonial socio-spatial encounters referred in the study, also relates to, but departs from Homi Bhabha’s (2004: 54) ambiguity in ‘the third space of enunciation’ (or ‘the ambivalent space’), and modifies, Fredrik Fahlander’s (2007: 15) ‘the social encounter’ between people and ‘materialities’, analysed from various subjugated places in the hidden city structure and urban form of immaterialities.

The study’s theoretical framework on postcolonial modern spatiality and urban form historicity is explained in *Chapter Two*.

Literature review on Taipei urban form history regarding contested sites, were identified, is then delimited from a preliminary Structural Syncretism applying an improvised Netzstadt morphological analysis (Illustration 2.1a) (after Peter Baccini and Franz Oswald).

Baccini and Oswald's Netzstadt urban analytic method is a product of the transdisciplinary research that followed the traditions of 'a system of central places' (Christaller, 1966) and built upon early morphologic study on the city as 'a network with nodes' (Sieverts, 2003) instead of a hierarchical system (Alexander, 1965) (Oswald & Baccini, 2003: 36-69 & 182).

This method, in which urban systems make up geogenic and anthropogenic subsystems, is used with a model and 'network' as its metaphor to read a blurring of the boundary between city and country.

Their method reads 'city and country' as a space that manifests itself as a large-scale urban cultural landscape facilitated by a high degree of mobility, and regards urban settlements as systems with both individual and collective consciousnesses.

Relates to, and improvised on this analytical method of reading the "in-between" space and place, larger than the city proper, the inclusion of a regional spatiality dimension is particularly useful for analysing the collective consciousness and unconsciousness of the innate mind-city imprints of multiple coloniality sites.

A spatial axiality in a specific directive of 'network with nodes' in configuration deduced from a regional spatiality dimension is applied for the research method; the transient time

dimension to include a continuity of morphological changes over a succession of colonialism histories in urban form, is also a component improvised from the Netzstadt analytic method.

Rationale in improvising method of analysis has paid attention to the conceptually-defined 'pre-requisites' of the research framework elaborated in *Chapter Two*.

That is, potential morphological remnants, based on geogenic pre-conditions and intercultural links with natural and cultural landscape signifiers in contested sites of post-colonial Taipei city, are referred to as the in-between material-immaterial structures of knowledge in architectural representation in city form.

Spatially, it aims to exemplify the in-between nature of the physical-material world and of the culture-immaterial minds of architectural reality in certain strategic places.

These also include the inside and outside of the contested capital core area in the greater Taipei region, which carrying certain heritably-acquired characteristics in various representations of architectural reality, are included for the studied site selections.

From textual readings on urban form history of Taipei (臺北市政府, 2002a & 2002b, 2003 & 2004; 魏德文、高傳棋, 2004; 尹章義, 2006;), the research denotes the questioning of urban historicity representation, which has the city's urban origin narrated as the Taipei Gateway - the developmental origin of modern Taipei. It is argued as a later geopolitical construct, emergent only after a series of different colonialism-interpreted centripetal forces, restructured into the 1884 Taipei Walled City (see, *the Chapter Sub-sections 1.2-1.3*).

In this context, the notion of Taipei's fortification as the only urban origin representation for urban form historicity is problematic in terms of morphological continuity in structural multiplicity.

In order to understand Taipei's pre-1884 and post-1895 urban origin in urban form historicity, especially from the "other" perspective, the analytical tool has expanded the conventional Netzstadt urban category.

It includes social-cosmological aspects of urban morphological analysis based on cultural theory, which is also illustrated in *Chapter Two* (2.4 A Lineage on Knowledge Structure in Nature-Culture-Space Relations).

Therefore, in this conceptual basis, the hypothetical mind-city imprints of Taipei's urban form which are analysed, first from various town plans and survey maps available, and then through trans-code information derived from a morphological matrix.

This aims to relocate any spatio-cosmological elements that may signify remnants embedded in mind-city imprints, for the preliminary morphological analysis on the pilot study, before embarking on field work at selected and delimited sites of research.

The preliminary result shows a certain spatial directive, structured according to the inter-trafficking 'role of ideas' flowing reticulately (Illustration 1.1b) between the pre-conditions of natural (physical-material) and cultural (cosmological-immaterial) elements,

which has shaped a collective structure of knowledge, i.e., *intelligibility*, reflected in the initial Taipei urban form analysis.

The initial result is then used to delimit the research focus areas into more geographically-specific sites, and also serves as a field work directive, which is accompanied by expanded textual readings on the “others” contested urban history, and spatial events that occurred along this spatial directive in a northeast axially (detail fields explained in *Chapters Three to Five*).

This is argued to re-connect the conceptual structures of knowledge, to be architecturally represented showing epistemological potential in expressing northeast urban form intelligibility.

It further suggests that a form of urban structure coherence existed in-between the Taipei basin and the coastal region before the 1884 Walled City restructuring to the modern Taipei urban form. This also suggests that coherence can be seen as an urban system made up of geogenic (natural) and anthropogenic (cultural) subsystems in an interconnected network, to read space as more than just ‘a blurring of the boundary between city and country’ (in contrast to Peter Baccini’s and Franz Oswald’s ‘Netzstadt’ analysis).

Instead, it can be seen as a certain harmonious spatial directive of an intelligible spatiality structure, interconnecting between city and country even in decolonial sites of contestations across a wider regional dimension.

After the initial selection of the research focus sites, a “superimposition” to the two categories (morphological hybridity) takes place, as a structural syncretism in spatial-temporal analyses.

It is done to induce any consistency in that hypothetical spatial directive deduced from the pilot study within the controlled areas: Taipei Walled City, Wanhua (Bangka), Dadaocheng and Dalongtong (Illustration 1.1a-1).

Textual readings on “other” contested places in Taipei urban form history have constantly feed back into the Morphological Analysis, as a necessary step to triangulate and induce a collective spatial directive. This, departs from Homi Bhabha’s ‘ambivalent’ process, is coherently structuring in a *spatial datum*, determined from repeatedly recognised, but also embedded spatiality network of urban origin sites (Illustration 1.1c).

In this basis, literature review not only expanded but contextualised, to focus on the in-between geopolitically-defined urban origin(s) outside the Taipei capital core area.

These include records of other subjugated places from archival textual re-readings, from re-interpretations of available maps and plans, and from informal interviews of local cultural historians and residents (黃美英, 1995 & 1996; 康培德, 2005; 吳智慶, 2009).

Two specific places of contestations are deduced from this contextualizing process – Mt.

Chi-xing and Quelang Island.

They are traditionally recognised by the Austronesian peoples, and some still inhabit in the northeastern region of the Greater Taipei today (劉益昌, 2002; 翁佳音, 2006).

These places are known as the traditional spiritual forum (何顯榮, 2008; 吳智慶, 2009), and may also be regarded equally as significant as the ‘templum of the earth sites’ referred in the Greco-Romanic tradition (Rykwert, 1976: 44-49).

They are located in-between three of the Basayic Austronesian’s sacred mountains, as well as in a megalith sacrificial site on the highest Mt. Chi-xing in the Taipei basin and immediate surrounding ranges (for detail discussion from field work, see *Chapter Five*).

Mt. Chi-xing spatially has a mythical reference to the low-land and coastal Basay-Ketagalan Austronesians: to be their sacred landscape motif as the marker site for spiritual convergence.

Geogenically and anthropogenically, it forms connection between Taipei basin settlements and the others inhabited in the sphere of an ancient ‘Sea Gateway’ in the Quelang Island.

Quelang has also been known to the 17th century Iberian Spaniards and the Dutch VOC as a highly cosmologically-signified harbour gateway - Santisima Trinidad.

Thus, addressing the inclusion of the ‘gateway’ in contested notions of urban origin(s) from studied sites selected from the Taipei basin, Mt. Chi-xing and the Quelang Island (Maps 1.0 & 1.0a): each follows an individual northeast directive, and collectively they form a *spatial datum*.

It is culturally and historically significant in representing the “other” narrative on the notion of ‘gateway’ as an urban origin in Taipei-Quelang structural coherence, in urban form study (Map 1.0). This allows deduction of another aspect concerning the representation of urban form historicity amidst decolonial identity contestations.

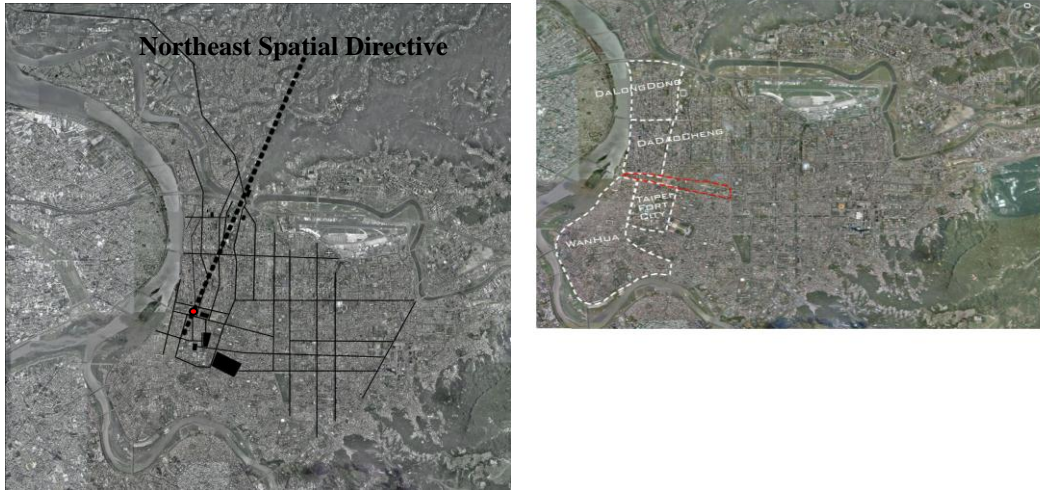


Illustration 1.1a-1 Preliminary Site Coverage of the Pilot Study: Taipei Walled City, Wanhua, Dadaocheng and Dalongtong. Red-lined box (above right) denotes the contested notion of the National Gateway precinct established in 2004. The historic North Gate (left red dotted), identified as an axiomatically narrated urban origin of Taipei since the late 1890s.

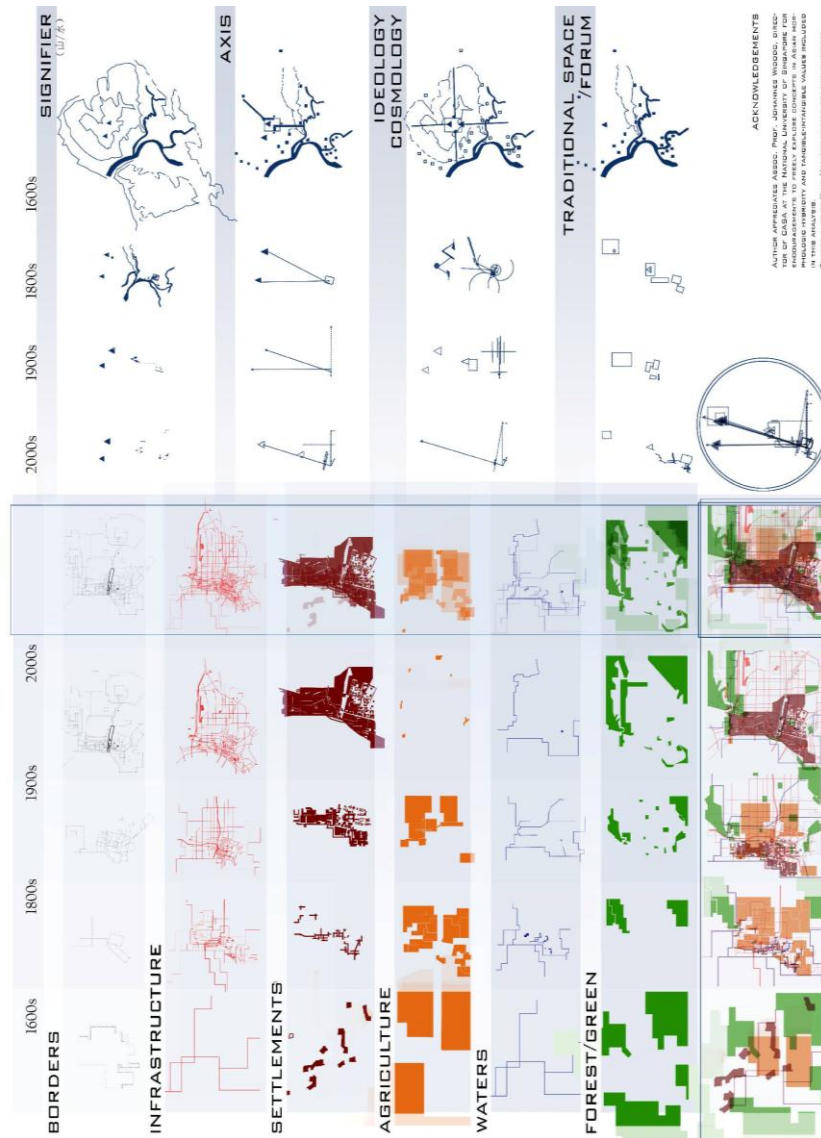


Illustration 1.1a-2 A Preliminary Structural Syncretism Analysis of an Urban Morphological Matrix (Source: Author)

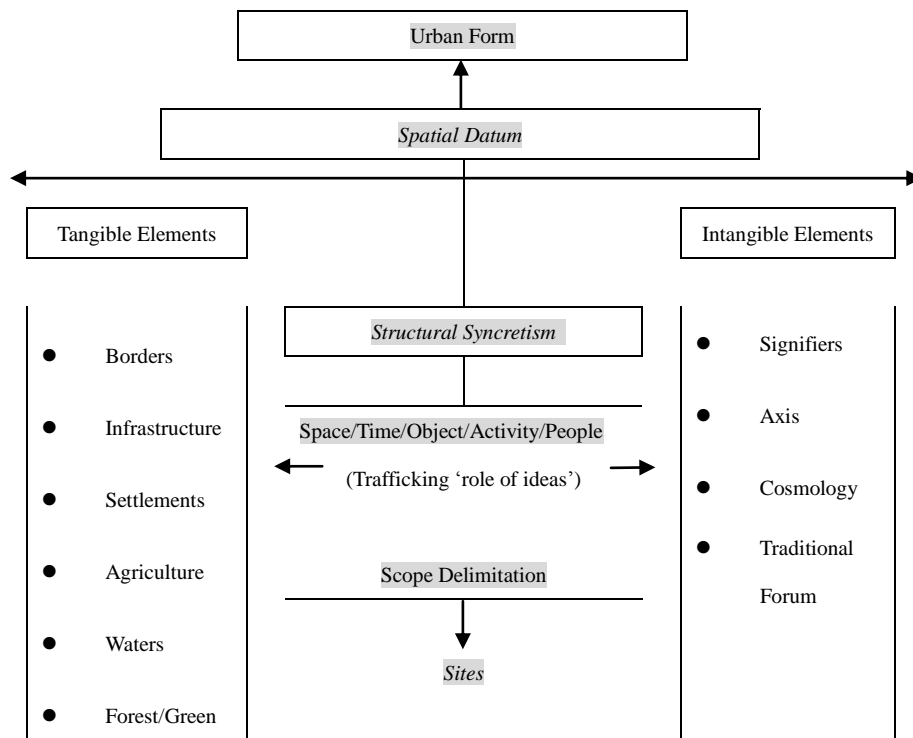


Illustration 1.1b Site Selection Analytical Flow

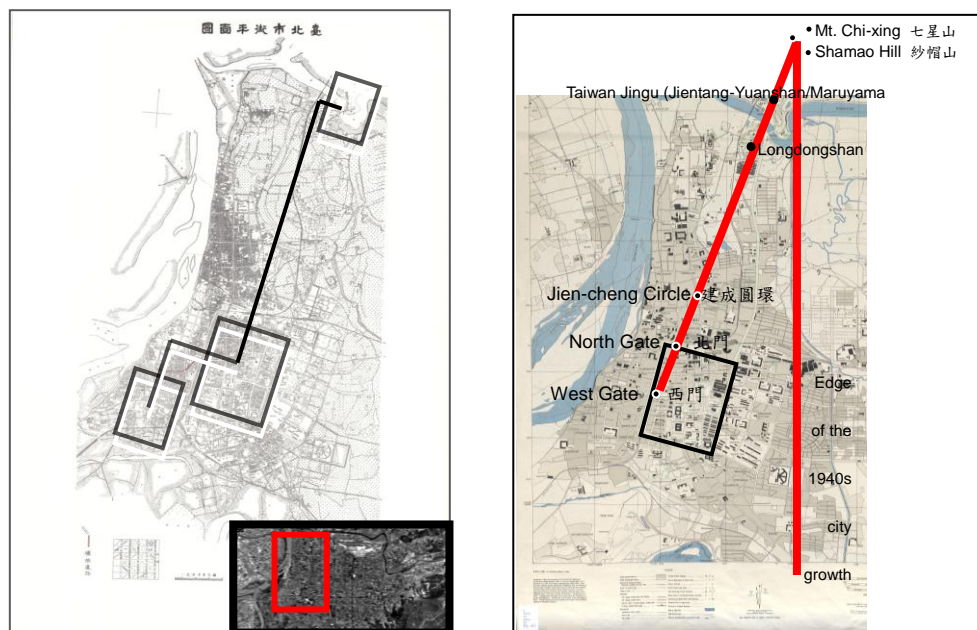
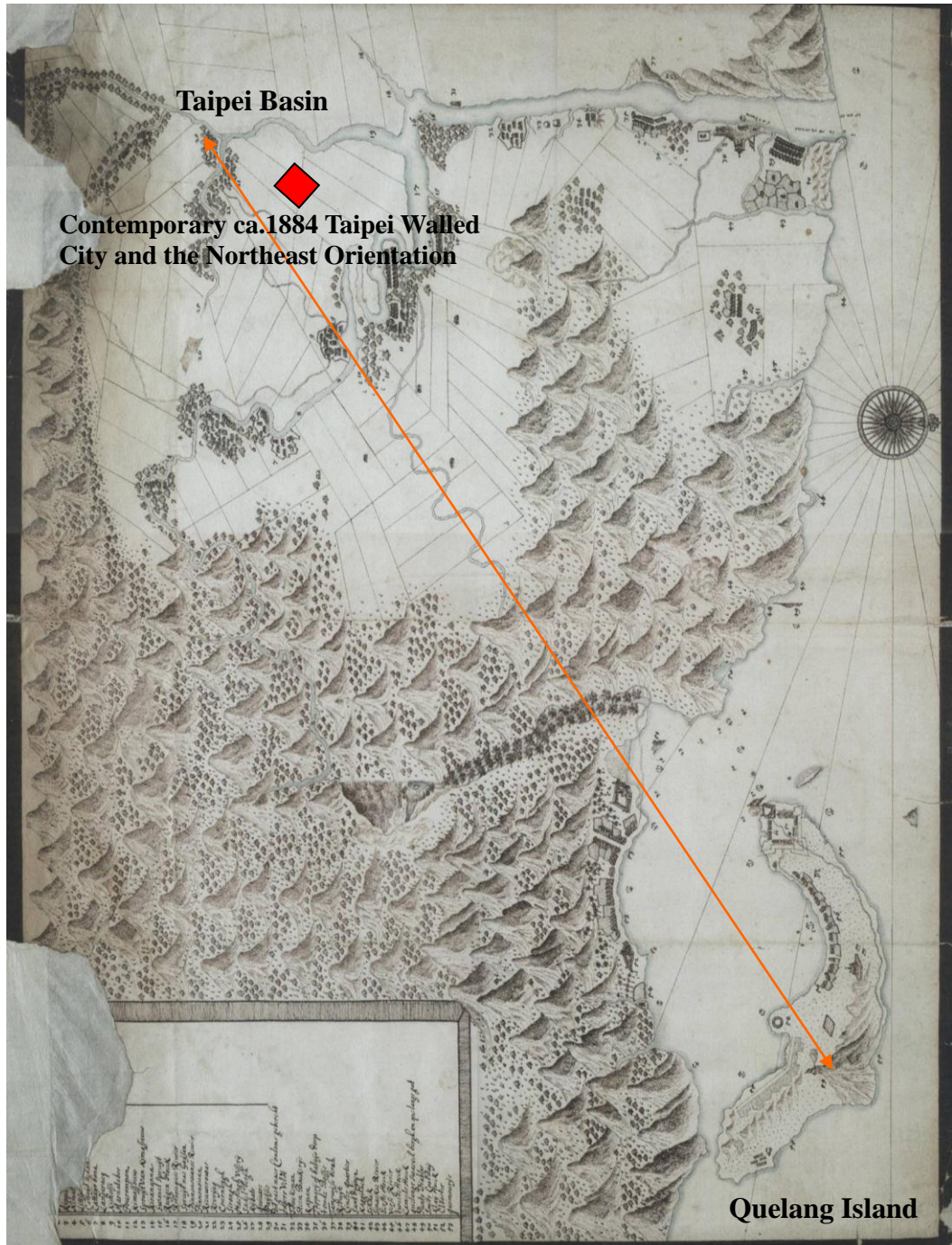
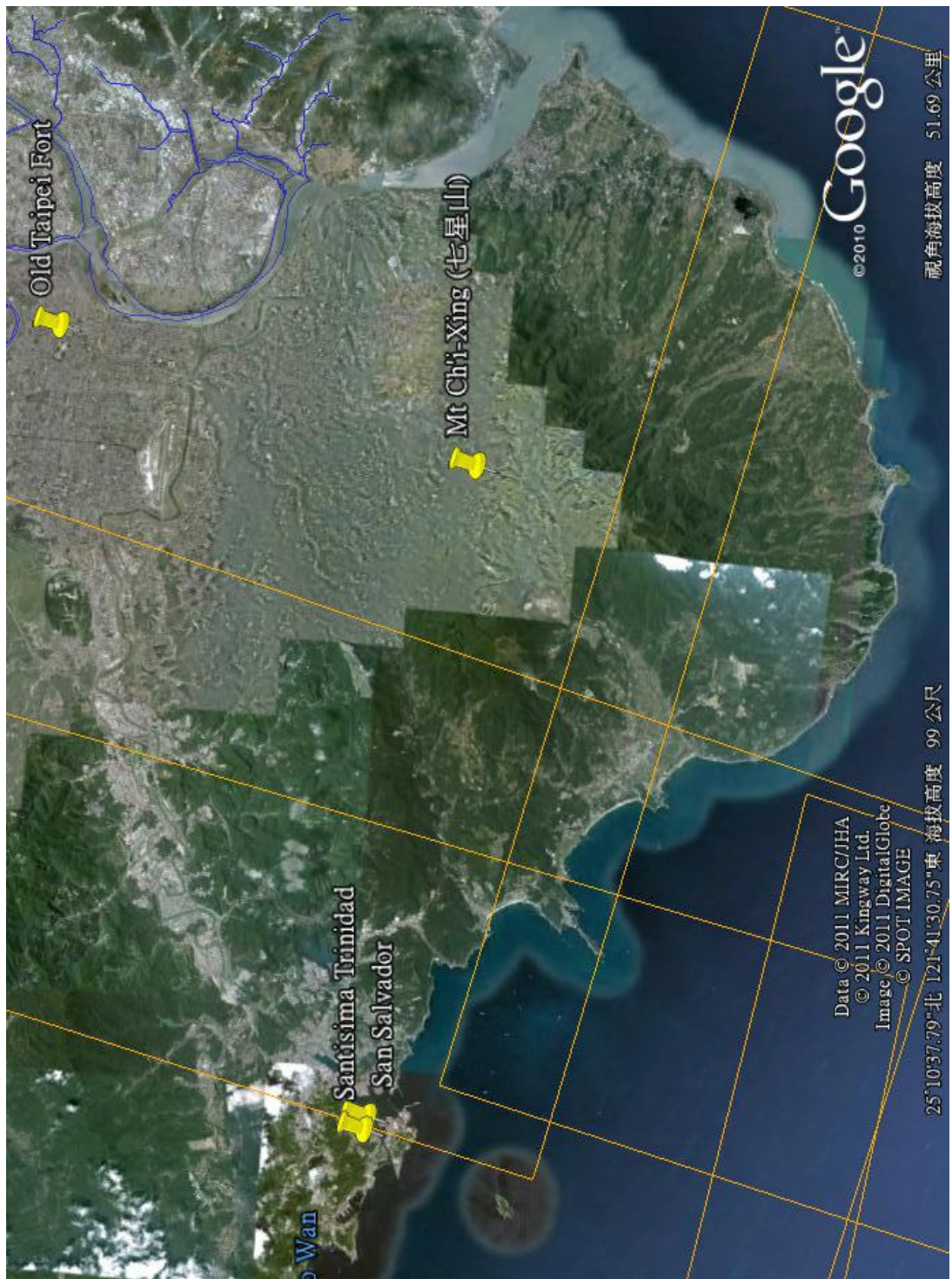


Illustration 1.1c A morphologically induced collective *spatial datum* signifying a structuring northeast directive, arguably embedded various representation on urban origin with landmark structures of the Neolithic to the contemporary eras. Base Map sources: Author's collection.



Map 1.0 A Collective Spatial Datum Erudite From The Dutch VOC's ca.1654 Map

Source: Gommans, J. & Diessen van, R. (eds.) (2010) *Grote Atlas van de Verenigde Oost-Indische Compagnie, VII Oost-Azie, Birma Tot Japan*. Voorburg: Atlas Maior & Netherlands National Archives (Pp.238-9). Map courtesy of Dr. Johannes Widodo



Map 1.0a Expanded Site Coverage for the Research – Old Taipei Fortification site (Walled City), the legendary Mt. Chi-xing Basay-Ketagalan Ancestral Site and the Santisima Trinidad (Quelang Island). (The image inverted intentionally for reading in conjunction with the ca. 1654 Dutch VOC Map - Map 1.0).

1.2 Analytical Category on Taipei Gateway as a Representation of Urban Historicity

A literature review of the urban historicity representation, which has the city's urban origin narrated as the Taipei Gateway, is accompanied by an illustration on the preliminary structural syncretism of an urban morphological analysis (Illustration 1.1a-2).

Taipei Gateway precinct is referred to in the research as the pilot study, which is useful for regarding the current literature review, to showcase an insufficiency of the existing urban form study in the analytical category, as a representation of urban historicity.

1.2.1 A Contested History of Syncretic Urban Morphology in Taipei Gateway

A Brief Synopsis

The notion of *Taipei Gateway* and its role in the developmental history and urban form of the city is culturally symbolic and spatially strategic for understanding dynamic expressions and inherent contradictions in spatial identity.

Reading multiple colonial urbanisms of Taipei Gateway also denotes reciprocal transformations on the relationship between the intangible and tangible structures of knowledge.

It is important to look into a brief synopsis on contestations of the gateway which have, since the mid-1600s to the 1700s, caused changes to its original spiritual gateway function as defined

by the Austronesian Basay-Ketagalan, and have been exacerbated by processes of international trade and interconnected movements, both inland to the Taipei basin and seawards from coastal Quelang.

One of the significant threshold sites of the Basay-Ketagalan along the Quelang River, located at the foot of the southern entrance to their sacred Mt. Chi-xing, is known as the 'Marnatsbos' ("forbidden forest") (present day Yuan-shan and Jien-tang area), according to the Dutch VOC report transcription (翁佳音, 2006) (Illustration 1.2a).

Diaspora Chinese influence to that gateway caused structural transformation, from the 1800s onwards, and in that time had taken over docking areas near the Marnatsbos precinct. That influence has since controlled the confluence of the two major rivers - the Tamshui and Quelang Rivers.

Taipei Gateway after the 1800s had mainly served as transit gateway into Taipei basin from Quelang and Tamshui areas, which was no longer a spiritual pilgrimage threshold in an original spatial identity.

These rivers have, in turn, served as direct gateways for diaspora Chinese settlements to further expand into indigenous port-towns at south-western parts of the Taipei city Bangka (Wanhua), and the north and northeastern parts of the Dadaocheng and Dalongtong (Illustration 1.2a).

In conjunction with the influx of Diaspora Chinese, following the paths of the two major rivers into Taipei basin, the late 1700s to late 1800s also saw contestations on the notion of gateway sovereignty.

Propelled by international expansion and economic confrontations, the north and northeast of the greater Taipei areas were regarded as part of the nodal network of the First Gateway to the Ch'ing Empire (劉銘傳, [1887] 1997: 286).

This notion of extension to the defense of the gateway, based on geogenic characteristics, to connect north Taipei and Quelang proper also had exacerbated the establishment of Taipei Fortified Wall Capital in 1884 (尹章義, 2006: 93), and arguably caused the Capital of Taiwan province of the late Ch'ing Empire to be subsequently relocated to the Taipei Gateway Precinct after 1894 (高賢治, 2006: 28, 34, 39-41).

Taipei Gateway in the late 1800s had elevated the transit gateway into a fortified Walled City structure, and as the capital development continued to transform it into a visually dominant landmark, the city annexed Bangka and Dadaocheng ethnic enclaves as part of the integrated Capital Core Precinct, also known as the 三市街 - 'San-Shi-Jie' ("Three City Streets") (陳正祥, [1957] (1997); 黃富三, 2006).



A northeastward configuration logic of the Taipei 'San-Shi-Jie' (Walled City-Bangka-Dadaocheng) structured by Fortified Walled City.

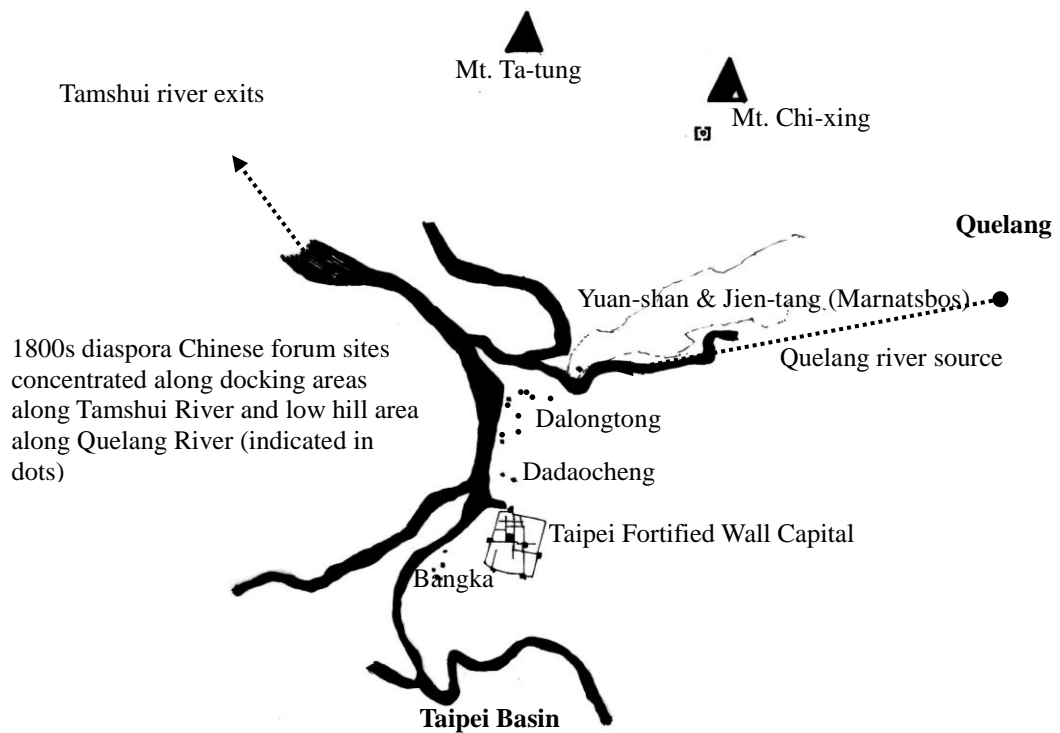


Illustration 1.2a Geogenic Markers and Traditional Forum along the Tamshui and Quelang Rivers in the 1800s (Source: Author)

Accompanied by information in written texts, this period's urban form is evaluated from a structural syncretism perspective from the preliminary morphological analysis.

An example of the changing character and identity of Taipei Gateway, as in an urban form representation, is denoted by the spatial-temporal matrix, and is further annotated culturally by the social-cosmological matrix (Illustration 1.2b).

By comparison, this shows the physical grids of the 1800s Taipei urban form, indicating a spatial trajectory of a northeastward directive as the dominant spatial framework outside the Fortified Wall-City.

The inside of the Walled City Core area indicates a concentration of built structures on the northwestern part of the inner Walled City area, associated directly to the development and grid configuration toward the North and the West Gates. The rest of the internal configurational layouts suggest a quadripartite plan, with central axes running through asymmetrical north-south and east-west alignments.

Despite conventional urban form historicity, claimed physical connections only occurred within the 'San-Shi-Jie' (Walled City-Bangka-Dadaocheng) configuration in this period (臺北市政府, 2003, 2004, 2005a & 2005b); the analysis however, indicates a significant northeastward connection with the outside of the Fortified Wall-City.

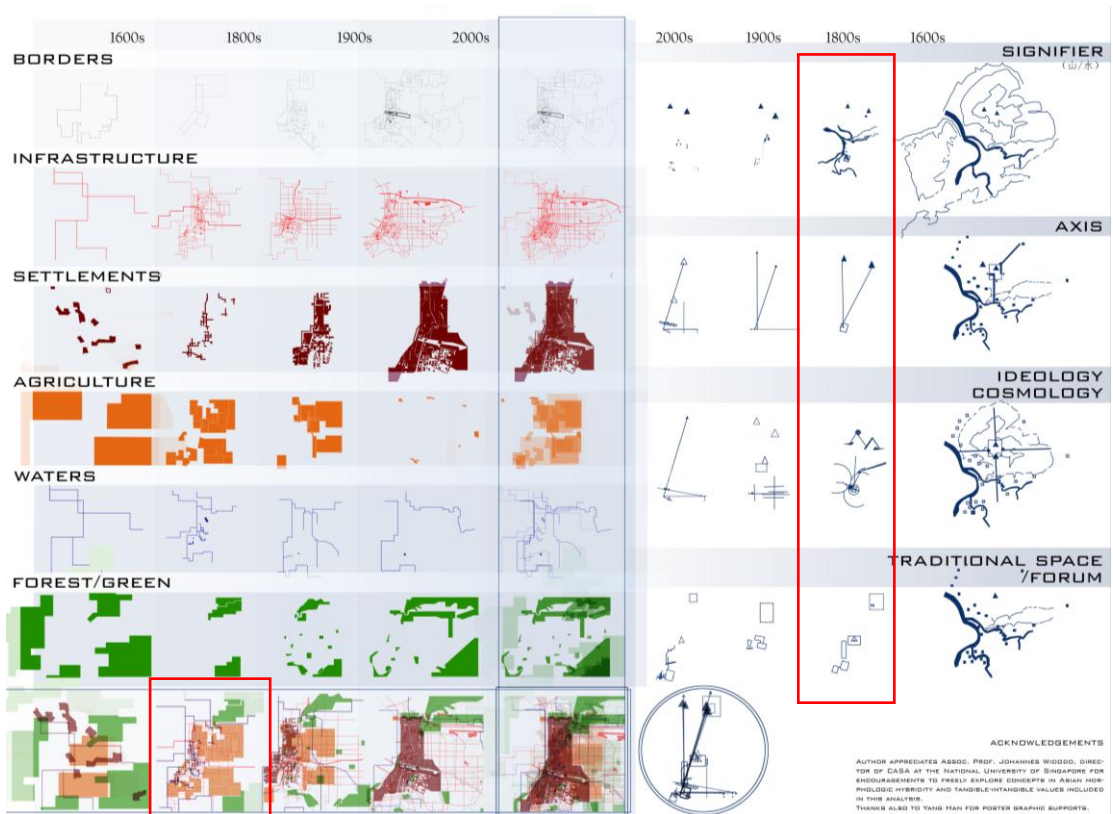
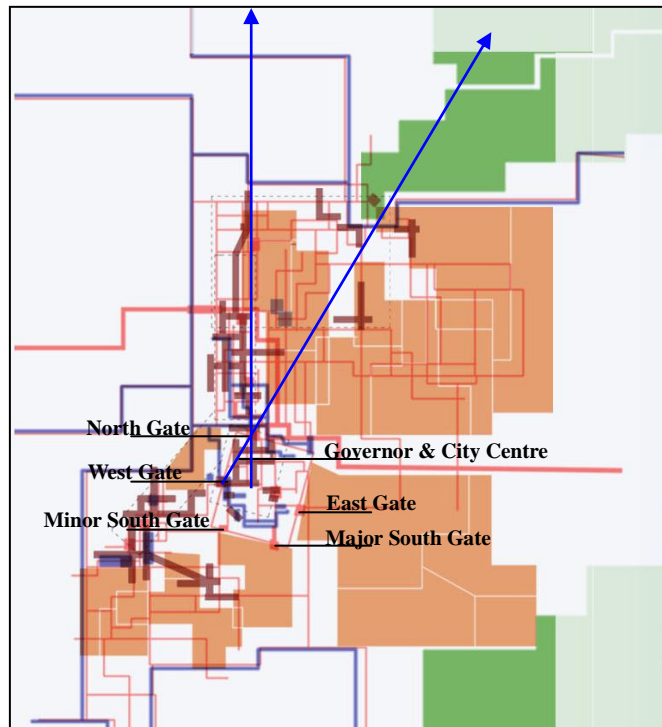


Illustration 1.2b A Structural Syncretism Perspective of the 1800s Taipei Urban Form Representation (Source: Author)

This is exemplified by matrices of infrastructure development, settlement patterns, and natural and agricultural land distributions in the physical category of the morphological analysis.

By looking into the social-cosmological matrix, which is discussed in the subsections –*Historic Axiality and Cosmological Gateway City*, the analysis suggests a representation in urban form grounded in cultural history: that Taipei Gateway Precinct was structured by two separate innate imprints. They are reflected in axial relationships connected to the ideology/cosmology indicators based on local history, and spatial motif deduced from myths, and in turn, reflected on traditional space/forum configuration.

The effects of cosmology on urban form in this period, and especially concerning the ‘San-Shi-Jie’ Capital City structure and its relationship with regional country structure, suggested further research, searching for the subjective knowledge structure of the mind-city imprint that may have existed before the 1800s.

From the pilot study, geogenic markers, such as symbolic mountains (Mt. Ta-tung & Mt. Chi-xing) and rivers (Quelang & Tamshui Rivers), form part of the collective preconditions that the area continues to inherit from the Basay-Ketagalan Austronesian settlement in the 1600s: imprints on landscape.

The morphological continuity in urban form has appeared structurally consistent to the diaspora Chinese spatial development history in the 1700s to the late 1800s. It is reflected in bearing two

spatial directives following geogenic markers, one going north and predominantly the other going northeast (Illustration 1.2b).

These two spatial directives in morphological continuity also show up when comparing between the physical settlements patterns and the social-cosmological traditional space from the 1800s to the 1900s (Illustrations 1.2b & 1.2c).

With the advent of Japanese modes of modernization in the 1900s, Taipei Gateway continued to morph inland of the basin, establishing new layers of structure and superimposed identity.

The Japanese colonisation in 1895-1945 had reinvented the embedded historical spiritual gateway of the Marnasbos precinct: its imprint had been subverted and transformed into a new spiritual gateway function (Illustration 1.2c).

This is represented by the colonial religious park precinct designated for spiritual threshold function. This is also indicated by spatial imprint of an increase in green space structure and decrease in agriculture land compared to the preliminary morphological analysis between 1800s to the 1900s (Illustrations 1.2b & 1.2c).

It is also reflected from the pilot study, that new sets of grid formations extended the embedded northeastward connections to the sacred 'templum of the earth' site (Marnatsbos and Taiwan Jingu Precinct).

All these suggest that the Basay-Ketagalan Austronesian spiritual gateway function has trans-historically re-emerged in an urban form representation, after periods of diaspora Hanisation and the Japanese colonial-civility, from the 1700s to the 1900s.

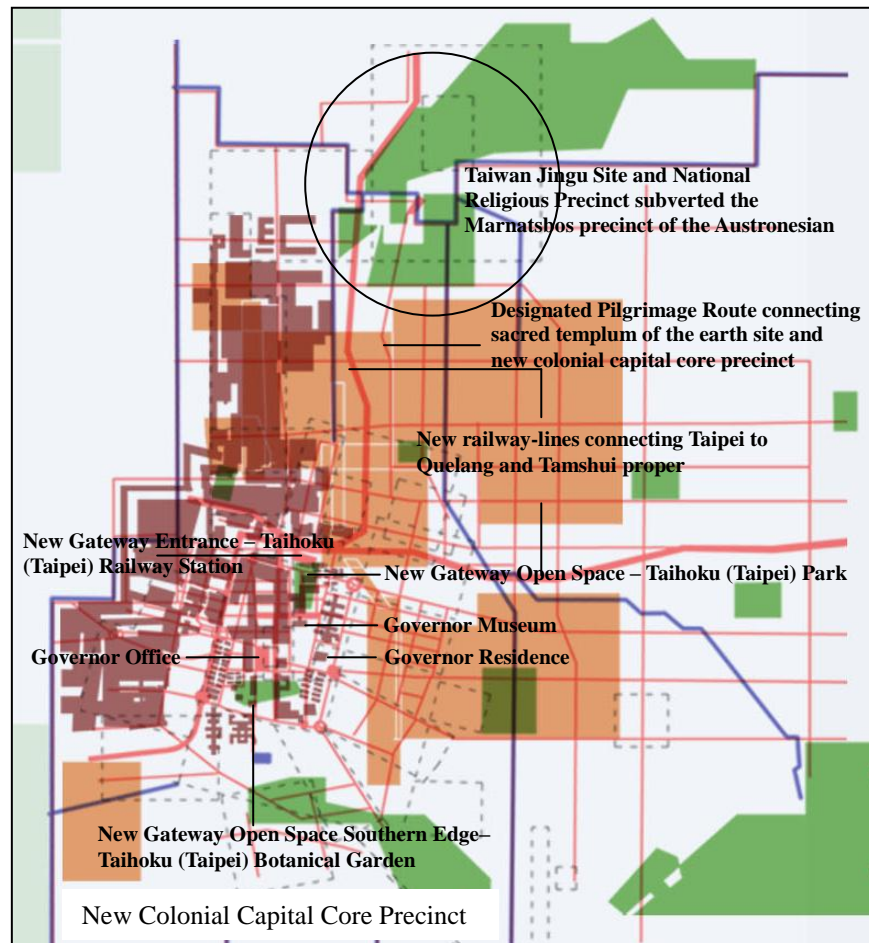


Illustration 1.2c A Structural Syncretism Perspective of the 1900s Taipei Urban Form Representation (Source: Author)

The imprint of the Japanese restructured railway lines suggests a reconnection to the north and the northeast spatial directives, corresponding to Tamshui and Quelang regions respectively (Illustration 1.2d).

Two eras of colonialisms are compared: a more organically-developed grid formation of the 1800s late Ch'ing Taipei Capital Core area, and the Japanese multiple grids formation of the 1900s.

Although they have shown a contrast in configuration, it is suggested that spatial directives reflected in the morphological matrix are indicating certain continuity.

Fundamental mind-city imprints in two spatial directives – North and Northeast, are reinforced through formal representations in infrastructure restructuring in the 1900s.

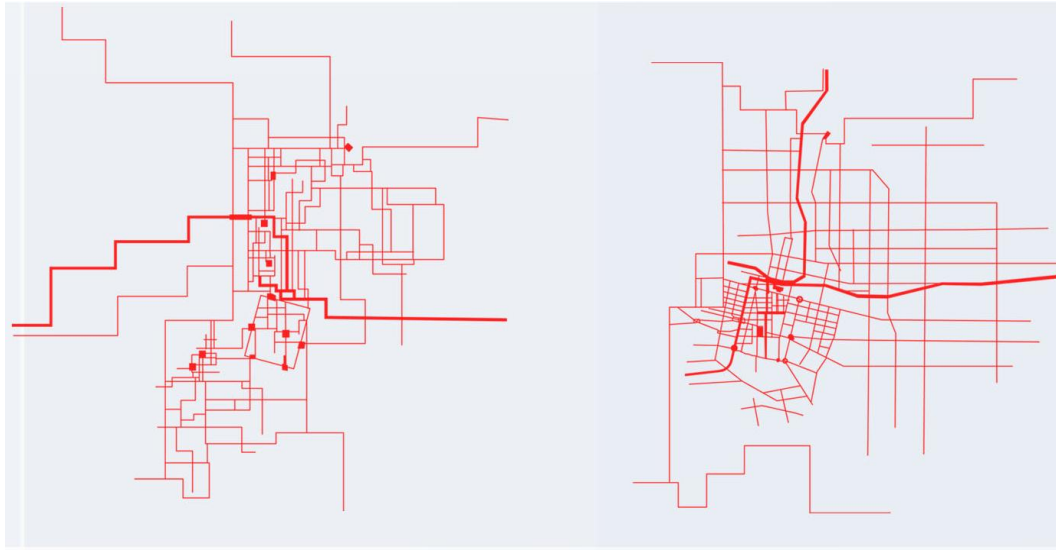


Illustration 1.2d An Urban Morphological Matrix comparing infrastructure development imprints between the 1800s and the 1900s. Thicken lines represent railway lines, whereas other thinner lines represent river promenades, roads, streets and paths that human can pedestrians on to form a mobility inter-connections between nodes. (Source: Author)

Post-Pacific War, during the reign of the Chinese Republic Nationalism, the Taipei Gateway continued to serve as a transit node.

It was shifted from a Japanese colonialism construct, represented in the new Taipei Station as a nodal focus oriented northeast towards the multiple contestation ‘templum of the earth’ precinct.

That is, the precinct served as a spiritual gateway from the 1600s Marnatsbos to the 1900s

Taiwan Jingu, represented in form from the designated National Religious Park to the present

day Yuan-shan Grand Hotel cum American Commerce Club cum National Security and Military Command Facilities (Illustration 1.2e-2).

More transit-oriented specifications were added to the Taipei Gateway in the early 2000s, making it a complex web of nodal hubs. These consist of: the airport MRT line, the high speed railway line, the city-wide MRT line, the long distance regional railway line, and a long distance regional bus terminal.

By 2004, the redefined Taipei Gateway was visualized in the Masterplan for the National Gateway Precinct (臺北市政府, 2005c), which has a morphologic continuity traced from the Japanese railway lines that had structurally formed in relation to a northeast-southwestward linear precinct in the 1900s.

By 2005, the International Taipei Gate Urban Design Competition was finalised to spear-head the transformation of the National Gateway Precinct.

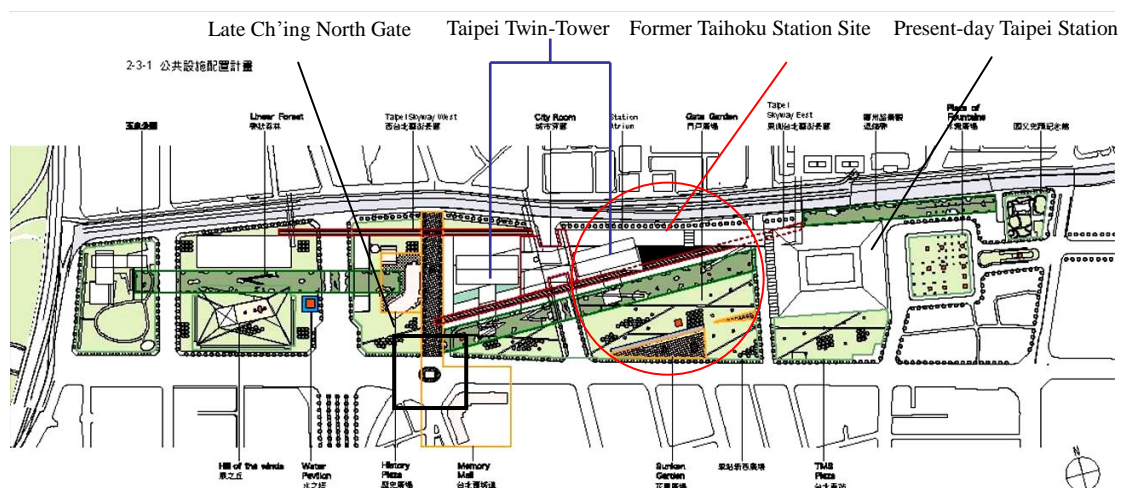


Illustration 1.2e-1 Taipei Twin-Tower initiative derived from the International Design Competition facilitated by the National Gateway Masterplan. The plan above denotes relationship between site usage, public amenities and open space structure programmed for an urban redevelopment catalyst. (Source: Author's collection)

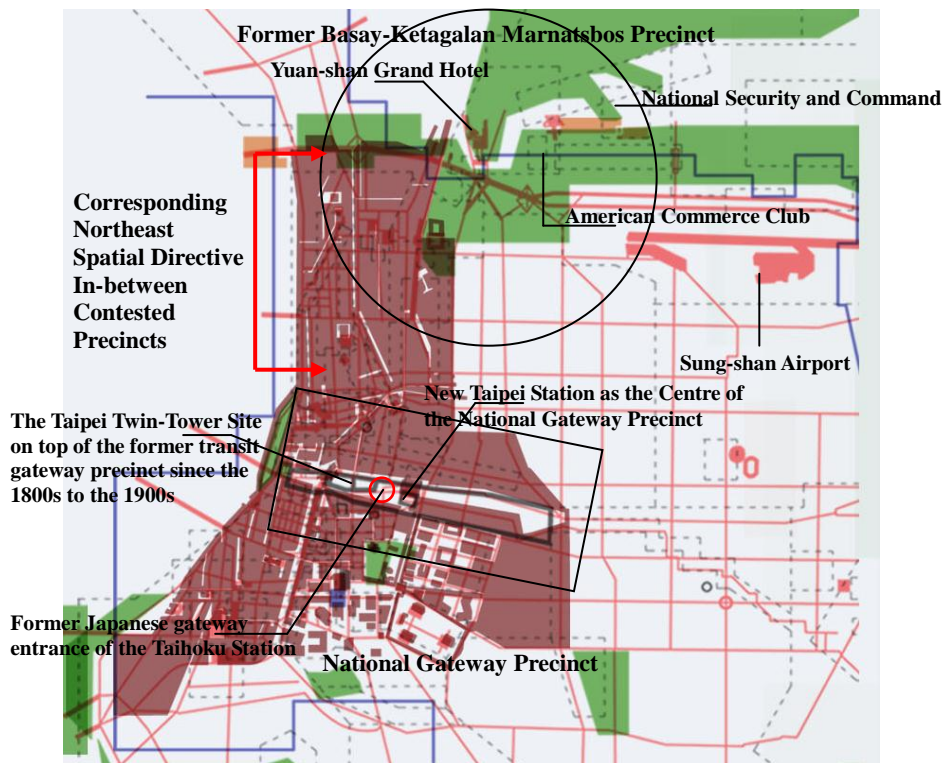


Illustration 1.2e-2 A Morphologic Representation of a Spatial Directive In-Between Multiple Contestations between the National Gateway Precinct and the Marnatsbos Precinct. (Source: Author)

The mixed-use Taipei Twin-Tower initiative (臺北市政府, 2005c), derived from the International Design Competition facilitated by the Masterplan, is serving as a key urban redevelopment catalyst, and which has a contested site selection history.

It is controversially sited on top of two former transit gateways of the late Ch'ing and Japanese eras, which were hegemonic and subjugated the Basay-Ketagalan spatial identity (Illustrations 1.2e-1 & 1.2e-2).

This phenomenon may implied from a post-colonial contestation view point on urban form historicity that the new National Gateway, though remained as a major transit node, has continuously been established within geopolitics of spatial governance since the 1800s.

An example drawn from the pilot study shows an interconnected but embedded northeast spatial directive is reflected from a structural syncretism perspective in reading this contested spatiality.

It is suggested that the National Gateway and the spiritual threshold of the former Basay-Ketagalan Marnatsbos both have a morphologic continuity, corresponding individually and collectively to a northeast spatial directive (Illustration 1.2e-2).

It is further suggested that a northeast spatial datum existed from ancient to contemporary urban morphological continuity, in the case of Taipei-Quelang structural conjunctures, which is elaborated in empirical fields in *Chapters Three to Five*.

Thus, this is seen as having an epistemological potential as a representation in structural syncretism of urban form, expressed in decolonial urban historicity. It aims to re-harmonise the level of structures of knowledge between contested identities manifested in different precincts.

1.2.2 Admission of the Intangibles to the Analytical Scope

Harmonising contestation between structures of knowledge in culture and built form is attempted in the pilot study, as a structural syncretism, in a representation of urban form.

Physical forms in the changing characters to the Taipei Gateway have been redefined in scope to incorporate social-cosmological structure of knowledge, and to reinterpret one of the key contestation sites - the Taipei Twin-Tower.

Contestation over this space, in social-cosmological levels of knowledge, begins in the symbolic metaphor of ‘Tai-chi’ (Ying and Yang syncretism) that the designer of the Taipei Twin-Tower has analogously referred to (臺北市政府, 2005c).

The meaning of Ying and Yang (symbolic space and structure) has morphed to a solid physical structure over the top of a void threshold, in proportion of two solid skyscrapers, over a transit space in a multiple-colonialism urban site.

However, the lack of cultural understanding and spatial communication to the surrounding places, and the exclusion of intangible cosmological values fundamental to this void, may result in any urban renewal attempts to erase a fundamental imprint of Taipei’s northeast spatial directive that affords multiple identities denoted from the pilot study (Illustration 1.2e). Particularly, it is competing with shared cultural signifiers and spatial rhythm which correspond to a northeast spatial directive in between contested precincts.

For an example, solid imprints of a Syncretic Figure-Ground representation shows built form in masses, as well as in empty imprints, which indicate permeable spaces for pedestrian mobility that traditionally existed from the circa 1600s (Illustration 1.2f).

Therefore, it is valuable to keep both tangible and intangible imprints of the spatial permeability and Basay-Ketagalan identity as an integrated spatiality. Especially to view the spatial integrity as a structural syncretism in urban form restructuring, in sensitively restores and reflexively represents a coherent urban form and history.

That is, physically to: keeping the Taipei Twin-Tower site as a reflexive public space (“void”) filled with memory of ancient history and restructure it with spatial directive of the northeast.

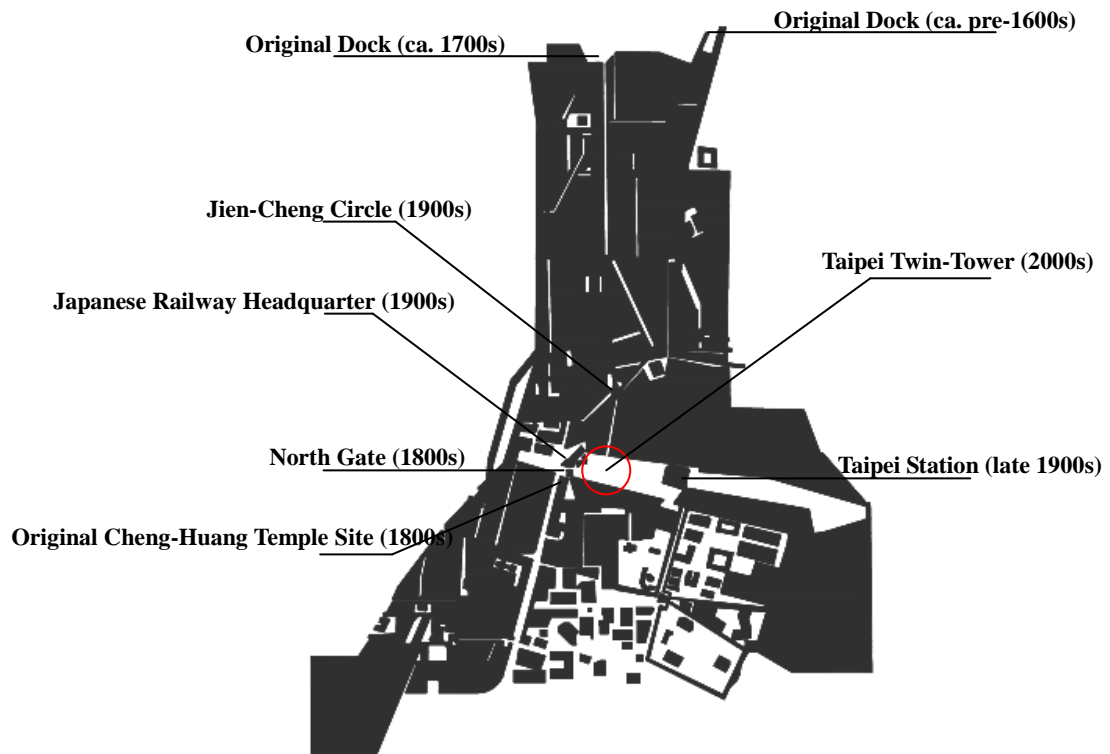


Illustration 1.2f A Syncretic Figure-Ground on Trans-Historical Conjunctions of Traditional Places, Pedestrian Mobility and Built Form. (Source: Author)

Further examples of this, may be seen in-between some traditional activity places, such as, the North Gate, the former City-God (Cheng-Huang) Temple site, and open spaces surrounding the former Japanese Railway Headquarter and the Taipei Station, which were permeable and frequently used as pedestrian connections to the Jien-Cheng Circle (建成圓環) via the fundamental “void” of the Taipei Twin-Tower site.

This pedestrian connection, and mobility, continues northeastward of what was the former original docking site of the Austronesian Basay-Ketagalan community in the Marnatsbos area in the circa 1600s.

Triangulating the relationships between delimited traditional activity places, between pedestrian mobility locations and built forms, thus suggests that a northeast space dynamics exists in Taipei's multiple colonialism urban form history.

Especially in-between spaces of the North Gate, the path towards Jien-Cheng Circle and the docking site at the Quelang River, are signifiers for a mind-city imprint of a northeast spatial directive.

Therefore, the in-between contested precincts converge in the Taipei Twin-Tower site, and its spatiality affords the role as an ancient-contemporary historicity and identity connector between sites of activities (docks, Taipei Station, North Gate, historic railway headquarter building monument, religious temple, and the Jien-Cheng Circle).

Thus, the Taipei Twin-Tower site lies in the very centre between 'spatiality', 'historicity', and 'sociality' (Soja, 1996), which is, also of a significant threshold that integrates anthropogenic activities on geographical pre-condition of: Quelang River and Tamshui River dictated by the northeast directive. (Illustrations: 1.2f & 1.2g).

Following this northeast spatial directive, specifically referring to a connection to the Marnatsbos precinct and a structural conjuncture with morphological water imprints, indicates two further northeastward trajectories connected to the controversial mythical Basay-Ketagalan ancestral sites on Mt. Chi-xing and of the upper stream of the Quelang River (Illustration 1.2g).

According to local cultural historian, C.-C. Wu (吳智慶): Some Basay-Ketagalan descendants still actively living in the greater Taipei region, that as according to their oral histories, a combination of material markings along the Quelang River and on the Mt. Chi-xing would be indicative of their ancestral coastal-to-basin routes (黃美英, 1995; 吳智慶, 2009).

Regarding further empirical field work, is important to indicate if any of these mythical narratives remained embedded, concerning their ancient spiritual gateway as inherited through oral traditions, and if they are collectively a mind-city imprint structured by a northeast spatial directive.

Evidence for cultural-immateriality in this sense, also as part of the social-cosmological knowledge structure referred to in the study, thus is admitted as the intangible category for the analytical method.

Part of the aim of the study is also to better understand urban form representation in structural syncretism, to transform the structure of 'Myth' to Space Motif especially, and based on this idea to better understand the Basay-Ketagalan descendants, who are emphasized in connection to their embedded ancestral worship sites with the symbolic function of the Quelang River.

Therefore, it is significant in the methodology to expand the analytical category to include the Basay-Ketagalan cultural landscape and ancestral myths.

That is, epistemologically, to give motif a spatial coordinate or a set of coordinates, according to empirical field works.

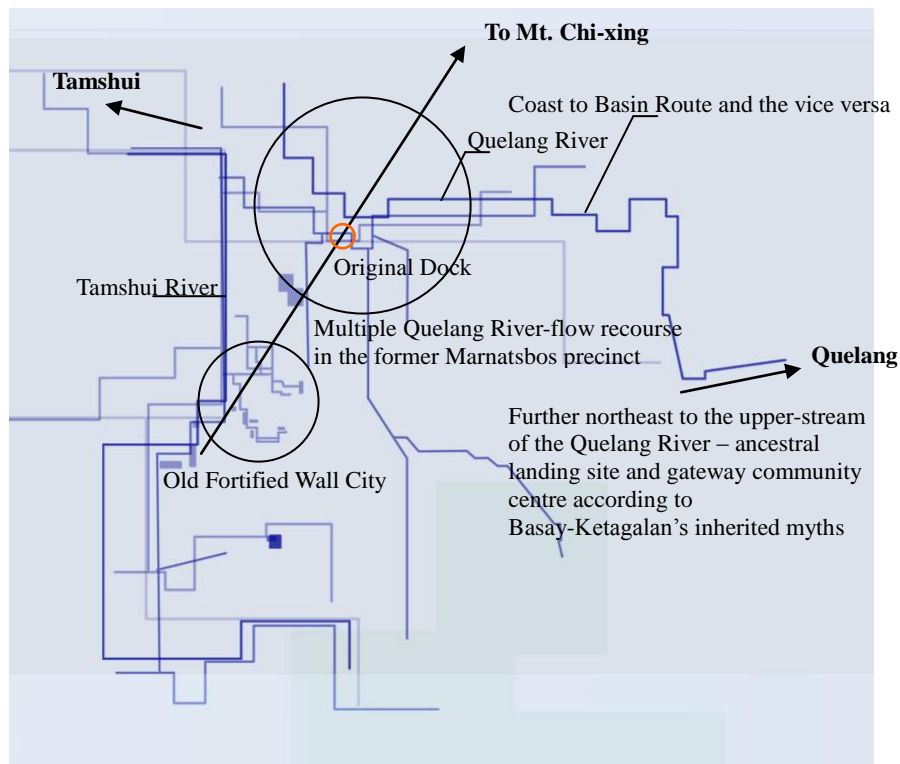


Illustration 1.2g A Syncretic Morphological Water Imprints that denote two trajectories toward further northeast structured by geogenic pre-conditions in-between a mobility connection between the Quelang River and Mt. Chi-xing. (Source: Author)

Historic Axiality and Cosmological Gateway City

The significance in giving the Basay-Ketagalan motif a spatial coordinate, to affect a transcoding into the morphological matrix analysis, is that it is a useful initial step to induce for any embedded and largely displaced physical remnants in Taipei urban form history.

The first recorded account of Chinese immigrants settling at the northern coast of Taipei for trade and agriculture was dated ca. 1589 (張政亮、鄧國維、吳健蘭, 2004: 71). The subversive force that marginalized settlements' spheres of influence and way the life of the

Basay-Ketagalans in Taipei basin was textually analysed in three causes related to the early wave of Chinese acculturation in the 1600s to the 1700s.

Firstly, intermarriage with largely overseas single male Chinese enforced a shift in production, and in domestically- and agriculturally-based ways of life (鮑曉鷗, 2008: 112).

Secondly, geotechnical rupture caused by earthquake in the ca. 1694, flooded the habitual lowlands of the Marnatsbos precinct, forcing migration from the Quelang and Tamshui river estuaries and exodus from the Taipei basin in general (op. cit., p.73).

Lastly, the more assertive economic disintegration of the Basay-Ketagalans was caused by a second phase of rapid influx of diaspora Chinese in the 1700s to 1800s.

Readings have shown that the established cultural sphere and forum of these settlements were vulnerable in safeguarding their heritage and in interpreting their own cultural subjectivity in the process of transformation. This resulted in disintegration of deep traditions of the cultural-spatial sphere.

Other socio-political events exacerbated such disintegration of the cultural-spatial network, and regression of settlements' physical development: for example, the close involvement and political siding to the Ch'ing Manchus in the suppression war against local diaspora Hokkien-speaking Chinese.

This resulted in a large displacement of the young and the able from their traditional settlements, posted guarding coastal areas and critical mountain valleys and routes. Many were given land

grants and entitlements after the suppression war and relocated from their traditional settlements (吳智慶, Interview at 2009).

The socio-political reallocation effect was accompanied by an influx of diaspora Chinese immigrants in the late 1700s, which reinforced the process of acculturation and exacerbated the establishment of semi-autonomous dialect-speaking townships from the Basay-Ketagalans under the Ch'ing Manchus (Bangka, Dalongdong and Dadaocheng) from 1701 to 1851 (張政亮、鄧國維、吳健蘭, 2004: 75).

Spatial patterns of these diaspora Chinese clan-governed towns were influenced by the locations of their main religious centres cum ancestral temples.

The distribution of these places was largely divided between the Sanyi (三邑) and the Tung-Ann (同安) ethnicity of Hokkien-speaking diaspora Chinese.

Both of the Sanyi Clans' main temple -Lungshan Temple, and the Tung-Ann Clan's main temple -Bao-an Temple, follow a north-south cosmic axis to connect to Taoism and

Pan-Confucianism geomantic template influences, which has the cosmic motif based on Polaris worship.

However, when including the social-cosmological structure of the embedded Austronesian motif, such as the pre-existing east-west market street where early diaspora Chinese had engaged in trade with the Basay-Ketagalan in Bangka, the focus is suggested to bear an internal connection of a northeast spatial directive towards Marnatsbos Hill.

The former Austronesian market street and docks were transformed by the Sanyi Clan into an ethnic enclave, structured by gateways and the geogenic pre-conditions of the Tamshui River sediments, in relation to their ‘templum of the earth’ site – the Lungshan Temple (Illustration 1.2h).

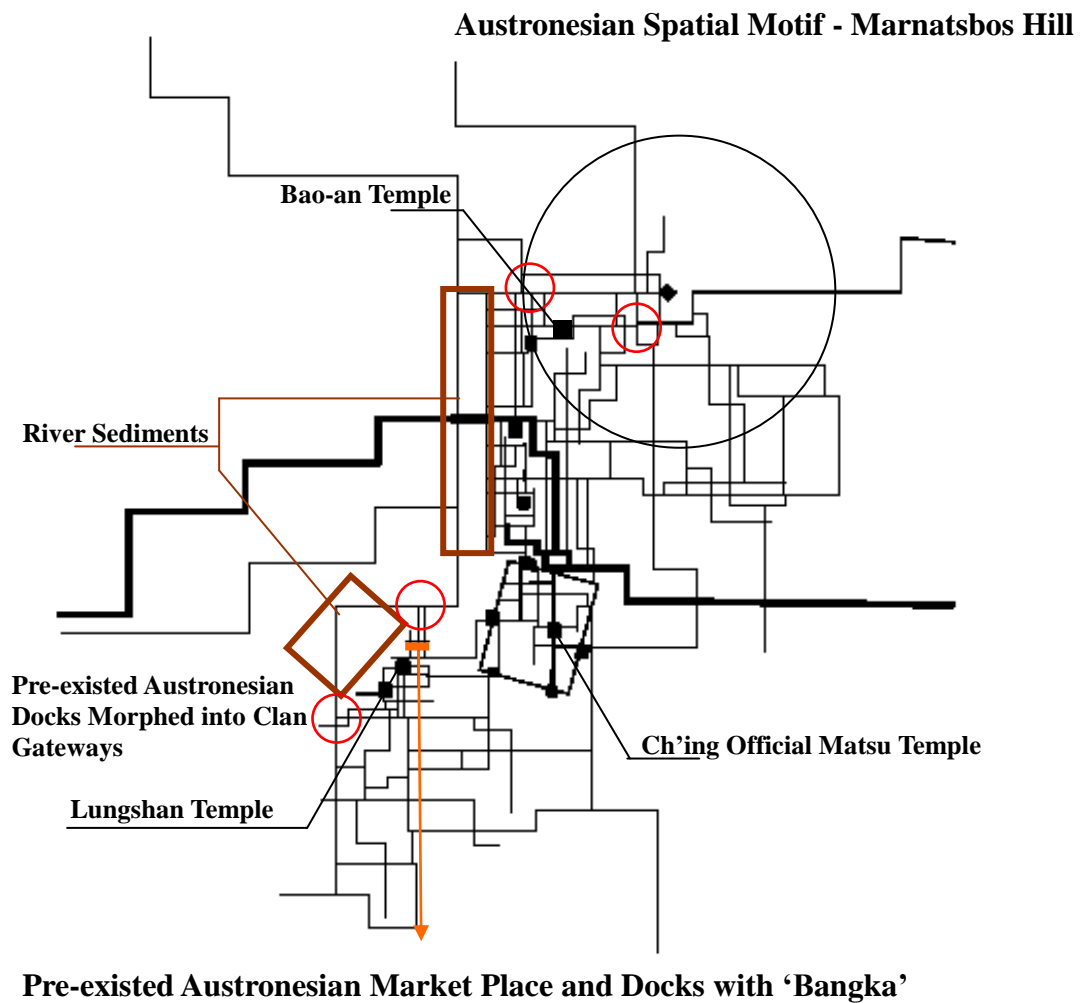


Illustration 1.2h Ethnic Enclaves Morphed into a Centralised Fort City Structure and Space in the 1800s. A northeast spatial logic in structural coherence to Austronesian spatial motif of the embedded Marnatsbos Hill, which connects contested ethnic enclaves and the Fort City. (Source: Author)

The Tung-Ann Clan in the Dalongtong area also bears a northeast spatial imprint relative to the pre-existing Austronesian docks, which is indicative of interconnected mobility related to the geogenic preconditions of the Marnasbos hill and the Quelang River (Illustration 1.2h).

In 1884, the Taipei walled city was completed under Governor Liu Aou who, based on naturalist cosmology, shifted the fortress wall and Gates toward the northeast Mt. Chi-xing (黃富三, 2006: 80-81; 尹章義, 2006: 92-95).

The North and West Gates of the city were cosmologic signifiers symbolising the first two pointers of the Ursa Major, which has a joined projectile northeastward-oriented to the true north of Mt. Ta-Tung and Polaris.

Further trans-coding from reading the 1894 Taipei City Map indicates two sets of grid superimpositions based on three social-cosmological structuring principles.

Firstly, the inner street system, established before the fortified city wall was built, was based on Confucian ideology, taking the true north and the northern mountain peak of Mt. Ta-Tung as the cosmic-point of reference in homage to the emperor in Peking. Cosmologically, the emperor is symbolised by Polaris in the Confucius teaching, and most of all Ch'ing imperial official buildings in Taipei City were oriented towards north (廖藤葉, 2008).

The earliest established four cardinal points of the inner Taipei walled city were evidently represented by the four major institutions namely: the Taipei Governor's Office (north), the

National Examination Hall (east), the Confucian Temple (south), and the Ch'eng-Huang Temple (City God, west) (鄭欽方, 2005: 85 & Wu, 2007: 106).

Secondly, Taoism's ideology (as in 'Ying' and 'Yang' syncretism) was expressed in a zoning template which had marked the orientation of the official Ma-Tsu Temple towards the north, which is located in the 'yang' zone, as it signifies the official 'upright spirit' to ward off evil spirits (李乾朗, 2006: 64 & 67).

Two local clans' ancestral temples and their 'feng-shui' ponds occupied the southern area of the inner walled city in the 'Ying' zone: it signifies the ideal place for burial and for the deceased (Taipei Walled City map, cf. 黃武達, 2006: 110).

Administrative functions were also largely placed in the 'Yang' zone, whereas the educational institutions (the idea of the literati was considered to be bearing the characters of softness, and of being intellectual) were placed at the 'Ying' zone (Ibid).

Thirdly, with a political agenda and with spatial planning strategies to integrate the Sanyi Clan in Bangka and the Tung-Ann Clan in Dalongtong-Dadaocheng, the Ch'ing Manchu officials had selected the "in-between" space as physical containment, as well as a capital city restructuring method to connect to the cosmologically based walled city (尹章義, 2006: 93).

A Structural Syncretism on Critical Transformation of Axiality and Cosmology

When the Ch'ing Manchu's cosmologically fortified city met with the notion of a 'modern gateway city' under the Japanese colonisation in the early 1900s, a new civic axiality became represented in the critical syncretic transformation of structures.

The establishment of the Taihoku Station at the space north of the Ch'ing official Matsu Temple had been transformed into the new civic gateway in 1905.

Arguably, the completion of the modern civic gateway precinct began to conjure inclusion of the Taipei Station in 1905, the Taipei New Park (present day 228 Memorial Park) in 1908, and the Governor Memorial Museum (present day National Museum of Taiwan) in 1915.

To complete the new colonial-civic modern threshold, new axiality and spatial configuration was defined. This also indicates a redefinition of the important north-south axial relationship, replacing the old city centre's highly-regarded spiritual place with newly-invented modern traditions of space, through the advent of institutions (Vlastos, ed., 1998).

Readings from the 1911 *Airplane Survey Map* (Taipei city, 2008) show two designated statues and their locations, concerning the military Governor General of Taiwan -Kodama Gentaro, and the director of the Civil Administration Bureau of Taiwan -Goto Shinpei (魏德文、高傳棋, 2004: 35-6). Their statues were erected on the exact site, replacing the former Ch'ing official Matsu Temple (ibid: 101).

This signified a change in axis, reverting to new north-south axially and replacing the old city centre's spiritual place (李乾朗, 2006: 63) in contestation of 'civic space' (after Roland Barthes and Manuel Castells), analysed from subjugated places in the city structure and urban form.

At the same time, a temporal-spatial syncretism in axially restructuring can be denoted from the East-West axially in relation to major religious thresholds.

New Japanese spiritual cosmic urban form constructions were observed to terminate at both ends of the east-west nodes of the old walled city.

For examples, the Sotoshu Daihonzan and Sojiji Temple was built in 1910, framing the Eastern cardinal and located immediately outside the Taipei walled city's East Gate. The East (Higashi) and West (Nishi) Hongwanji were located immediately outside the West Gate of the city. And the symbolic spatial referent within the two Honganji temples was the Taihoku Koyashan Kobo Daishiji (台北新高野山弘法寺).

The Taihoku Koyashan Shingon sect, Kobo Daishiji is directly related to Kyoto's Tou-ji (東寺), more commonly known due to its location east of the symbolic south gate – Rashōmon (羅生門), of the Heiankyo of Kyoto (林明德, 2010: 86-7).

In addition, most conventional morphological studies on Taipei urban form in the period from 1895 to the 1950s are depicted through a physical transformation perspective, which can be understood to be based on common sets of spatial categories in grid patterns: physical land use

functions and transportation infrastructures (陳正祥, 1997; 黃武達, 1997, 1998, 2006a, 2006b; 蘇碩斌, 2002; 張照華, 2003; 廖世璋, 2005; Wu, 2007).

Extending from conventional literature, one can observe periods of critical transformation from a structural syncretism perspective, that spaces framed by four cosmic cardinals and the relative centre of the walled city were in parallel progression for the demolition of city gate and wall due to social-cosmological reasons other than infrastructural development.

First, in 1901, demolition of the former Ch'ing Taipei walled city started with the East Gate sections of the wall. The first punctured holes of the wall occurred along the north-eastern section of the West Gate and the western section of the North Gate. By 1904, the demolition of the West Gate and wall sections along it made way for a three-lane boulevard consisting of railroad, pedestrian paths, and road for other motorised vehicles.

This is seen as the initial implantation by the Japanese modern contestation to the old Taipei walled city's cosmic layout, which was caused a 13 degree north-east tilt from the original north-south inner-city grid bearings in the 1880s, and thus bore significant spatial transmutations and meanings when the West Gate was demolished in the late 1890s.

Therefore, the historic cosmological reference of the North and the West Gates, as a joined structural entity, had cosmogony functioned as a signifying spatial motif in the former Ch'ing Taipei Capital plan. It had been based on an ancient astronomical alignment of mind-city imprint to the first two stars of the Ursa Major, using cultural and natural landscape elements

as a cosmic-spatial integration, such as the gates and mountain peak projected as a “celestial backing”.

Thus, in this sense, the North and West Gates were visually and symbolically significant for astronomical-city planning in the late Ch’ing’s Capital landscape survey. Their joined axially projected toward the end node on Mt. Chi-xing, via the landscape mid-point at the Marnasbos precinct.

Therefore, the North and West Gates were seen as one spatial entity, of a cosmogony referent to the Ursa Major, in locating the true north bearing of the Polaris that geomancers referred to in the mapping of the inner walled city’s cosmic and grid bearings.

Furthermore, the social-cosmological category of urban form historicity, denoted from a structural syncretism perspective, suggests three cosmic spatial structures in Japanese cosmology (Pieper, 1980; Yagi, 1988: 137-51; Kalland, 1996: 17-32), namely the *diametric*, *concentric*, and *circularity and time* categories, which were implemented in the intangible space restructurings of the late Ch’ing Taipei’s cosmogony.

For instance, the Japanese cosmogony has regarded the North-West cosmic direction, known as the “Kame” – ‘Gate of Heaven,’ and connected it axially to the South-East “Kaze” – ‘Gate of Divine Wind’ (Kalland, 1996), which runs in alignment with the first two sections of the Taipei city wall that were prioritized for demolition.

The perpendicular axis of the North-East “Kimon” – ‘Gate of Demon’ to the South-West “Ura-Kimon” – ‘Gate of Death’ was then redefined by a clustering of religious institutions located on the periphery, and in relatively concentrated distributions along this northeast axis. This cardinal cosmic axiality is fundamentally consistent with a northeast spatial directive, and also within the Japanese belief system consistent with Kyoto’s ancient cosmogony to guarding the main northeastern spiritual “evil force” (林明德, 2010: 73).

The same ideological principle from guarding the “evil forces” along northeastern nodes from entering into their newly colonised Taiwan Capital is argued transcendent in the 1900s Taipei: A transhistorical temporal-spatial reading of the Heiankyo and Heijokyo of ancient Kyoto (宮本長二郎、穗積和夫 [1986], 游蕾蕾(譯), 2007: 15-27, 44, 58, 68, 100-05), denotes repeating cosmogony principles of the *diametric*, *concentric*, and *circularity and time* categories, which were implemented in the intangible space restructurings of Taipei from the 1895 to the 1932.

For examples, the locations of the East and West Honganji and Taihoku Koyashan Kobo Daishiji in the south-west of the new Capital city, were aligned with Japanese public cemetery (present day 林森(Lin Shen)、康樂(Kang Lee) Taipei City Park), the military cemetery, the Rinzai Zen Temple (鎮南山臨濟宗護國禪寺), and the Taiwan Jingu in the Maruyama precinct (Illustration 1.2i).

These religious establishments and cemeteries were aligned to the northeast axially, denoted in cultural theory as to build a *diametric* 'spiritual protective ward', known as the "kekkaï", against 'evil forces' from the northeast direction.

This has indicated a consistency in symbolic cosmogony transmutation connected to anthropological meanings of guarding the capital's southwestern direction, known as the 'Ura-Kimon' ("Gate of death"), by constructing cremation facilities in this cosmic-zone.

In addition, the actual cremation procession of the Japanese in the 1930s Taipei had followed certain cultural and historical knowledge in this *concentric* cosmic-principle.

That is, most had their deceased cremated followed by a procession performed starting from the south-western religious institutions (the East and West Hongwanji) before the actual burial ceremony was conducted in the Japanese public cemetery, located northeast of the Taihoku Station.

Thus was formed a concentric-cosmic principle in processions following an anti-clockwise circulation movement between thresholds of the cremation and the burial.

Cosmologically, this also symbolises the completion of one's life journey, represented in *circularity and time*, and reflecting upon the colonial-modern specific patterning of a cosmic-based spatial rhythm in Taipei. This rhythm is reinforced and represented in a structural syncretism expressed in designated religious land use sites, and in a repeating cosmological urban configuration appearing in urban form.

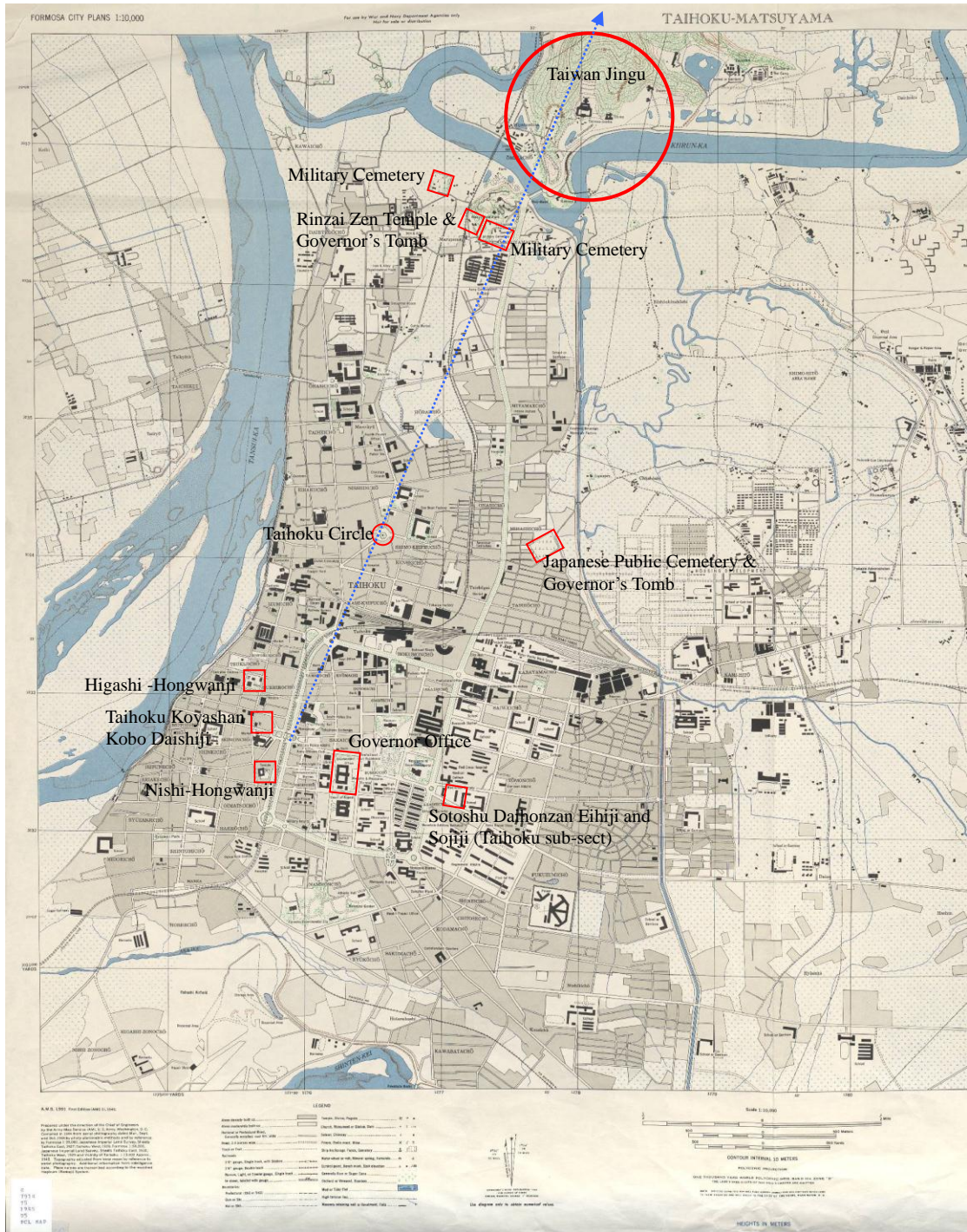


Illustration 1.2i A Cosmogony Spatial Rhythm Represented in a Structural Syncretism of the 1940s Taipei Urban Form. Base Map: the Taihoku-Matsuyama Formosa City Plan, 1945 (Source: Texas University open map resource; code: txu-oclc-6565483, accessed in 2008)

Readings from the 1932 map (魏德文、高傳棋, 2004: 79), and from the 1945 US Army

Taihoku-Matsuyama Formosa City Plan, show the last phase of the colonial-modern urban form.

The superimposed north-south Cartesian-based city-wide Park and Boulevard system was laid in conjunction to the cosmogony-based northeast-southwest spatial coordinates, found in a set of official religious establishments: the Japanese public and military cemeteries, East and West Hongwanji, the Taihoku Koyashan Kobo Daishiji, the Sotoshu Daihonzan Eiheji and Sojiji (Taihoku Sub-sect), and the Rinzai Zen Temple and the Taiwan Jingu.

Collectively, these religious institutions had formed a spiritual ‘protective-ward’ (“Kekkai”) in a spatio-cosmic rhythm structured in a northeast spatial directive (Illustration 1.2i).

Furthermore, this presented a geometrically-transmuted axuality from the original north-south Matsu Temple – the former spiritual centre of the Ch’ing spiritual core (李乾朗, 2006: 63).

Besides the North-South and East-West axialities redefined, cosmologic spatial structure and colonial-modern town planning are in a structural syncretism related to the multiple historicity reflected by the northeast religious park that is seen to direct a certain cosmologic spatial rhythm.

Within that new park, the south and west of the former Marnatsbos precinct was identified by the diaspora Chinese in the Dalongtong area as a social-cosmological signifier. It was a

symbolic site for locals: a spiritual threshold also known as the ‘dragon cave’, which was part of the Austronesian sacred site and a spatial motif.

The ‘dragon cave’, south of the Quelang River, was incorporated as part of the Maruyama Precinct by the Governor-General, Kodama Gentaro (魏德文、高傳棋, 2004).

To the southwest of the Maruyama Precinct, the Rinzai Zen Temple (鎮南山臨濟宗護國禪寺), in-between two military cemeteries, was the designated buried place for the Governor-General, Kodama Gentaro (Illustration 1.2i).

Significantly, the ‘dragon cave’ was transmuted further into a part of the “Kekkai”, when the governor-general was buried. According to his will, he wished to “...be buried here facing south for protecting the spirit of Taiwan colony” (courtesy of the Rinzai Zen Temple).

The completion of the first Shinto Shrine in the Maruyama Precinct in the 1901, and its subsequent expansions to include more parkland along the promenades of the Quelang River, had transformed it into a comprehensive Religious Precinct in the 1933. Especially by governor’s decrees, in 1934, 1936, and in 1937, to construct Shinto Shrines national-wide, and by the Precinct’s land use, landscape design and spatial components had been specifically listed in planning law through the Plan for National Religious Precinct (黃俊銘, 2003: 21).

Construction of the largest Torii Gate in Taipei, also throughout all of Japan and its foreign colonies at the time, for the Taiwan Jingu in the 1944, had signified the symbolic spirituality of

the threshold to be formally recognised as the National Religious Precinct (徐伯瑞, 2004; 竹中信子[1995], 蔡龍保(譯), 2007: 132).

Therefore, to investigate further into any other Austronesian motif embedded in the area in-between the Maruyama Precinct (or the National Religious Precinct) and the Dalongtong area, it is significant to check for any consistency in the preliminarily-identified northeast spatial directive from the field.

It is especially important to identify in the area in-between the Maruyama Precinct and the Dalongtong, whether there is in any urban form coherence in the structural syncretism, which is directly related to the Marnatsbos myths and represented in actual spatial coordinates.

1.3 Research Gap: Re-visiting Taipei 'San-Shi-Jie' as a Geopolitical Imagined Urban Origin

Up-to-date morphological studies on Taipei urban form history, covering periods 1884 to 1950s, mostly offer depictions through the physical transformation perspective that describes urban expansions articulated in grid patterns, as well as land use functions and transportation infrastructures as the main analytical category (陳正祥, [1957] (1997); Lamely, 1977; 黃武達, 1997, [1996] (1998), 2006a, 2006b; 蘇碩斌, 2002; 張煦華, 2003; 廖世璋, 2005; 徐伯瑞, 2004; 林欽榮, 2006; Wu, 2007). These scholarly works have emphasised the origin of urban modernity in the history of morphological progression of Taipei. All have drawn reference to

the 'San-Shi-Jie' (三市街) ("Three City Streets") – Bangka, Dadaocheng, and Walled City as the origins in urban form historicity narration (臺北市政府, 2002b, 2003, 2004, 2005a, 2005b).

In addition, each of these three "city-grids" is referred to as independent spatial entities that physically disconnect with each other and with other regional nodal settlements. A bifurcated urban structure as a spatial model was often narrated as the typology for Taipei's walled city modernity in urban form transformation between the inner and the outer ramparts of city.

Thus, modern structural transformation history narrated in official urban form history was written following the 'San-Shi-Jie' morphogenesis narrative in a structural bifurcation, which is argued to be a geopolitically-constructed spatial entity made by the Ch'ing Manchus after the completion of the Walled City ramparts in the 1884.

This furthers the argument, that such bifurcated city structure was adopted and transformed into three interconnected spatial-structural nuclei recorded in physical restructuring policy, made by the Japanese in between 1895 to 1905 (黃武達, 2006: 114-5 & 2009: 64-5).

Others, mostly urban geographer and planners, emphasised a city growth pattern analysed in a pre-1884 Walled City development model that saw the Taipei urban form transformation in various developmental phases (張煦華, 2003; 鄭欽方, 2005; 廖世璋, 2005).

Therefore, Chen (陳正祥) (1997) and Lamely (1977), both denoted the urban origin of pre-1884 Taipei city structure as originated from Bangka in the circa 1720, which was based on the model of the 'San-Shi-Jie' construct, and in that model particularly refer to the First Street in

Bangka, known as the *Fuan-chu-shi-jie* (番薯市街) and later re-named as *Huan-chi-shi-jie* (歡慈市街).

The naming of that Street was based on an officially-adopted narrative: that a popular trade commodity between the Basay-Ketagalan and diaspora Chinese was *Fuan-chu* (sweet potato).

The sense of place was specified to celebrate multi-racial trade and gathering of business, and of the proliferate docking of the Austronesian rafter – Bangka, and hence the place was named.

However, a contested notion of the historic street development model, as the main drive for morphogenesis described as the urban origin marking the beginning of the urban form history of Taipei city, was challenged.

Lin Yu-Ru (林玉茹)(1996) has followed a theory of harbour-dock development, and argued transit function of a dock should come before the actual development of a street, to make spatial structure suitable for trade and commerce.

Early sense of urbanised place in Taipei urban form history is then viewed to begin from the function of commuting and travel, rather than trade and commodity exchanges of a commercial street setting related to specific docking structure.

The timeline was pushed back earlier to c.1717, considering that another urban origin existed in the established Pourompou harbour-dock (大浪泵港) (present day Dalongtong (大龍峒), which was outside the notion of a bifurcated fortified Wall Capital structure and excluded from the ‘San-Shi-Jie’ narrative.

Further comparison and examination of the timeline for other Taipei harbour-dock structure effects on town development in the 1700s has revealed that the Bangka harbour-dock was established later, in the c.1738 (林玉茹, 1996: 46, 339-40).

From this perspective, the early dock and mobility patterns are triangulated and denoted in the morphological matrix analysis, which then suggests another earlier origin of a dock structure, not from Bangka, but in-between the Dalongtong and the Marnatsbos area (Illustrations 1.2f -1.2h).

However, despite a contested urban origin, based on a harbour-dock development model, of Taipei's morphogenesis, urban form historicity of Taipei urban origin has continued to be represented solely in the 'San-Shi-Jie' construct.

Another author, who looked at the perspective on human geography, explored how, via interpretation of the humanities, the natural space, presented its significance of the 'placeness' on Taipei (洪醒漢, 2007).

His argument emphasised the reproduction of social relationships, and that geopolitical spatial structure was re-established when relationships changed. Based on the theoretical framework of spatial critiques from Castells, Foucault, Relph and Lefebvre, he maintained that the transformation of urban space did not simply responded to a progress viewpoint of the modernity, and neither was urban morphogenesis just the consequence of economic development.

That is, Taipei city was socially transformed as the re-constructed geopolitical centre following spatial-structural change of the independent entities of the ‘San-Shi-Jie’ townships, from 1895 to the 1920s.

However, this view may have assumed a linear relationship about the process of subjugation and subjugated in social relation and urban structure correlation.

To view the issue as a structural syncretism, in between 1895 to the 1920s, it is suggested that the structural transformation is transforming more than the physical construct of the ‘San-Shi-Jie’ model, regarding the Japanese colonial-modern spatial transformation of Taipei.

It is signified as a syncretic integration between the colonial-modernity and cosmological traditions manifested in physical rationality and cultural-symbolic rationality.

That is, geopolitically Japanese have adopted the ‘San-Shi-Jie’ structure narrated by the Ch’ing Manchus to establish legitimacy in socio-spatial governance for the then immediate post-1895 turn-over of political regime in the midst of rebellions and suppression war.

The historic context of the issue has to be understood: that at the end of the ‘Sino-Japan War’ Taiwan (Formosa) was ceded from the Ch’ing Empire. The Japan modern forces had met with island-wide armed resistances and rebels had formed an internationally-declared independent Formosan Republic witnessed by an American reporter, James Davidson, whom later was commissioned as the Consular-General for the Tamshui American Embassy (Davidson in: Chen (陳俊宏), 2003).

In addition, culturally-established religious centres, those in the previous discussion have shown Kyoto's ancient cosmogony principle in town planning, had significant affiliation with the ancient imperial capital's Zen Buddhist sects, and had transcended to Taipei under direct orders of the then governor-general, Kodama Gentaro (Illustration 1.2i).

Historically, Kyoto City had celebrated its 'one thousand and one hundred years' since the founding of the ancient capital of Hei-an, in the 1895 (林明德, 2010: 80).

Kyoto City structure was reinvented in the 1895, at the same time when Taipei was renamed Taihoku, whereby both cities were axially transmuted, to reinforce spiritual establishments against the northeastern direction of *Gen* (艮) or known as *Kimon* (鬼門).

1895 Kyoto re-established the Heian Jingu (平安神宮) as the reconstructed centre of the capital's spiritual 'templum of the earth' site. The centre was specifically built in relation to already existing and populated Zen temples corresponding to and following along Kyoto's northeastern cosmologic-spatial directive to reinforce for spiritual protection.

The 1895 Taihoku had in plan and lead up transformations to the 1944, transformed the walled city ramparts in multiple-openings linked by a major western boulevard access according to the Japanese Yin-Yang Cosmogony (陰陽學): grid restructurings following spiritual northwestern direction of 'Kame' (神) to southeastern direction of 'Kaze' (風) retrofitted; and by the 1944 Taiwan Jingu (臺灣神宮) was established and built at the end of the spiritual

nodal site, corresponding to other religious establishments and following along a northeast spatial directive to form a cosmological 'Kekkai' (Illustration 1.2i).

Reading this reconstructed and reinvented reinforcement of northeastern axially in both Taihoku and Kyoto cities' structures denoted a shared cultural phenomenon, manifested in a morphological history of the urban form continuity in transcendence.

It is also can be viewed from this axially reinforcement that Taipei city was not completely distorted by colonial-modern grids, but was conserved and prolonged in another representation on urban form spirituality.

Urban form historicity, in this sense, is kept in both modern and traditional identities reticulated in an urban morphology of the structural syncretism.

1.3.1 Contested Urban Form Periodicities on Taipei 'San-Shi-Jie'

Post-colonial writing on Taipei urban form history has been contributed to significantly by Dr Huang Wu-da's (黃武達) urban structural research in the late 1990s.

He has contributed to inventory and publishing planning maps and early survey maps of Taiwan, mostly of Taipei, covering periods of 1895 to 1932.

His studies on 'the contemporary city planning of Taiwan in Japanese colonial age' (黃武達, 1997, 1998, 2006a, 2006b, 2009) have been followed by many scholars in the approach towards reading urban history of Taiwan.

In this sense, urban history is understood from official publications and materials mostly.

Specifically, he referred to three sources of primary documents to validate how the then urban management was articulated through planning and how decision making was formed, and also described the process of urban policy implementation.

Three sources are: first, from urban planning reports and maps; second, from the governor's office Official Reporting in Gazettes (官報); and third, from the governor's office in-house Executive Summary (提要).

In terms of urban transformational periodicity as the analytical category, his approach emphasised urban development history through urban map reconstruction and quantitative analysis that sub-categorizes characteristics of urban structure.

Exemplifying this, the pattern of road network transformation is prioritized in the classification of analytical category to determine urban form history of Taipei. Grid typology and axial relations were strictly analysed in physical performance and function categories.

That is, only the tangibles (mostly on infrastructure improvements and facilities) were categorized to analyse the processes and effects of urban form transformation.

Secondly, the analytical categories exclude cultural context and intentions of the governors and counter-resistance from local communities involved in re-structuring of historic settlements and in grid reformation.

A culturally significant ‘non-functional’ category (Pieper, 1980) of the decision process has not been considered for reading the morphological patterns in urban form history, especially in various key stages of urban transformation during rapid demolition and development stages of reconfiguration of the capital city in the 1900s to 1930s.

Examples can be seen in how the demolition of Taipei fortified walls and inner city grid network reconfigurations, which show certain connection with planning principles, lay out in both modern grids and in historic configuration, are left out of analysis.

Instead, quantitative road vector analysis of the *1900, 1905, and 1932 City Area Improvement Plans* was devised to deduce the urban form history as the representation in planning intentions (黃武達, 1998: 1-18).

It describes the developmental phases and directions of urban expansion, but without clarifying:

“Why was a strong significant existence of traditionally-inherited grid orientation of the northeast to southwest direction spatially conserved, and why in parallel development with the east to west and north to south urban expansions in all the three improvement planning phases during the Japanese colonial-modern era?”

Thirdly, pre-Japanese-colonial Taipei City Street and Grid Formation categorized transformation history into three distinct phases: Pre Ming-Zheng Era, ~1682 (明鄭以前); Diaspora Han Ethnic Development Era, 1683~1791 (移民漢族拓墾期); and City Street

Formation Era, 1792~1895 (市街形成期). Particularly the third phase of the City Street

Formation was sub-categorized into the subsequent formation of 'San-Shi-Jie' (三市街) grid typology, with the periodicity categories:

First developed from the Bangka City-Street (1792~1852), then followed by the Dadaocheng City-Street (1853~1881), and lastly the Ch'ing Capital Fortified Walled City-Street (1882~1895).

Two observations occur on the problem of categorisation for urban form historicity, especially in view of the inconsistency in periodicities of the historic artefacts presented between the locally-narrated and officially-determined.

For example, the formation of Bangka City and the grid pattern was controversially contested when the *Sanyi* ethnic diaspora Chinese claimed that Bangka Street originated from harbour-dock development long before the 1738, since the Basay-Ketagalan Austronesian had settled before the Chinese.

Bangka settlement grid transformation may have reached its apex as a city street scale after the 1792, when larger influx of diaspora Chinese had established their community centre - the Lungshan Temple in ca. 1738.

Secondly, both the spiritual enclave and irrigated communities of the Basay-Ketagalan in the 1600s, were recorded by the Dutch VOC inventory and surveillance. These communities (Langeracq, Kimotsi, Marnatsbos and Pourompou) were geographically located in the north

Dalongtong area, in-between the confluence of the Quelang (Keelung) and Tamshui rivers (翁佳音, 2006: 54-63).

The Dalongtong harbour-dock had also appeared within another record in ca.1717, that described it as a frequent harbour-dock connecting to the Basay-Ketagalan and Diaspora Chinese's co-built Ma-Tzu Temple - Ling-Shan-Gong (灵山宮). The Ma-Tzu Temple functioned as a popular harbour-dock located in the Gan-dou (干豆) (present day Gaung-du (關渡) area in c.1712 (蔡相輝, 2006: 47).

These records have shown that port-to-port commuting from Dalongtong harbour-dock to Gan-dou was established before Bangka's Lungshan Temple was established.

Therefore, an omission of these geo-historical narratives is supported by material culture and artefacts, both found in maps and textual records, and have challenged the exclusivity of Taipei's urban origin developed from Bangka.

Particularly problematic are the periodicities of the urban origin of the Taipei city-street formation that were written and modeled after the 'San-Shi-Jie' (三市街), narrated in Taipei's urban form historicity.

Other scholars also used the basis of the 'San-Shi-Jie' as the space structure analytical model on the study of Taipei street fabrics and transition of urban context and space of the pre-Japanese and Japanese colonial era.

For example, the typo-morphology in reading characteristics of development in transition, the urban fabric analysis focused on socio-cultural meanings denoted, and also the philosophical underpinning of the spatial typology, have all been argued to have been based on the ‘San-Shi-Jie’ model in urban form historicity representation (鄭欽方, 2005; 林盈華, 2006; Wu, 2007).

Chang Xun-hua (張煦華), whose scholarly work investigates the embedded political and cultural meanings in the history of physical transformation of Taipei (2003), looked at colonial urban planning and management from a social and humanistic approach, and marked yet a different approach. The complex relationship between senses of modernity and nationality were examined from an ideological perspective rather than from traditionally reading maps and plans.

Chang has sub-categorized ‘culture’ as being the main factor that affects ideological and non-ideological ways of colonial urban management.

Despite that his research framework is more of descriptive than analytical in clarifying the relationship between nationality and modernity, he presented a binary mode of categorization that argued: a nationality construct is ideological and has been utilized in architecting Taipei’s city structure from 1895 to 2003.

On the other hand, he argued that the non-ideological architecture in city’s structure produces a sense of modernity during the era of colonial urban management from 1895 to 1945.

However, this binary mode of categorizing urban management culture may be problematic in describing the spatial effect of ruling vis-à-vis subjugated class.

He regards that the autonomy and self-determination enculturation of the city through empowerments is non-existent in the power struggles of the 'other'.

The so-called modern scientific inquiry that is deemed rational in modern planning and map making during the colonial urban management is seen as over-simplified compared to the dynamic and embedded knowledge structures, which are equally empowering to subvert superimposed modern modes of space reconfiguration.

It is also can be seen that the basis of his narration, using non-ideological tools (e.g. tangible physical planning and rationality) to establish sense of modernity, is following the notion of ruling class propaganda directed toward the ruled classes, who could only passively receive and adapt to the superimposed spatial structure created for them.

Thus, the research framework has expanded the analytical categories from the bifurcated structural model of the 'San-Shi-Jie' as the urban origin narrative in Taipei urban form history, to include cultural aspects of the structural syncretic urban form.

This has been conceptually based on the transversal and transcendental capacity of inhabitants, who constantly are making 'culture' as part of the nature-human relations heritable in strategic places to *enculture the city* (Cohen, 1993: 5; Low, 1999, 2000; Low and Lawrence-Zuniga, eds., 2003).

1.4 Research Problem: In-between City Cultures of Colonial Resistance in Contested Urbanism of Thoughts

In order to investigate from the field, for a spatial directive regarding the multiple-colonial contested urbanism of thoughts in Taipei urban form history, rationale in research focus areas is based on the most-embedded and least-understood spiritual enclave of the Basay-Ketagalan.

The scope is delimited to areas which exemplify Taipei Basin and Coastal intercultural connections in the level of syncretic structures of knowledge:

In the Taipei Basin, other than the previously analysed Taipei Walled City and Gateway Precinct, the following research delimited area is between the Marnatsbos Precinct and the Dalongtong.

In the Coastal area, the study follows an Austronesian landscape myth and narrative associated with the Quelang River, Sacred Mountain Ranges, and the Quelang Island.

Thus, the in-between Taipei basin and coastal area is delimited to the Mt. Chi-xing ancestral site.

The research timeline is a trans-historical one, first analysed from the 1600s: the pre-Hanisation period of these areas, during the contestations between the Iberian Spaniards and the Dutch VOC. This aims to exemplify a consistency in the spatial directive narrative from non-Chinese historicity perspective for Taipei urban form historicity reinterpretation.

*1.4.1 A Structural Syncretic Reading of a Spaniards Design in Embedded Architecture
Cultural Connectedness between Ancient Taipei and Quelang*

An examination of the Dutch VOC's record - 'Formosa Diary', especially of the section – *VOC 1206, Fol.262-269*, and of the *Nationaal Archief, 4. VEL 1127* of Simon Keerdecoe's report from Batavia (translated by Ang Kaim (翁佳音) and others) (翁佳音, 2006: 207-246; VEL 1127: sheets 238-239), denoted some design thoughts on a contested colonial harbourfront city concerning the Spaniards and the Dutch VOC.

Particular attention is focused on ways that show how they organise and establish layouts of the same site for a fortified city of different religiosity in the indigenous landscape.

The study is reconstructed from denoted spatial principles from the circa 1654 - 'Map of The Company's Lands' (Map 1.0), drawn by Johannes Nessel who surveyed and compiled between c.1648 and 1654 (Gommans and van Diessen, 2010).

It presented the closest date in available material evidence after the regimes' transition in 1642. Contemporary studies, draw on the Spanish and the Dutch sources (翁佳音, 2006; 鮑曉鷗, 2008 & Borao, 2009) that offered a historiography of some design aspects of the San Salvador Citadel and its larger physical settings of the Santisima Trinidad harbour, have placed an emphasis on describing urban elements as independent spatial entities.

Problem Statement

The epistemological reading of the 1654 Map in this study, thus includes an inter and intra sense of connectedness in architectural space structure that is infused with other architectural cultures, interpreted from a morphological perspective.

Urban morphology of the structuralist school of interpretation is intellectually inherited from Saussure's discourse on language study in diachronic and synchronic approaches.

We may re-read Jean Piaget's structural definition, that one of the transformative patterns is characterized by its enclosed and self-regulating meaning. This echoes with Saussure's language, "signs are arbitrary," that excludes inter-relationship between phonics and signified meanings.¹



Map 1.1 The Former Santisima Trinidad and the San Salvador Citadel (Quelang Island) (Present-day Ho-ping Island / 和平島) (South facing up) Source: Google Earth accessed, 2009

¹For structuralist school of thoughts related to indigenous landscape narratives, see 浦忠成(2007:10-3)

In this context, this study acquires a structuralist approach as a theoretical base and further questions Quelang's historic transformative structure as defined by the separation of cultural signifier and signified meaning, excluding outside non-European influences.

That is, instead, it argues that a 'structural knowledge' did exist and was capable of internalizing outside forces or cultural influences and of selecting/maintaining its own transformative energy needed to redefine its own structural connectedness between phenomena signs and meanings.

Thus, architectural and cultural signs of the Spaniards, the Dutch VOC, or the Basay-Ketagalan indigenous people are all equally capable of redefining encountered history in spatial language(s) of their own.

This structuralist approach aims to clarify that a dynamic relationship exists, and that signifiers are inter and intra-connected to signified meanings in spatial structure despite hegemony in European-centred interpretations on colonial encounter and urban form history in the Quelang-Taipei proper. This is done through methodologically analysing material objects drawn on the 1654 Map and linking with spatial clues denoted from textual descriptions mainly from the Spaniard and the Dutch archival reports, and then corresponding trans-historically with primary field notes and secondarily-translated documents of various eras of the same subject matter.

By triangulating these ‘texts’ (including actual spaces and sites), we enabled translation of objects’ architectural properties in broader historical, cultural, and planning contexts, in order to make sense of their architectural connectedness and the flow of knowledge in structural dynamics.

Several examples follow: built orientations and spatial systems that connect between the inside and outside of space geometry, defining courtyards enclosed by squares and the spatial system of interlocking and proportioning these courtyards, and the reconfiguration of squares to formalise a coherent plaza mayor complex. All these inter- and intra-spatial relationships may be identified with established Romanic-Etruscan architectural cultures in site surveying (Rykwert, 1976 & Lilley, 2009), but also are partly descended from non-European traditions (Jayyusi, 1992 & Paskaleva, 2010).

It is observed spatially that a hybrid Italian Renaissance plaza measurement principle was in fusion through colonialism diffusion unto seventeenth century Hermosa – a place already containing pre-experiences of high cultural infusions from the region and intra-Pacific.

This sense of spatial decoding and linking with architecture cultural connectedness is further approached to include spatio-anthropological analysis for its syncretic phenomena acquired from the Austronesian Basay-Ketagalan cosmology inheritance.

The study denotes some aspects of Quelang’s urban form history that was made known from deep cultural meaning in-between transformed spatial configurations, such as both physical and

cosmological interpretations of landform, mountain, hill, cold spring, water source, and trajectory of water path defined in a culturally-significant axially connecting built environments of Quelang, and also of Quelang to Taipei and the vice versa.

Spatial considerations of pre-existing urban thoughts on pre-and-post-Spaniard eras, which were embedded and consistently sacred in nature, were also considered in the investigation, especially literature reviewed which found knowledge gaps, of an “absence” for Taipei’s spatial-temporal origin of the pre-Ch’ing Manchu’s ancient northeast intelligible geometric axially.

Its significance has been exclusively based on a morphogenesis presumption of the ‘San-Shi-Jie’ (三市街) space construct since the late nineteenth century. It is still argued for a Han-centric dominance in the discourse on the primordial than ‘Monad’ origin of Taipei’s urban form narrative at the present. It implied that such knowledge constructs continue to assert urban structural influence regarding city-wide operating principles for the domains in historic conservation and urban design.

On the contrary, the following study, particularly *Chapters Three and Four*, postulates ‘in-between’ European urbanism(s), argued to be based on another intellectual basis of a wider mixture of architectural-cultural representations, shown in some segments of the Quelang Island’s local transformation process.

Contributing knowledge attempts to be interpreted from trans-historical spatial narratives of its physical and metaphysical manifestations, and suggests an embedded deep structure existed before the Ch'ing-Manchus constructed Taipei Walled City's northeastern spatial directive in 1884. The embedded deep structure, in turn, revealed some of the Iberian Spaniards' urban thoughts and reconstructed a spatial narrative that is cosmographically erudite in the Dutch VOC's 1654 Map.

Therefore, spatial signs are not arbitrary; it signified the significance for embedded structure in knowledge construct between the human faculty and the nature, of a transcendental character in an intelligibility of the urban form transformations.

A Trans-historical Space Reconstruction of the Iberian Intra-Extramuros in Quelang

Few drawings of Spaniard Hermosa of the East Indies (A.D. 1626-1642), in the form of maps and town plans, were published in literature to render for detailed accounts of physical urban form history, architecture cultural subjectivity expressed, or cosmos represented.

Particularly, this information could be used to read spatially into its transformative structure, contested between the Spaniard's Hermosa and the Dutch VOC's Formosa in an Austronesian Basay-Ketagalans traditional realm in the Seventeenth Century.

More importantly, the study denotes the contested place known as 'Santisima Trinidad' of 'Quelang' located at the northeastern Taipei off-shore at the present day Ho-ping Island (和平

島).²

An Austronesian Basay-Ketagalan's ancient landscape narrative is connected to alleged origin of "Quelang" with a root word from Ketagalan - 'Que-Vu' (龜霧), which means ancestral landing place with the mnemonics of "hats" in-view from the Pacific. 'Que-Vu' describes of their ancestral landing place(s), signified by mountain peaks of the northeast geogenic formations.³

Basay-Ketagalan's navigational histories depict 'Quelang' or 'Kallang', which have been regarded as notable nautical marker(s) from the Pacific and which guided their ancestors to land in northeastern coasts.

This has a spatial connotation that reconnects to the legend of their ancestral travel narratives, between the coastal and hinterland basins, which follow a northeast structural directive.

This legend has an architectural reality to the Basay-Ketagalan peoples, which can be presented as a transcendence to connect oral myths and spatial motif inherited, and has functioned as landscape coordinates physically across two volcanic ranges that are deemed sacred to them.

One in the north of the Ta-tung Volcanic Range (大屯火山脈), including the present day Yang Ming Shan National Park, and the other in the northeast of the Quelang Volcanic Range (基隆火山脈), including the Snow Mountain Range (雪山山脈) (Illustration 1.3). This structural transformation from myth to spatial motif, expressed in a structural syncretism between the

² For archival naming history on 'Santisima Trinidad', see 鮑曉鷗, (2008:181-3)

³ See, 何顯榮 (2008) *The Empire of Sun in Taiwan's megalithic monuments and sites* (太陽帝國在台灣的巨石文明遺跡). Pp.11-12. Courtesy of Taiwan Paleocivilization Research Center (March, 2008)

geogenic preconditions and the anthropogenic collective consciousness, is derived from their mental blueprint for spatially coordinating themselves with their traditional sacred sites during ancestral worship and pilgrimage.

Therefore, re-assigning spatial coordinates to the motif of the ‘Que-Vu’ myth has culturally relocated this embedded sacredness of the indigenous place identity back to the cultural, historical and social mappings in the greater Taipei region. This spiritual reassertion in ‘placeness’ has traditionally been associated to the Basay-Ketagalan peoples’ ‘Three-Sacred Mountains’ of the northeast Taipei: Mt. Chi-xing (七星山), Mt. Quelang (基隆山 or 瑞芳雞籠山), and Mt. Lingjou (靈鷲山); spherically three of them is known as Mt. Maurri [or Laueiran (卯里山 or 茺蘭山)] (何顯榮, 2008 & 2009) [Emphasis added](Illustration 1.3).



Illustration 1.3 Traditional Sacred Ancestral Worship Sites in-between Taipei and Quelang. Three sacred mountains in-view from the Pacific is legendary described as ‘Que-Vu’ (“hats”) and known in a geographic reference of the Austronesian Quelang sphere as Mt Maurri according to the Basay-Ketagalan Austronesian descendants in Taipei. (Satellite image source: Google Earth, accessed 2008; annotated by Author)

Taipei urban form historicity study, in this view of structural transformation from myth to motif, is fundamentally a structural syncretism, suggesting a nature of multi-layering between material and immaterial components in spatial sacredness and place identity as a constructive process. In turn, this denotes variegated historicities in architecture cultural representations.

In this sense, in the pre-European arrivals, significance in the ancient Taipei urban form history, manifested in axiality of intercultural connection between the basin and coastal areas, is potentially seen in respect to a northeast spatial directive.

This axiality and structural formation is seen as an intelligible structure and exists when ethnic settlement(s) had a collective northeastward orientation in mutual-relations between geogenic and cosmological structures.

Following this Austronesian Basay-Ketagalan landscape narrative, the geogenic centre in spatial coordinates between the three sacred mountains of 'Que-Vu' indicates the cultural significance of the Santisima Trinidad in the Quelang Island.

Hence, in *Chapters Three and Four*, the Iberian Spaniards' spatial construct in the northeastern Taipei of the 1600s, as denoted by the Dutch VOC's 1654 cosmography erudition, revealed a pre-existed northeast intelligible structure.

It is on this narrative that *Chapter Five* argues the intelligibility had a structural influence over the northeastern axiality of the 1884 Taipei Walled City and cosmologic fortification, and

hence represents an urban form historicity reinterpretation of structural syncretism in urban form.

Furthermore, in *Chapter Four*, the Iberian Spaniards' diffused urbanism(s) to the Seventeenth Century Quelang was seen as structurally transformed by a hermeneutic cosmology tradition in a continuation of 'crusading indulgence'.

The term 'crusading indulgence' is defined as "ecclesiastical involvement in military endeavors," (Bonde, 1994: 25) and contextually used here to describe the conquest mental state that the Spaniards held over the constructed 'New World' in Asian cities and in their intelligible city forms.

The motivation of the voyages for 'the new world' by Christopher Columbus had a specific intent, and in his own words, "to reconquer the Holy Sepulchre / Casa Sancta / Holy House, the Bayt al-Muqaddas, [i.e. the Temple of Jerusalem]..." through financial gain from spice, gold, cocoa, and other commodity trades (Hamdani in Jayyusi, 1992: 281-2; Sheehan, 2008: 53-8).

Connecting to others facts, King Philip II's entrusted theologian and historian -Benito Arias Montano, had continued to influence the King and his New World and Sacred Architecture policies based on hermetically-interpreted biblical exegesis, and was a 'Militiae Christi' belonging to the Order of 'Knight of Santiago' (Shalev, 2003: 72).

Other than that, the Pacific-based ideal 'New Jerusalem' was spatially conceived, and manifested in trans-oceanic routes to the South Asia-Pacific, protected under Pedro Fernandez

de Quiros and his established the 'Knights of the Holy Spirit' before c.1615 (Sheehan, 2008: 409).

The formal intrusion into Quelang, Hermosa (Taiwan) was issued under the 'Knight of St James (Jacob)' Military Order on 16 May, 1626 (鮑曉鷗, 2008: 359 & 2009: 211), and saw the medieval crusading continued in an institutionalized manipulative form of 'militiae Christi' operating in the Pacific in the seventeenth century.

Thus, 'crusading indulgence' bears hermeneutic traditional cosmology, linking esoteric Christianity rather than the scriptural 'doctrine of the Trinity' (Willmington, 1984: 595) and seeking an alternative extension of commodity indulgence in the Pacific.

Nonetheless, it had provided momentum for transmutation of the intelligible structural form of the San Salvador Citadel at the Santisima Trinidad in Quelang, Hermosa.

It is observed in how enforced Iberian European urban thoughts, represented by a colonial intra-extramuros and their intellectually-inherited religious sacred architectures under the order of manipulated 'militiae Christi', were demarcated over a multi-diasporas traditional sphere(s).

Although the lack of detailed Spaniard town plans of Quelang, and the limited detail concerning morphological reconstruction chronologically, do exist, nonetheless rectification is attempted by reading trans-historically from the Dutch VOC sources produced in c.1654.

It is then coupled with some analysis from Spaniard medieval cosmology that consisted of cosmography, cartography, astrology, and theology sources, for gaining insight on an aspect of

the Iberian mode of structural transformation from myths to motif, and then applied to a set of spatial coordinates constructed in the Santísima Trinidad of the Quelang Island.

These cross-disciplinary references for deciphering Quelang's geometric transmutation provided some initial spatio-signifying results.

For example, it is argued that a local formulation affected Iberian philosophical spatial structure, reinforced by the Basay-Ketagalans' ancient cosmologic geography and mythology of the Pacific.

Particularly, the Pacific based spatio-cosmology had a defining influence on Quelang's cosmography, narrated in-between Europeans' colonial urbanism and Iberian biblical legends intellectually inherited.

The Dutch VOC succeeded in the 1642 North Formosa Conquest of the Spaniards and reconfigured the physical settings of the intra and extramuros of the San Salvador Citadel and the Santísima Trinidad harbour.

Hence, interpreting from the later drawn Dutch map, for reconstruction of an earlier urban configuration history of the Spaniards Quelang, was a time-space retrofit of a trans-historical reconstruction of the Iberian Intra-Extramuros in Quelang.

That is, the study was grounded in a trans-historical spatial analysis on the dual-basis of physical and ideological continuities, and engaged morphology research in different timelines and was visually erudite from various maps and texts and from the site itself.

1.5 Aims & Contributions

The study aims to outline a spatiality conceptual framework of the “other” in a representational structure of urban form. It is exemplified, conceptually, that the nature of urban form is not a static representation but a structural multiplicity, encoding knowledge structures of Nature and Culture, re-posed in a syncretic spatial relation of built environmental changes.

A structural model of the spatial-structural syncretism combines structuralist thoughts based on a nature of cultural theory, that urban form is framed under a combined analytical “category” (morphological hybridity) of transcendentalism and motif-incarnation in urban morphology.

The objective of the study, first aims to highlight a structural multiplicity of urban form, reflected in Taipei’s spatial identity contestations, found in sites of ‘historic structure of the conjunctures’ beyond the modern urban origin narrative of the Taipei ‘San-Shi-Jie’ (Taipei Walled City-Bangka-Dadaocheng).

That is, spatiality in structural multiplicity of urban form, ideologically and geographically lies in-between the encounter histories of the Basay-Ketagalan, the Dutch VOC and the Spaniards, the Han-Diaspora, the Ch’ing Manchus, the Japanese, and the Chinese nationalists as the “others” symbolic-inherited motif marker sites.

These sites are identified of a transcendent character in multiple colonialism urban restructurings, and of contested urban origin(s), that are geographically outside the Taipei ‘San-Shi-Jie’ and intercultural connects between Taipei and Quelang.

Delimitation to these origin sites of contestations that have multiple meanings in the decoloniality identity discourse of the “Others”.

A postcolonial spatial contestation point of view sees that, it is spatial-structurally representing a geopolitical imagined urban origin in the contemporary Taipei ‘San-Shi-Jie’ historicity narrative.

Thus, second objective of the study is to re-examine the in-between structures of knowledge, represented in the above mentioned geopolitically-imagined urban origin site(s), that are found contested in physical urbanism and ideological motif in urban form history.

It is a specific aim to reveal the intercultural links between different layers in urbanism of thoughts; a concept which then is further suggested by a contested nature of urban form representation is, in fact, a syncretic nature of representation which has a reticulate knowledge structure of embedded intelligibility in urban form.

That is, structures of urban transformations reticulate from myths to spatial motif and from the “others” memories to spatial datum, as a spatiality representation on structural syncretism of urban form historicity.

It has significance as a narrative on urban form representation, reflecting the nature of contestation in anti-subjugate urbanism of decoloniality, for the culturally and spatially displaced to ‘enculture’ the city in the empowerments of a syncretic knowledge structures and urban form identity.

CHAPTER TWO: METHODOLOGY & STRUCTURE OF STUDY

Theoretical Framework and Teleological Question of Urban Origin

2.1 Space Relations of Built Environmental Changes in Natural and Cultural Divisions

This chapter looks at what it means to conceptually reinvent the representation of knowledge structure as a basis in theoretical framework of identity derived from urban form study. It can be conceptually argued that one application of urban morphology as a spatial-temporal tool, to analyse spatial identity as a form of knowledge structure in urban form, regards concern with the nature-culture-space relations of built environmental changes.

Representational problem of this is posited in theoretical polemics between ‘functional-historical determinism’ of natural-urban phenomenon versus ‘cultural evolutionism’ of anthropogenically-urban phenomena in the conventional modernists’ knowledge-structure divide (Hillier, 1996; Kropf, 2001; Steadman, 2008).

The argument is first analysed related to issues of urban form and identity in some philosophical discourses between Nature and Culture categories of knowledge structure.

Then, through an attempt to discuss some contributions in theoretical positions on the structure of knowledge in urban form representation, the conceptual basis for the research analytical framework in Nature-Culture-Space is informed (Illustrations 2.0a & 2.0b).

2.2 Problematic Design Origin of Nature and Urban Form

Morphological themes in architectural culture, and in nature (as in biologically-analogous to the spatial logic of cities), take their conceptual origin from the 19th century biology. It was regarded as the principal science of all sciences to confront teleological questions of the ‘nature’ (and in this sense developmental design) of the origin of city, and of the urban history of progression, both of which are particularly relevant to this study.

Karl Kropf’s explicit categorisation, that differentiates the developmental (‘ontogenetic’) and transformational (‘phylogenetic’) aspects of ‘conceptions of change’ are also analogous terms borrowed from modern biology.

Kropf’s argument based on a developmental approach, implicit to the philosophical nature of ‘change’ context within [*particular environment*] (referring to the morphogenesis aspects of city development and form progression), has noted that, “however long its history, does not evolve, it develops” (Kropf, 2001: 32-3, 36; [emphasis added]).

Some philosophical underpinnings in the knowledge structure underlying ‘role of ideas’ during ‘conceptions of change’, oft-analogous to natural form and function in biology (Bourdieu, 1977), are theoretically re-examined through the knowledge structure of urban form in the research.

The approach is critical to the clarification of urban morphological procedures and products structurally affected by the ‘role of ideas’ that are borrowed from modern biology.

As recent historical evidence may suggest, Darwin's 'evolution' has to be seen in appropriate context with his religious conviction for a Christian abolitionist view on White racism and the slavery trade during Victorian English society (Desmond & Moore, 2009). It is argued, in Darwin's own words, ideas of 'descent with modification by natural selection' operate within a particular environment (pre-designed 'natural') in the mechanics of inheritance (designed 'selection') of form (Darwin, 1968, first edition reprint).

This view on modern biology and natural form, thus, suggests a comparable difference between 'cultural selection' and 'organic natural selection' relevant to architecture cultural study on the urban evolutionary aspects of morphology.

2.2.1 Functional Determinism Equating Cultural Evolution to Organic Natural Evolution in Urban Morphology

Urban evolution can be understood as a key spatial structure metaphor; as seen from studying natural history and its interactive forces, biological analogues to a city's developmental progression (morphogenesis) and transformation (metamorphosis) are observed conceptually, applied through some of the urban morphological tools (Norberg-Schulz, 1976; Rossi, 1982; Hillier, 1996; Cataldi, 1998; Malfroy, 1998; Levy, 1999; Kropf, 2001; Oswald & Baccini, 2003; Watson, 2007).

Theoretically, it is grounded in an argument for recognition of urban form as an evolutionary product of ‘Style of Heredity’. That is, cultural evolutionary process in the hereditary materials consist of mental concepts or information in records, books, artefacts, [and in spatial configuration of built environment], and which passes through [instructive] channels such as [governmental] education, [oral tradition], and experience of individual life (Durham, 1990: 189; Steadman, 2008: 124; Mekking et al, 2009; emphasis added).

Fundamentally, the concept of progressive ‘cultural evolution’ critically looks at built environmental problems that “are not objectively determined first but created by cultural heredity values and human purposes” (Steadman, 2008).

It follows the ‘logic of culture’ (Sahlins, 1983 & 1985), which sets the departure from organicist view of morphology (Boyd & Richerson, 2005), and forms the conceptual basis in the research framework to re-read urban form history of contested transformations.

Profound implications and relevancies can be drawn to critique two types of functional fallacies in what may be seen as misinterpreted urban morphological analogy to Nature: firstly, by defining functional aspects of city but ignoring culturally acquired characters that are heritable and cumulative before derivation of urban form. The issue is observed in a norm of prioritizing physical functions in the transformation of urban form in historic areas.

Particularly spatial mechanics are activated to establish parameters (boundary delineation) in land use zoning and in road networking defined through grids, traffic movements, and urban geometry, and are calculated in block economy as modular urban system.

This type of infrastructural-led urban restructuring as the progressive priori is reinforcing the erasures of hereditary cultural characters signified in the historic urbanscape.

The second type of functional fallacy deals with the issue of technical evolution that undervalues conscious and deliberate contribution to the creation of urban form (after Steadman).

That is, within naturalist organic evolutionary framework, the production of space and urban form are achieved through selection, working on variations which are generated randomly.

Thus, logically deducing the role of ideas represented by people as the 'agent of space' to 'copy' from other cities and designs, and detecting shortcomings by chance and making 'accidental' changes to assist at the 'natural' birth of urban form.

Therefore, in this line of logic, the fallacy would seem to lay in the 'absence of conscious cultural anticipation' (Steadman, 2008: 182).

The same line of argument, on functional fallacy in physical priori, is looked at as the absence within the prerequisites of a certain analytical category: the production of physically specific (non-transcendental urbanism) and historically static (non-architectural motif-incarnated)

space, in urban form, when directly-analogous cultural inheritances are made to organic evolution in urban morphology.

Significantly, it is thus crucial to observe rich remnants of cultural information and signifiers in contested sites of post-colonial cities, which carry certain heritable and acquired characteristics in various representations of architectural reality, both tangible and intangible.

This ‘conscious cultural anticipation’ is thus discernible, and may suggest another possibility that is necessary; aiding our understandings in the ways which we look at our built environment and embedded urban history.

Specifically in the research, it is suggested that through structural syncretism we can analyse physically transcendental urbanism and trans-historical architectural motif-incarnated effects in urban form as the analytical “categories” (‘hybridity’) in urban morphology.

Conceptually, structural syncretism in between the physical-material world and the culture-immaterial minds of architectural reality accommodates re-construction of cosmological subjectivity into ‘difference’ types of urban form that move away from the ‘West’ and the singular form of the ‘Other’ decolonial binary framework (Hall, 1990: 222-37; 鄭文良 in 杨鸿勋, 2001: 364-71).

2.2.2 *Linear Historic Determinism in Progressive Cultural Evolution that Deny Historic Continuity of Urban Morphology*

A theoretical review suggested that *historic determinism* in progressive cultural evolutionary aspects of urban evolution, works toward denial of structural continuum in mind-city imprint of urban form; especially as it is defined by the *Laws of Continuity* in the Muratorian tradition of urban morphology (Marzot, 2002).

Saverio Muratori's morphologic continuity establishes the principle of 'first implantation' in housing units that sets a historical precedent for subsequent forms to follow in the process of morphogenesis (ibid).

That is, the 'Laws of Continuity' assume that regardless of cultural influences in effects with urban form, the process and potential of tracing back to particular original form lies in non-functional aspects of the historic fabrics of morphology (ibid).

This seems to contradict to evolutionist view on urban morphology that the argument premises in the work of evolutionary ethnologists who hold to the concept of decoration on functional (utilitarian) aspect of cultural artefacts as vestiges.

In this sense, referring to non-physical structures in historic urban fabrics interpreted as 'vestigial structure', the process of admission and exclusion of analytical category is accounted for as a historical deterministic analogous as in the genetic evolutionary analogy for the vestigial structure of [urban] form (Steadman, 2008: 201; [emphasis added]).

Keeton and Gould, in *Biological Science*, gave a definitional account on the property of

vestigial structure in relation to organic evolution. Such that,

“The existence of vestigial characteristics is often used as a kind of evidence of evolution. A vestige has no function at present. Instead, it is a shadow of past adaptations and implies a continuous series of changes – it illustrates transition, the process of losing a trait or part over time. And change through time is evolution” (Keeton & Gould, 1986).

By this aspect of organic evolution, concerning vestigial structure, the argument of progressive morphologic evolution as analogous to the urban organism for historical trends is problematic (Periton, 2006).

That is, the issue is posited in selective spatial reference to historic urban fabrics, which only includes major physical monumental structures in a city as the analytical category (Tajudeen, 2008: 11).

The idea of urban organism in morphology study excludes cultural interplays between the natural and humans’ ideas of transcendentalism before and after the production of housing units, streetscapes, scales, and sacred sites.

Fundamentally, the mind-city imprints of urban form that embedded a spatial directive structured by the pre-conditions established by characteristics shaped by natural and cultural landscapes are ignored as units of equally-admissible analytical categories in urban morphology.

In this sense, some criticisms directed to Marcel Poëte's urban organism do not so much concern the validity of historicity projection on urban form, as the innate memory of the city's early settlement history as reflected in its layout and projected upon urban form (Akkerman, 2012: 8).

Instead, the issue concerns the exclusive physical admissibility in the urban morphological category: the ways a discontinued process of losing a cultural trait are interpreted as 'vestigial structure' in a linear historicism.

It regarded the non-physical and non-major monumental elements in the cultural and natural interplay in structuring urban form as the "losing of elements," of discontinued cultural traits, in urban form transformations.

The issue, then, is seen to form an intellectual basis that links with a biological analogy embodied in the idea of 'biotechnical adaptations'. It implies the logic of equating culturally-continuous changes in urban morphology with a linear process of organic evolution when making interpretations in the phasing of urban form transformation.

The issue, particularly seen in the evolutionary analogy as a developmental metaphor, has been criticized by Geoffrey Scott in 'The Architecture of Humanism', who argues that, "depiction of architectural history as divisible phases of childhood, manhood, decline and senility is fallaciously problematic" (Scott, 1999: 165-8).

It inclines to deal with the progression of style in linear trend, and the consequence is that ‘Mannerism and Baroque, [or even styles associated with design nature in Asian urban cosmology] are then treated as periods of decadence and weakness, where these are in fact styles of great intellectual and artistic vigour’ (also cited in Steadman, 2008: 202; Roose in Mekking et al, 2009: 14; [emphasis added]).

Furthermore, the unidirectional progression of style in evolutionary analogy also can be read from Sir Herbert Spencer’s ‘life-cycle’ theory of progression of styles from social and political philosophy, though he argues that historic trends work towards greater complexity and heterogeneity (Spencer, [1864] 1898: 348-58).

Spencerian ‘life-cycle’ theory is specifically seen as influential in biological analogy, not only in functionally describing progressive metabolism, but also in associating with traditions of systemic urban form history dealing with structural changes over time (Steadman, 2008: 147).

It identifies the rise and fall of civilisations as they follow certain universal types of patterns, and implies a progressive urban form history to follow the logic of ‘what is newer is better’ in transformation of urban form (Spencer, 1864; Kropf, 2001: 36; Steadman, 2008: 203).

The organicist-historic trend in evolutionary progression (of historic styles) then, can be observed to develop a classification method adopted from Georges Cuvier’s biology, which in fact originated earlier from Buffon and Linnaeus’ taxonomy in eighteenth century natural history.

However, the classification method in Carolus Linnaeus' work was more in line with the teleology of origin that inspired by his conviction, believing in God's conscious anticipation based on the creation theory, of different classificatory types and forms for specific purposes. (何仲柯, 2003: 21).

On the contrary, the Cuvierian classification is argued referred to organic function of a Darwinian origin (not inferring Darwin's personal conviction) regarding evolution of natural species as a singular and linear historical occurrence (Steadman, 2008: 205).

Such method and logic of evolutionary historic observation was systematically adopted from Cuvierian biology and further develops to become the origin of typology in 12

'culture-historical types' propounded by Russian political writer Nikolai Danilevsky (Nikolaj Jakovlevic Danilevsky) (1822-1885) in '*Russland und Europa*'; has since been applied to urban morphological analysis to architecture and form types.

Similar discourse has also appeared in Kroeber's 'Culture patterns and processes' (1963), 'Style and Civilisations' (1957: 112-7), 'The Nature of Culture' (1952) and in 'Configurations of Culture Growth' (1944) which later on have been applied to the culture-historical correlation in design, but that in fact have a different origin, based on creation theory (Steadman, 2008: 30 & 203).

Therefore, the theoretical induction of a linear historical trend analogous to transformation of urban structure, or known as the historical determinism to the analogous study of urban (evolutionary) morphology, is problematic.

2.3 Problematic Design Origin of Culture and Urban Form

2.3.1 Cultural Theory of Transcendentalism versus Biotechnical Determinism in Urban Form Representation

David Clarke, in *Analytical Archaeology*, describes ‘culture’ as having a [biotechnical] property that responds to the ‘forces’ acting on it from the outside environment, by making internal changes to maintain the stability and survival of culture (1968: 43; emphasis added).

This internal change is further analogous to biological ‘homeostasis’ as the ‘forces’ within, in order to enhance ‘urban adaptedness’ for city’s survival reflected in its urban form (Leautier & Lemer, 2006: 9-26; Steadman, 2008: 212).

In addition, the adaptive function that Clarke argued for ensuring “continued existence, growth in numbers, diversification and progression of culture” was further posited in evolutionary urban form history to serve a mere biotechnical ‘life-support system’ analogy.

It implies the ‘outside environment’ and ‘inside changes’ is one-directional logic, operated within the ‘sphere of utility’ (physical functionality) and represented in a binary cultural system in the context of nature-human interactions.

This in fact, is ignoring an epistemological potential of acquired design origin in cultural knowledge, which is cumulative in human history bearing a non-linear intercultural transcendentalism among the transversal thinking capability of people(s) represented in nature-human relations of the cognitive cosmology (吕理政, 1990).

The research on cultural aspects of urban form thus is conceptually based on this transversal and transcendental capacity of inhabitants, who are constantly making ‘culture’ as part of the nature-human relations heritable in strategic places.

This constant making of culture, rather than in perpetual constant reinforced in primordial origin in certain ethnocentric urban origin, is a liberal process that some have described as *enculturing the city*, such as Anthony Cohen’s notion of ‘people enculture the city’ in *Humanising The City?* (1993: 5).

This, read in conjunction with Low and Setha (2000), in *Politics of Public Space and Culture*, denotes a theoretical contrast to the classical urban sociology of the Chicago School, which has regarded urban dwellers as the passive receivers within creations of urban structure.

Cohen and others instead invoke the relevance of spatial anthropology that “*focuses upon human ingenuity in creating social-[cultural] relationships through peoples, whom adapt to the*

physical environment of the city to their own capacities and resources" (1993: 3; [emphasis added]).

This has depicted ways in which people have become 'culturally energised,' empowering themselves for self-direction in urban historicity narratives rather than responding to the prescribed one-directional logic of cultural system in urban form representation.

Problems of biotechnical 'urban adaptedness' for city's survival, reflected in urban form adaptation analogy, are viewed in anthropogenic intercultural links that have been further elaborated upon by Aart Mekking (2009).

He sees that the human transversal thinking faculty, in the logic of architectural representation, is an 'analogous reality,' based on long and short recurrent themes and revolving cultural cycles, as opposed to a mechanistically a linear property (Ibid, pp.17-21 & 25-6).

Thus, biotechnical determinism, analogous as the internal mechanism for continued development in urban form transformations posited by some, may be argued as having a fallacious tendency, when a linear historicism is narrated as the only representation for urban structure continuity in the process of morphological progression, especially posited under the cultural theory of transcendentalism.

2.3.2 Cultural Theory of Motif-Incarnation versus Biotechnical Determinism in Urban Form Representation

Other cultural theorists, such as anthropologists, have been seeking urban and historical definitions as early as the 1980s (Sanjek, 1990; Kelly & Kaplan, 1990), and have seen developing in the 1990s a renewed interest in more elaborated issues concerning space and place of urban culture, ritual and identity (Low, 1996; Low and Lawrence-Zuniga, 2003).

Fundamentally, anthropology after the 1980s has been influenced by structuralist work concerning the method that follows a diachronic and synchronic spatial-temporal analysis as originated from ‘a language system of arbitrary signs’ (after Saussure), and then has applied cultural evolutionary principle as an analogy to the identity of space and motif structure (浦忠成, 2007: 11).

For example, Claude Levi-Strauss in *Structural Anthropology* (1963) postulates the ‘unconscious mental structures’, which are based on C.G. Jung’s 1959 work on ‘the archetypes and the collective unconscious’ as the ‘adaptive force’, capable of generating embedded cultural patterns (Jung, trans. Richard Hull, 1959: 81-84).

This is conceptually different from a biotechnical determinism analogous to urban morphology, which postulates what is necessary in order for old cities’ embedded histories and cultures to survive that is analogously referred to as the adaptive force in urban restructuring of urban form.

The argument concerning biotechnical adaptive force that works against architectural culture is best followed by Pierre Bourdieu in *Outline of a Theory of Practice* (1977), who argues about seeing the issues beyond unconscious structure-pattern relations, which materialize in ‘social-cosmological structures’, an idea which is based on cultural theory.

The ‘social-cosmological structures’ are defined as: “... ‘*generative*’ and ‘*cross-adaptable*’ *cultural practice capable of natural progression through reproducing newer type of cultural artefacts in order to continue to give meanings.*” (Ibid).

Therefore, in the study, Bourdieu’s cultural theory on social-cosmological structures is that the ‘cross-adaptable’ cultural artefacts are included as a category for the analytical framework of the research, in order to continue to give meanings to space, history and place identity.

They are expanded to couple of categories with a structuralist school of thought, on the correlation between myths and space, especially on the decoloniality relevance of the indigenous cultural landscape and urban form history in displaced culture and land relation (浦忠成, 2007: 164-187).

In this sense, the study of myths as spatial-structurally discernable knowledge through cross-adaptable motif is described as the *motif-incarnation* in architectural cultures, which aims to re-identify with truncated symbolic spaces of origin and anthropogenic “pre-thought” or “pre-condition” in the social-cosmological structures (Ibid., pp. 10-13 & 164).

Another structuralist-historian cum cultural theorist, such as Marshall Sahlins in *Culture and Practical Reason* (1976) also offers critique on the cultural evolutionary aspects of biotechnical determinism, such that:

“...[one-directional progressive] functionalism in reducing the range of alternative cultural practices that equally serve the same purpose of cultural survival and ultimately the [sustaining of] cultural meanings that is [intentionally] organised to supply choices in the ‘realm of cultural possibilities’” (Sahlins, 1976: 55, 77 & 209; also cited in Steadman, 2008: 216; [emphasis added]).

Furthermore, in his *Islands of History* (1985), he made another critique to ‘progressive functionalism’ as a synchronic (one-directional) reading of culture and history, which ignores *historic structure of the conjuncture* (Sahlins, 1985: x-xiii). That is, it is contextual within the notion of ‘different cultures have different historicities’, and is shown through interchangeability in the cross-adaptability of ‘cultural forms’.

Such theoretical position is seen as relevant to denote urban form transcendence and architectural motif derived from myths represented by cultural artefacts and forms.

By drawing an example from the first encounter history between the Hawaiians and the British in the 18th century, the colonial dominant historicism is refuted. To follow the *logic of culture*, whereby Sahlins shows it is conscious of the ‘absence’ of empirical data, we see that it is not merely a one-directional prescriptive cultural mode of enforcing transformation.

Instead, history projects a certain pattern of culture constantly undergoing ‘morphogenesis’ and ‘metamorphosis’ that can be read and understood in recognisable physical and cultural forms combined. Such process of cross-adaptability operates in reciprocal modes of performative and prescriptive symbolic reproduction of culture [*through heritable architectural signifiers from historic and cultural landscapes*] (1985: 3, 6, 28 & 143; [emphasis added]).

Thus, as Sahlins described the ‘historic structure of the conjuncture’ between ‘sense of being’ (cultural consciousness) and autonomous ‘practice of choosing’ certain cultural reference, it is re-positing to space structurally in describing urban form. In this sense, the cultural theory on ‘historic structure of the conjuncture’ is then further expanded to include a space dimension in urban form representation.

In the research framework, this notion of *spatial structures of conjuncture* (or the Structural Syncretism) therefore projected a reciprocal relationship in the cross-adaptability of ‘cultural forms’, to combine with significant spatial events and cognitive social-cosmological structures. Other than non-linear reproduction of cultural patterns (forms), Margaret Rodman, (1992) in *Empowering Place*, proposes ‘multilocality’ and ‘multivocality’ to accommodate the notion of polysemic meanings of cultural form in multiple and non-Western place construction.

By ‘empowering,’ she specifically refers to “*returning control over meanings of cultural place to rightful local producers and [legitimizing] in their own analysis of place [inclusively acknowledging] ‘multiplicity’ and ‘choices’ [of cultural and historical narratives] in places*

about place” (Rodman, 1992: 641-7; also cited in Setha & Lawrence-Zuniga, 2003: 203-10; [emphasis added]).

Therefore, keeping in mind Rodman’s ‘multiplicity in place reproduction’ and at the same time, by returning to Bourdieu’s ‘social-cosmological structures’, to continue to give decoloniality meanings is different than, from a biotechnical determinism, to give a linear monopolistic meaning atop the old vestige structure. Based on previous described cultural theory, posited as motif-incarnation, urban form is analysed as a structural multiplicity: empowering representations of cultural and historical narratives in space, about subjugated places, in multiple “Others”.

Following from the previous discussion on the Nature-Culture philosophical discourses, the context of the term ‘urban evolution,’ analogous to rapid urban development and transformation in urban form history, urban theory, and in urbanism, is conceptually analysed.

The following illustrates a theoretical genealogy in Nature-Culture-Space Relations that integrate the previously mentioned epistemological divide in the morphological origin of scientific inquiry between Nature and Culture.

A theoretical position on the structure of knowledge in urban form representation, that the study has been based on, reflected upon the idea of space that has historical, cultural dimensions, and a hybrid of object and subject discourses is also provided (Illustrations 2.0a & 2.0b).

2.4 A Lineage on Knowledge Structure in Nature-Culture-Space Relations

Since Darwin's organic natural evolution, that theoretically presented a world view in 'modification with natural descent', the fundamental differences in knowledge discourse are still being debated between the Lamarckian theorists and Darwinians (Darwin, [1968] reprint; Larkham, 1999; Steadman, 2008).

Based on Medawar's analysis in the logical classification between them, scientific inquiry thus sharpens such a divide (after Steadman): each claims a sphere of evolutionary principles and of theory mapping, regarding the question of how humans evolve through time, shape space, and assign meanings codified to it.

The modern trajectory followed by Lamarckians, in human cultural evolution, is taken up in the structuralist pursuit of anthropological views on the key referent of evolution that is, of the property of adaptation applied to cultural theory (Durham, 1990; Boyd & Richerson, 2005; Friedman & Friedman, 2008).

Proponents, such as Claude Levi-Strauss in 'Structural Anthropology,' analysed culture as an inherited characteristic that allows humans to continue advancing knowledge while confronted by nature (Levi-Strauss, 1963).

Together, with many others from behavioral science, they are cognitively attempting to map culture as inner mental conditions in relation to built environment. Environmental Design Research (EDR) took shape and crossed into certain aspects of anthropological field analysis,

and thus expands the scope of anthropology relating to fields that are in urban relations with culture and nature.

Amos Rapoport's 'Schemata' is one such example that widens the scope to seek inter-relational forces in the role of human ideas. It transcended to give 'culture' a definitional meaning in architecture, and is linked particularly closely with spatial analysis (Rapoport in Moore, ed., 2000: 180; Mekking, 2006).

However, the EDR, and related environmental planning, has since been adopted by functional-structuralists rather than by spatio-cultural theorists, and the transcendentalism in urban form has not been properly understood within the institutional apparatus. This provided more empirical and quantifiable analysis in urban form transformation that reinforced the infrastructure-led urban managements.

Therefore, the study framed in 'nature-culture-space' structural adaptation provided an aspect of morphology that focuses on the transcendental urbanism and motif architecture.

Irwin Altman and Martin Chemers (1980 & 1985), presented the 'four elements of culture,' arguing that inner mentality connects culture with the outer built and natural environment.

Cognitively, environmentalist perspective reconnects with Nature through description of quantitative analysis of how humans adaptively manage and self-fulfill the reconstruction of environment.

However, though Culture and Nature are reconnected in an environmentalism approach, the role of human ideas within the interchangeable contexts of the perceived, received, and lived historical categories is left divided between Culturalist and Empiricist approaches.

Such difference is summarised here, viewed as the debate between the shifting meanings in objectivity and subjectivity of human perceptions and receptions concerning the representation of urban form and urban historicity.

It is then worth mention again that Bourdieu's 'objective and subjective structure of ideas' revealed another dimension, how organic adaptation was ideologically transformed and connected to cultural adaptation, particularly in association with the 'Third Space' in his writings in 'Cultural Practice Dynamics'.

Therefore, we have witnessed a spatially-oriented re-connection between Nature and Culture in an epistemological divide, proposed in encompassing humanities within urban form study to include spatial anthropology, cultural geographies, archaeologies of social space and interaction, social and political sciences in urban studies, and, fundamentally, cultural theory in architecture and urbanism.

Exponents, such as anthropologist David Clarke, discussed ideas of 'diversification and progression of culture' and Foucault's 'subjectivity in active agency and intervention,' referring to Bourdieu's idea concerning dynamic interactions between culture and nature as a form of

‘urban adaptedness,’ actively and constantly reconstructed to give meaning to environments that humans operates within.

Therefore, conceptually bridging of Nature and Culture is made through the recurring theme in the in-between structure of knowledge – Space.

Roland Barthes and Manuel Castells described the ‘form of space’ through perspectives of ‘Civic Space’, and discussed form-related spatial meanings reinterpreted through semiology and urbanism. They presented form and space signifiers and signified in the setting of ‘civic space’, not restricted to urban settings, but also in space and place of significant cultural origins that are constantly interacting and reconstructed, thus defined as the ‘responsibilities of form’ (Barthes, 1964, 1973 & 1985; Castells, 1977).

In this sense, the study projected on this basis: to return to the ‘civic space’ setting in space and place of significant cultural origins in identity reconstruction, and that urban form is “read as text”, and can structurally be denoted through structural signifiers and signified meanings for subjugated places outside urban core of contestation areas.

Sahlins and Valeri, from cultural history perspective, also analysed through the ‘logic of culture’ that historic structure of the conjuncture (after Sahlins), which produces ‘symbolism of power’ in non-linear historicism approach (Sahlins, 1978, 1983, 1985; Valeri, 1982).

Specifically, in Valeri’s structural essay on an aspect of the encountered history, it is noted that

‘transformation of a transformation in cultural structures’ (after Valeri) is projected as a basis for another reading on ‘time and space’ in the study.

Thus, based on these cultural theorists’ conceptions of structural meanings of form in ‘civic space’ setting, it is presented as a view that historical event and ‘evenemential’ place (after Sahlins, 1985: xiii & xiv) are in structural reticulation.

That is, the structural transformation in urban form is also equally meaningful in places of subjugation, in which humans are active agents of socio-political forces that empower physical and cultural signifiers to restructure meanings for their own significance.

Therefore, distilled from cultural structurists’ readings so far, a key component in framing restructuring knowledge construct in urban form study is known to have socio-political effects on spatiality. It is posited within the mechanism of ‘adaptation’ grounded in civic time and space, and specifically within the structural reticulation between the physical-material world and the subjective world of minds in the knowledge structural syncretism in urban form representation.

This has conceptually informed the analytical framework in the study, which was structured in urban transcendentalism and motif architecture as significantly “real” and symbolic spaces of the in-between knowledge structural syncretism.

Another critical socio-political aspect of the structural transformation theory, in signifier and signified of urban and cultural landscape, has given decolonial contestation theory a new spatial definition.

It is argued that the embedding knowledge structure, in a city culture of resistance, is a cause to alter hegemony in the 'Third Space' originally written by Pierre Bourdieu (1977), as a cultural practice dynamics. It has been since elaborated by others, of cultural theorists in postcolonial discourse, and this theoretical knowledge can be transformed to be a representation of anti-subjugation in urban form and historicity narratives. For examples:

Rutherford, Bhabha and Papastergiadis (Rutherford, 1990; Bhabha, 1994 & 1996;

Papastergiadis, 1997) in the decoloniality for cultural subjectivity discourses, have located

culture in the structural 'Third Space', which represents multiple identity dynamics of human interaction with nature and culture in Space.

Particularly, of Bhabha's (2004) argument, that 'Third Space' is more of an analytical metaphor, not exemplify of a real spatiality substance:

"The intervention of the Third Space of enunciation, which makes the structure of meaning and reference an ambivalent process, destroys this mirror of representation in which cultural knowledge is customarily revealed as integrated, open, expanding code. Such an intervention quite properly challenges our sense of the historical identity of culture as homogenizing, unifying force, authenticated by originary Past, kept alive in the national tradition of the People." (Bhabha, 2004: 54)

This significantly presented a possibility for re-reading Tafuri's architectural critique (Tafuri, 1980), that the alternating meanings through objective and subjective shifts, in urban form signifiers and signified, have to connect with subjugated history found in myths and deduced motif of spatial analytical metaphor, that is, kept "alive" in between people inhabited and space perceived and conceived, of the social-cosmological knowledge structure.

In addition, Edward Soja's (1996) concept of the 'Thirdspace', interpreted differently from Bhabha's (2004): "ambivalent in-between spaces of the margins that allow for intervention and resistance" (Atkinson, et al., 2007: 190), was sought to represent spatiality as in 'lived space' of the reality of the "Other" (Soja, 1996: 5).

That is, in post-modern cultural geography perspective, inhabitants' spaces are 'reasserted' (after Soja) in urban study discourses; whose active experiences in directly lived spaces are capable to constantly defining and re-defines 'socially produced space' as ontologically real and meaningful:

"Social reality is not just coincidentally spatial, existing 'in' space, it is presuppositionally and ontologically spatial. There is no unspatialized reality. There are no aspatial social processes. Even in the realm of pure abstraction, ideology, and representation, there is a pervasive and pertinent, if often hidden, spatial dimension." (Soja, 1996: 46)

Furthermore, the 'Third Space' theory elaborated by Fahlander (2007) departed from Bhabha and Soja's, perspective from 'archaeologies of social space and interaction'.

That is, for Fahlander on the ‘ambivalent space’ that, “the potential of the concept lies in discussing material elements as possible results from ‘third space encounters’ – the effects in any social encounters between people and materialities.” (2007: 25).

However, though Fahlander (2007: 26) agreed on “a belief in a common identity, is a powerful ideological metaphor” (after Bhabha), and has “major social effects on real space” (after Soja), he disregarded significance of re-identifying the embedded ‘materialities’ (or immaterialities) in geographical ‘third spaces’:

“[...] there is little use in trying to identify any geographical ‘third spaces’ in prehistory. Rather, the potential of the concept lies in discussing elements of the archaeological record as possible results from third space encounters.” (2007: 25)

Thus, his absence from discussing ‘third space’ of the immaterial, makes his argument, agreeable as limited to, the social significance of the ‘materialities’ defined as:

“In contrast to the concept of material culture, materialities refers to a wider range of ‘natural’ and ‘cultural’ material substances including e.g., animals, landscapes and trees, buildings, artefacts and refuse, that potentially can be of social significance in a given situation” (Cornell and Fahlander, 2007: 15, footnotes: 2).

In the case of the study, the usefulness in trying to re-identify the embedded significance of space in largely subjugated and eradicated places and their meanings, in-between geographical Taipei and Quelang, is approached from integrating geographical pre-conditions,

and conceptually frame in the Soja's use of the 'Thirdspace' as in 'lived space', and the Bhabha's 'the third space of enunciation' as understood in the 'ambivalent' process.

Therefore, it is not exactly "little use" in trying to re-identify any geographical 'third spaces' in prehistory, but in contrast, social significance of the cultural immaterialities, is reasserted in pertinent-hidden space of the 'Other'.

In the study, to re-identify mythic space, encodes it into motif space of certain geographical 'third spaces' that signifies by a collective socio-spatial encounters, is manifested in a geographic spatial datum.

This provides a knowledge structural link between real and conceptual 'third space' contestation.

Whilst Jan Pieper (Pieper, 1980) and Anthony Cohen, et.al. (Cohen, 1985; Cohen and Fukui, 1993) have continued to expand social contexts into anthropological definitions for history and space, arguing urban dwellers are active agents in urban structure, this research posits in counter-hegemonic discourses.

The study premises on urban form and representation of historicity, that subjugated others and cultures in non-urban but culturally and socially significant environments are equally active "agents" in urban restructuring.

Conceptually, this provided another analytical “category” (or preferably a hybridity is meant here, rather than to establish another category) on urban morphology, with a basis in a theoretical framework of the nature-culture-space model, for the research.

That is, *space* can be seen as an aspect of the nature-culture syncretic knowledge construct, manifested in structural multiplicity of urban form representation. It comprised of tangible urbanism and intangible urbanism, equally significant in the knowledge structure of built environment.

The relationship between Nature and Space, abides to physical ‘law of continuity’ to evaluate morphological transformations and changes; the pre-conditions of Nature, in turn, shaped significantly the pre-determined form of street-grids, settlement precincts, religious sanctuaries, and embedded cosmic-bearings of architectural ‘templum of earth’, eradicated objects, and much layered, distorted urban configuration clarity.

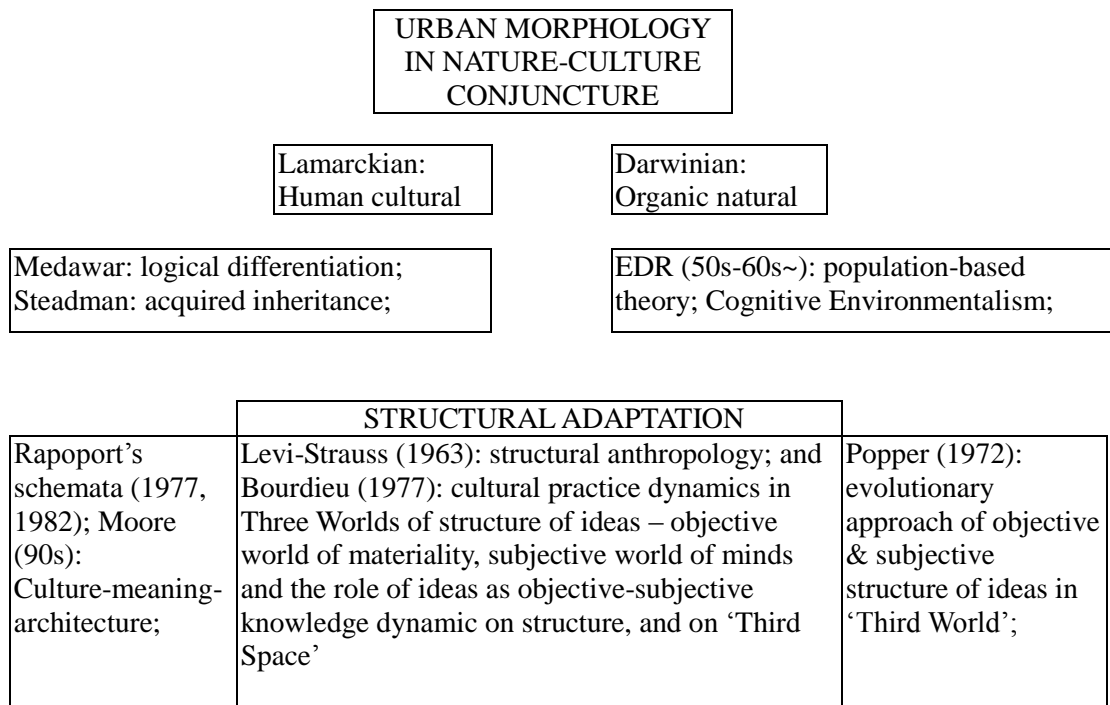
The relationship between Culture and Space, abides to logic of culture to evaluate anthropogenic interpretations and interventions in parallel-time of morphological transformations and changes.

The knowledge construct in this sense, observed in reticulation between Nature-Culture-Space, is suggested, hypothetically denote a common spatial denominator – spatial structural integrity; and reveal intercultural links between regions of ancient Taipei walled city and earlier civilization in vernacular ‘thirdspace’ identified in Quelang.

This indicated the continued existence (i.e., spatial intelligibility), despite a morphological northeast spatial directive, in-between Taipei and Quelang proper over time.

Therefore, despite geographically that Taipei and Quelang are in separate regions, they come together as an intercultural link, and also in, as a continuation of hybrid ‘thirdspace’ structural integrity between ‘materialities’ and immaterialities.

Thus, the following model is to highlight the hypothetical intercultural links between Taipei and Quelang. Through actual fieldworks, their embedded pre-conditions and anthropogenic interpretations are analysed, and suggests intelligibility deduced from the syncretic urban morphology as space(s) of structural-multiplicity in urban form representation.



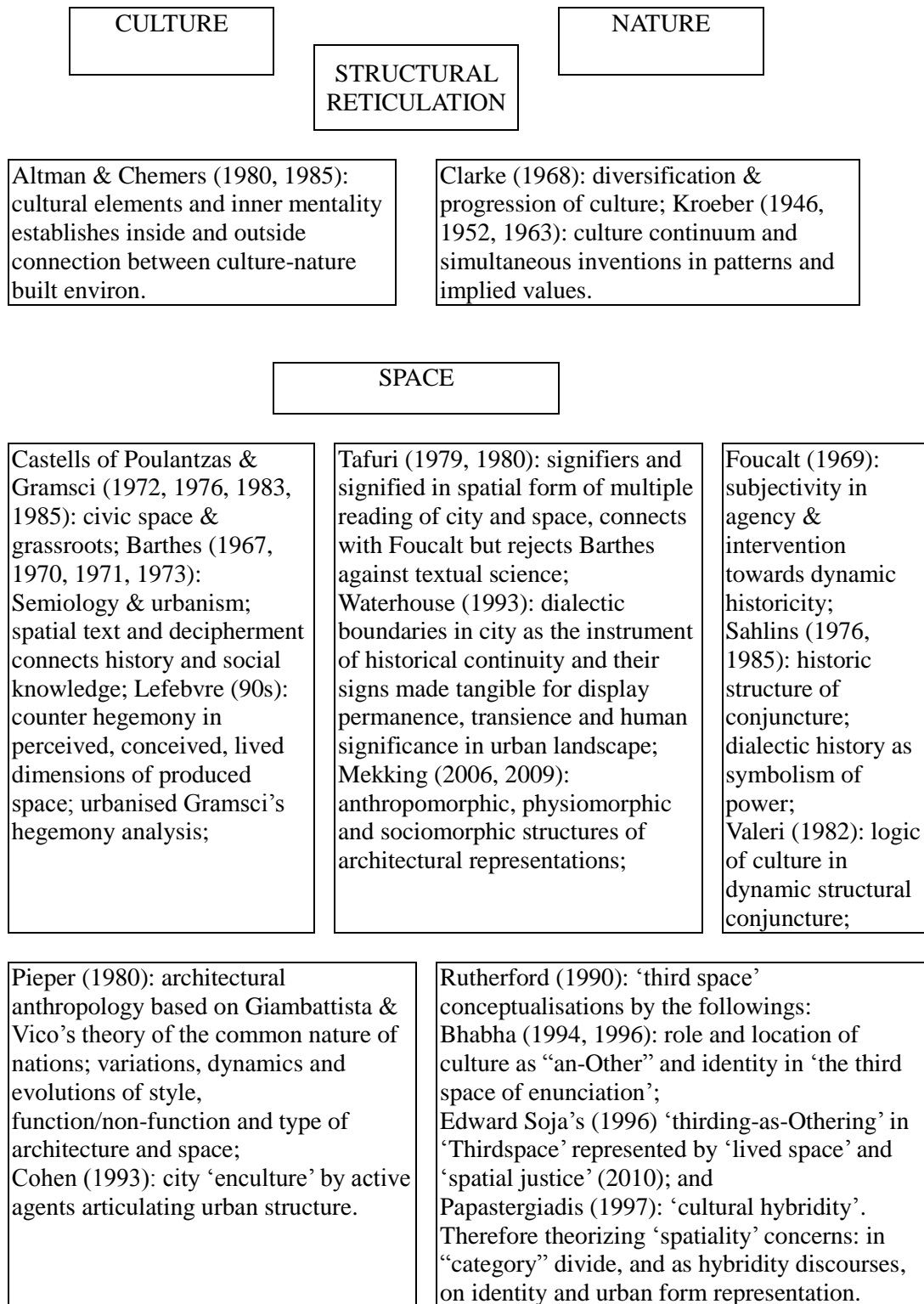


Illustration 2.0a A Lineage on Knowledge Structure in Nature-Culture-Space Relations
(Source: compiled by author)

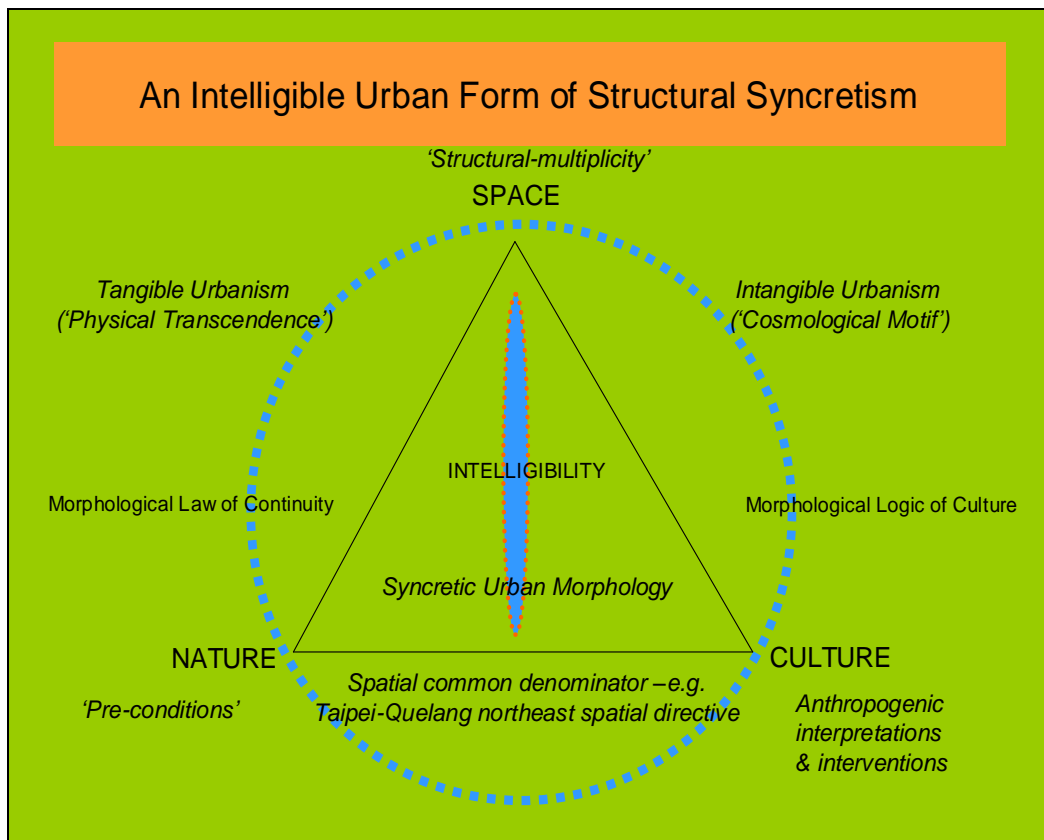


Illustration 2.0b A Theoretical Framework of the Nature-Culture-Space Model
(Source: Author)

2.5 Structure of the Study

2.5.1 Field Work

The focused study areas in Taipei Gateway Precinct, Dalongtong, Mt. Chi-xing, and Quelang Island are span between five instances of fieldwork (Maps 2.0a & 2.0b).

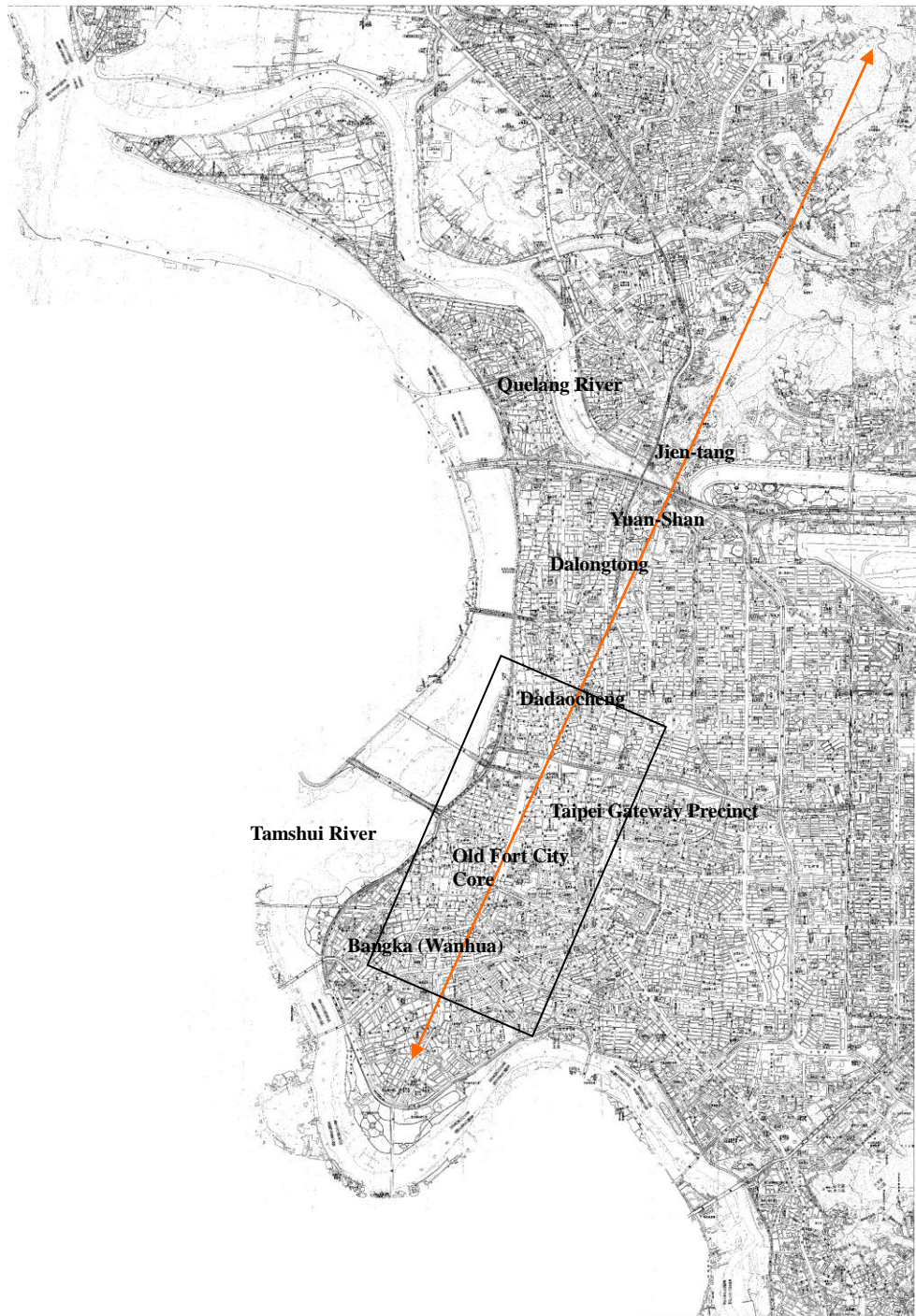
The first field deals with the verification process, from preparatory readings on the subjects of post-colonial Taipei urban form representation, before actual fieldworks begin.

Objects of religious and cultural value are represented by local temples, templum of the earth sites, and sacred mythical ethnoscape and traditional forums and enclaves. These objects which are embedded and displaced through multiple colonialism subjugations, and give a different sense of place and spatial identity, are selected first.

Based on this research directive, the initial fieldwork was conducted on 14-18 April 2009, and covered the historic conservation district in the Walled City, Dadaocheng and Bangka (Wanhua) precincts, to validate the narrative on the Taipei 'San-Shi-Jie' development model as the multiple colonial contested urban origin sites.

It was then follow by investigation outside the Capital Core Precinct, defined by the Taipei 'San-Shi-Jie' boundary, to investigate into the 'other' contested urban origin sites.

These areas include the Jien-tang and Yuan-shan, and the Dalongtong and the Mt. Chi-xing Austronesian ancestral forums, which collectively form mid-points between the former Basay-Ketagalan people's Marnatsbos, and the Japanese Maruyama Precincts, located at the conjuncture between the Quelang and Tamshui Rivers at the northern parts of the Taipei city.



Map 2.0a Initial field work sites based on a hypothetical northeast spatial directive in Taipei
(Base map source: Author's collection)

The second fieldwork investigation was conducted on 17-25 September 2009, to re-evaluate the Taipei 'San-Shi-Jie' as a geopolitical construct that has a hypothetical basis in a pre-existing northeast structure in Taipei urban form.

The hypothetical northeast structure was based on the preliminary morphological matrix analysis on the controlled pilot study area on Taipei gateway precinct.

Visits to the Taipei Historica to obtain research and archival reports for more textual analysis on the northeast structure of the old city were done before the second field was investigated.

During the second field investigation, sites immediately in structural conjuncture in-between the Taipei 'San-Shi-Jie' structure, the northeast geogenic formations, and the anthropogenic developments, such as ancient paths and pedestrian network that lead to the hills and river docks, were prioritized for investigating for a northeast spatial directive in Taipei urban form.

Other important colonial-modern and pre-1884 capital city town plans and anthropological notes were referred to and obtained for morphological matrix analysis.

Japanese town plans resourced from the Taiwan Historica map service were purchased from the SMC Publishing Inc. in Taipei.

Austronesian Basay-Ketagalan ethnological and anthropological studies and notes were initially obtained from a local informant, Wu Chi-ch'ng, during an in-depth interview conducted on the 25th of September, 2009, and later triangulated with more textual readings

from the National Library of Taiwan and informal interviews with local inhabitants outside the capital core area.

Questions asked during the interview are semi-structured, but explicitly referred to the geo-spatial focus of the research, i.e., within the Basay-Ketagalan traditional sphere of influence of the northeast Taipei regions, and to sites of subjugations along a northeast spatial directive both inside and outside the Taipei 'San-Shi-Jie' structure.

Interview questions were aimed to inquire about the following:

1. Locations of former settlements and routes in-between populated river sides and hills, especially ways to get to old docks along the Tamshui and Quelang rivers from hinterland and coastal Taipei;
2. Any special objects in-between the docks and settlements that people prayed to, or worshipped in animistic belief, such as old trees, stones, and places of sacred quality;
3. Any cultural reenactments and traditional rituals associated with the Basay-Ketalans ("lowland indigenous people"), early diaspora Chinese, and the Japanese eras;
4. What is the view(s) on traditional spaces and forums of gathering for the locals;
5. Any special events and memories associated with resettlement histories;
6. Any myths, stories, and legends associated with the Mt. Chi-xing and the Ta-tung and Quelang volcanic ranges;
7. Naming histories and events associated with local places; and

8. Any political movements or cultural contestations associated with ethnic identity in the Taipei and Quelang regions.

The third field investigation afforded arrangements, from June to September of 2010, to live in the community of Dalongtong to observe more closely everyday life rhythm(s) imposed by the city structure, and 'other' rhythm(s) imposed by local communities to enculture the city in the structure of urban form representation.

Especially during this field study, more interactions with the local residents in-between the Maruyama and the Dalongtong area shaped a better understanding of the postulated structural syncretism reading of the ancient-contemporary Taipei urban form.

This was done in order to understand better how a syncretic structural transformation from myth to motif, and from motif to a reassigned set of spatial coordinates, is fitted to the hypothetical northeast spatial directive and has been, in fact, a representation in urban form of an intelligible structure of knowledge, pre-existing and structured, as a mind-city imprint of the local community's collective unconscious.

During this period of 'live-in' study, two sponsored workshops by the Urban Renewal Bureau of the Taipei City Government, under the International Co-workshops by the Universities Grant Program, were conducted on 23-26 July 2010 and 17-26 September 2010.

The author was invited by Associate Professor Johannes Widodo to participate with a team from the Department of Architecture, National University of Singapore.

During these workshops, the research methodology, in a structural syncretism representation of the Taipei urban form in a northeast spatial directive, was tested.

The postulated northeast spatial directive in pre-existing structures of the Taipei urban form exemplified in the Dalongtong area has been adopted as a spatial analytical model for participating universities in the grant program.

The fourth field study was conducted on the 27th of December, 2010 to 3rd January, 2011, to investigate contested places in-between the Dalongtong and the Japanese northeast cosmogony in restructured religious sites and cemeteries which are denoted to follow a northeast spatial directive.

The last field study was conducted on the 3rd of July to August 3rd, 2011 to investigate a consistency in northeast spatial directive on the Quelang Island, and particularly included interviews conducted at the community centre and assisted by the local autonomous community and cultural development society manager Mdm. Lam (藍秀鳳).

Historic photos, local narratives, cultural histories, and previous 2008 material culture inventory reports were gathered. Significant water well distributions and local indigenous myths associated with the sacred water source and the Basay-Ketagalan Creek were also collected from an interview of a local Amis tribal elder, Mr. Masauo (陳財源).

This field was significant to bring a light upon the postulated structural syncretism in transformation of structural knowledge, i.e., from myth to motif, and from motif to a spatial

datum, which interculturally connects Taipei and Quelang as a northeast spatial entity (Map 2.0b).



Courtesy extended to Mdm. Lam (left centre seated) and Mr. Masauo (right seated), and many more others not included in these photos, who gave their generous time and invaluable assistances during Quelang Island field in 2011. (Source: Author)



Map 2.0b Field work sites defined by a spatial datum in the ancient-contemporary Taipei-Quelang proper (Satellite Image Source: Google Earth, accessed, 2008).

2.5.2 Organisation of Study

Chapter One – Issues, Aims & Literature Reviews

This chapter provides an introduction of structural syncretism based on literature review of multiple-colonialism in Taipei urban form history.

The research framework is first applied on the pilot study on the notion of the Taipei Gateway, to examine a structural syncretism through a preliminary morphological matrix analysis.

The method of analysis is based on geogenic pre-conditions and intercultural links with natural and cultural landscape signifiers in contested sites of post-colonial Taipei city.

The preliminary result shows, in decolonial sites of contestations, a certain harmonious spatial directive interconnecting between the pre-conditions of natural (physical-material) and cultural (cosmological-immaterial) elements.

This conceptually connects to the structural syncretism, to be architecturally represented in expressing northeast urban form intelligibility.

It further suggests that a form of urban structure coherence exists in-between the Taipei basin and the coastal region before the 1884 Walled City restructuring of Taipei urban form.

Accompanied by literature review on contested urban form historicities, it denotes the city's narrative on urban origin - the developmental origin of modern Taipei, which has been solely based on a later geopolitical construct of the 'San-Shi-Jie' model.

It is argued to emerge only after a series of different colonialism-interpreted centripetal forces, restructured regarding the 1884 Taipei city's fortification.

In this basis, literature review is expanded but contextualised, to focus on the in-between geopolitically-defined urban origin(s) outside the Taipei capital core area, which then is rationalized as delimitation for the research sites in the Dalongtong, Mt. Chi-xing, and Quelang Island.

The methodology attempted in this chapter is an epistemological potential form of representation in structural syncretism of urban form expressed in decolonial urban historicity.

It aims to re-harmonise the level of structures of knowledge between contested identities manifested in different precincts.

Chapter Two – Theoretical Framework and Teleological Question of Urban Origin

This chapter lays out the groundwork to discuss some theoretical positions on the structure of knowledge in urban form representation. It deals conceptually with the representation of knowledge structure on urban form identity.

The teleological question of the nature of the urban origin in structural multiplicity is described in some philosophical discourses between Nature and Culture in built environmental changes.

Cultural theory on the social-cosmological structure of knowledge is expanded concerning the decoloniality relevance of the indigenous cultural landscape and urban form history.

Posited as urbanism transcendence and motif-incarnation, urban form is conceptually narrated as a structural multiplicity in empowering representations of cultural and historical narratives in space, about subjugated places.

The correlation between myth and space, in displaced culture and land relation, is conceptually included as a “category” (morphological hybrid) for the analytical framework.

An illustrated genealogy of Culture-Nature-Space relations provided a theoretical position on the structural syncretism in urban form representation, upon which the study has been based.

Chapters Three and Four – Field Work on Quelang Island’s Embedded Postcolonial Urbanism

Chapters Three and Four are for discerning relationships in urban form and cosmogony between seemingly “disconnected” timelines and independent architectural objects.

A trans-historical approach is used in a reconstruction of Quelang’s intra-extramuros, and interpreted through physical and cosmological manifestations.

For *Chapter Three*, discussion centred on a trans-historical reading shows the nature of the physical structure of Quelang in-between the European colonialists’ spatial encounters.

It is observed that in-between the Spaniards and the Dutch VOC belies certain architecture cultures subjected in an embedded urbanism, partially defined by local geological influences expressed in significant water axiality.

Particularly, this chapter focused on identifying enduring physical signifiers as spatial clues and decoding embedded (or reconstructing eradicated) configurations to interpret their physical manifestations on urbanism of thoughts.

For *Chapter Four*, a significant aspect of the colonial spatio-encounters on the diffusions of embedded urban thoughts is in-view from ideological continuity expressed in cosmology inheritances.

It focuses on ideological analysis of a repeating geometry in theologically-based sacred signifiers, including metaphysical interpretation of astrological cosmogony in relation to intangible motifs of Quelang.

Three sources of evidences are triangulated for the study:

First, contemporary inhabitants' collective cultural history regarding monumental sites and the denotations from current site plans; Second, nautical charts and cartography that represent the Spaniards and the Dutch VOC cosmography of the time; and Third, prehistoric and ancient Basay-Ketagalans' landscape narratives of Quelang, including mythology.

Field observations indicated a relationship between received architecture cultures in physical form and conceived philosophical structures in religion-based ideologies in the contemporary urban form of Quelang.

The Scripture-based but often esoteric Christianity-interpreted Renaissance geometry connected to a pre-existing Basay-Ketagalan symbolic structure, which was found conjunctured along a historic axially in northeast bearing.

It had a transmutational effect on Quelang's configuration, based on hybrid hermetic traditions in-between European urban thoughts and local cosmology.

Dynamic interactions between them exemplify a structural coherence in spatial harmonies, between physical and cosmological manifestations, which intelligibly expresses the idea in a structural syncretism of urban form.

Chapter Five – Field Work on Northeast Spatiality in-between Taipei-Quelang Urban Form Coherence

This chapter has three major components, the first of which deals with historical appropriation and re-appropriation of urban form, posited in the 'contact history' between various ethnicities in shared historicities between Taipei and Quelang.

The argument is based on the critics of the near-modern to the contemporary Taipei urban form history, appropriated in a hinterland-based projection of Walled City fortification, which has not reflected on Taipei's northeastern ancient urbanism.

Then, cultural re-appropriation is sought from the field, to suggest reading from a historic structure(s) of conjuncture perspective in reading 'others' urban origin, which was not based on the continental 'fort city' central theory.

This is approached from an Austronesian motif associated with the conjuncture of rivers and ancestral origin myths, which were structurally connected between the Taipei basin and the coastal Quelang in multiple narratives in urban origin.

In a comparable urbanism analytical framework, the cultural ‘others’ significant urban origin narrative is understood as a ‘monad origin’ (元點), which is a structural syncretism in recognising structural multiplicity of Taipei-Quelang urban form coherence.

In this sense, urban form subjectivity inclusively treats physical and metaphysical signifiers of the ‘other’ urban origin as of equal importance, as opposed to the near-modern to the contemporary ‘San-Shi-Jie’ development model which has been culturally appropriated as the origin for the Taipei urban form historicity.

It is then argued that the subjugated ‘other’ urban form historicity, expressed as a monad origin, required cultural re-appropriation in urban form representation.

The second component of the chapter, attempts ideological clarification of the gateway city structure re-posited culturally in a northeast ‘Monad’ origin, which has provided another narrative on the city’s urban form history.

It establishes an urban coherence that reconnects the hinterland (Taipei basin) and coastal (Quelang) areas in an ‘in-between’ cultural route, signified by Austronesian Stone narratives, that also cosmologically signifies a Taipei-Quelang urban form coherence as a representation for a *northeast historicity*.

The third component of the chapter posits a space-based form theory, which is exemplified in the intelligible knowledge structure of urban form. It argues that projecting a sense of ‘fluid of culture’ affects the epistemological process in historicity reconstruction to oft-displaced and subjugated indigenous identity in urban form.

Furthermore, such a process of place identity and space subjectivity reconstruction is seen as a more inclusive process, through reconstruction and redefinition of the ‘agents’ of space.

In the study, the scope of the investigation of Taipei’s ancient northeastward spatial structure, and relationship with anthropogenic activities represented by all ethnicities prior to the Diaspora Han-centrism, was delimited.

The study begins with the Proto-Austronesian Basay-Ketagalans, whose traditional sphere, and hence cultural subjectivity on space structure, has always been associated with the north and northeast of Taipei, approached from the Pacific.

This Austronesian Pacific-based ancestral coastal to basin cultural route, hence provided a basis for conceptually a larger framework of an interconnected insular Southeast Asia cosmography, erudite from the Selden Map.

Cultural structure(s) related to the urban morphology narrated in Taipei urban form historicity thus are expanded through their Pacific myths inherited as part of their contact history with the ‘other’.

Urban form historicity in this context is approached in assigning spatial coordinates, to reconnect with natural and supra-natural structural formations in representation of anthropogenic activities in the Taipei basin and beyond, which have been affected by a northeastward directive in an interconnected spatial structural entity.

In this chapter based on archival evidences, material and immaterial cultures from a critical restructuring perspective on the city's urban form conjuncture of Taipei-Quelang, and other dimensions of the city's urban form historicity are deduced.

It is a significant common denominator, traceable to the ancient 'collective unconscious' (after C.G. Jung) imprint in all ethnicities' experiences in the Taipei urban structure that has a northeast directive intercultural connection to Austronesian Pacific-based myths.

In this sense, it serves as the "precondition" for geometrically achieving urban coherence, reconnecting ancient-contemporary structures and reinventing an intelligibility of the city's embedded philosophical structure(s) in urban form history.

This extends from the 'cultural disposition' theory (after F. Barth and C. Geertz), and posits a structural conjuncture between space and culture, particularly of a northeast structural syncretism in urban form, in the case of a Taipei-Quelang spatial datum.

Therefore, relating to a hypothesized northeast spatial directive from the pilot study in the Taipei Gateway Precinct, the structural multiplicity in monad origin is exemplified in physical and in innate memories of Stone narratives, myths and motif of the inhabitants.

A fluid sense of urban form historicity representation, either physically in spatial continuity, or culturally in cosmological redefined subjectivity, is equally significant in a structural syncretism perspective.

Chapter Six - Conclusion

The study looked at sites of contested multiple transformations, and philosophically framed in a structural syncretism of the northeast Taipei-Quelang urban form representation.

A spatial datum is conceptually modeled, to understand better how transformations in structures of knowledge from myth to motif relate to spatiality of the embedded sacred places and meanings.

That is, spatial motif shifted from object to subject in representation, and identity discourse has re-assigned a set of spatial coordinates to become a tangible entity in space about subjugated places, by the locals, to ‘enculture’ the city.

A fluid sense of urban historicity is reflected from human intercultural links. Whether this happens physically, in spatial continuity, or culturally, in cosmologically-redefined subjectivity, is of equal significance in structural syncretism of urban form historicity, amidst contestations in narratives.

The approach offers a trans-historical re-examination on intercultural links between different urban historicities projected on a collective spatial directive in urban structure.

By encompassing conventional urban morphology theories, based on the Law of Continuity, the axiomatic teleological urban origin of the city is placed regarding contact historicity of the subjugated ‘others’.

The research expanded beyond physical categorization of morphological analysis, which includes cultural history and inherited spatial motif from myths.

Urban form historicity is further observed in symbolic urbanism and sacred architecture, upon which are signified spatial-structural conjunctures that interconnect multiple monad urban origins, rather than a single primordial one.

The main conclusion of the dissertation is that the physical and cultural conjuncture of urban form is transcendental and motif-incarnated in structural multiplicity.

Intelligible spatiality of the “Others” approached from syncretic urban morphology, and is regarded as a Nature-Culture-Space knowledge construct of anti-subjugation, in a representation of the postcolonial urban form and historicity.

CHAPTER THREE: TRANSCENDENTAL URBANISM – Physical Manifestation In-between Layers of Urban Thoughts

3.1 Decoding and Encoding Embedded Spatial Signifiers in a Plaza Complex of San Salvador of Santisima Trinidad



Map 3.0 Quelang Island and the Reconfigured 'City of San Salvador' in ca. 1654

Source: Gommans, J. & Diessen van, R. (eds.) (2010) *Grote Atlas van de Verenigde Oost-Indische Compagnie, VII Oost-Azie, Birma Tot Japan*. Voorburg: Atlas Maior & Netherlands National Archives (Pp.238-9). Map courtesy of Dr. Johannes Widodo

Existing studies from Ang Kaim (翁佳音) (2006) and Jose Eugenio Mateo Borao (2008 & 2009) have analysed the Quelang Island, approached from architectonic aspects of the metamorphosis in a period of critical transition during the 'age of exploration'. Their studies have shown an image of the reconfigured 'city of San Salvador' within the Santisima Trinidad harbour in the late 1640s.

Although the original corresponding legend was damaged beyond recognition, their studies provided some traces of evidence that describe the closest possible physical functions to each of the numbered objects (nos. 54-61) as indicated from the 1654 Map (Map 3.0).

However, in description each individual object appeared in the Map were treated as an independent spatial entity, lacking critical aspects in the physical substances for complex interconnected and reconstructed open space network, especially after contacts between colonialism and local architectural cultures.

Therefore, it is rather crucial to re-engage with historical evidences provided in the Map and from archival materials that would elucidate the embedded “untold” cultural and urban histories manifested in a segment of Quelang’s urban form history.

It is especially fundamental to view these numbered objects of the Map as part of an overall architectural fusions from diffused urbanism(s) based on a hybrid of cultures after the colonial contact.

Such notion of ‘urbanism in fusion through diffusion’ is understood to include these numbered objects with an insight of a ‘spatial connectedness’ within a larger temporal and space framework.

It follows to include in the analytical category of a continuum of historic spatial structure(s) across Iberian culture(s), from the medieval ages of the Arabic-Moorish influences to the late

Renaissance of the Asia-America trans-Pacific influences as an intercultural connectedness in spatial entity.

In this sense, Quelang's urban form history is to be further contextualised in-between the contested background of a religious motivation for the Iberian trans-oceanic voyages to the Asia-Pacific to reconquer Jerusalem, and later on the founding of the imagined New Jerusalem based partly on indigenous knowledge of landscape and cosmology (see *Chapter 4*).

This chapter, focus upon physical aspects of the intercultural spatial links, through decoding and re-encoding dynamics in physical transcendences upon spatial encounters between the Iberian Spaniards and the locals' conception of space.

Some of the numbered objects (nos. 54-61) analysed from the map do exemplify possession of a nature of unifying spatial function for a complex network.

Space mnemonics interpreted through identified signifiers from these objects have, in turn, denoted embedded multiple architectural expressions, and have represented variegated architectural cultural identities in fusion.

For example, the inner spatial system of the intramuros of Fort San Salvador (no. 61) consisted of an equally-proportioned central courtyard framed by four indentations of directional opening (N-S-E-W) to form a cross site plan bisecting the space (Map 3.0).

The west spatial indentation had been reconfigured by a continuous and the largest building footprint with an adjoining empty lot, leaving a straight façade enclosure without axial opening immediate to the central space.

The north indentation had shown another empty lot, which was where the second largest building footprint existed.

A central well (no. 57) not too far from it runs along a path (with spring water that flows from a hilly area) which closely follows the shoreline (no. 55) and connects to the terrain's highest point, where the Dutch re-named the fortress Fort Victoria, from its original Spanish Fort La Mira (no. 59).

According to Ang's interpretation, the largest building footprint within Fort San Salvador may have been the governor palace/office (翁佳音, 2006: 160); and Borao's analysis did not show what the use for that second largest building footprint was but indicated that at the closest possible location to it once laid the Saint Peter's Church (Iglesia de San Pedro) (鮑曉鷗, 2008: 306 and Borao, 2009: 178).

Therefore, approached from the view of a spatial continuum in a nature of hybrid urbanism, the physical network consisted of a central well, a governor's office building, and Spaniard intramuros' Patron Saint - Saint Peter's Church.

Viewing their interlocking geometric relationship to form an axially aligned building enclosure, notably with buildings of civil authority flanked by Catholic Church across and surrounds the well in the Fort, as a form of Open Square in 'Placita' (Reed, 1967: 65).

This observed configuration also denotes an enduring Italian Renaissance siting principle continued in guiding spatial designs for a seventeenth century central plaza mayor type (Cushner, 1971).

A comparative examination had revealed its spatial descend in configuration type that resemble the sixteenth century Plaza Mayor of Manila with modifications (Reed, 1967: 65; Cushner, 1971: plate 13) (Illustration 3.0).

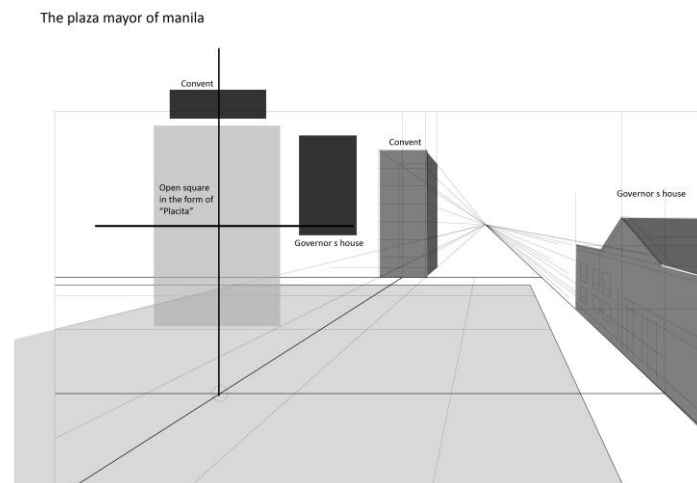


Illustration 3.0 A Sixteenth Century Plaza Mayor of Manila with a Modified Italian Renaissance Principle of the Open Square in 'Placita', in a disjoined spatial indentation to the corners. (Source: Author redrawn from Cushner, 1971: plate 13)

3.2 A Comparative Cross-Cultural Spatial Descends in Plaza Mayor of an Intra-Extramuros

Plaza Mayor of Manila may have shown a land use division reflecting a planning intend for separation of functions articulated in its space configuration between political administration and the Church.

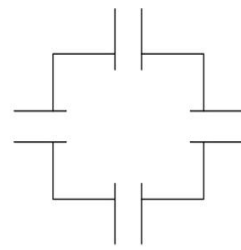
However, this physical separation of ambiguous ‘dual-heads of the state’ may have only remained as ideal conception, as it is seen in terms of the plaza’s space configuration that had framed a central space with an eight corner indentations (Map 3. 0).

This is different from the old world open square design of Italian Renaissance tradition with a four parted indentations (Illustration 3.1).

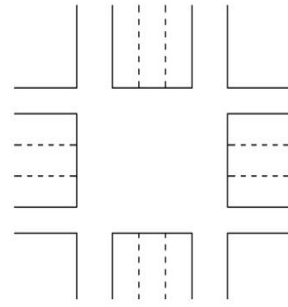
This observation is epistemologically looked into an architectural cultural transition from the view-point of a comparative cross-cultural spatial descends.

It has been noted that the European’s definition of the New World architecture and sacred space that asserted across the Indies has based on a hybrid model of the pre-Christian ‘sacred geography’ (or geomancy) origin (Proudfoot, 1993: 150).

East Indies New World Central Plaza was further reinterpreted through esoteric Christianity during Iberian trans-oceanic voyages (Sheehan, 2008: 434-8).



Old world type



New world type

Illustration 3.1 Old World and New World Open Square Template in Comparison
Source: Author Redrawn from Crouch, Garr and Mundigo, 1982

For example, peculiar church influenced architecture cultural element dominating centrality of Manila's plaza, and has its urban form predecessor from Iberian Europe and Spaniard meso-America plaza design (of an hybrid between old and new world traditions), is observed only partially transcended to the plaza configuration of San Salvador, Quelang.

Robert Reed in 'Hispanic Urbanism in the Philippines' (1967: 33-60 & 211) defined a settlement *reduccion* ('reduction') as "a settlement of converted Filipinos" (Reed, 1967: 211).

It entails the establishment of "reduction nucleus" (ibid, p.60) in effect of church architecture serving a critical role to assert power in resettlement process.

Hence also acts as a superimposed nucleus for subverting original settlement structure generating another settlement agglomeration organised initially by church-convent buildings.

Spatial relationship between church-convent buildings and adjacent plaza space is instrumental in the way a "reduction nucleus" was designed cross-culturally.

However, in the case of San Salvador in Quelang Hermosa, it is observed Spaniard settlement nucleus was more of a compromised spatio-cosmologic repercussion without a firm 'reduction' established.

An observed pre-existing and locally formulated deep structure was intelligibly sympathetic to Iberian symbolic configuration that philosophically descends after Scripture-based sacred geometry.⁴

Robert Reed (1967) had studied 'the impact of Church and State unto Hispanic urbanism in the Philippines', who denotes plaza complex of Manila was spatially formed only after re-settlement 'reductions' to original inhabitant's settlement urban form was firmly established.

The 'reductions' brought permanent buildings of civil authorities balanced in power and shown in a tripartite architectural foci: Catholic Church, tribunal (town hall) with public office, and 'principalia' (private merchant and or official's private houses).

However, these establishments of a tripartite structure are arguably comparable only as in effect of a secondary spatial organisation that structured a fortified city in the Indies.

That is, primary spatial organising elements such as, principal streets and plaza were in the Spaniard King Philip II's 'Royal Ordinances of the Indies' (Ordinance 114-117, 119-120) to be of a space priority in town layout:

⁴ Cf., *Chapter 4* of the study, esp., Section 4.3 - *Critical Inception of Scripture Based and Hermetically Interpreted Neoplatonic Spatial Structure of Quelang*

“Principal streets to be laid out around the plaza with four corners kept open; [and] temple of the principal church and its buildings to be laid out after the streets and plaza” (Crouch, Garr and Mundigo, 1982: 12-17).

In addition, landscape elements mutually influencing pre-established urbanism of thought by fusions in spatial principles derived from Quelang had denoted a more dominating role in the way architecture and spaces are locally articulated.

That is, in a tripartite matrix extended in a multiple plaza and squares connected to define the centrality of plaza as a *common*, rather than delimited in scale as tripartite architectural foci of a central plaza in a form of ‘Placita’ (Ibid., and Reed, 1967: 33-60 & 211) (cf., Illustration 3.0).

Such a matrix is exemplified in Quelang’s ‘Sacred Hill (“Mountain”)-Forts-Sea’ tripartite structure. Within it a central plaza-square modular system that connected by church-convent nucleus and fortifications to form a web of geometric spatial order is observed (Illustration 3.2).

Furthermore, a spatial effect of this matrix is observed to separate open squares and plaza, whereby they were delimited by bifurcated structure of an intra-extramuros and were also geometrically interlocked to each other within a larger church-convent nucleus distributed in Quelang’s intra-extramuros.

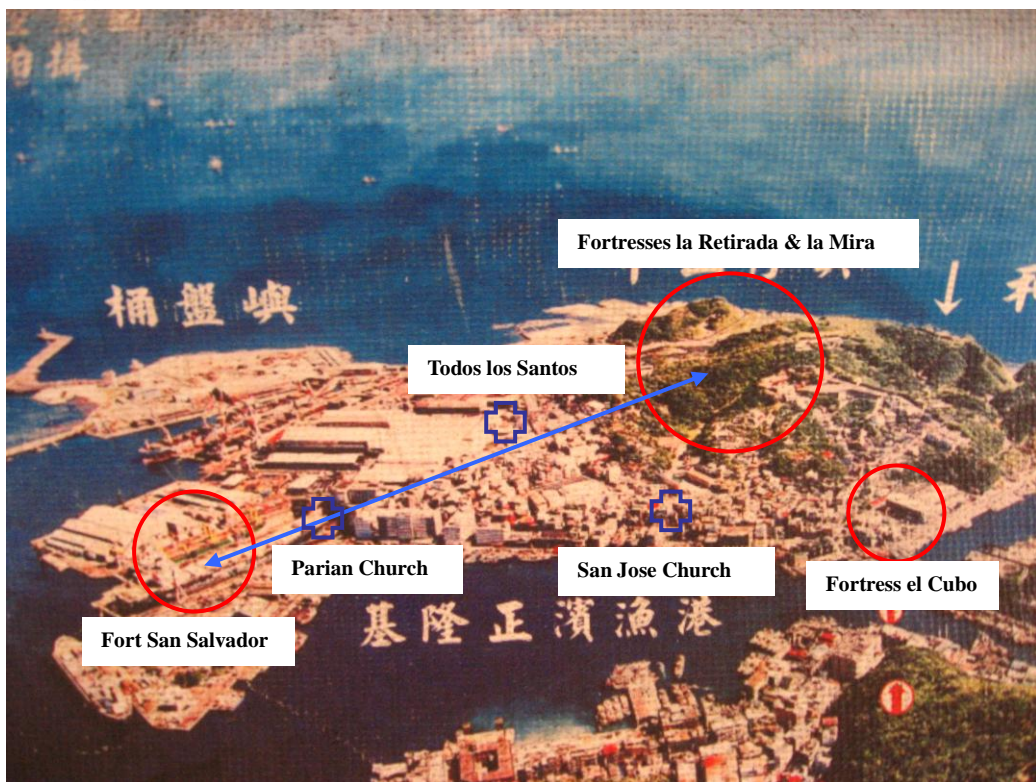
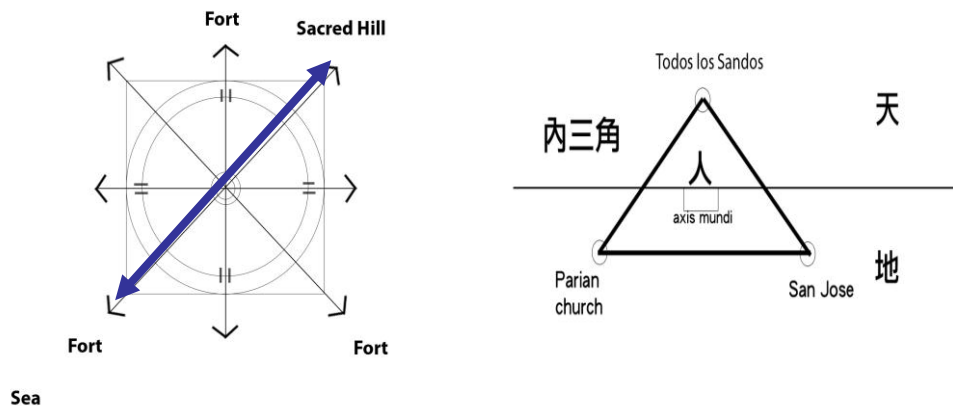


Illustration 3.2 Quelang's Hill-Forts-Sea Tripartite Structure Defining Centrality of Plaza

Source: Satellite image by Chi Po-lin (齊柏林), courtesy of Keelung She-Liao-Fu-De-Gong (基隆社寮福德宮); Conceptual diagrams by the author.



Illustration 3.3 An Archaeological Sketch of San Salvador's Central Plaza Type Excavated on 31st October, 1936
 Reprint from: Borao, (2008): *'The 17th century fortress of Quelang: past, present and future'*.

It formed a centralised town square with main cardinals structured in a northeast spatial directive that formally defined Quelang's plaza complex (Illustrations 3.2, 3.4, 3.5).

In San Salvador of Quelang, an old world plaza type existed in the new world intramuros. It is provided in some material evidences from a Japanese archaeological study excavated on the 31 October, 1936 (鮑曉鷗, 2008) (Illustration 3.3).

The archaeological sketch notes of the excavation had shown spatial configuration of the central open space in the intramuros, whereby the San Salvador plaza was materially claimed to be of the periods in circa 1636-1637.

Its centralised four spatial indentations (old world type) combined with other diagonal openings of four corners formed a hybrid design of eight crossed lines at the axis of the central plaza (i.e., the new world type).

The plaza was observed to link with extramuros by the *adjacent plaza complex*⁵ of a larger church-convent nucleus via gateways, principal roads, a water path, the source of a cold spring and, a higher point of terrain as the accepted orientation markers of the indigenous notable features of the place (Illustration 3.7).

The adjacency in the plaza configuration is an example of Leon Battista Alberti's philosophy of Neo-Platonism descent, which consists of a rectangular or elongated pattern and has shorter width of *Cardo*, right angled to double its length of *Decumano* (鮑曉鷗, 2008: 225-6).

A hybrid of the old and new world plaza indentations in eight cardinal openings (double criss-crossed geometric grids) was an early metaphysical model of the universe, or a philosophical structure of knowledge that outlined part of the theoretical tradition on which conception of Baroque forms were based at the beginning of the seventeenth century (Hendrix, 2002).

Furthermore, the urban thinking of constructing a fortified city with its designated areas for gateway openings is facilitated by an overall spatial logic of an open space (plaza and square) system in a form of unifying cruciform geometric structure.

⁵ See, 'Renaissance Precedent: Leon Battista Alberti' and 'The Structure of the Cosmos in the Baroque' in Hendrix, J. (2002) *The relation between architectural forms and philosophical structures in the work of Francesco Borromini in seventeenth century Rome*. UK: The Edwin Mellen Press, Ltd. Pp.13-33

It was done coherently as a spatial network, which consisted of more prominent organising elements: church-convent and fortress, open squares facilitated by the presence of water nodes in a northeast axially (Illustration 3.4).

For example, the intramuros' centralised well and the extramuros' religious sanctuary, where a sunken plaza with a water pool was located near a Parian market, has followed a northeastern directive towards the hill slope. On the hill, a natural cold spring source is connected to the indigenous Basay-Ketagalans' notable sacred water source precinct.

These were aligned along a spatial directive in a northeast diagonal water path, which physically descended from the topological high point (cold spring) of the site to the sea (outside Fort San Salvador) (Illustration 3.4).

In addition, the water path is observed as spatially coordinated in the principle of ancient Roman town plan surveys, by rod and cord alignment, which has configured the 'adjacent plaza complex' according to an idea of *Cardo* and *Decumanus*⁶ (Illustrations 3.7 & 3.12).

⁶ See, Rykwert J., (1976) *The Idea of a Town – The Anthropology of Urban Form in Rome, Italy and the Ancient World*. London: Faber and Faber Ltd. Pp.49-51

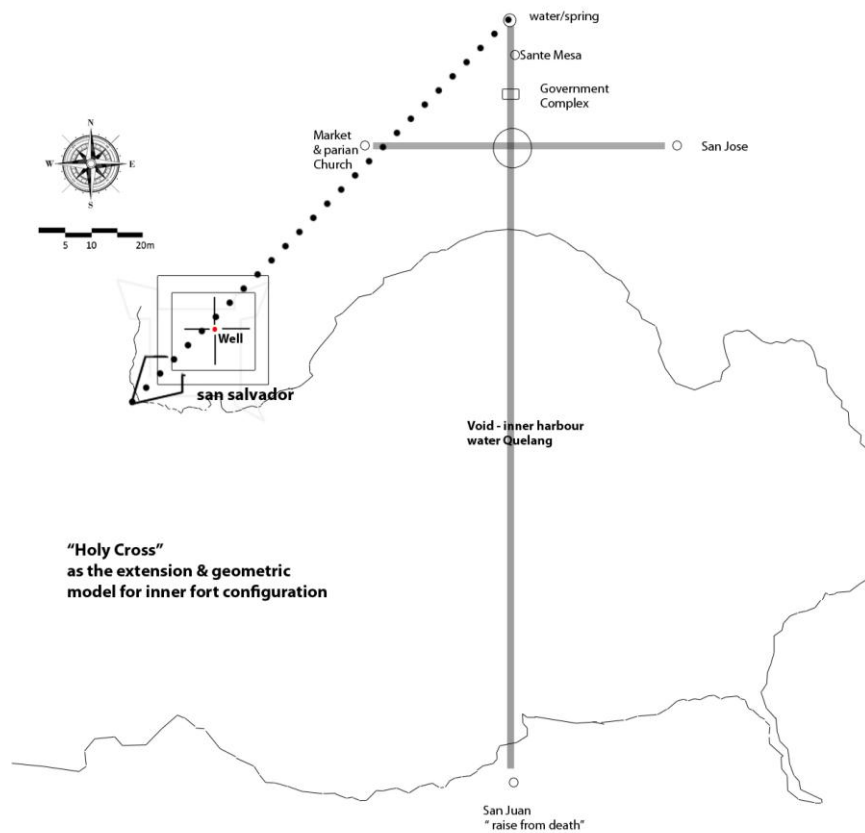


Illustration 3.4 A Network of Water Nodes in a Northeast Spatial Directive
(Source: Author)

3.3 Spatial Network and Geometric Connectedness between Intra and Extramuros of Quelang Hermosa

The phenomenon of defensible habitation of sites outside the intramuros is an important aspect to denote the embedded relationship between historic objects which appeared in the 1654 Map and their architecture cultural connectedness.

Sheila Bonde (1994) has studied the high middle age European context of increasing fortification of churches and villages, defined as ‘incastellamento’ (Bonde, 1994).

It is a term spatially comparable to the defensive habitations of the seventeenth century Quelang. For an example, taking Fort San Salvador as the significant intramuros, from a microscopic view of the ‘incastellamento’, a larger spatial system appeared from the extramuros of Fort San Salvador.

The spatial coordinates of Fortresses - San Salvador, El Cubo, La Mira, and La Retirada, demarcated a defined ‘incastellamento’ sphere in the scale of a town in circa 1640 (Illustration 3.2).

Analysed objects appeared from the Dutch 1654 Map and from cross-references made to the Spanish governors’ memoirs transcribed by Jose Borao Mateo in ‘*Spaniards in Taiwan*’ (2001 & 2002), in order to induce a spatial imagery which has revealed that Quelang’s ‘incastellamento’ was geometrically connected in triangular matrices.

These written records shown a defined sphere spatially decoded to both an inner triangular configuration of church-convent nucleus in parallel with an outer triangular defensive configuration (Illustration 3.5).

The armory and strength of each fort and fortress are depicted in their assigned number of batteries and in capacities cited in the governor’s memoirs.

Especially in the later phase of the Spaniards' defense against the Dutch VOC in the 1640s, the recording of a strategic fortification and defensive capacity of each fort and fortress denoted a significant mentality in signifying how the 'incastellamento' transformation was related to a triangular geometry in the most critical fortification of churches and villages (Illustration 3.5).

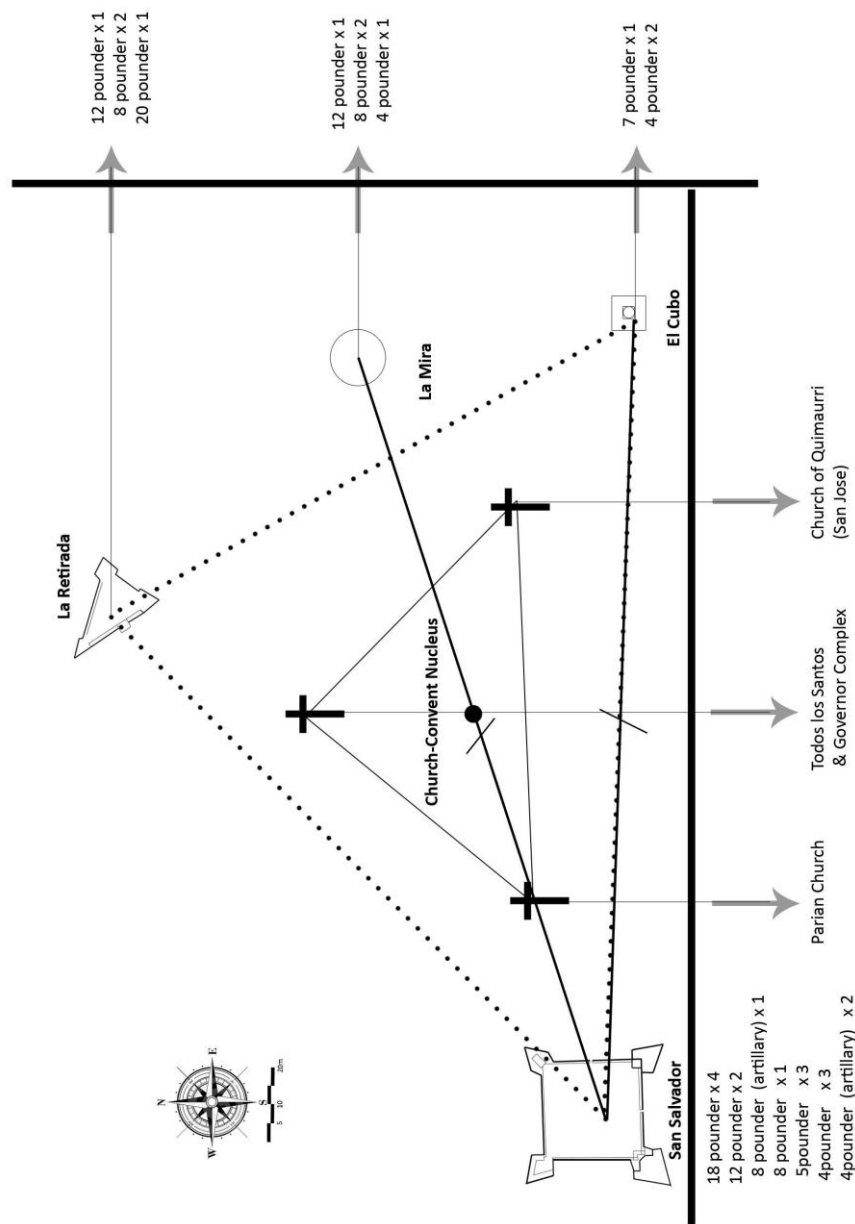


Illustration 3.5 'Incastellamento' in a Triangular Geometry in Critical Period of Defense, ca. 1640s (Source: Author)

The physical sphere of the ‘incastellamento’ of Quelang was spatially connected, and consisted of Todos los Santos convent, San Jose Church, Parian Church, and a series of squares and plaza aligned streets, gates, principal roads, and landing places of the port Santisima Trinidad.

An urban village along coastal line facing inner harbour of Santisima Trinidad, eastwards of the main Fort San Salvador consisted of Fu-zhou Street (福州街) and a diaspora Parian community (Illustration 3.7).

Having denoted Quelang’s intra-extramuros’ configuration, it is fundamental to inquire further:

“What was the physical basis underlying such configurational logic of the sphere?”

By textual evidence, a historic spatial continuum encapsulated an enforced urbanism of thought, transcended from the sixteenth century Spaniards’ royal planning ordinance.

It is indicative that it provided a physical frame forming architectural connectedness between objects surveyed and mapped in the seventeenth century in the Iberian Spaniards’ conception of a triangular geometry in ‘incastellamento’.

King Philip II of Spain decreed royal ordinances (‘The Laws of the Indies’ - *Plan de Ordenamiento Urbano par alas Indias*) on July 1573, particularly ordinances 110-134, which physically stated the site layout, designs, and planning principles for founding a new settlement, town, plaza, temples of the cathedral, and buildings:

“On arriving at the locality where the new settlement is to be founded, the plan of the place, squares, streets and building lots to be outlined by cord and rule. Beginning at the main square from which streets run to the gates and principal roads, leaving sufficient open space when town grows it can spread in a symmetrical manner; and, due consideration be paid to the sea does not lie to the south or west of town. In the case of a sea-coast town the main plaza shall be situated near the landing place of the port and be open to the north wind. In inland towns the main plaza should be in the center of the town and of an oblong shape, its length being equal to at least one and one-half times its width...The plaza shall be in proportion to the number of residents and shall be six hundred feet long and four hundred feet wide. From the plaza begin four principal streets: one from the middle of each side, two streets from each corner of the plaza; the four corners of the plaza shall face the four principal winds. The eight streets running from the plaza at the four corners shall open on the plaza without encountering porticoes, and streets shall setback for sidewalks around the plaza. Other streets laid out from the main plaza are to be so planned that if the town increases it would meet with no obstruction which might disfigure what had already been built or be a detriment to the defense or convenience of the town. Smaller plazas shall be laid out where the temples of the principal church may be distributed in a good proportion. The temple of the cathedral situated on the coast shall be in a place where its buildings serve as a means of defense. A common shall be assigned to each town of adequate size, so that even though it should grow greatly there would always be sufficient space for its inhabitants to find recreation and...to pasture without encroaching upon private property...”(Reed, 1967: iii; Crouch, Garr and Mundigo, 1982: 12-17)

Five main principles that influenced the plaza configuration of colonial town's spatial structure, and hence articulated characters of place in new world settlements that accord to the 1573

Planning Ordinance are summarised:

- 1 Main square are to be aligned to streets, gates, and principal roads; (Ordinance 110)
- 2 Open space with principal roads for future town are to be in symmetrical expansion [of axially] from south-west to north-east; (Ordinance 110, 111)
- 3 Main plaza is to be situated near the landing place of the port and auxiliary plazas are to be in proportion to the churches and to the number of residents; (Ordinance 112, 113, 118)
- 4 Principal streets are to be laid out around the plaza with four corners kept open; [and] the temple of the principal church and its buildings are to be laid out after the streets and plaza; (Ordinance 114-117, 119-120) and
- 5 Commons of adequate size with adjoining farmlands are to be reserved and then farms and settler houses and their building lots shall open to north and south winds; [and] throughout the town arrange the structures of houses that they may serve as defense against invasion. (Ordinance 129-134)

A trans-historical spatial reconstruction reveals an embedded design template by encoding the Spanish 1573 decreed principles and Italian Renaissance plaza design elements onto the Dutch 1654 Map (Illustration 3.6).

It shows a consistent configurational logic and pattern that both the Spaniard and the Dutch VOC had complied to, despite physical contestation and alterations done to the colonial town after the transition of regime in 1642.

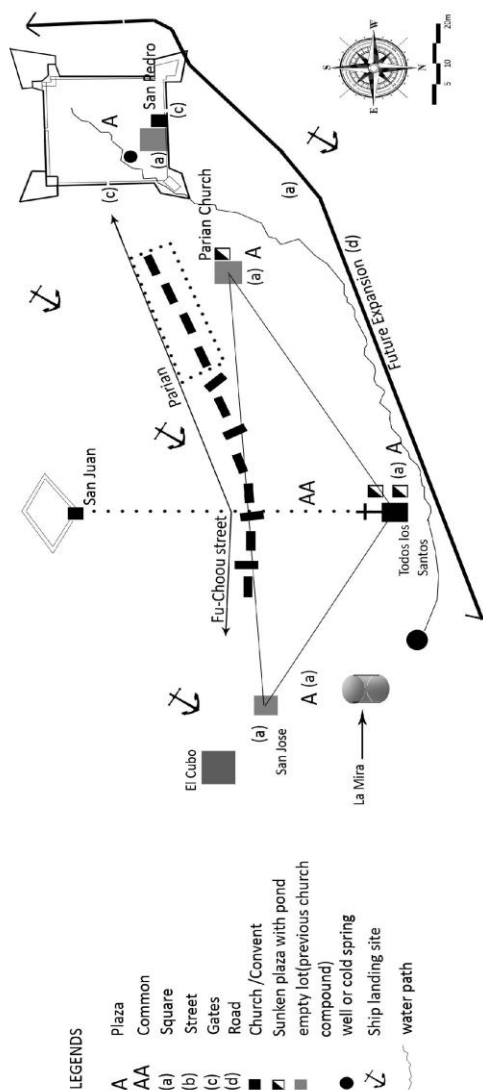


Illustration 3.6 A Trans-historical Reconstruction of an Embedded Template According to Principles Induced from the *Plan de Ordenamiento Urbano par alas Indias*, July 1573 (Source: Author)

However, cautions in reading the 1654 Map (Map 3.0) show that it did not reveal, or rather had concealed, that the final outlook for the circa 1642 spatial remnant of the Spaniard Quelang was historically more urbanised, and its open space system was better structured than how it had appeared (Illustration 3.6).

That is, Quelang Island in the Map (Map 3.0) contains no design indications of the open spaces, network of streets, market precincts, religious sanctuary sites, or squares and plazas of Quelang that were deemed fundamentally important elements in the King Philip II of Spain's decreed royal ordinances - 'The Laws of the Indies' - *Plan de Ordenamiento Urbano para las Indias* on July 1573.

This information is viewed especially taking in regard that the Church had also administered a significant reconfiguration to increase temple (cathedrals) constructions after a celestial event witnessed in A.D.1632.⁷

In this context, it is also critical to view a celestial event as connected to spatial re-organising elements for a 1630s to 1640s Renaissance-Baroque influenced town characteristic, to have more urban landscape features of squares, plazas, open spaces and street networks, etc. in Quelang.

Particularly, the Iberian Spaniards have a heritage of urbanism manifested in the structure of knowledge, influenced by Leon Battista Alberti, which would have Quelang Island constructed

⁷ Cf., Chapter 4 - Cosmological Manifestation in-between Layers of Urban Thoughts esp., 4.4 *An Astrological Cosmogony in a Renaissance Interpretation of Celestial Cartographic Urban Form*

with an open space system that traced to the fifteenth century architecture philosophical structure of Neo-Platonism (鮑曉鷗, 2008 & Hendrix, 2002).

That is, the structure of knowledge inherited from a Vitruvian spatial philosophy has held that “abstract knowledge of history, physical world and philosophy are translated into tangible form by architect” (Hendrix, 2002: 13).

In addition, much of the Renaissance precedent of this urbanism tradition has been followed in: “Alberti’s architecture [that] represents a desire to hybridize form and to manipulate geometry in order to enact philosophical systems in a spatial event.” (Ibid).

In this sense, knowledge structure is reinterpreted in spatial terms, and for a re-examination on Quelang has meant that the gateways, squares, and sunken plaza at Todos los Santos connected to street networks and market place along the Parian Church (Illustrations 3.6 & 3.7).

Particularly, Quelang would be visually landmarked by the religious sanctuaries of Saint Peter within the main Fort of San Salvador, the Parian Church which is northeast outside the main fortress gates and the Todos los Santos.

Collectively, they were interconnected to form a progression of spatial coordinates, a network by an open space system that functioned as an interlocking of courtyard precincts in-between the intramuros and the extramuros of Quelang (Illustration 3.7).

Furthermore, they were arranged in an alignment that was both geometrically and geologically in principle, layered onto the pre-existing (and still exist to-date) indigenous north-eastward water path to the source of fresh water spring site.

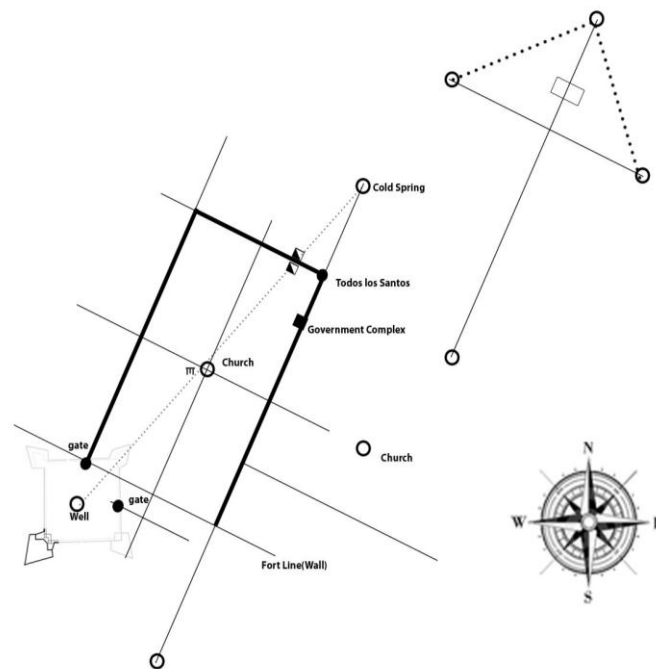
The northeastern water path leads to the island's water source precinct – She-liao-ke'ng (社寮坑) (Illustration 3.7); it is within an intermediate space between the present day Hoping Elementary School (和平國小) and the Tien-Hou-Gong (天后宮 / Goddess Ma-zu Temple) (Illustration 3.7). According to local cultural heritage and a history inventory conducted in 2008, which was based on local residences' collective memories, this intermediate space has the highest numbers and most concentrations of old well distribution (基隆愛鄉文化協會, 2008).

This alignment had formed a specific fortified northeastern spatial directive filled with landmarks that configurationally linked up both military and religious establishments, and hence constructed a visually grand intra-extramuros of the city of San Salvador (Illustrations 3.2, 3.5, 3.7).

Therefore, in this physical sense, the idea of configurational connectedness was expressively an intellectually-inherited neo-Platonic urbanism of thought that emphasized geometrical proportion and architectural visual experience as represented in Quelang's open space system.

Furthermore, an important historical factor that influenced how the Iberian Spaniards traditionally organised natural and cultural landscape elements into open space system, which

is defined by geometry and axially, would require a further examination to the inter-connected interior courtyards appeared in Spaniard Quelang's 'walled garden'.



A Reconstruction of 17th Century Quelang Urbanism Network by Gateways, Open Space, Todos los Santos, Churches and Water Source of a Northeast Trajectory (Source: Author)

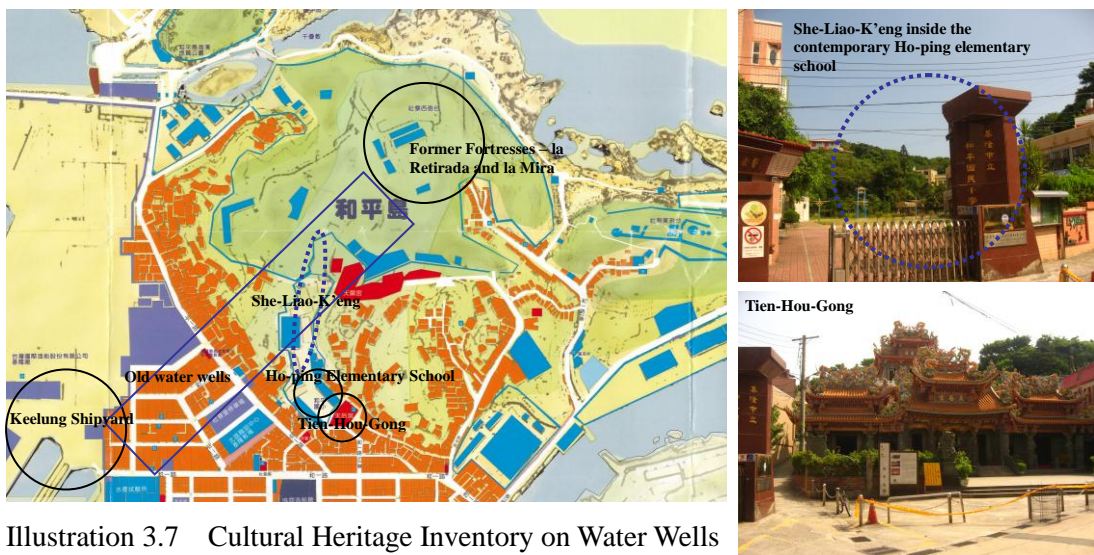


Illustration 3.7 Cultural Heritage Inventory on Water Wells

Based on local residences' collective memories, an intermediate space at the 'She-Liao-K'eng', which follows a northeastward direction from CSBC Keelung Shipyard to Ho-ping Elementary School and Tien-Hou-Gong (former sites of Spaniard fortresses), have contained the highest number of old wells. Source: 基隆愛鄉文化協會, 2008; Courtesy of Mdm., Lam Hsiu-feng (藍秀鳳).

3.4 *A Quranic Garden Architectural Thought Epistemologically Signified in Spaniard 'White Square' of Quelang Hermosa*

The Arab-Islamic or 'Moorish' Muslim cultural influence on Spaniard organisation of space has been noted by Titus Burckhardt's 'Moorish Culture in Spain' (1970) and by James Dickie (Yaqub Zaki) in Salma Khadra Jayyusi's edited volume on 'The Legacy of Muslim Spain' (1992).

For an approximate eight and a half centuries or more, from the time of the Merovingians until the Renaissance, and also from the reclamation of Granada city and in parallel spatial encounters of the Indies New World ("Asia-America"), the architectural style of the Italian Renaissance in the function and design of centralised public open squares was called into question based on a suggested influx of Arab-Islamic hybridization.

It is notes that enduring spatial configurations of the marketplace lying under the shelter of a sanctuary networked by alleyways, continuous shops, and streets that is patterned consistently with the nucleus of 'Moorish' cities in Spain as well as in other medieval Islamic cities (Burckhardt, 1972).

Particularly, the interlocking of interior courtyards defined by networks of water paths, streets, squares, and houses, which were effectively used to formalise walled gardens, significantly follow an Islamic quadripartite (*chahar-bagh*) division of space (Dickie, 1992).

Its fourfold plot (or four-*iwan* plan) signifies the ‘Quranic Paradise’ whereby crossed axes symbolically correspond to the four rivers of Islamic Paradise – Jayhan, Sayhan, Nil and Furat, which in turn each specified the prophetic four rivers of wine, sweet water, clarified honey and milk, respectively (Quran 47: 15).

The four-*iwan* plan that geometrically illustrated a basic Islamic garden plan arises from a convergence of the Persian and Arabian spatial conceptions of ‘Quranic Paradise’ (Dickie, 1992).

However, it is not to be confused with courtyard garden typology which the Iberian Spaniard culture traditionally has had in kindred with the Arabs. Elena Paskaleva (2010) has analysed a more universal hierophantic phenomena in quadripartite organisational principle of Islamic garden plan as a representation of paradise.

She stated that, “*the origin and the essence of the four-iwan plan are not Islamic alone, but of a universal human’s mentally constructed reality for making sense of cosmic harmony related to spatial orientation of human existence in the world*”.

Specifically it is in-between the four-fold geometry and the orthogonal courtyard that lays a ‘garden enclosure’ or a Hispano-Arabic plaza’s walled open square - *hayr* or the Greek *paradeisos* equivalent.

A ‘hayr’ or ‘paradeisos’ is spatially configured by a water basin (more precisely a sunken plaza with water pool) which was signified as the most sacred place - the ‘locus of the Axis Mundi’

with a degree of sacredness equivalent to the mihrab niche of the 'quibla' axiality expressed in Islamic mosque (Dickie, 1992; Paskaleva, 2010).

Taking the root-word of 'paradeisos' which came from an Old Persian 'pairi-daeza', whereby 'pairi' refers spatially as "around" and "daeza" as a "wall" (Dickie, 1992: 1021), is indicative of a 'garden paradise' is enclosed and within which water elements are closely associated with its configuration (Illustrations 3.4, 3.6 & 3.7).

Furthermore, a 'hayr' is significantly connected with the water element that configured to a four-fold garden enclosure plan or a plaza's open square, which is described as "*courtyard of pure white marble traversed by a serpentine stream*" (Ibid, p.1019).

Synthesizing these spatial descriptions with reading into the account of 'The battle of San Salvador,' written by the then defending Governor for San Salvador city -Gonzalo Portillo, on September 1641 (Borao, 2009: 226), had revealed important spatial sequencing and geo-spatial settings of the time.

It is recorded and transcribed from Borao's work that,

"...the Dutch had anchored around the port [Santisima Trinidad] and attacked the island [Quelang] to burn churches first, and then safely landed around the 'white square' and had their forces arrived in Quimaurri town to lodge overnight. The next day, they approached in formal military march onto a high point on a hill for a commanding view over the Quimaurri and of the entire Spaniard forces before arriving to 'el cubo'. During their retreat, they had

burned down the Quimaurri town and the church of Quimaurri [San Jose], [the place] where they stayed..." (Ibid; [emphasis added]) (Map 3.0).

The 1654 Map did not indicate any spatial significance of the 'white square' with a water element ("*serpentine stream*") that signified the fundamental configuration element for a 'hayr'.

Nonetheless, according to Portillo's historic account, several inter-connected spatial objects are trans-historically encoded to locate the hypothesized connectedness.

For example, the spatial connection between event sequence and places that denoted the Dutch anchored at the port Santisima Trinidad first to attack Quelang and burn churches.

From this source, it is denoted that the point of anchorage falls in an agglomerated area where churches, geometrically in triangular demarcation, can be within the reach of attack (Illustrations 3.2 & 3.5).

This, spatially, would have passed beyond the narrows of the harbour to where a suitable anchorage point laid in-between the church of San Jose and San Juan Convent was approximated (Illustrations 3.2 & 3.6).

Secondly, the spatial sequence denoted that the Dutch had entered from the 'white square,' accompanied by over 500 natives of the land, and had arrived at the Quimaurri town.

From this, it is denoted that the Dutch had travelled east, passed through the narrows, and had Fortress El Cubo in sight before reaching the town of Quimaurri.

The third spatial sequence denoted a high point of a hill that had a commanding view of both the Quimaurri town and the Spaniard forces.

It is thus denoted that the Dutch continued from Quimaurri town and entered a high hill in-between Fortress La Mira (highest point of the island) and the church of Quimaurri (San Jose) in order to have the view over the fourth bastions of Fort San Salvador.

The fourth spatial sequence denoted that the Dutch continued to the Fortress El Cubo after their strategic hill reconnaissance where the shortest path following a creek was laid in-between the Fortress La Mira and San Jose Church (Illustration 3.2).

Therefore, a spatial-event and its sequential analysis allow one to extrapolate an epistemological potential of an architecture cultural connectedness between the ‘white square’ and water element.

Particularly denoted by the water path nearby the view-commanding hill where the Dutch had stood, and in a relative proximity between the San Jose church, the Quimaurri town and the Fortress El Cubo, is the signified ‘*serpentine* water element’.

Recall the significance of a Hispano-Arabic ‘hayr’ (courtyard) and its interchangeable use for ‘white square’ as in the sunken plaza’s Open Square with pool, and also a walled ‘Garden Paradise’ in equivalent.

The water element, is thus seen physically as an architectural representation connected to ‘Quranic Garden,’ described as a - “*courtyard of pure white marble traversed by a serpentine stream*”.

Furthermore, it is spatially signified by the physical presence of the island’s water source precinct (present day Hoping Elementary School area) in the hill valley of the ‘She-liao-ke’ng’ (社寮坑) (Illustration 3.7).

It represents a physical connectedness between Quelang’s source of the cold spring and its trajectory toward an important Basay-Ketagalan Creek (Illustration 3.8).

Quelang’s water source precinct, the relationship with material evidence, and linguistic study have also shown that the island’s Basay-Ketagalan possessed the knowledge of sea water distillation, salt production, and ‘pakjen nanum’ – water retention connected to the use of canals and old wells dated earlier than ca.1560 (基隆市愛鄉文化協會, 2008).

Furthermore, information from an interview with the local cultural association on their cultural heritage, and a survey of old wells on Quelang Island, depicted that the Basay-Ketagalan Creek once was shared between Diaspora Chinese, Okinawans (Ryukyu islanders) and Korean ethnic enclaves, and was demarcated in the 1890s by the Ch’ing Manchus’ fort established on top of the Spaniards’ fortresses precinct on ‘Mt. Dragon’ (龍仔山) (Illustration 3.8).

From the decoded spatial information, it is thus suggested that one of the inherited Spaniard urbanisms in architecture cultural fusion, which are seen to be diffused from an Arab-Islamic

influence concerning water trajectory and a network of internal courtyards, have had a contemporary relevance.

That is, diffused hybrid urbanism, physically manifested on Quelang Island in the 17th Century, has conformed to the Basay-Ketagalan's water source trajectory in a northeast spatial directive.

In turn, this stems from a physical necessity to maintain a water supply for military fortifications in the Island in the form of old water wells constructed along this northeast ancient directive, forming an imprint that persists till the present day.



Illustration 3.8 A Reconstruction to the Austronesian Basay-Ketagalan Creek and Relationship with the 'Mt. Dragon'. Photo (top-right) shows a contemporary inner street scene, which also marks as the entrance towards northeast to Tien-Hou-Gong and the She-Liao-K'eng area, following the imprint of the embedded Creek. (Photo: Author)
 Map source: 基隆市和平島多元族群文物與古井調查, June 2008. Courtesy of Mdm. 藍秀鳳; and Satellite image by Chi Po-lin (齊柏林), courtesy of Keelung She-Liao-Fu-De-Gong (基隆社寮福德宮)

3.5 A Contemporary Structural Juxtaposition in a Trans-historical Spatial Conjunction

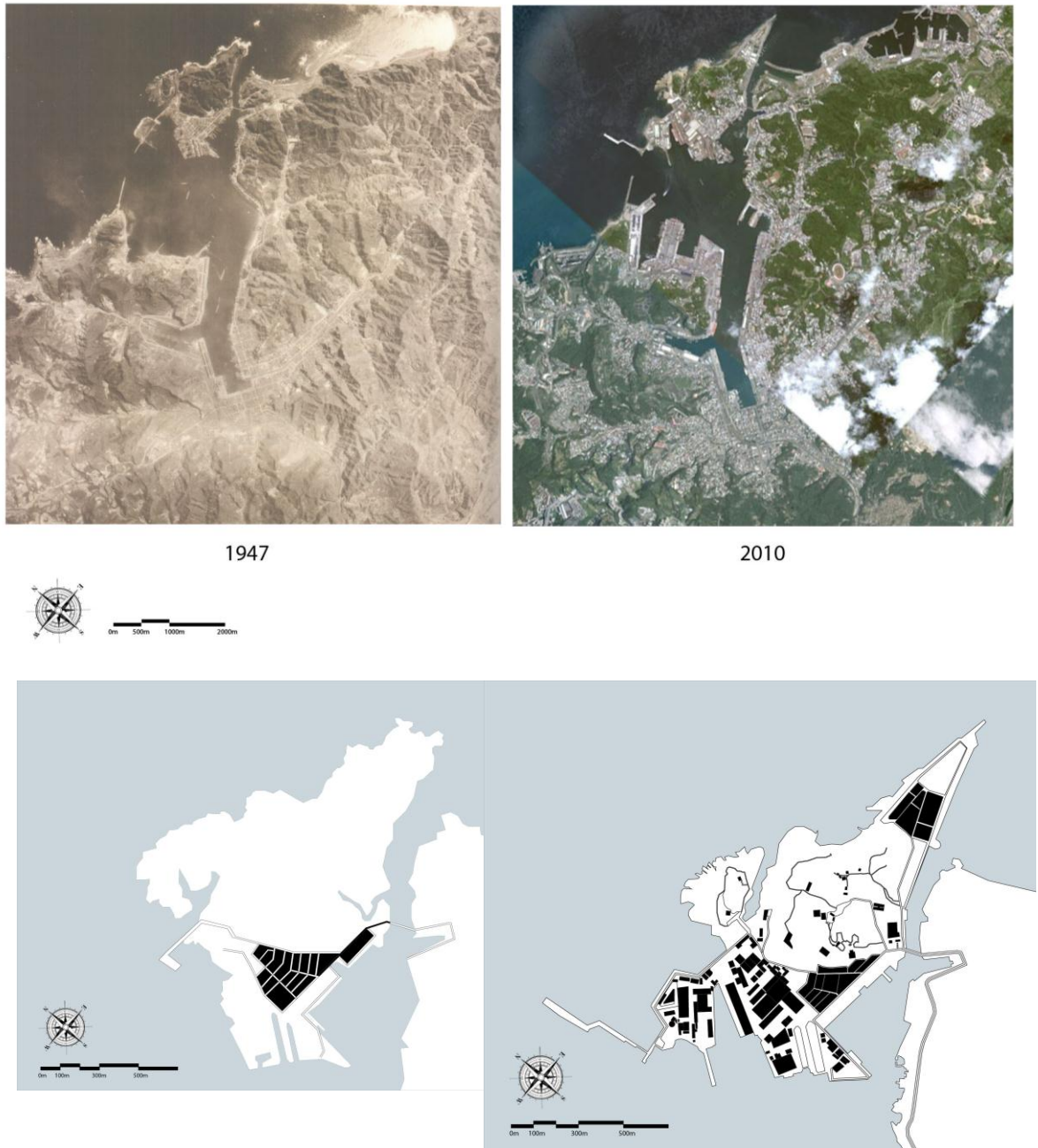


Illustration 3.9 Figure-Ground Comparison Exemplifying parts of the Enduring Physical Fabrics

Source: 1947 Satellite Image reprint from 鮑曉鷗, 2008: 178; 2010 Satellite image from Google Earth accessed 2010; figure-ground: Author)

Having trans-historically decoded and encoded a Spaniard hybrid-urbanism in Quelang, the in-between physical manifestation of architecture cultural connectedness is discernable.

First, several spatial signifiers of the 17th century Quelang, such as the triangular inner religious and outer military establishments and the ancient Basay-Ketagalan Creek, are denoted (Map 3.1).

Geometrically, they are significant when reading a historic continuity in the embedded structure of knowledge, which is physically manifested in a time-space continuum of urban form, such as in the juxtaposition of contemporary urban configuration and retraced logics of urban grids from the 1947 and the 2010 satellite images (Illustration 3.9).

Therefore, a structural continuity between a contemporary and a seventeenth century configuration is compared for any consistency is discerned.

The 1947 Quelang urban configuration was an important temporal indicator due to the military designation of the land use island-wide, which has preserved the largest magnitude of Quelang's military urban form as a fortification precinct since the late 1890s.

By comparing the 1947 and the 2010 configuration trans-historically, it can be understood how notably the non-European colonial urbanism of thoughts, after the Pacific War, had continued to inherit any imprint on the northeast spatial directive, based on the Law of Morphological Continuity (after Saverio Muratori).

Epistemologically, this study was based in part on the Italian morphology school of thought,

following the theoretical framework of Gustavo Giovannoni, Giuseppe Pagano, and Saverio Muratori in deriving the ‘laws of continuity’ within a transformation process of urban form.⁸

That is, in search for embedded historical and cultural significant grids that not readily observable in the logics of urban form today.

This can be seen from the figure-ground comparison that shows Quelang’s more enduring physical fabrics, which is represented by the triangular geometry (Illustration 3.9).

That is, despite that other individual architectures were largely erased and/or embedded due to multiple transformations, the contemporary Quelang’s structure has an expression of an imprint of the Iberian triangular geometric core in urban form.

This depiction is seen from the ‘initial implantation’ (Marzot, 2002) of the inner triangle, which has an imprint from the Spaniard religious sanctuaries: Todos los Santos, Parian Church, and San Jose Church (known as the ‘Church of Quimaurri’) (Illustration 3.10).

They were represented as the core of geometric manifestation conjunctured in three inner grids in the circa-1630s, which had also been cartographically denoted by Cornelis Vischbee’s ca. 1666 Map (Map 3.1).

The inner triangle’s three grids and their orientations each physically carried certain spatial signifying information as the “internal traces” or physical spatial signifiers.

They are denoted from contemporary grid network comparisons, which are represented as:

⁸ See, Marzot, N. (2002) ‘The study of urban form in Italy’. *Urban Morphology*, 6(2), 59-73

1. North-east-east topographic line and Northeast water path;
2. Original shoreline parallel to an arc of east-north-east Chinese marketplace -Fu-zhou Street, and west-north-west Parian street-grid;
3. Todos los Santos site orientation, structured in north-east-north plaza major building-street relation and southward opening toward a significant landing area of inner harbour (present 'Xie-tung' ship-building yard/協同造船廠); and
4. Two concaves of the original inner shoreline and the Basay-Ketagalan Creek which continue in usage as landscape demarcation to the indigenous and non-indigenous ethnic enclaves contained by fortifications to the edges of the Creek and narrows and on top of the topography (Map 3.1 and Illustration 3.10).

The three grids' spatial conjuncture are juxtaposed with the four principal orientations (N-E-S-W), in order to extrapolate physically embedded locations for the Todos los Santos and the Governor's Casa.

Particularly the Todos los Santos is spatially signified by its cruciform site plan and quadripartite division of space in the extramuros denoted from c.1654 and c.1666 maps, to represent the administrative centre of the Spaniard space construction (Map 3.1).

Its relative north-south axiality, aligned to the Santisima Trinidad harbour ship landing areas within and across the shore, served as the physical centre in geographical convenience-measured in land use.

Whereas the Church had established a main north-south cardinal in 1631 which was aligned between the San Juan Bautista (Saint John Baptist Convent) and the San Jose (Church of Quimaurri).

Their alignments were signified by northeastern landscape features.

This can be seen as represented by a creek to the north of San Juan Bautista and the

Basay-Ketagalan Creek northeast of San Jose church (Map 3.1 and Illustration 3.11).

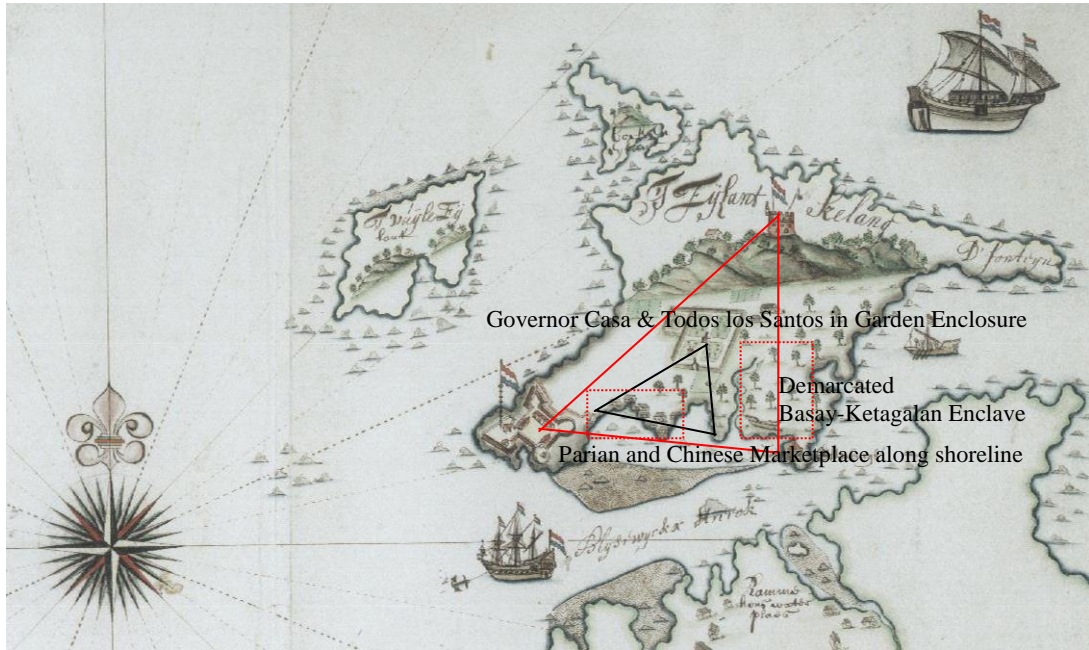
They both were located with siting logics associated with cosmic symbolism and geological knowledge of the island (see *Chapter 4* for more discussions on this aspect of the structural syncretism between physical transcendentalism and cosmological motif).

In addition, this significant N-S axis that physically connects between two important religious establishments of the Todos los Santos in San Salvador city and San Juan Bautista at the south bank of Santisima Trinidad.

The east-west axially of Todos los Santos is signified by its aligned main entrance, formalised by its sunken plaza and symmetrically aligned with the water pools (Borao, 2008: 191).

The north-south axially of the Governor's House (Casa) is historically indicated from a circa-1629 Dutch VOC's reconnaissance map drawn by Gerbrantsz Black and reconstructed in the study (Illustration 3.10).

Particularly, two referent objects – Fort San Salvador and the Governor's Casa, were shown in perspective and connected in a relative north-eastern axially.



Map 3.1 Triangular Matrices and the Creek in Kelang (Quelang) Bay and Environs Map by Cornelis Vischbee in circa 1666.

Source: Gommans, J. & Diessen van, R. (eds.) (2010) Grote Atlas van de Verenigde Oost-Indische Compagnie, VII Oost-Azie, Birma Tot Japan. Voorburg: Atlas Maior & Netherlands National Archives. blad 237 boven, p.237. Courtesy of Dr. Johannes Widodo.

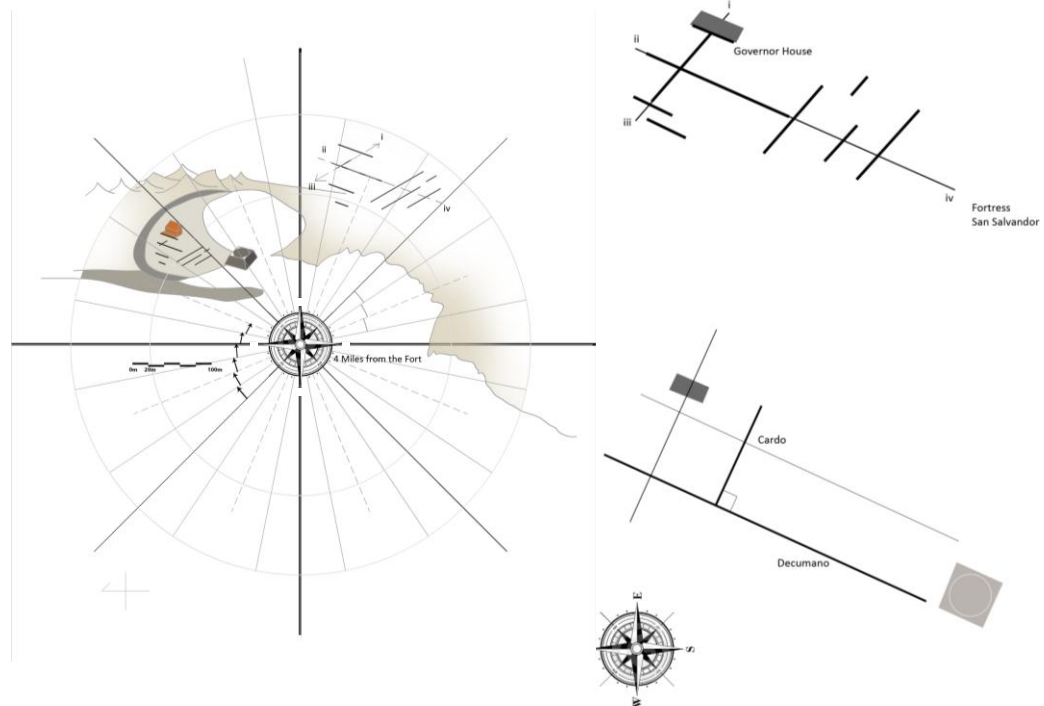


Illustration 3.10 An Italian Renaissance Plaza Design in *Cardo* (shorter south-eastern) and *Decumano* (longer north-eastern) Street-grids

(Source: Author)

This north-eastern axis is also indicative of a plaza complex in-between the main Fort San Salvador and the Governor's Casa that denotes an Italian Renaissance plaza design of *Cardo* (shorter south-eastern) and *Decumano* (longer north-eastern) street-grids (Illustration 3.10). Its configuration, structured by the Basay-Ketagalan water spring source, is expressed as an architectural representation of a hybrid Hispano-Arabic urbanism through *serpentine* water irrigation (Illustrations 3.7 & 3.8).

Other decoded spatial signifiers concerning outer triangular fort demarcation in historical accounts are juxtaposed with the contemporary site plan (Illustration 3.12).

An example of this can be seen in the San Salvador site specified at the south-western end of the island, according to Borao's study (鮑曉鷗, 2008: 229); also through Fortress El Cubo site, identified by a connecting shoreline vista and Fou-chou street, and connected with Fort San Salvador, located at the narrows between the island and the mainland.

The Fortress La Mira site was identified of 500 paces from Fort San Salvador (ibid, p.383).

The distance between them is identical, as radii from San Salvador to El Cubo, according to archival records translated by Borao (Ibid).

Furthermore, juxtaposed with satellite images and field investigation, it is identified that the La Mira site is also located at the higher topographical point of the island (Illustration 3.12), and has a grid pattern following the water path to the present day Hoping Elementary School (和平國小) precinct in a northeastern to southwestern direction.

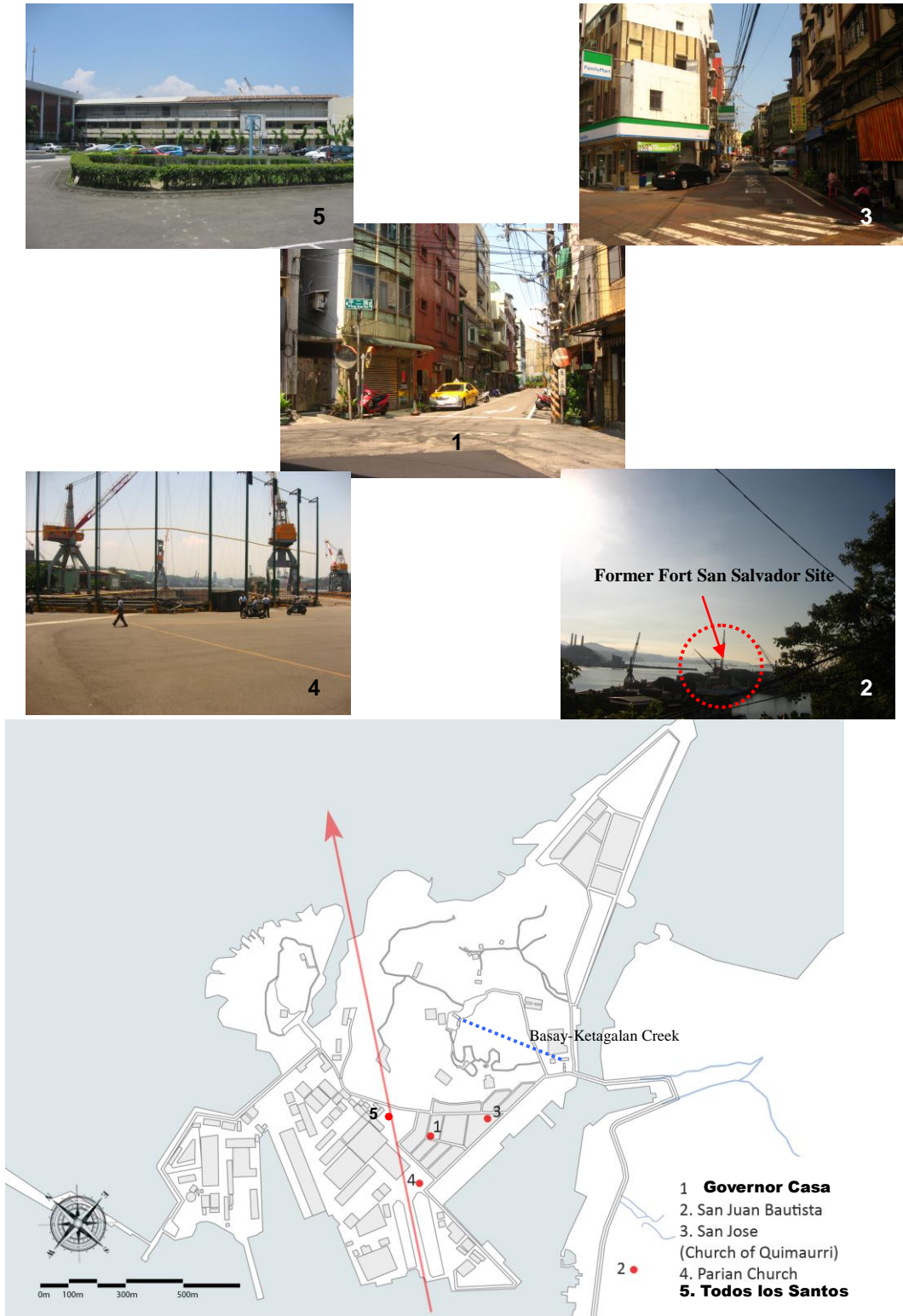


Illustration 3.11 The Geometric Inner Core of the Iberian Quelang, circa 1636-1641
 (Photos numbered in correspondence to the illustrated sites in the inner core)
 (Source: Author)



For retraced la Retirada vantage point is viewed back towards former Fort San Salvador indicated in red circle

For retraced la Mira vantage point is viewed towards east to indicate the narrows of the 17th century Santisima Trinidad harbour

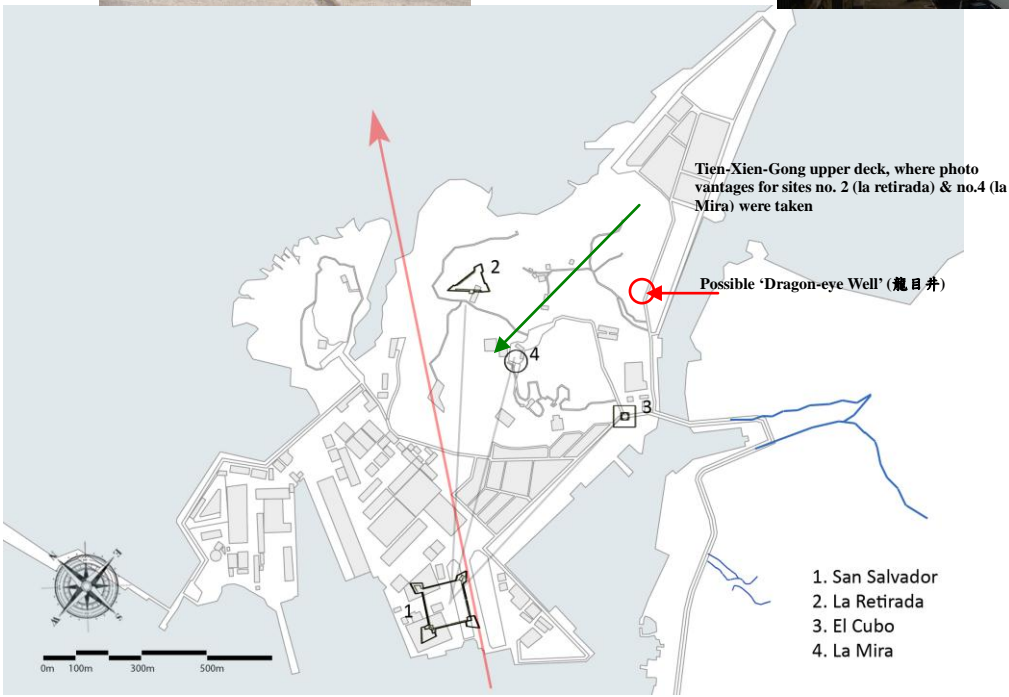


Illustration 3.12 The Geometric Outer Core of the Iberian Quelang, circa 1636-1641
 (Photos numbered in correspondence to the illustrated sites in the outer core; Fort La Retirada and Fort La Mira sites were military sites restricted for access during research fields. Author took the photos from the closest vantage points from the Tien-Xien-Gong (天顯宮), as indicated from the illustration)
 (Source: Author)

It is also observed that from Fort San Salvador's centralised well site it is connected to a Parian church and then to the Governor's House and Fort La Mira, and is aligned in a relative north-eastern axially where Governor's House is the geometric midpoint between these two forts (Illustrations 3.11 & 3.12).

Historically, it was also within the very precinct where the Spaniard commander had met with the Dutch VOC commander and negotiated the truce for the Spaniards' surrender of Quelang's Santisima Trinidad on August 26, 1642 (湯錦台, 2011: 157).⁹

In addition, this relative north-eastern axially connecting Fort San Salvador's esplanade lookout and Fort La Mira's topographical peak was indicated in a circa 1626 Map by Pedro de Vera that had shown as the first two sites of fortification shortly after the Spaniard's conquest (鮑曉鷗, 2008: 75).

This signified that a geometric centredness of the intra-extramuros of Quelang was physically constructed as the locus of a primordial point for an extended fortification measurement.

It is a significant point where 'cord and rule' of the 1573 Planning Ordinance pivoted in-between the highest point of a hill and a lowest relative flat headland area from the original geometric centre of Fort San Salvador.

It is a centrally-signified place of power and all reinforced fortifications serve to protect as it

⁹ According to Frank Tang (湯錦台) who postulated the possible site where the Spaniard commander had met with the Dutch commander was within two forts, in-between the precinct of main Fort San Salvador and Fort la Retirada. Therefore, the significant meeting site deduced was a precinct at large that consisted of the walled garden system of Governor Casa and Todos los Santos' open space interlinked.

was the locus of centralised place where Governors, in King's representation, had resided

(Illustration 3.11 & 3.12).

It is also identified the site Fort San Salvador to Fort La Retirada, which was 600 paces away in a straight line, according to historical account (Ibid, p.383).

It is also recorded that three sides of Fort La Retirada were connected to routes, and that there was a cold spring from the Dutch record located nearby a route leading to Fort La Mira (翁佳音, 2006: 155).

However, according to local fisherman Masauo (陳財源) – also an Amis indigenous Elder who lives at the road junction of the hillock immediately adjacent to a cold spring – allegedly the contemporary 'Dragon Eye Well' (龍目井) (Illustration 3.13).



Illustration 3.13 The Contemporary 'Dragon Eye Well' of Quelang Island (龍目井)
(Source: Author)

He described that the land before their ancestors was resided by Basay-Ketagalans of Quimaurri.

It is little-known to them that the Spaniard had included all of this area as part of the effective Spaniard Quelang. And the cold spring existed before the Spaniards had come to Quelang.

Furthermore, the cold spring well ('dragon-eye well'), is spatially denoted outside the outer most physical threshold of the intra-extramuros of Spaniard Quelang (Illustration 3.12).

Therefore, following spatial signifiers along the northeastern axis that spatially conjunctures with water path, which connects closer to the core of the 1640s Spaniard intra-extramuros, had indicated that an ascending route from Fort La Mira had a larger agglomeration of old wells.

These old wells were distributed along the embedded Basay-Ketagalan Creek, whereby its water source, from the hill valley of 'She-liao-ke'ng' (社寮坑), was used to demarcate the Basay-Ketagalan settlement from the 1890s Ch'ing Manchu Fort.

The significance of denoting the northeastward water path that leads to the agglomerated well precinct is in further enabling two important geometric reconstructions:

One reconnection previously decoded the plaza major of Quelang, which is in adjacency to the core of the intra-extramuros' religious and political space conjuncture; the other is the northeastern water path and the agglomerated old spring water well precinct which spatially were appropriated to the described cold spring in the Dutch record.

This infers that an ancient cold spring locally known as the ‘Dragon-eye well’ (龍目井) may be at a different location, which has been culturally posited by later groups of diasporas Chinese, a century later during the Ch’ing regime.

The one that the Dutch VOC had described in the mid-seventeenth century is denoted spatially and in consistency with a local cultural historic interpretation, which is closer to the indigenous Basay-Ketagalan’s sacred water source precinct in the contemporary She-liao-k’eng (社寮坑).

That is, the ‘Dragon-eye well’ is situated further southeastwards of another hillock from Fort La Mira and Fort La Retirada’s descending routes.

Furthermore, juxtaposed with satellite images and site investigation, a relative higher point next to the signified Fort La Mira site was shown with three routes that matched historical account of Fort La Retirada’s surrounding environs in the seventeenth century.

In addition, when juxtaposing signified sites of Fort San Salvador, Todos los Santos, and Fort La Retirada, on contemporary structure, it is observed that a north-eastern axially significantly corresponds to the geometry of decoded inner triangle of sanctuaries (Todos los Santos-Parian church-San Jose) and the outermost triangles of fortifications (Fort San Salvador- Fort La Retirada-Fort El Cubo).

From contemporary structural juxtapositions, it is thus observed that although a historic configuration’s individual architectural elements were largely eradicated; its inherent spatial

continuum is decoded and re-encoded in the continuation of a significant axiality physically connected to the indigenous landscape in a northeast spatial directive.

A localized spatial history thus is partially denoted from a trans-historical reading of its enduring physical signifiers based on Muratori's 'laws of morphological continuity' applied.

Physical manifestation in-between Spaniard-Dutch VOC layers have observed a dynamic relation to include geometric and geological properties of these enduring signifiers.

That is, they are in conformity to the pre-existing indigenous Basay-Ketagalan people's mythic landscape narratives.

CHAPTER FOUR: MOTIF ARCHITECTURE – Cosmological Manifestation In-between Layers of Urban Thoughts

4.1 *Philosophical Structure(s) of the ‘Pacific Cosmology’: Spatial Conception of the New Jerusalem and Iberian Cosmography of Quelang*

For a dynamic nature of the Neo-Platonic ‘Pacific Cosmology’ that the Iberian Europeans had formulated intellectually, with a mixture of idealism and scientific inquiry, is best understood through regarding the Pacific as the ‘medium space’ for architecturing the Spanish empire, which was shaped by fusions of indigenous narratives and biblical exegesis.¹⁰

For example, Kevin Joseph Sheehan (2008) noted:

“The formulation of hypotheses concerning the nature of the Pacific was based on a frequently eclectic amalgam of cosmological theories, indigenous narratives, Sacred Scripture [e.g. the Kabbalistic Antwerp Polyglot Bible], and theological tradition. This inevitably preceded empirical investigation in the form of the protracted sea voyage. As the century progressed, ideas about the Pacific experienced a considerable evolution from a focus on the extraction of its rumored wealth to its insertion into a discourse concerning the moral and spiritual salvation of Spain and its empire.” [Emphasis added].

Other than physically denoting spatial signifiers and their historical continuity for reconstructing architectural space from traceable physical spatial clues, references to

¹⁰ See, Sheehan, K. J. (2008) *Iberian Asia: The Strategies of Spanish and Portuguese Empire Building, 1540-1700*. Doctoral dissertation, Department of History, University of California, Berkeley. Pp.434-8; For reading on the Spanish tradition of Christian Kabbalistic influenced biblical exegesis, see, Wilkinson, R. J. (2007) *The Kabbalistic Scholars of the Antwerp Polyglot Bible*. The Netherlands: Koninklijke Brill, NV, Leiden. Pp. 19 & 29-37

cosmological or philosophical structures of architectural representations are equally important to understand Quelang's embedded structural continuum in-between layers of urban form.

Particularly, it is observed from the study that Quelang's historic configuration is structured through an ancient cosmic geometry.

Its spatio-cosmologic relationship, structuring the multi-ethnic enclaves of Quelang, was a shared cosmic signifier expressing an 'infinite multiplicity' between various world cultures and belief systems.

An 'infinite multiplicity' in philosophical structures of urban cosmology is, in ontology discourse, different only in interpretations between spectra of tendency, concerning ways of representing the "truth" of form and matter.

This philosophical understanding has a theology basis in creation theory that is referred to in the study as that of a perspective: that Spaniard tradition in Catholicism erred on the interpretation of the "One given truth" revealed in 'infinite multiplicity' of form and matter (i.e., "天理[]透過萬物反映出來"). This interpretation is not necessarily contrary to the "One given truth" of Eastern philosophy in pan-Confucianism, described from another perspective as:

'infinite multiplicity' of form and matter holds the truth (i.e., "萬物本身就有天理在其中").¹¹

¹¹ For an applied philosophy on infinite multiplicity and truth, from the Sung dynastic Li-Xue (理學) on everyday form and matter in pan-Confucianism (or Neo-Confucianism) influences, such as tea drinking and meanings annotated, see 岡倉天心 (Okakura Kakuzo) [1906], Trans., 谷意, 2011: 53.

Seventeenth century Quelang's 'manifold urban form' also had a theological foundation related to the Iberian intellectual inheritance that illuminates meaning, belied by its triadic configuration.

Philosophically the sustaining 'logos' - principles and rationales of Iberian traditional knowledge structure on city form, was threaded together in architectural signifying 'cosmic semiosis' (after Miller).

Paula Jean Miller (2010) has noted that traditional Augustinian Trinity-based cosmology was inherited in St. Bonaventure's 'exemplarity' of God's image in form creation, written in A.D.1273.

It is connected to Quelang's embedded philosophical urban form as a symbolic signified 'Image of God': "*Reality is not a scattered manifold but a structured multiplicity bound together by an organic and wise plan which is manifested through many signs...*" (Miller, 2010: 308)

Furthermore, Spaniard Quelang's 'manifold urban form' may bear a lineage of Augustinian Trinity-based knowledge structure - representing God's 'logos' of 'infinite multiplicity', but physically configured in a sacred triangular geometry.

It is semiotically signified as God's image of Trinity manifested in an 'exemplar' of form creation, but is seen as hermetically unscriptural, based on esoteric Christianity manifested unto Quelang's configuration design.

However, in order to properly understand the ‘infinite multiplicity’ of the said cosmological spatial effect metaphysically manifested in seventeenth century Quelang’s ‘manifold urban form,’ a contextual preview in historical and cultural diffusions of European medieval cosmology to the Asia-Pacific is necessary.

Especially historically, a background is provided that the Iberian cosmography intellectually inherited in empirical cartography had led to another aspect of intellectual inheritance in cosmogony reconstruction, notably after spatial encounters in the Asia-Pacific.

Kevin Joseph Sheehan (2008) has noted in *Iberian Asia* that the cosmology of Christopher Columbus had motivated significantly the development of imperial strategies of Iberian activities in the Asia-Pacific in the early seventeenth century.¹² Sheehan (2008) argues,

“...that the mentalities underlying Spanish voyaging in the Pacific in the early seventeenth century are in fact traceable to the origins of Iberian overseas expansion in the fifteenth century [i.e. the Portuguese establishment of a sea route to India as integral to the defeat of Islam and an eventual reoccupation of the holy city of Jerusalem]. Moreover the Utopian undercurrents found within proposals presented at Court for the construction of a new Spanish empire in the South Sea [in the first decade of the seventeenth century in terms of the founding of a Spanish city - the New Jerusalem - on the shores of Terra Australis], owe their origin to ideas popular in the medieval period...[and] that the particular events in this story gain their fullest meanings when viewed in terms of their intellectual inheritance: [i.e. the transcendent interpretations of the Portuguese discoveries and reconquest of Jerusalem] articulated by the millenarian eschatology of the medieval Calabrian Abbot Joachim of Fiore...[And whose idealism was later succeeded by the ‘New Jerusalem’ articulated by Pedro Fernandez de Quiros’ utopianism and then intellectually tied to Platonic cosmology by Francis Bacon’s cosmographic template for the ‘New Atlantis’ in the Pacific.]” (Ibid., Pp.9, 15-17, 232, 396-9, 405-18 & 430) [Emphasis added]

¹² For discussion on Christopher Columbus’ pre-voyage cosmology, see Sheehan, K. J. (2008: 50-9)

The 'Pacific Cosmology' interpreted in Iberian cosmography in the fifteenth century and earlier had owed its spatial conception of the world to influences of biblical exegesis context in the history of counter-reformation Europe (Sheehan, 2008: 232 & 399).

The magnitude of long-sustaining religious reform had spread across the medieval Europe in the end of the fourteenth century and reached its height by the early sixteenth century.

This phenomenon had transformed idealism diffusion which developed due to the relative rapid urbanism during the 'Dark Age' that carried over by following the spreading out of micro cities in-between the eleventh to the thirteenth centuries (阿部謹也(Kinya Abe) [1986], 李玉滿 & 陳嫻若(譯), 2008: 4-5, 86, 188, 197-9).

Within these cities in this period, a commerce-oriented religious spatial structure, provided by a flourishing of guild societies, continued to financially donate and built cathedrals, monasteries, and landscaped spaces in return for redeemed spiritual salvation. But in turn, increasingly corrupted 'buying' of salvation in commercialising religion was reflected in spatial transformation over the tenth and into to the thirteenth century Europe, and paved the way for a wider religious reformation (Ibid).

Cartography, being an example of this discretely disembedded reformation effort, had become gradually reflected in world map's inherent religious-induced space conception (Shalev, 2003: 57 & 69), which had later on shown a cosmography change in the Christendom.

This can be especially seen in the variegating spatial configuration of the three-tier world in maps that moved away from the ancient Greco-Arabic template exemplified in the c.1260 - *Psalter Map* (or commonly referred to the 'T-O' Cosmography) (Lilley, 2009: 15, 95 & 97; 根特. 維澤(Günther Wessel) [2004] , 劉興華(譯), 2008: 58; Grant, 1996: 12).

It can be shown that some of Europe's cartographers declined in assigning reference to the Holy Land (Jerusalem) as being the only representation of the cartographic and cosmologic centre, beginning in the second half of the fourteenth century (劉鋼, 2010: 58).¹³

It was against such religious reformation that the Iberian elitist society, including the monarchical hierarchies, had their own religious convictions coupled with Iberian legends to counter such a socio-political spatial force.

By the fifteenth and sixteenth centuries, the Portuguese trans-oceanic voyaging between the Atlantic and the Indian oceans was influenced by the millenarian utopianism intellectually mingled with the perception of Portuguese prince Henry - 'the Navigator', whom advocated alliance with Christian Kings from North Africa, and was also observed from Malacca to India (Sheehan, 2008: 104-6).

Furthermore, millenarian utopianism had its Iberian cosmography influences in spatial imagination expanded to the Sea of Japan and Quelang Hermosa of the Asia-Pacific.

¹³ For detail discussions on the shifting orientations of religiously centred medieval maps, see Short, S.R. (2003) *The World Through Maps: A History of Cartography*. Toronto: Firefly Books. For paralleled changes in the representation of spatial conception of the world and responding cultural and scientific meanings, see Ehrenberg, R.E. (2006) *Mapping the World: An Illustrated History of Cartography*. Washington, D.C.: National Geographic Society (U.S.)

It was specifically seen as cartographically associated with medieval legends on the enchanted lost islands of Satanazee and Antilia depicted on the 1424 compiled Nautical Chart by Zuane Pizzigano of Venice (Fuson, 1995; Higginson, 2001).

Iberian cosmographies of the fourteenth to sixteenth centuries were observed to have in common an external aim of the reconquest of Jerusalem, and an internal aim of religious counter-reformation (Sheehan, 2008: 104-5).¹⁴

The earthly utopia believed to be in the Pacific had appeared in the imagined space of Christopher Columbus' cosmology, that although long-awaited and scrutinized, was supported in 1492 by the ruling elite of Iberian Europe (Wymer, 1956).

Columbus' pre-voyaging cosmology was cross-examined in cartography and based on two sets of medieval narratives of legendary islands: Ophir and Tharsis in association with the gold of Solomon's temple, and the Antilia island group in association with Plato's Atlantis remnant.

For the account of biblical King Solomon's three-year voyages in an alliance with Hiram, King of Tyre, during which were retrieved from Ophir 420 talents of gold (about 14.5 metric tons) for Temple construction, they had had sailed from the Ezion Geber in Edom (1 King 9:26-28; 22:48) to a destination conjectured to be variously between Africa, India (which was spatially including both the later named 'East and West Indies'), and South America i.e., (the West Indies).¹⁵

¹⁴ For discussion of the millenarian eschatology of the medieval Calabrian teaching see, Majorie Reeves (1976) *Joachim of Fiore and the Prophetic Future*. London: SPCK.

¹⁵ See 'Ezion Geber' from *NIV Archaeological Study Bible – An Illustrated Walk Through Biblical*

Regarding the account of the Iberian legendary *Ilha das Sete Cidades* (Island of Seven Cities), the Antilia island group and its association to a cosmographical trans-oceanic shift was originally conceived from ‘Antilia’ of the East Indies in the Pacific, and then shifted to the West Indies across the Atlantic to South America, and had represented a transformation in the structure of knowledge conceived in myths and legends, then in spatial motif reassigned during, and after, nautical explorations.

This especially had a temporal-spatial dimension in context to those nautical charts and maps, and in the cross-examination of them both before and after Christopher Columbus’ voyages in the 1490s.¹⁶

What one can observe from this contextualization of myths and spatial motif of Columbus’ voyages is that these legendary islands were once spatially conceived along the Tropic of Cancer of the contemporary Asia-Pacific.

This was posited in the early cosmographical concept of the only one true Ocean Sea - *Mare Oceanus* that lay between Europe and Asia (Fuson, 1995: 188), especially during that time when the early Pacific-based cosmology shows no terrestrial outlines for North or South America in their knowledge structure of the earthly world.

History and Culture. Grand Rapids, Michigan: Zondervan, 2005. p.631; and esp., cf., notes on 9:28, p.499 & on 22:48, p.525; and p.490 for ‘Solomon and the Israelite Empire’.

¹⁶ See Crone, G.R. (1938) The Origin of the Name Antillia. *The Geographical Journal*, 91(3), 260-2; Cortesao, A. (1953) The North Atlantic Nautical Chart of 1424. *Imago Mundi*, Vol.10, 1-13; Skelton, R.A. (1958) *Explorers’ Maps – Chapters in the Cartographic Record of Geographical Discovery*. NY: Frederick A. Praeger; and Fuson, R.H. (1995) *Legendary Islands of the Ocean Sea*. Sarasota, FL., U.S.A.: Pineapple Press, esp., Part III, Chapter 8. ‘The Island of the Seven Cities’, pp.118-132; and Part IV, Chapter 11. ‘The Lost Islands’, pp.185-205

Furthermore, the Iberian Pacific Cosmology had revealed a dynamic function in the context of contra-counter reformation and the science of mapmaking during the sixteenth century.

First, printed cartography based on Sacred Scripture rarely appeared in bibles printed in the Holy Roman Catholic countries (Spain, Portugal and Italy) of that time (Shalev, 2003: 57).

Religious reformation had been seen to provide a momentum to illuminate pagan and “heretical” knowledge, whereby a spreading out of empirical science was initially, in part, embedded in maps, and later revealed in printed illustrations in a form of Benito Arias

Montano’s *Geographia Sacra* (sacred geography), representing geographical locations of biblical and legendary places (*Ibid*, p.70; Wilkinson, 2007: 35).

Secondly, Iberian biblical exegesis-based cosmology revealed through the usage of the science of cosmography, through empirically-relocated legendary islands, that it also aimed to protect

Philippines-New Spain (Mexico) trans-Pacific routes under the Union of Crowns

(AD.1580-1640) between Portugal and Spain (Sheehan, 2008: 344, 396, 406 & 413; 鮑曉鷗,

2008: 67-71; 湯錦台, 2011: 63-5).

Iberian cosmography was also understood within a context of contested contra-counter

reformation of the sixteenth century, during which cartographer Hernando de los Rios Coronel

in 1597 configured the defensive strategic map of the East Indies with an inception of the

inherited significance of biblical legendary islands posited in the north Pacific.

Hernando de los Rios Coronel had written directly to King Philip II to urge the King toward giving the order of consent for the conquest of Isla Hermosa (Taiwan) with a detailed Map of Isla Hermosa (Borao, 2004).

He had also repeatedly supported the Renaissance idealism of Luis Perez Dasmariñas, who was the first conquistador and acting Governor General (1593-1596) of the Philippines, to urge the King's council to construct a significant Fort in Quelang, Isla Hermosa.¹⁷

Specifically, Coronel's map constituted a network of the Asia-Pacific island groups of Lequios, Puerto of Keilang (Port of Quelang), Macau, and the Philippines (鮑曉鷗, 2008: 70-1) that had fit cartographically to an initial cosmic space conception of the Pre-Columbian Pacific

Cosmography, which aimed to locate the Iberian legendary utopian islands for gold.

In addition, parallel to Coronel's Map on Isla Hermosa, the perceived locations for Solomonic Treasure Island of Ophir had appeared in actual trans-Pacific voyages, and were empirically observed through science of navigation (Sheehan, 2008: 399).

This intellectually provided a scientific momentum, based on Sacred Scripture, that showed an "extreme conservatism" (after Harvey) to include ancient and medieval legends into early-modern maps in a form of historic ideological continuity (Harvey & Woodward, (eds.) 1987: 4).

¹⁷ See, Jose E. Borao (2004) 'The "Justification" of the Spanish Intrusion in Taiwan in 1626'. 臺大文史哲學報, Vol.60, May 2004, 339-372. esp., pp.348-9

Similar historic continuity in ideological symbolism that incorporates medieval legends and cosmology is thus hypothesized as epistemologically represented in the c.1654 Dutch Map on Quelang and Taipei (Map 2.0).

It is argued that this continued to spur on the Iberian European's medieval space imagination for symbolic cosmology represented in a segment of cartography history.

Thus, it is observed that utopianism-based but empirically approached Pacific voyages for both material and spiritual wealth of the Iberian empire continued to culturally posit biblical sacred geography of legendary islands presented in the sixteenth century Pacific Cosmology and represented in cosmography.

At the turn of the century, Pedro Fernandez de Quiros' articulation of a manipulated form of 'militiae Christi' in the Pacific had a significant representation for a landmark change to cosmography constructed in the Pacific Cosmology.

He advocated an instituted chivalrous order of 'the Knights of the Holy Spirit' for safeguarding routes from *Islas de Salomon* to the South Sea, whereby an earthly paradise of the New World (New Jerusalem) was perceived to be located at 'La Austrialia' (*Terra Australis*) (Sheehan, 2008: 409).

His idealism was spatially conceived in the equatorial south of Asia-Pacific, as observed in the flux of Iberian Pacific Cosmography representations.

By the early decades of the seventeenth century, the post-Quiros era (c.1615-c.1621) of the late Renaissance had seen a resurgence of the Pacific influence of utopianism. Cosmographically, representation of an Iberian New World-View had once again been combined with the Ophirian legend and that of the Antilia islands group, and had been spatially re-imagined in the Asia-Pacific as represented in the Manoel Godinho de Eredia's Map of 'Typvs Orbis Terravm' (Ibid, Pp.428-9).

The height of this imagined New World as a form of knowledge structure was further developed in the rest of the Pacific that had a common spatial motif (theme) based on Neo-Platonic utopianism for the 'New Atlantis', articulated by Francis Bacon in c.1624 (Ibid, p.430).¹⁸

Quelang of Hermosa was thus observed cosmographically inserted within this 'modern idea of activist [navigation] science' (Hassard in Smith *et al.* (Ed.), 2009: 272; [emphasis added]), encapsulated in an ideological continuity for Neo-Platonic utopianism of an Iberian Pacific Cosmology in the then knowledge structure of the world.

Cartographically, Quelang was signified as one of the legendary islands ambiguously fluctuated in cosmographic space with coordinates conceived between the imagined Solomonic island and the Atlantis remnant along the sphere of the Tropic of Cancer.

¹⁸ For Francis Bacon's 1624 text that provide a framework for Iberians re-imagination on New Atlantis, see 'The Project Gutenberg EBook of The New Atlantis' <http://www.gutenberg.org/dirs/2/4/3/2434/2434.txt> accessed on July 2011.

This set of spatial coordinates later functioned as both an astronomic and astrologic signifier for significant construction on the ‘City of San Salvador’ of Santisima Trinidad Harbour in Quelang (Illustrations 4.0a-b, 4.1 & 4.2).

It also served as a military stronghold for safeguarding trans-Pacific galleon routes initially from Cebu, and later shifted to Manila in the Philippines, connected to Acapulco in New Spain. Spaniards had arrived nautically in Cebu (central Philippines) on April 1565 from Acapulco (Mexico) and found the return path via the Sea of Japan after passing through Quelang Hermosa.

This then became the Spaniards’ highly-kept secret seafaring route, and was identical to the 1424 Nautical Chart by Zuane Pizzagano that Christopher Columbus had possessed in 1484 (Fuson, 1995: 185-7).

Soon after their establishment of the first Fort San Pedro at Cebu, they began searching for a safe trans-Pacific return route.

Nautical knowledge based on biblical exegesis cosmology fueled the belief that the Pacific wind directions, currents, and constellations all represented sign(s) from the Divine that revealed the way for their safe return.

Thus, it has been retraced that the Spaniards followed the northward Kuroshio (黑潮) current during May to August, while the wind blows from the southwestern to the northeastern as summer trade winds while passing through north Hermosa (陳宗仁, 2011: 25), then took

Hermosa's eastern coastline (鮑曉鷗, 2008: 179) and coordinated navigation with astrological signs in the constellations of Ursa Major and Polaris when sail-path positioning.

After reaching (seeing) the northeastern point of Hermosa at Quelang, they continued due northeastward through the Ryukyu island groups and to Japan's eastern coast, carried by the Kuroshio (康培德, 2005: 39). They then adjusted their course toward the east, coordinating with Scripture-based astrological signs of "the Bear [or Arcturus] and Orion," while the Kuroshio Extension continued at latitude (between 35-40 degrees) of eastern Japan and flowed eastward to north-western coast of North-America (陳宗仁, 2011: 25, esp., n.27).

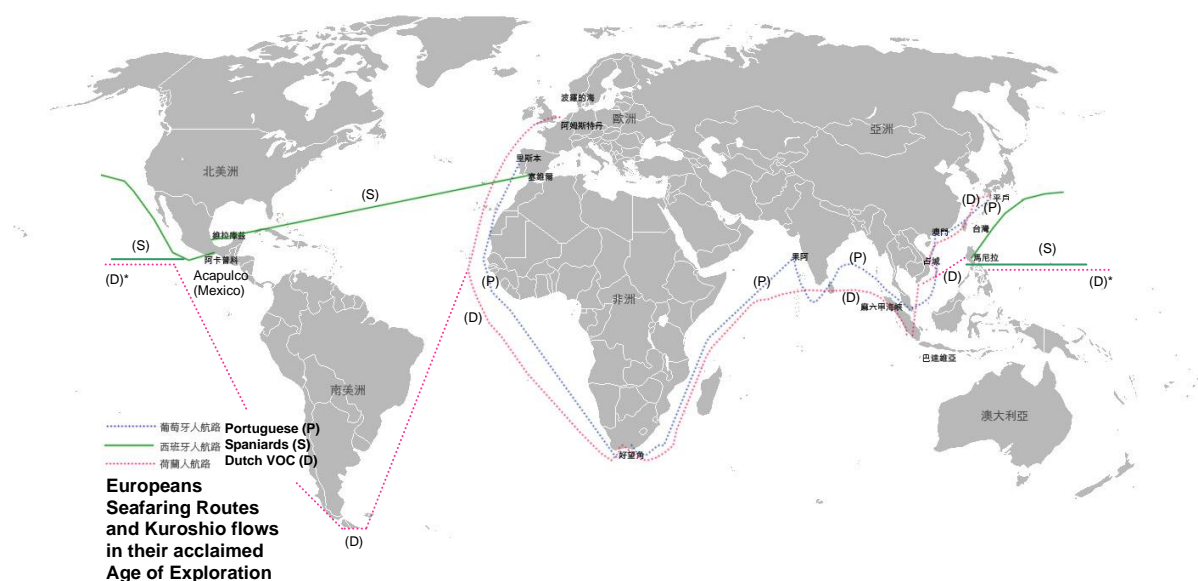
Thus, this cosmology-based and empirically-navigated route had allowed them to take advantage of the Pacific trade winds and Kuroshio flows and successfully sail across the Pacific, reaching the coasts of northern California and continuing south by the California Current. Thus, they repeated coastline sailing due south and successfully returned to Acapulco on October 1565 (湯錦台, 2011: 63-5).

This Trans-Pacific route driven by Kuroshio flows, astrology, coastline realignments, and the California Current had borne much cultural meaning: for some historians it was a significant politico-economic 'lifeline' for sustaining trade, cultural exchange, and colonisation; for Iberian monarchs and associates it was their 'lifeline' for sustaining their own wealth, honours, and their invested kingdoms; but for many more it was a collective 'lifeline' for guarding their

safe return and sustaining their dreams, based on the very workings of faith and science together.

Historically, Quelang had served (at least to the Iberians) as one of the key cosmology-based nautical referents for safeguarding an ideological continuity of the Trans-Pacific voyages in the seventeenth century (Map 4.0).

It had been regarded as one of the cosmic points manifested in conjuncture between physical and metaphysical space that sustained a multifaceted representations of a ‘lifeline’ (after 湯錦台) for fueling the imagining of the Iberian Indies’ New Jerusalem.



Map 4.0 Early 17th Century Europeans’ Trans-Oceanic Routes and the Kuroshio Flows

Source: Map redrawn from (湯錦台, 2011: 64); (D)* denotes the Spaniard’s highly classified Trans-Pacific Galleon Route(s) propelled by mixed of mysticism, exegesis Christianity and commerce, made possible by Kuroshio flows was successfully navigated by the competing Dutch VOC’s Oliverius a Noort’s fleet arriving the Philippines toward the Manila harbour on October 1600 (Ibid., p.70).

4.2 *Spatial Precedent of Quelang in the Iberian Pacific Cosmography*

Pacific Cosmography influenced by religious ethics was interrelated with ideas for a cosmological symbolic pattern conceived in the spatial structure of Iberian settlements.

The spatial model had a traceable configuration sought in 'Portuguese Ceilam' (Sri Lanka), articulated and advised to the Spaniard King Philip III by the councils of Indies and State (Sheehan, 2008: 417).

According to Kevin Joseph Sheehan (2008), the Portuguese model of a trading post consisted of a small port with a fortress that was perceived to function as a factory-fortress favorably more tenable to increase trade revenues for the royal treasury of the Habsburg Empire (Ibid, Pp. 416-20).

While a cosmographic spatial examination of the Portuguese Ceilam's first Fort Santa Barbara, constructed in c.1518 and later reconstructed to develop into the capital city of Colombo in c.1554, had revealed a triangular geometry as being the repeating configuration of the Iberian factory-fortress in the East Indies (Brohier, 1984; Dames, 1996).¹⁹

¹⁹ For historical event that shown exact date of the foundation of a fort at Colombo in Ceylon (Ceilam) by Lopo Soares D'Albergaria in September, 1518 written by Duarte Barbosa who compiled in c.1518, see Mansel Longworth Dames (1996) *The book of Duarte Barbosa: an account of the countries bordering on the Indian Ocean and their inhabitants*. New Delhi: AES Publications. Esp., the discussion on 'The Island of Ceilam' pp.109-10, footnote 3; For Portuguese colonial history in Ceylon, especially narrative of the Portuguese fortresses and settlements in Ceylon, see articles written by Marco Ramerini in http://www.colonialvoyage.com/eng/asia/sri_lanka/portuguese.html accessed August, 2011; For Maps and Cartography History of Portuguese Fort of Colombo in 1656 that shown the configuration of the fortified city in its last defense against the Dutch siege and hence before its transformation, see Brohier R.L., (1984) *Changing Face of Colombo (1501-1972): Covering the Portuguese, Dutch and British Periods*. Colombo, Sri Lanka: Lake House Investments

During the same period other Iberian settlement configurations, particularly the one that was constructed by the Spaniards closer to the region of Quelang, had seen the first Fort San Pedro of Cebu, constructed in c.1565 as one of the earliest strongholds connecting the Spaniard's trans-Pacific galleon trade route nodal base(s) between the West-East Indies from Acapulco (Mexico) to Cebu (Philippines) (湯錦台, 2011: 63-4).

Cebu's Fort San Pedro not only had a similar geometry in triangular site layout, like Ceilam's Fort Santa Barbara, but also served as the nucleus of the first converted Spanish settlement in the Philippines.²⁰

However, interpreting from a functional aspect of the factory-fortress model alone did little to explain the sacredness of the repeating triangular geometry it represented in the intellectual inheritance of religious-induced spatial cosmology - the 'Tetragrammaton-Trinity' (Tolan, 1993: 36-39).

'Tetragrammaton-Trinity' is a joint spatial concept based on an esoteric Christian interpretation of Scripture, arguably disputed in theological debate on the 'Nature of God' that is unscriptural, according to the doctrine of the Trinity.²¹

Nonetheless, it had been applied to several classical and Christian ideas of world harmony in

²⁰ Robert S. Gardner's open accessed web had carefully compiled Spaniard archival and rare prints on the Philippines from the 1998 Exhibition at the Center for Historic Studies of Public Works and Town Planning, in Madrid Spain. Amongst maps, drawings and other images shown, particularly architecture and town plan illustrations and sketches on religious establishments and urban structures containing detail site layouts on Cebu, Cavite, and other cities other than Manila are referred to the study. Esp., Exhibition Index No.24 – *Philippines is Not Only Manila*, that illustrated the Spaniards founded other cities than Manila that following a common spatial model. See http://www.aenet.org/manila_expo/discover.htm accessed August, 2011.

²¹ For examples throughout church history on various illustrations of Trinity, see Willmington, H.L. (1984) *Willmington's Guide to the Bible*. IL, USA: Tyndale House Publishers, Inc. p.595

the 'Tetrad' that was reflected in architectural spatial order, proportion, and anthropomorphism, metaphysically applied to the New World space order of which the highest world spatial manifestation was associated with the *Tetragrammaton*.²²

It is also noted as a Hebrew word signifier, giving a signified meaning to the initialized four letter-name of God and hence all manner of foursomes, e.g., four elements, four seasons, four cardinals, four parts of body, four kingdoms of the universe – angels, demons, animals, and plants, four spatial limits – point, line, plane, and solid, etc. (March, 1988: 32, 40-48).

The Spaniard King Philip II's entrusted theologian and historian -Benito Arias Montano, embodied two necessary skills for his study of sacred structure, first of a study of Hebrew and then of principles of architecture approached as a rationalist in the humanistic tradition (Shalev, 2003: 72-3).

In this study, Montano's sacred architecture principles are intellectually fitting to classical ideals on Augustinian's Trinity theology and have their signifier form in triadic structure.

Theological meanings denoted by Montano's sacred spatial order and proportion reflected plausible ideological influences to King Philip II's policies on spatial conception in the Indies New World.²³

²² See Graham Pont (2009) on Leo Spitzer's 'Applied Principles of Harmony' in *Pythagoras Foundation Newsletter*, No.13, Dec., 2009: 8; and Lionel March (1998) *Architectonics of Humanism – Essays On Number In Architecture*. UK: Academy Editions (a division of John Wiley & Sons Ltd.) pp.32 & 40-48

²³ See, Zur Shalev (2003) on principles of 'Sacred Architecture' in 'Sacred Geography, Antiquarianism and Visual Erudition: Benito Arias Montano and the Maps in the Antwerp Polyglot Bible', *Imago Mundi*, 55:1, 56-80, esp., pp.72-3

Other ideological debates went into deciding the adoption of Portuguese Ceilam as the preferred spatial precedent for Spaniard's overseas settlement in the first decade of the seventeenth century, comparing to another permanent settlement model proposed by the millenarian utopianists (Ibid, p.418).

It is further observed that one of the deciding differences between the spatial models of Portuguese Ceilam and the model of Fort San Pedro, compared with the utopian others, was in part a religious consideration within a more humanist approach influenced by Renaissance thoughts on subjects other than the economic instability of the time.

That is, instead of repeating King Philip II's enforced religious conversion accompanied by armed conquest of the Spaniard's Pacific settlements through the process of 'nucleus reduction', King Philip III and his councils of Indies and State had argued within, though not without discrepancies, and decided on May 1609 to conceptually reconfigured indigenous peoples' settlement nucleus without a firm 'reduction.'

That implied, by royal decree, indigenous people of the East Indies New World were to live co-existentially with the Spaniards. This implicated a new spatio-ethnic demarcation. They were by law enforced to maintain a delimited and fabricated hinterland-only "traditional sphere" organised spatially surrounding the Spaniard's coastal factory-fortress as the new model spatially implied (Ibid).

This historical fact is sympathetic to the view expressed by an Amis tribal elder, Masauo (陳財

源), who lives in the Quelang Island. He presented a contested view towards the officially-narrated Spaniard cold spring well location and its surrounding site history based on his inherited ancestral narratives as a knowledge structure on coastal Quelang proper.²⁴ Therefore, in view of the European colonial settlement's 'effective sphere' as spatially defined by the geographic centredness of the Spaniard Governor's Casa precinct and its relative outlying fortifications as the boundary thresholds for Iberian intra-extramuros, it has been inferred that a consistent manifestation of King Philip III's indigenous ethnic enclave demarcation policy has diffused to Quelang Island.

Quelang's antecedent modeling effect, influenced by the Neoplatonic idealism as a spatio-cosmologic exemplar adopted and diffused from the Fort San Pedro of Cebu, was represented in San Salvador's intra-extramuros in a strategic triadic geometry construct.

For San Pedro of Cebu's sacred triangular form, it was represented in one of the Quelang Island's strategic extramuros in the Fortress La Retirada.

The sacred triangular geometry as an archetypal form was expanded to include other spatial coordinates, utilized by church architectures to structure sacred land use, and through religious site selections asserted spatio-political power to transform indigenous people's 'templum of the earth' sites in settlement nucleus reduction processes.

²⁴ Interview conducted on August 3, 2011 with Mr. Masauo (陳財源) on Ho-ping Island at the allegedly falsified location of the seventeenth century Spaniard built cold spring (龍目井) site.

The physically-enforced settlement configuration principles modeled after the 1573 Law of Indies Planning Ordinances (*Plan de Ordenamiento Urbano par alas Indias*) in fact continued to operate into the early decades of the seventeenth century as a spatial model of enforced “cohabitation”.

Its spatial effect diffused to Quelang in demarcating indigenous settlements and subverting their effective traditional spheres by transforming the Basay-Ketagalan’s sacred mountain and their signifier marker sites.

For example, the ‘Mt. Dragon’ (龍仔山) was transformed into the Fort La Mira precinct, and the fresh cold spring site in-between hillocks connected by three descending routes to the northwest of Fort La Mira was transformed into the Fort La Retirada precinct. These sites had continued in exclusive military functions through all succeeding political regimes since the seventeenth century until 2010, when tourism-induced urban renewal transformed these important places once more.

Therefore, at the outset, formulation of seventeenth century Quelang’s spatial model continued to be ideologically subject under the influence of State religious ethics and economic imperatives, especially directly under King Philip III’s moral conscience.

The planning ordinances decreed under the previous King Philip II had continued to serve as the tool of hegemony and enforce spatio-political subjugation by tangible planning law.

Therefore, perceived intangible spiritual order can be suggested by the following discussion on an epistemological reading of Quelang's geometric transmutation.

Studies revealed a correlation between Spaniard's intellectually-inherited but embedded Neoplatonic and Hermetic philosophies, which were reinforced by an effect of local formulation within urban transformation process.

4.3 Critical Inception of Scripture Based and Hermetically Interpreted Neoplatonic Spatial Structure of Quelang

In cosmographical reference to a predominant geometric feature found in the spatial models of the Portuguese Ceilam in Colombo, and the Spaniard Fort San Pedro in Cebu, a similar progression of an Iberian archetype, in the case of Quelang Hermosa, is denoted to characterize a tradition of historic configuration encapsulating symbolic triangular geometry.

It is in part useful to explain some aspects of embedded philosophies in-between urban thoughts.

Firstly, settlement nucleus can be observed to have triangular geometry landmarked by church establishments, and Quelang's outer defensive fortresses also can be seen to have triangular layout parallels which embrace the inner religious-induced geometry.

Connectedly, they served physically as the ethnic enclave demarcations in site planning, and spiritually as expressed in the configuration a symbolic ‘Shield of the Trinity’ that inferred spiritual protection of Santísima Trinidad as its name also historically suggested.

Additionally, the symbolic ‘templum of the earth,’ measured as in the ‘decussis’ of the *cardo maximus* (KM) and of the *decumanus maximus* (DM) principle and physically located at the Governor’s Casa precinct, was the locus of a primordial point for town survey and fortification measurement.

It was the very site for the Spaniard’s commander to meet the Dutch VOC commander in negotiating the surrendering of Santísima Trinidad on August 1642 (湯錦台, 2011: 157).

Its configuration was symbolically reinforced by a formal geometry representing inherent ideas of Joachim of Fiore, whose cosmologic thought was influenced by Petrus Alfonsi’s Scripture (biblical exegesis)-based *Tetragrammaton-Trinity* (Tolan, 1993: 113-6 & 240; Reeves and Hirsch-Reich, 1972: 40-6).

Thus, ideological continuity in a history of philosophical spatial structure repeatedly appeared in the Iberian East Indies in a symbolic form of *Tetragrammaton-Trinity*.

This merits epistemological potential for investigating spatial effect of an intelligible idea based on Scripture, but is embedded in centuries of European cosmology inheritance during Counter-Reformation.

In c.1440, Nicolas of Cusa wrote 'Figura paradigmatica' in 'De coniecturis' (*On Conjecture*) expressing his Neoplatonic philosophy containing a symbolic spatio-conception in a form that later had been widely applied to urban thoughts, expressed in the Trinity-based intersecting pyramid model (Hendrix, 2002: 127-131).

Hermetic philosophical interpretation of intersecting pyramids or triangles has denoted it as an imprint for representing Neoplatonic Symbol, which expressed the 'coincidence' of opposites in the process of creation (Hendrix, 2002: 127).

The relative opposites in spatial form in turn, signify God's nature of creation, represented by and connected to 'light and dark (shadow)' (Miller, 2010: 335, esp., notes: no.2), drawn from the Pythagorean 'table of opposites'.

This is observed to be a commonly recognised structure of knowledge in a sacred geometric relation between architectural forms and philosophical structures (after John Hendrix), which was constructed in Quelang.

Quoting from John Hendrix (2002), on Neoplatonic expression of morphogenesis that, "*from the infinite divine wisdom, mirrored the process of divine creation*" (Ibid, p.129): this expression had an ideological trace derived from Plato's philosophy of, "*the universe is created by God in the likeness of an intelligible idea, a universal archetype, which can be represented in geometric forms*" (Ibid, p.131).

This intellectual discourse on city's geometric 'reason' defines it specifically by architectural principle, and has a spatio-rhythmic calculation of form (March, 2010: 14), which also connects to dynamics in the corresponding 'incorporeal' (intangible blueprint within architect's mind) and 'corporeal' (basic configuration of city) cosmos (Winston, 1981: 99). Traditionally, Biblical scholars had explained this dynamic 'reasoning' as expressed by the 'Logos' of the Word of God.

Biblical scholars based this primarily on the use of Greek 'logos' in Scripture, John 1: *God's word brought the universe into orderly existence*. It had an intellectual background from Greek philosophy, such that Heraclitus (c.535-475 B.C.) used it in the sense of an 'ordering principle for the universe,' which signified it as the divine logic that gave order and linked it with reason within human beings (Zondervan, 2005: 1721).

Stoics taught that the universe was permeated with the 'logos' that gave order and rationality to all things. It is within each individual that reason enabled them to move in harmony with the divine rationality that governs the world (i.e., the 'logos' of the universe).²⁵

James Hastings (2004) noted that this 'logos,' as an intelligible structure of knowledge, was first concisely interpreted by the Jewish philosopher Philo of Alexandria, a contemporary of Christendom's Jesus Christ:

²⁵ See, 'The Logos in Greek and Jewish Literature' from *NIV Archaeological Study Bible – An Illustrated Walk Through Biblical History and Culture*. Grand Rapids, Michigan: Zondervan, 2005. P.1721 & P.1937

“ For God, as being God, anticipating that there could never be a beautiful imitation without a beautiful pattern, or any perceptible thing faultless which was not modeled in conformity with an archetypal and intelligible ideas, when He wished to fabricate this visible cosmos, first shaped forth the intelligible, in order that, using an immaterial and most Godlike pattern, He might work out the material cosmos, a more recent copy of an older one, destined to contain as many perceptible genera as there were intelligible in the other. But it is not to be said or supposed that the cosmos which consists of the ideas is in any place; but in what way it subsists we shall know by following up an example of what takes place among ourselves. Whenever a city is founded to gratify the high ambition of some king or emperor, claiming autocratic authority, and at the same time brilliant in thought, adding splendour to his good fortune, sometimes a trained architect having offered his services, and inspected the good temperature and suitability of the place, describes first within himself almost all the parts of the city that is to be erected – temples, gymnasia, town-halls, market-places, harbours, docks, lanes, equipment of walls, foundations of houses and other public edifices. Then, having received the forms of each in his own soul, as in wax, he bears the figure of an intelligible city, and having stirred up the images of this in his memory, and, still more, having sealed there its characters, looking, like a good workman, to the pattern, he begins to prepare that made of stones and timber, making the material substances like each of the immaterial ideas. Similarly, then, we must think about God, who, when He purposed founding the great city, first devised its forms, out of which, having composed an intelligible cosmos, He completed the perceptible, using the former as a pattern. As, then, the city which was first formed within the architect had no exterior place, but had been sealed in the artist’s soul, in the same way not even the cosmos that consists of the ideas could have any other place than the Divine Logos which disposed these things into a cosmos.” (Hastings, 2004: 203-4)

The ‘Logos’ of God, as a philosophical knowledge structure, continued to influence intellectual scholarship and cosmology leading up to Columbus’ West Indies voyages in 1492.

It bore much of the accumulated Augustinian and Neo-Platonic discourses on city and its representing Godlike triadic configuration.

In the same era, closer to Columbus' Pacific voyages, the Portuguese Ceilam's Fort Santa Barbara was geometrically established in sacred triangular form in c.1518, which resembles the sacred archetype and later expanded into the basic configuration for the city of Colombo in c.1554.

Two decades before the Union of Crowns of Portugal and Spain, King Philip II had delegated scholarship exchanges to Benito Arias Montano, representing the King in the last session of the Council of Trent (A.D.1562-1564), whereby the significant event described as the "pillar of the Counter-Reformation" was contradictorily seen as having a historic background in Scripture-based exegesis operated in Contra-Counter-Reformation.

It provided dynamic exchanges of theology and natural philosophy with scientific innovations embedded in a critical inception of Kabbalistic-influenced hermeneutics (Wilkinson, 2007: 30).

Robert Wilkinson, in his work on 'The Kabbalistic Scholars of the Antwerp Polyglot Bible,' suggested that a history of the antecedents in Spain of the Christian Kabbalism had indicative influences on the Tetragrammaton symbolic sacred geometry (Wilkinson, 2007: 19).

It is further observed and illustrated by Paula Jean Miller's 'Cosmic Semiosis' (2010) that the Tetragrammaton geometry ontologically linked to the Augustinian's Trinity theology, which signified "a cosmos of Triadic Relations manifests the *Summum Bonum*" (Miller, 2010: 305-7).

A year after the conclusion of the Council of Trent, King Philip II established his namesake first settlement in the Philippines in c.1565 at Cebu, and the first Fort San Pedro was evidently built

through a constructed symbolic triangular sacred geometry, continuing to respond to Montano's inherent intelligible ideas, which had its Scripture origin interpreted through Augustinian theory on the cosmos and through the sacred triadic structure of the 'City of God'.

In a written evidence of an inception of Scripture-based space conception, showing that King Philip II was clearly in conscious knowledge of metaphysical interpretation.

It was found in his printing of the Antwerp Polyglot Bible in c.1572 (Shalev, 2003) and followed by decreed the Royal Ordinances of the Laws of the Indies - *Plan de Ordenamiento Urbano para las Indias* on July 1573 (Reed, 1967: iii; Crouch, Garr and Mundigo, 1982: 12-17).

Kabbalistic Christian theology embedded in the Antwerp Polyglot Bible, especially in Volume VIII of the Bible, contained the chief editor - Benito Arias Montano's, dual interests in the New World and Cosmos concerning architectural idealism.

The idea of the New World, expressed in the section on 'Geographia Sacra' from *Phaleg sive de gentium sedibus primis, orbisque terrae situ, liber*, had its centerpiece on the source of Solomon's gold of Ophir (Shalev, 2003: 69, 71; Wilkinson, 2007: 35).

The other section on 'Spatial Cosmology' from 'Exemplar' – the treatise on sacred architecture, is imbued with tangible ideas of order and proportion and intangible ideas expressed but embedded in hermeneutic anthropomorphism (Proudfoot, 1993: 143; Shalev, 2003: 72; Wilkinson, 2007: 34-5).

Benito Arias Montano's c.1571 sacred architectural treatise - 'Exemplar,' had maintained that the Greek and Roman classical architectural ideals were derived from those revealed in Scripture.

It is observed as having Kabbalistic and Pythagorean influences, especially seen in intellectually-inherent discourses on the incorporeal cosmos expressed in symbolic anthropomorphism to elucidate the multiplicity of the 'Son of Man' in physical forms. This also included discourses on individual architectures and a city's configuration (Proudfoot, 1993; Shalev, 2003; Lilley, 2009; Joost-Gangler, 2009; Miller, 2010).

For example, the reinvention of Marcus Vitruvius Pollio's 'De architectura,' more commonly known as 'Vitruvius Man' in '*De re aedificatoria*, 1485, 9:7' published by Leon Battista Alberti in 1492, was influenced by Pythagorean theory and applied to construction of fortifications and cities (Joost-Gangler, 2009; 鮑曉鷗, 2008: 219-26; Hendrix, 2002: 179; Wittkower, 1971).

Cities were expressed in intelligible form intellectually inherited from St Augustine's '*De civitate dei*, 15:26' and saw the origins of the Trinity Symbolic Theology applied to triadic relationships of signs, signifiers, and signified objects (Miller, 2010: 303-5).

City form could be seen as a representation of the structure of cosmologic knowledge, inherited from Hugh of St. Victor in contextualizing cosmography of the micro-cosmologic worldview.

It intellectually inherited a coherent system of sacred architectural thought, signified in the hermeneutic representation of Noah's Ark as a further representation of human salvation expressed in physical form.

Hence, symbolic values expressed in urban form have been inherited as a 'collective unconscious' of human origin and physical salvation based on cosmogony interpretation (Proudfoot, 1993: 143; Lilley, 2009: 95).

Therefore, they can be retraced through a philosophical lineage of the knowledge structure, which saw connection in a divine function of urban form and the intelligible idea of form's creation that King Philip II's 'Royal Ordinances of Laws of the Indies' had intellectually been based on.

It is understood that the Laws of Indies also rationally placed emphasis in creating spatial order and cosmogony proportion, representing Christian Kabbalism as a philosophical knowledge base for Iberian Spaniards' spatial conceptions of the New World.

It may also be phenomenally described as a 'Metaphysics of Manifestation' (Miller, 2010: 307), having an intellectual inheritance of Augustinian-Montanoristic Tradition (after St Augustine and Benito Arias Montano) expressed in an intelligibly-signified triangular urban geometry.

Having said this, it is yet to be proved that King Philip II (1527-1598) had any direct inherent influence of Neoplatonic spatial idealism on the urban form of Santisima Trinidad of Quelang

(1626-1642), especially when passing judgement on settlement configuration design inscribed according to the A.D.1573 -'Laws of the Indies'.

Nonetheless, one must admit that he was intimately exposed to the ideas of the Kabbalistic scholar - Benito Arias Montano, who was commissioned by the King to publish the Antwerp Polyglot Bible (1571-1572) for the King himself and advised the same King Philip II on theology, philology, and history in court policy and formulation, which were solemnly based on biblical exegesis (Shalev, 2003: 72; Wilkinson, 2007: 30).

By c.1587, Benito Arias Montano published '*Dictatum Christianum*' (Wilkinson, 2007: 29) which may best express his biblical exegesis while represented as King Philip II's advisor on the *New World Cosmographia*.

That is, one should consider the fact that Benito Arias Montano also commissioned by the King as the scholar and editor-in-chief in advising the King in constructing the Iberian Pacific cosmographical thoughts that included the *Geographia Sacra* and the Sacred Architectural *Exemplar* in the Antwerp Polyglot Bible.

Therefore, it is assumed that King Philip II, upon receiving intelligences on the conquest of Isla Hermosa in c.1597, having to decide on the resolution of the War Council in the Philippines which requested to built a strong fort on Quelang Hermosa, would not have ignored what was already well-regarded in published principles and idealism by his trusted advisor, when he was too bedridden to decide due to old age.

Benito Arias Montano's antiquarianism and knowledge on the principles and methodologies, which were inherited from Flavio Biondo's 'structured antiquitates' that included *publicae*, *privatae*, *sacrae*, and *militares*, were well-regarded as an authority specialised in connecting idealism and symbolic geometric interpretation, including antiquarianism on military preparations (Shalev, 2003: 60 & 75).

4.4 *An Astrological Cosmogony in a Renaissance Interpretation of Celestial Cartographic Urban Form*²⁶

The influence of late sixteenth to early seventeenth century astrology on cities, especially on configuration alignment, was often depicted in twofold cosmogony: one in a microcosm that regarded the Iberian Pacific Cosmology as the Divine Revelations for New World and human city that was a metaphysical manifestation on one of the many signs represented; the other in a macrocosm ontological in relation to the Divine in philology and nature.

The year A.D.1632 was when John Poinso O.P., had written the 'Treatise on signs' - *Tractatus de signis*, and his work when examined by Paula Jean Miller (2010) in 'Cosmic semiosis' revealed a significant connection between astronomical events and cosmological interpretations of form in metaphysical manifestations.

²⁶ For hermetic philosophy on principles and intellectual teachings on geometry and astrology, see Joscelyn Godwin (1979) *Robert Fludd – Hermetic Philosopher and Surveyor of Two Worlds*. London: Thames and Hudson; esp., on *Introduction*, p.8; *Plates I – The Macrocosm*, p.20 & 22; *Plates V – Man, the Microcosm*, p.68; and *Plates VII – The Microcosmic Arts*, p.88; and John Hendrix (2002) *The Relation Between Architectural Forms and Philosophical Structures In The Work of Francesco Borromini in Seventeenth-Century Rome. Mellen Studies in Architecture, Vol.9*. NY: The Edwin Mellen Press. Pp.7 & 131

In this study, it is in context with an Iberian Renaissance interpretation of urban form.

That is within the hermetic philosophy, that correspondence between macrocosm and microcosm of cosmogony was reflected in cartography, was commonly interpreted by reading both the Scripture and from celestial signs (constellations).

Thus, it looked into an epistemological potential for a 'celestial cartography' on Iberian Quelang, especially in relationship with constellation-city alignment based on Scripture.

It was that same year in 1632 that Quelang Hermosa's Santisima Trinidad harbour saw a significant spatial transmutation, including renaming the Island to the City by the Church after witnessing a celestial event.

The name(s) of Spaniard's Quelang establishments have reflected how ideological continuity was embedded in its physical transmutation process.

Such that, in May 26, 1626, as noted from Jose Borao's archival work on 'Spaniard conquest record,' Fort San Salvador and Santisima Trinidad harbour were both described as referring to the Spaniard's fort constructed along the harbour of Quimaurri Quelang (鮑曉鷗, 2008: 181-2).

The phenomenon of 'incastellamento' (increasing fortifications of churches and villages) (Bonde, 1994) and the conceptualisation of a network of sacred geometry on coordinating and site selecting churches, especially after the 1632 celestial event, had observed a significant change to how Quelang was named.

It was renamed as the ‘City of San Salvador’ by the Church, while Santisima Trinidad was omitted in all of the other Spaniard’s records (鮑曉鷗, 2008: 183).

In fact, Santisima Trinidad only reappeared in the Dutch VOC record in 1641-1642. It was named as La Santisima or La Sanctissima Trinidado that referred not to a harbour and fort as separate spatial concepts but as a joint intra-extramuros of the ‘incastellamento’, which the Dutch had elaborated on as the “*presidium and forces of San Salvador*” (ibid).

Kevin Joseph Sheehan (2008) had reviewed another astronomical event in an earlier epoch, regarded by the Iberian troops as having a similar symbolic effect in interpreting that phenomenon as the Divine ‘Celestial Apparition’ (Sheehan, 2008:105-6).

Thus, that had suggested spatio-cosmological interpretation on fortification and settlement was a common phenomenon during the Renaissance and is appropriately context in the study.

The Spaniards had already constructed the San Salvador intramuros since intrusion in 1626 and continued to reinforce its outlying fortresses and the factory-fortress of the Santisima Trinidad harbour construction following a sacred triangular geometry.

By 1631, only two churches were established: San Jose and San Juan Bautista (Borao, 2009: 176) (Illustration 3.11).

Little had been done to church architecture in Fort San Salvador and Santisima Trinidad harbour until Dominican missionary Jacinto Esquivel O.P., arrived in Quelang in 1631. During his stay (1631-1633), and especially in 1632, Esquivel drafted a network of twelve missionary

ministries for northern Hermosa and especially for Quelang, which in 1636 earned the first mission field status filled with the highest number of churches (ibid, 2009: 178).

In the spring of 1632, Esquivel founded the ‘Confraternity of the Holy Mercy’ (*Hermandad de la Misericordia*), and in that very same year had witnessed the significant celestial event together with the Iberian troops of eighty persons (ibid, 2009: 180, 198).

Jose Borao’s translation of the historical record on the celestial event has been published in ‘Spaniards in Taiwan’ (SIT), which described,

*“At that time, at eight in the evening, this group of over 80 persons saw in the starlit sky above them a marvelous light much bigger than the moon. It lasted for three quarters of an hour and filled them with gladness and encouragement”.*²⁷

This event had significant cosmological meaning in context with sacred architecture principles of the ‘Augustinian-Montanoristic’ tradition’s influence on Quelang’s configuration.

Its spatial mnemonics were projected through the following revealed historic continuity of Renaissance cosmogony, working on Quelang’s church establishments and fortifications.

²⁷ See, Borao Mateo, Jose Eugenio, (2001) *Spaniards in Taiwan (SIT)*. Taipei: SMC Publishing Inc., Vol.1 (1582-1641), 2001, SIT, 167; For how Renaissance cosmology had continued to play significant role in interpreting meaning of the celestial event, see 鮑曉鷗(2008) *The Spanish Experience in Taiwan, 1626-1642 – The Baroque Ending of a Renaissance Endeavour*. Taipei: SMC Publishing Inc., p.338; Borao M.J.E. (2009) *The Spanish Experience in Taiwan, 1626-1642 – The Baroque Ending of a Renaissance Endeavour*. HK: Hong Kong University Press. p.198

For example, despite the fact that the usual function of the 'Holy Mercy' was associated with founding hospitals and orphanages, they were well developed in Portuguese colonies administered by the governing body of *Santa Mesa* ('Holy Table').

The one founded in Quelang had its *Santa Mesa* situated at the Convent for 'All Saints' – the Todos los Santos (鮑曉鷗, 2008:191), which was astronomically aligned northeastwards to the Ursa Major and geologically mid-pointed between lowland (at the edge of the sea) and highland (at the hillock area on top of the source of spring water site) for fortification precincts on the Island (Illustrations 4.0a, 4.0b, 4.1 & 4.2).

Lockyer noted how astrological and geological influences governing the selection of sites and the principles of construction of monuments were a universal cosmology interpretation across ancient world cultures.²⁸

The connectedness between the 'Holy Mercy' (*la Misericordia*) and the site selection rationale for the Todos los Santos was expressed as an astrological cosmogony.

That is, astrological cosmogony interpreted during the Renaissance and carried to the East Indies New World by means of trans-Pacific galleon routes (Map 4.0) was still largely a Scripture-based experience of cosmology, but arguably unscriptural.

The contention of this study is not to engage in theological debate, but rather to elucidate how triadic geometry interpreted on city form may have Scripture bases, but not in agreement

²⁸ See, Peter R. Proudfoot (1993) 'Ancient Cosmological Symbolism In The Initial Canberra Plan'. *Fabrications*, Vol.4, June 1993, 139-169, esp., pp.167-8, endnotes nos., 12 & 14

with the Doctrine of Trinity held throughout church history.²⁹

A nature of the astrological cosmogony had navigational bearings for wayfinding northward through Polaris and Ursa Major.

The first two stars ('magnitudes') of the Ursa Major are extended and projected onto city form, which metaphysically has a structure of knowledge, inherited since antiquity in establishing cosmological cardinals (N-S & E-W) during site selection and landscape measurement.

It had also revealed an embedded intelligible idea on city urban form: i.e., that Quelang's geometric configuration had certain spatial harmonies with specific constellations written in Scripture that Iberian Spaniards had followed in the philosophical structure of knowledge.

Examples of these may be seen in constellations observed in Scripture: *Job 9:9; Job 38: 31-33; Amos 5: 8-9* and *Revelation 1: 16*.³⁰

The structure of knowledge in astrological cosmogony and urban form relation is connecting to the 'Logos' – "Word of God" in sacred architectural discourse of an intelligible urban form.

One recalls Philo of Alexandria, concerning the role of cosmogony in the creation of the intelligible world, especially the intelligible world within the Divine Mind compared to a blueprint within the architect's mind.³¹

Astrological cosmogony is also connecting to human reason and divine rationality of

²⁹ See, Willmington, H.L. (1984) *Willmington's Guide to the Bible*. IL, USA: Tyndale House Publishers, Inc. p.595

³⁰ See, *NIV Zondervan Archaeological Study Bible*, 1984: 747, 785, 1453, 2046

³¹ See, David Winston (1981) *Philo of Alexandria- The Contemplative Life, The Giants, And Selections*. New Jersey: Paulist Press. pp.96, 99

intelligible urban form, manifested in applied musical harmonies, which reflected in spatial rhythm and architectural proportions.³²

In addition, astrological cosmogony ideologically conjunctures with an ancient geometrical arrangement in recognising Quelang Island's source site for fresh spring water at the 'She-liao-ke'ng' (社寮坑), which had revealed a certain cosmic-sacred quality imprint in geometry (Illustrations 3.12 & 4.1).

Peter Proudfoot (1993) has discussed universal geomantic construction and axial alignment in the ancient world that had followed 'metrological' principles in landscape patterns, which had a cosmic-sacred quality retained (or arguably replaced as in layering process) in various forms of architectural expression, such as in sacred buildings, stone circles, temples, churches, etc. (Proudfoot, 1993: 152).

Applying this principle to examine Quelang's ancient spatio-cosmic mind-city imprints has revealed an astrological cosmogony-based urban form structured by a water source site in a northeast spatial directive.

This suggests the Basay-Ketagalan's myths of the water source as their 'templum of the earth' were retained but replaced with Iberian cosmology by both means of astronomical and astrological manifestations on the site for a geometrically-fortified city.

³² See Charlie March (2010) *A Carpenter's View of the Bible*. WA, USA: WinePress Publishing. esp., Chapter 2 – *Creation II: The Word as Architect and Builder*. Pp.13-24

Two fortresses were initially constructed: one on top of the indigenous freshwater spring source site, and the other on the highest mountain site, which were symbolic as sacred templum for the Quimaurri Basay-Ketagalans.

The Spaniards assumed to possess such cultural understanding, and possibly a shared knowledge of the intelligible cosmos, that they had replaced such a sense of sacredness by constructing the Fortress La Mira on the island's highest mountain site to replace the symbolic cosmic-sacred spatial mnemonics traditionally associated with the site, then by taking the geological advantage to construct the sacred triangular Fortress La Retirada, on top of the spring water source at the hillocks to protect or arguably to take over by force from the indigenous Basay-Ketagalan their source of fresh spring water.

Connecting the main Fort San Salvador with other outlying Fortresses: Fort La Mira, Fort La Retirada, and Fort El Cubo, thus formed a geometrically-defined triadic spatial configuration for the intra-extramuros in Quelang Island (Illustration 4.0a).

In this sense, Quelang's geometric transmutation in the late Renaissance was depicted in a 'celestial cartography history' (after Nick Kanas) as part of an overall pattern for a universal sign in esoteric Christendom's triadicity imagination of the Iberian Asia-Pacific.

The notion of 'celestial cartography history' had a wider inter-cultural contact with celestial images incorporated into geographical atlases, and beginning with the Renaissance arguably

had traces of influences from non-European cosmology and constellation development that interacted with Europe.

After the fall of the Roman Empire, Greek scientific astronomy continued in the East and was transmitted to the already complex cosmological celestial cartography in the Arab world.

By the 8th Century, Persian astronomers worked in China, and coupled with Chinese cosmology, and other influences from Islamic astronomers, celestial cartography continued to exist through traders' networks across cultural boundaries and continued to interact in the development of the Eastern celestial cartography (Kanas, 2007).

By the late 10th Century, this complex astrology, as according to Nick Kanas, was brought to Spain [during the Moorish-conquered Iberian world] and it was [re-]disseminated back to the West.³³

As background of this inter-cultural contact, this led credence to the study that, seen in the Iberian Spain and the Dutch VOC, had in turn expanded its intellectual geography during the age of exploration back to the Asia-Pacific and brought into Quelang Hermosa in the 17th Century cartography (Illustration 4.0b).

For example, the Spaniards' biblical exegesis on Quelang's geometric transmutation was partly revealed in the astronomical lists interpreted in a spatio-cosmic network of constellations based

³³ See, Nick Kanas (2007) *Star Maps: History, Artistry, and Cartography*. Berlin Heidelberg, Germany: Springer-Praxis, Praxis Publishing Ltd., esp., Chapter 2: 'Non-European cosmology and constellation development' (pp. 17-47) and Chapters 3.2: 'European Astronomy During The Early Middle Ages' to 3.6: 'Astrology in The Middle Ages' (pp.65-79).

on Scripture: “*the Bear and Orion, the Pleiades and the constellations of the south*” (Job 9:9 NIV).

This is seen specifically in astrological cosmogony articulated on site planning and construction of Iberian religious temples and fortifications as another layered monument of Quelang.

It is reflected on a ‘celestial cartography’ metaphysical motif signifying “setting up” God’s dominion (expressed as in constellations) over the earth (as in Quelang):

“*Can you bind the beautiful [or the chains of the] Pleiades? Can you loose the cords of Orion? Can you bring forth the constellations in their seasons or lead out the Bear [or out Leo] with its cubs? Do you know the laws of the heavens? Can you set up God’s dominion over the earth?*” (Job 38: 31-33; the NIV Zondervan, *Archaeological Study Bible*, 1984: 785 [emphasis added])

Context in the Iberian biblical exegesis, ‘*The Bear and Orion*’ denote an astrological cosmogony interpretation on a constellation-city relation of Quelang.

For example, the Church renamed ‘City of San Salvador’ after the 1632 celestial event was in correspondence with an esoteric anthropomorphism based on an astrological cosmogony.

That is, the ‘*Bear and Orion*’ are different constellations, yet they were revealed and written in Scripture with a significant connection as a personification of the Virgin Mary signified by *Orion*, related to God’s messenger - Gabriel (‘Jibra’il’), which has described in Scripture:

“...the *Fortitudo Dei* (‘force from God’) said to Mary...” (Luke 1:13 & 31).

Orion hence is conceptualised in twofold meaning:

One symbolised its astronomy physically in the medieval ages through the idea of “fortified town” geometrically constructed on mountain top.

This is interpreted taking *Orion*’s root word meaning “geometrically fortified as mountain” shared in the Roman, Greek, Germanic, old English, and Arabic words.

The name(s) and meanings of Orion related to God’s dominion on biblical exegesis was believed in the Middle Ages to be shared by both the Christendom and the Quranic Kingdom related to God’s messenger Gabriel (Jibra’il), who foretells the birth of John the Baptist and of Jesus (Luke 1: 13 & 31) and who revealed the Qu’ran to the prophet Muhammad (Qu’ran 19:17 & 53:5; Muhsin Khan Version).

The word *Orion* has a shared meaning related to the Roman, the Greek, the Germanic, and old English words for “mountain”, expressed as “Fortissimus”, “oros”, “berg”, and “burg” respectively (Wright, 2008).³⁴

Symbolically, they all referred to “fortified town” as the “Fortitudo Dei” (“force from God”, i.e. God’s messenger or transmitter - Gabriel) based on Scripture.

Furthermore, *Orion* in Arabic title, written as “al-jabr” (‘Algebra’) of Muhammad ibn Musa al-Khwarizmi origin³⁵, was referred to and learned in the popular Latinised world for medieval

³⁴ See Anne Wright (2008) ‘Constellations of Words – Explore the etymology and symbolism of the constellations’ cited in <http://www.constellationsofwords.com/Constellations/Orion.html> accessed August 2011. For Orion refers in ‘orology’ - the study of mountains, and hence derivation of Roman titles for Orion as in *Fortis* and *Fortissimus*, cf., Richard H. Allen (1963) *Star Names: Their Lore and Meaning*. NY: Dover Publications, Inc. *Orion* connected to words for “hill-forts” and ‘berg’, ‘barrow’, ‘burg’, etc., of Indo-European roots, cf., Calvert Watkins, (ed.) (2000) (2nd ed.) *The American Heritage Dictionary of Indo-European Roots*. Boston: Houghton Mifflin Harcourt Publishing.

geometry as a university curriculum, and as representing a structure of knowledge that

continued to apply to fortification and landscape measurement in towns during the

Renaissance.

The other, of astrology, metaphysically symbolised the ‘earthly guardian’ (personified by the

Virgin Mary) to who Gabriel - the *Fortitudo Dei*, foretold the births of John the Baptist and the

Spirit-incarnated ‘son of man’ - the ‘Holy Saviour’ Jesus Christ (i.e. ‘San Salvador’).

It symbolised *Virgo* (represented as the Virgin Mary), signified in constellation as the *Bear* and

Orion are in Scripture.

Explanation through an illustration on a ‘celestial cartography’ based on the Dutch VOC’s Map

on Quelang has served as a visual erudition depicted concerning those symbolic

personifications (Illustrations 4.0a & 4.0b).

In this sense, the City of San Salvador’s triangular structure comprised of Arcturus (main

fortress precinct of the city of San Salvador), Regulus (La Retirada precinct), and Spica (San

Juan Bautista precinct) were signified by the *Bear* (Ursa Major) for correlating celestial

positioning with the landscape.

This is shown by locating Arcturus by aligning an arc formed by the fifth, sixth, and seventh

magnitudes of the Ursa Major, by locating Spica by extending from Arcturus in linear axis; and

³⁵ For “al-jabr” connected to Persian astronomer’s work, see Sonja Brentjes’s ‘Khwarizmi: Muhammad ibn Musa al-Khwarizmi’ in Thomas Hockey et. al., (eds.) (2007) *The Biographical Encyclopedia of Astronomers*. NY: Springer. Pp. 631-3; for meanings on “al-jabr” as “restoration” and “completion”, see Carl Benjamin Boyer (1991) *A History of Mathematics* (2nd Edition). John Wiley & Sons, Inc. esp., pp. 7 & 229 (‘The Arabic Hegemony’).

through alignment of the third and the fourth magnitudes of the Ursa Major in linear axis to “lead out” for Regulus (i.e. *Leo*).

In addition, biblical transliteration in interchangeable use for ‘*Arcturus* or the *Bear*’ as in constellation-city correlation was also denoted from Scripture: “...or lead out the *Bear* [or out *Leo*] with its cubs” (Job 38: 32 NIV).

It is yet unknown why Scripture referred to the constellation ‘Bear’ as an interchangeable usage for ‘Arcturus’ in different versions of the bible transliteration, such as the NIV (New International Version) and KJV (King James Version), in which the KJV transliterated constellation ‘Bear’ for ‘Arcturus’.

What is known, is that the ancient Greek word for ‘Arcturus’ is referred to as the ‘guardian’ of the *Bear*.³⁶

Therefore, it is of astrological cosmogony significance that the depicted ‘Bear’ and ‘Arcturus’ are not the same in astronomical positioning: it is closely related in its humanistic interpretation between guardianship and main object of significance.

That is, both the ‘Bear’ and ‘Arcturus’ metaphysically signify the significance of the constellation *Orion* as the signifier or transmitter of God through the angel Gabriel to reveal the birth of the ‘son of man’ i.e., the significance of the ‘San Salvador’.

³⁶ See Henry George, Liddell, Robert Scott’s ‘A Greek-English Lexicon’ cited in http://en.wikipedia.org/wiki/Arcturus#cite_note-9 accessed September 2011.

Therefore, in astrological cosmogony, the ‘Bear’ and its astronomical relations with *Arcturus*, *Regulus*, and *Spica*, hence denote that *Virgo* symbolised the ‘earthly guardian’ in a geomantic triangle in urban form.

Furthermore, an astronomical alignment in Quelang’s geomantic reconstruction, particularly the *Virgo* (as the Virgin Mary), correlated to an earthly sacred triangular geometry and was also noted as having a philosophical consistency to the popular idealism interpreted by Philo of Alexandria, on the basis of an ancient intelligible paradigm: ‘*as above, so below*’.

Ancient paradigms established correlation between microcosm and macrocosm that reflected the cycles of earth and heaven, so quoted by Peter Proudfoot (1993):

*“The ancients believed that all human thoughts and actions were subordinated to the energising influence of the all-powerful divine forces and that everything mundane was bound up with the divine. Their philosophy and wisdom culminated in the knowledge that ‘as above, so below’; thus they attempted to bring all their activities and ambitions into harmony with higher nature, the divine will.”*³⁷

The same contextual relevance for a cosmogony connection to urban form was significantly applied to a reconstructed ‘celestial cartography’ posited in the seventeenth century Quelang, Hermosa.

³⁷ See, Peter R. Proudfoot (1993) ‘Ancient Cosmological Symbolism In The Initial Canberra Plan’. *Fabrications*, Vol.4, June 1993, 139-169, esp., pp. 150-152, and cf., *ibid.*, endnotes nos., 9 & 10 on p.167

Thus, Quelang's urban form in ideological continuity of the sixteenth to seventeenth centuries were put in a contextual interpretation of esoteric Christianity bases, especially within a hermetic philosophy influencing the Iberian construction of the New World spatial order.

It is argued to manifest in sacred architectural and transcendental urbanism based on biblical exegesis.

Specifically, its transmuted configuration was of an ideological continuity that was found in commonly-held views of a cosmological Renaissance interpretation of urban form.

Thus, Quelang's historic urban form was partly conceptualised as having a structure of knowledge that consisted of astronomical and astrological 'signals' from heaven, based on biblical exegesis.



Illustration 4.0a An Embedded Historic Constellation-City Correlation in Contemporary Quelang (Source: Author)

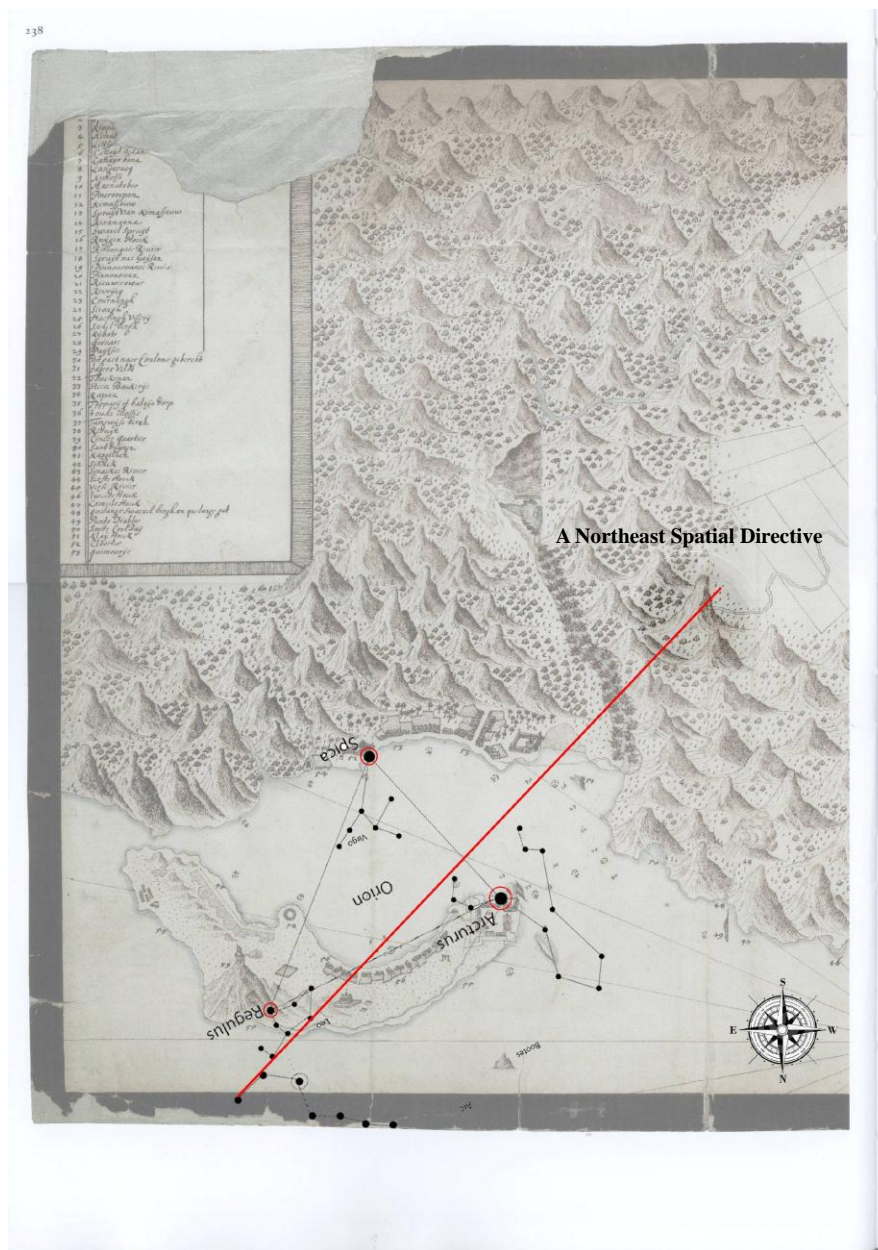


Illustration 4.0b A 17th Century Celestial Cartography of City of San Salvador, Quelang

‘Orion’ metaphysically signified ‘the Fortitudo Dei’ – the angel Gabriel, who revealed to Virgin Mary (Virgo) the birth of the ‘San Salvador’. A triadic structure formalised by San Juan Bautista, the la Retirada triangular fortress on top of the island’s main water source, and the main fortress represented a biblical exegesis “on earth (Santisima Trinidad, Quelang) as in heaven (constellations)”. A northeast spatial directive between mountain and sea signified in “the Bear’ [or Arcturus] and Orion” based on Scripture. Source: Author, base map based on Gommans, J. & Diessen van, R. (eds.) (2010) *Grote Atlas van de Verenigde Oost-Indische Compagnie, VII Oost-Azie, Birma Tot Japan*. Voorburg: Atlas Maior & Netherlands National Archives (p.238). Courtesy of Dr. Johannes Widodo.

4.5 *Multiple Geomantic Representations in an Intelligible City Form of Quelang*

The Santa Mesa-cum-Todos los Santos is spatially reconstructed in a contemporary satellite-image-based site plan, while its historic physical surroundings and settings are triangulated from the c.1654 Dutch Map and local cultural history inventory plan (Illustrations 4.1 & 4.2).

Further combining with actual site measurements had denoted it in landscape geometry survey as a form of ‘decussis’, which is a mid-point distance intersected in equal-halves of five-hundred metres between the lowland main Fort San Salvador precinct and the higher hillock area for the triangular Fort La Retirada precinct.³⁸

Specifically when interpreted within the cultural context of the ‘Augustinian-Montanoristic’ principle of sacred architecture, one can observe that it was one of the geometric points on the site plan that forms an apex of a ‘Tetragrammaton-Trinity’ in the triadic structured intra-extramuros of the ‘City of San Salvador’.

Furthermore, when including a view from a local cultural history inventory of the site, it can be observed that that to the immediate north of the Todos los Santos was the original Ryukyu islanders sacred earth-mount site (琉球埔).

³⁸ The present site of the seventeenth century ‘decussis’ between Fort San Salvador and la Retirada is an open space in front of the administration block of the CSBC Corporation, Taiwan. It is used as a roundabout (with fountain) and parking space partly used as a basketball court. See, Illustration 4.4 (site photos). The triangular Fortress La Retirada was a Neoplatonic interpretation that inherited Augustinian Trinity based theological geometry constructed by the Spaniards. It had its spatial precedent from the Spaniard’s first Trans-Pacific colony -Fort San Pedro in Cebu, Philippines in c.1565. See, 鮑曉鷗, 2008: 223, esp., note no.54.

It signified the sacred centre for the Ryukyu islanders' community, symbolic as their cosmic 'templum of the earth', i.e., an 'axis-mundi' expressed in microcosm to connect with divine macrocosm (基隆市愛鄉文化協會, June 2008) (Illustration 4.1).

Juxtaposed to the 1654 Map, it denotes a geological conjuncture that the Ryukyu islanders' sacred mount was sited along one of the indigenous Basay-Ketagalan fresh water source distributaries connected to the intramuros of Fort San Salvador (Illustrations 4.0b).

Furthermore, based on a universal cultural tradition in utilising nautical referents from the Ursa Major and Polaris as positioning for the north-south seafaring in the Pacific, a contested ethnic-based historic structures of space conjuncture is discerned (Illustration 4.2).

In addition an Iberian tradition in astrological cosmogony deduced that Quelang's original shoreline was referenced as a landscape surveillance baseline to coordinate with the north-south bearing sighted from Polaris.

The N-S and E-W cardinals' intersection was observed to be located in the opposite side of the harbour narrows at the Pacific entrance to the island, and was consistently depicted from a circa 1629 Dutch VOC reconnaissance map drawn by Gerbrantsz Black (Illustration 3.12).

Thus one may conjecture (and indeed more archival research is needed in the future) to find out where the exact location(s) where Iberian surveyors had stood for measurement upon the first spatial encounter of the island, and especially after reconnaissance.

Then one may triangulate these coordinates (N-S & E-W) to historic monumental sites for analytical reliability; it is observed that Iberians had their first pair of fortifications (Fortress La Mira & Fort San Salvador) engineered with the midpoint of the 'decussis' aligned with a northeast orientation to the extended astronomical bearing of a N1-S1 axis, which terminated as a landscape focal point within a structural conjuncture where the Santa Mesa-cum-Todos los Santos was sited (Illustration 4.2).

Another set of coordinates is also triangulated with the first pair of churches (San Jose & San Juan Bautista) established in c.1631, and it is observed to align with a N2-S2 axis which terminated within a structural conjuncture where the San Jose (Church of Quimaurri) was sited.

The third set of coordinates is triangulated with a threshold entrance between the Fort San Salvador and the Parian Chinese community, and it is observed to align with a N3-S3 axis.

Thus, it is assumed that the Iberians had constructed these monumental sites which had multiple representations of and spatio-cosmic connotation in geometry, and was approached from military, geological, religious, and astronomical influences in order to restructure symbolic templum sites.

Another geometric point for Iberian Quelang's sacred 'Tetragrammaton-Trinity' construct is observed located at the San Jose Church site.

San Jose Church's site selection history was found contested in its transmutation from an original site for the Diaspora Chinese Ma-Tsu (or goddess of Heaven) Temple precinct.

The fact that the San Jose Church was also known as the ‘Church of Quimaurri’ suggested that it was not far from the traditional sphere of the Basay-Ketagalan of Quimaurri, witnessed by the close proximity to the Basay-Ketagalan Creek.

In spatio-politics, San Jose’s sitting formed a part of the Iberian ethnic demarcation that marked it as an eastern border of the Iberian Europeans’ settlement, reconfigured from the pre-existing multi-ethnic cosmopolitan settlement core shared by indigenous Basay-Ketagalan and Diaspora Chinese, and later also shared by the Koreans in the 1900s.

The original Ma-Tsu temple was arguably constructed earlier than the contemporary official history that describes it as constructed in circa 1628.

According to the archival data from one of the local Chinese earth god Temples –the ‘She-Liao-Fu-De-Kong’ (社寮福德宮), there was a description of Quelang’s early settlers including Diaspora Chinese from the Fu-zhou of Fu-Jian Province of China, and others such as the Ryukyu islanders had lived together in Quelang as early as in c.1567.

This may suggests any early Diasporas’ temple(s) would likely have been first constructed earlier than c.1628.

Chinese earth god temple sites often act as East and or West cardinal point(s) for guarding a centralised spiritual threshold represented by a major deity of an early Diaspora Chinese settlement.

They also signify landscape markers for the ‘spirit of the place’. ‘She-Liao-Fu-De-Kong’ is one of the two local Chinese earth god temples located at the east end of the historic Diaspora Chinese main street – ‘Fu-zhou street’ (福州街), that was named after its populated ethnic Chinese mainly from Fu-zhou of Fu-kien province since circa A.D.1567.

It is located near the ancient Basay-Ketagalan Creek, close to the ‘Ho-Ping Bridge’ (和平橋) at the harbour mouth of contemporary Quelang.

‘Fu-zhou street’ is kept up-to-date and is daily used and locally-known as the community gathering place synonymous with the town’s marketplace, bordering the later relocated main worship centre – ‘Tien-Hou Kong’ (天后宮) “the Heavenly goddess Temple,” in worshipping local major deity Ma-Tzu.

Furthermore, according to a contemporary local cultural history inventory conducted in 2008, a recorded ‘Korean-Ting’ (朝鮮亭) or ‘Korean Pavilion’ was commemorated near a circular grid-like enclosure in immediate proximity, which geometrically includes the original Ma-Tsu Temple site.

Towards the northeast end of a ‘T’-shaped marketplace – ‘Fu-Zhou Street’ (福州街) was the ‘She-Liao-Ke’ng’ (社寮坑) (source of fresh spring water well precinct), followed by the Basay-Ketagalan Creek on a slightly elevated eastern topography (Illustration 4.2).

From a space-structural conjuncture point of view, it is suggested that a highly concentrated multi-ethnicity defined spaces and their contestations and/or shared centredness for sacred worship precinct.

This is indicative of a phenomenon of recognized 'genius loci' before the era of Spaniard colonisation is assumed to exist.

It is also assumed that a universal ideological continuity expressed in contesting the centredness of an Austronesian Basay-Ketagalan structural encirclement has significance for its sacred-cosmic quality in shared intelligible cosmos, expressed in an incorporeal mind-city imprint.

Therefore, decoding this collective human experience in defining or making sense of spatial orientations and mnemonics, particularly in maintaining microcosmic-macrocosmic relationships with the Divine, is discernable through an observation of land use defined in cultural terms.

For example, the original Ma-Tsu Temple, according to official narrative constructed of a straw hut in c.1628, provided shelter for the legendary sacred 'footprint stone' of Ma-Tsu.

It later was reconstructed into a temple structure of timber and masonry in c.1747 at the same site, and allegedly kept its original orientation facing southwest to the harbour dock yard and sea.

The original Ma-Tsu Temple's main sanctuary site-bearing was based on the signifier 'footprint stone' that indicated a significant spatio-cosmologic effect.

The temple precinct's sacredness made a symbolic cosmology construct by drawing around the 'footprint stone' and its surrounding landscape formation (Illustration 4.1).

According to the cultural norm for site configuration of Diaspora Chinese streetscape and main Temple orientation, the 'T-shaped' Fu-Zhou market street terminates at the nodal point of the western enclosure high wall of the Ma-Tsu Temple's main hall.

This had traditionally depicted as a cosmological symbolism for a metaphysical manifestation of 'mountain' that acted as a visual 'backing' for the streetscape and also spiritual 'backing' in the ideal planning template for the Diaspora Chinese community.

Architectural historian 李乾朗(2006) has noted a similar ideal planning relation in the Ch'ing Taipei Walled City configuration, in context with a cluster of the fortified City's physical surrounding landscape features including the main commercial and market streetscape, directed to end-node physically as well as visually terminating at the Ma-Tsu Temple's main hall.

This symbolises the creation of a 'backing' facing the metaphysical mountain – the Taipei Walled City's Ma-Tsu Temple, especially in its western high-wall. ³⁹

³⁹ See, 'Taipei Intramuros and its Architectural Study on Tien-Hou-Gong' (台北城內天后宮建築之考證) in *Search for Stories of Taipei City* (找尋台北城的故事) (李乾朗, 2006: 63-8).

Furthermore, it was metaphysically a cluster of physical features and networked into a set of spatio-cosmic coordinates, symbolising a tripartite division of the cosmos expressed in the Sacred World, the Human World, and the Profane World.

These spatio-cosmic coordinates have been structured by a 'geomantic axis' that corresponds to the sacred Basay-Ketagalan mountain apex and the Creek, and also to multiple-ethnic enclaves and the sea respectively (Illustration 4.1).

Multiple cosmologic representations thus are observed from the original Ma-Tsu Temple precinct's northeast 'geomantic axis', which was an intelligible idea also shared by the Iberian intellectual traditions of Greco-Romanic and Hispano-Arabic architectural cultures expressed in esoteric Christianity.

Particularly, spatial interpretations based on biblical exegesis had significant influence on Iberian urban thoughts, which is reflected in sacred site selection rationale similar to the microcosmic-macrocosmic ideology of the ancients.

Vincent Scully studied how ancient Greek temples had followed symbolic and geological axially alignments to mountain and sea, which was a spatial ideology interpretation consistent with the Iberian's metaphysical manifestation of a symbolic site expressed in land use and geometry.



Illustration 4.1 A Superimpositions of the Spatial-Temporal Multi-Ethnic Enclaves of Quelang
Base map: Author's collection



Illustration 4.2 A Contemporary Reconstruction to Contested Structure(s) of Conjuncture in Quelang
(Source: Author)

Peter Proudfoot (1993) quoted a commentary on Greek temple site selection rationale (after Vincent Scully) that,

“Greeks’ temples, drawing around them the landscape and gathering into a composition...The Axis of the Acropolis runs from the sea to mountain...This geomantic axis of the ancient world, where the axis around which the temple acts is controlled by the distant landscape form...” (Proudfoot, 1993: 147)

In addition, the Spaniards may also have acquired spatio-ethnic division from local conditions during site selection rationale.

The Church, besides sharing certain cosmic values in the intelligible ideas of a temple site’s divinity represented in symbolic geometry, made notable local symbolic landscape referents.

For example, the She-Liao-Ke’ng water well source and the Basay-Ketagalan Creek may be assumed to combine with geological and astronomical influences of the Iberian sacred space construct that corresponded with ethnic demarcation.

Furthermore, reconstruction from within the original Ma-Tsu Temple precinct for the San Jose church may have been for religious reasons, but the Indies Council may have had considerations in mind other than nucleus reduction policy.

Especially the Iberians had empirical experiences operated legislatively for transmuting indigenous settlements through ethnic demarcations, based on King Philip II’s Royal

Ordinances of the Law of Indies in meso-America and the Philippines before arriving Quelang.

This can be seen through symbolically, and in physical land use, planning to divide the collective multi-ethnic community centre and the templum of the earth site(s) of the early Diasporas in Quelang.

This ethnic demarcation has been specified in enclave and land use divisions between the delimitation of the Basay-Ketagalan traditional sphere and the diaspora Chinese from the Iberian Spaniards (Illustration 4.1).

Nonetheless, ethnic demarcation may also operate within a history of the early Diasporas' sacred place transformation before the Iberian Spaniards had reconfigured the San Jose Church from the Chinese Ma-Tsu Temple.

That is, reading from one of the spatial clues from the '2008 local cultural inventory study' conducted by the Ai-Hsiang Cultural Society in Keelung, the 'Korean Pavilion' (朝鮮亭) geometrically appeared within a circular grid-like structure that may signify for an earlier spatial connection to the paleohistory of the northeast Taiwan.

Specifically, one can deduce a repeating pattern in cultural artefacts unearthed in that region, especially ones that are directly connected to the ancient Ketagalan's prehistoric relics associated with Austronesian megalith culture of stone pillars and encirclements.

Some studies, done by the Taiwan Paleocivilization Research Center, indicated that these were for ancient memorial altars distributed in correlation to ancient caves especially concentrated in

northeastern and eastern Taiwan, including in Quelang (Taiwan Paleocivilization Research Centre, Part I: 150 and Part II: 5, 19, 32, 49) (Illustration 4.3).

Thus, one can assume that a connection between geographic region and cultural artefacts produced had a certain cultural layer corresponding to a sacred-cosmic quality of the original Ma-Tsu Temple's siting history.

Particularly, this is based on a collective sacred stone myth across different ethnic narratives.

In particular, it is connected to that circular street-grid structure deduced to be based on megalithic landscape narratives that are place-specific to the northeastern and eastern regions of Taiwan.

Culturally, the sacred 'footprint stone' of Ma-Tzu is a common space-cosmologic motif directly associated with megaliths and encirclement for altar worship in the ancients of time.

In addition, through deduction based on a structural syncretism between material culture and immaterial myths it is postulated that the early Diaspora Chinese may have reconfigured the 'footprint stone' and its surroundings, and transformed the sacredness connotation from the ancient Ketagalan's stone encirclement into their own legend for a narrative on the Ma-Tsu's 'footprint stone'.

In this sense, this signifies a transformation of Austronesian structure of knowledge based on Sacred Stone and encirclement into the diaspora Chinese Ma-Tzu's 'footprint stone'.

The unearthed stele with 'tadpole script' from Ho-ping Island (Quelang) arguably dated earlier than the Zhou Dynasty in circa prior four -thousand years and possibly earlier, is kept at Japan's Kyoto Royal House Museum. Austronesian Megalith civilisation relics, including stone pillars and encirclements from northeastern Basay-Ketagalan Quelang and eastern Taitung of Peinan regions are some examples of a consistent material culture inheritance common throughout the Pacific-based civilisation. Courtesy of Taiwan Paleocivilization Research Center; Unearthed ancient stele, also cf., 葉振輝, 1999: 44 (台灣開發史).

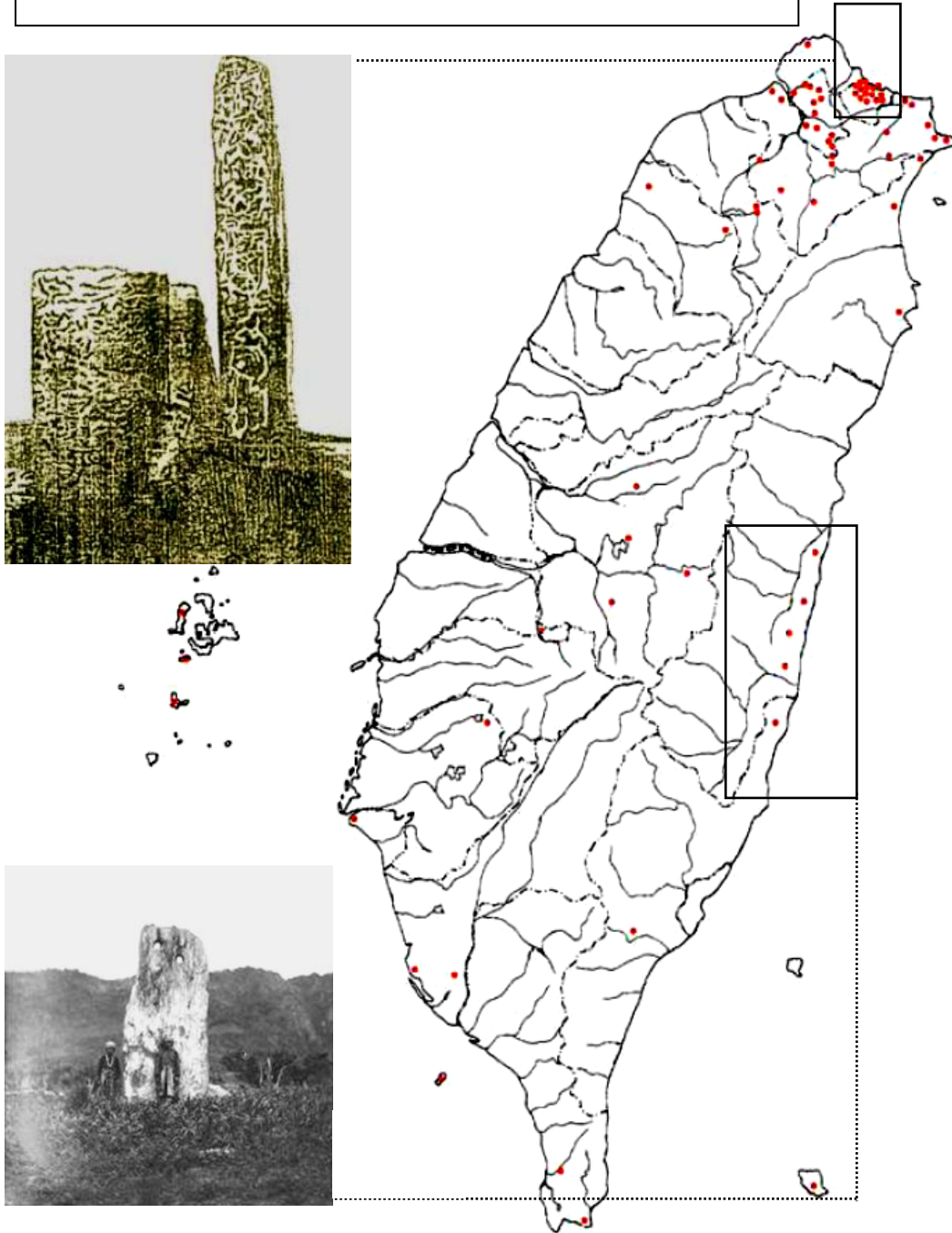


Illustration 4.3 An Investigation Map on Ancient Caves and Megalith Stone Pillars Distributed in Taiwan. Source: 何顯榮, 2008 (Taiwan Paleocivilization Research Center)

After the Iberian Spaniards had left Quelang to the Dutch VOC in 1642, this sacred space imagination was re-captured in cartography and imaginative space model by Cornelis Vischbee and Johannes Vingboon respectively.

Vischbee's map (ca. 1666) denoted the San Jose Church ruin, as in a clearly demarcated precinct with an unknown circular structure (Map 4.1).

Vingboon's spatial imagination model for La Santisima Trinidad had its centre geometrically constructed aligned to the multi-ethnic enclave centre where the early Diaspora Chinese had based their 'footprint stone' narrative, within the space encirclement (Map 4.2).

In this sense, the early Diaspora Chinese's geographic conception inherited the naming of the space encirclement site as the "centre of the community" - 'She-zong-yang' (社中央), theoretically a spatio-coevality.

That is, it is a site with multiple geomantic representations shared by the earlier Diaspora Basay-Ketagalan, followed by the rest of the Diasporas, such as the Fu-zhou Hokkien-speaking Chinese, Ryukyu islanders, Koreans, and in the seventeenth century first by the Iberian Spaniards and then the Dutch.

Therefore, it is postulated, in a spatial-structural conjuncture concerning the historic multi-ethnic enclaves, that we can infer the centre of space encirclement as an entrance to a lowland threshold, symbolic of guarding a spiritual gateway between the sea (profane world) and the human world in a form of 'templum of the earth'.

Especially, it is culturally substantiated that an ancient Ketagalan spatial centre is geometrically concentrated in-between the east and west cardinals of the Chinese earth god temples which are signified as the symbolic thresholds (Illustration 4.1).

Thus, a highly contested cultural site such as the ‘She-zong-yang’ (社中央) of Quelang is denoted to symbolise that the sacred footprint-stone and its historic settings form some actual traces for reconstructing an ancient cosmic centre of the Basay-Ketagalan settlement that only used to be known in Hanised archival records as the ‘Da-Quelang-She’ (大雞籠社).

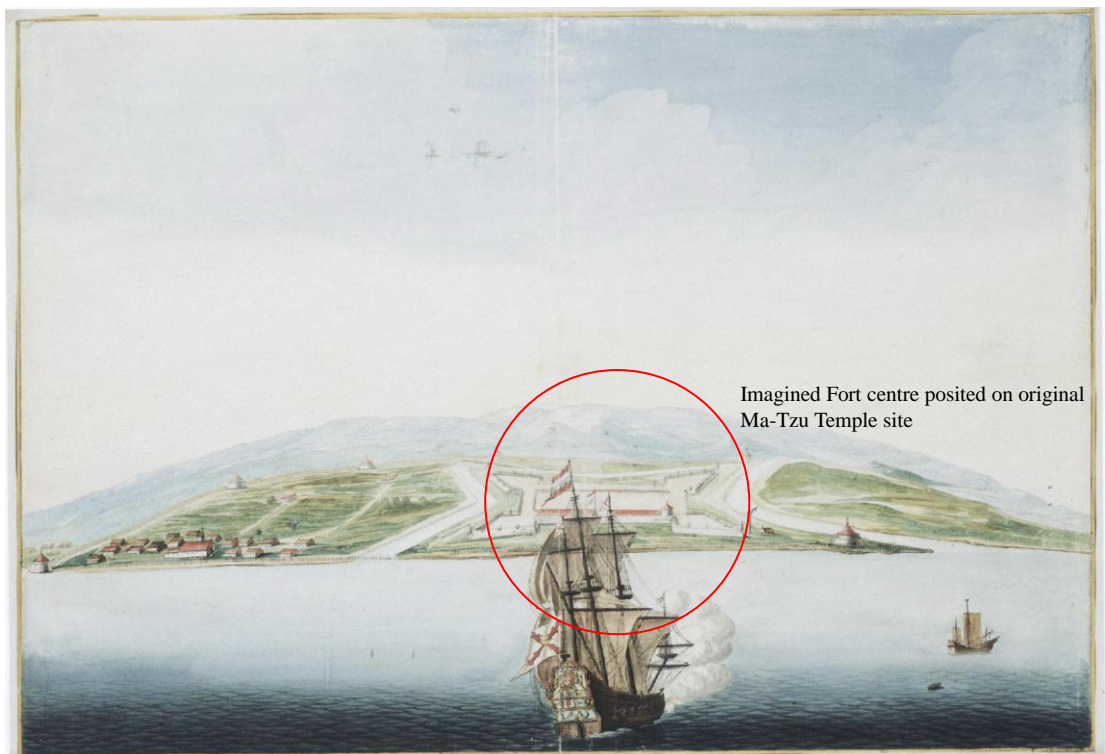
The toponymic history thus also provides some traces from contemporary locals who still adhere to its symbolic centredness, and continue to relate physically in their collective memories of an incorporeal blueprint to that ancient site.

The third geometric point for Iberian Quelang’s sacred ‘Tetragrammaton-Trinity’ construct was at the contested Parian Church site that was assumed to have been transmuted from an original Chinese earth god temple (Illustrations 4.1 & 4.2).

This may have represented one of the three structural threshold points the Iberians used for demarcation of significant entrances to the multi-ethnic space, based on a combination of military, religious, and geologic influences.



Map 4.1 Cornelis Vischbee's Map of Quelang and San Jose Church Ruin, ca. 1666 (Map courtesy of Dr. Johannes Widodo)



Map 4.2 Johannes Vingboon's Map of la Santisima Trinidad, ca. 1642 (Map courtesy of Dr. Johannes Widodo)



Left: Former 17th Century ‘decussis’ between the Fort San Salvador and Fort la Retirada of the Todos los Santos Site (Source: Author)

Right: View from upper deck of the Tien-Xien-Gong (former Fort la Mira site) towards former Fort San Salvador (present day CSBC Keelung Shipyard) (Source: Author)



Illustration 4.4 Contemporary Inventory of Old Wells and the 17th Century ‘Decussis’
 The present site of the 17th Century ‘decussis’ posted in-between Fort San Salvador and Fort la Retirada is now an open space in front of the administration block of the CSBC Corporation (Keelung). It is used as a roundabout (with fountain) and parking, also partly used as a basketball court. Local inventory on water wells distribution is juxtaposed to locate the ‘decussis’ of the site. It shows a northeast spatial directive structuring between fortresses and water wells. (Water Well Inventory Map, courtesy of Mdm. Lam Hsiu-feng (藍秀鳳)).

For example, the overall fortification was constructed by coordinating triangular lines of defense: the first line of defense established from the Fort San Salvador and connecting to two prominent waterways (distributaries): one of northward from the mountain area and constructed on top the apex of 'Mt. Dragon's' two outlying fortresses: Fort La Retirada and Fort La Mira; the other flanking eastward along original shoreline and reaching another outlying Fort El Cubo, guarding the narrows of the harbour area (Illustration 4.4).

The third line of defense completed the topography-considered defensive geometry by following the natural water line of the Basay-Ketagalan Creek and was reinforced by Fort El Cubo and Fort La Mira (Illustrations 4.1 - 4.4).

Further reading can be taken from an old local well distribution map, and from an observed pattern of old well agglomeration corresponding to Chinese historic living quarters (original Ma-Tsu Temple precinct being its centre), notably marked by threshold points in two projections.

One followed closely along the original shoreline via the Parian Church precinct before arriving at the core of the multi-ethnic enclaves within the original Ma-Tsu Temple precinct; the other approached from the 'T'-shaped Chinese marketplace – the Fu-zhou Street, which served as another threshold entrance to the Ma-Tsu Temple precinct.

This is based on a Chinese traditional cultural norm, to correlate threshold cardinals demonstrated as often depicted in east and west gateways located halfway to the centre of

Chinese vernacular living quarters, which has been known for a spatial organising principle employed in safeguarding community spiritual peace.

Thus, one can assume that the original Chinese earth god temples were sited at entrances to the original community, as one still is able to observe to-date in a cultural pattern in these earth god sites, and that the west threshold of the earth god temple is deduced to be located at the Parian Church site.

This significant site reconstruction of an original Chinese earth god temple through a triangulation of local cultural history and old well distributions, denoted as a threshold precinct in-between the main Fort and the Diasporas' multi-ethnic enclaves, is further signified from an inherited historic topographic-connotated description of the site.

The west earth god temple precinct is still referred by the locals today as 'Ch'eng-Zi-Pei-Ding' or "城仔背頂" ("at the front of community, and at the back of the fortress").⁴⁰

Furthermore, it should be taken into consideration from local history that the naming of the site for the contemporary Chinese earth god temple – the 'She-Wei-Fu-De-Gong' ('社尾福德宮') had corresponded with its originated name as the 'Ch'eng-Zi-Pei-Ding-Fu-De-Gong' ('城仔背頂福德宮') (基隆市第一社區營造中心, 2002).

It is indicative that an original site for the 'She-Wei-Fu-De-Gong' would have had to be

⁴⁰ Interview conducted on Aug. 3, 2011 with Mdm Lam, Hsiu-feng at the community cultural centre located next to the 'She-Wei-Fu-De-Gong' (She-Wei Chinese Earth God Temple / 社尾福德宮) had revealed the original location of this earth god temple. It is indicated from the earth god temple's original name that the Diaspora Chinese descents still used today known as the "城仔背頂福德宮" ("Chinese earth god at the front of community, and to the back of the fortress").

located at the threshold site of the main fort, and thus derived the name ‘Ch’eng-Zi-Pei-Ding’ or “城仔背頂” from a location that was “at the front of [the Diaspora Chinese] community, and at the back of the [main] Fort”.

Therefore, an Iberian sacred space construct in Quelang’s City of San Salvador or Santisima Trinidad takes in a form of esoteric Christianity interpretation reflected in its philosophical triadic configuration.

This was articulated through reconfigurations to earlier sacred-geometric threshold points, and was argued to assert geometric transmutation into a spatio-cosmic centredness of the multi-ethnic enclaves symbolic of early Diasporas.

The in-between cosmological manifestations of Quelang’s urban form history illustrated embedded geomantic axiality by decoding from religious, geological, astronomical, and cultural aspects of the ‘logos’ in form creation theory.

That is, an ancient cosmic geometry’s axiality is seen to resume a philosophical role that structurally threads through physical and cosmological ideas in Quelang’s intelligible form.

It is expressed as a syncretic urban form history in multiple ethnic representations of cultural subjectivity amidst contested spatial-structural conjunctures.

Furthermore, a spatial-temporal pattern has revealed from this structural conjuncture that a significant northeast spatial directive, which signified a nature of the urban form intelligibility between hinterland Taipei and coastal Quelang, is consistently applied to Quelang Island.

CHAPTER FIVE: NORTHEAST HISTORIC STRUCTURE OF CONJUNCTURE

Structural Multiplicity of a Spatial Datum

5.1 An Urban Form Coherence of Taipei-Quelang

Taipei and Quelang are treated as one structural entity, based on separate archival readings of the late Ch'ing and early Japanese colonial urbanism(s). Both had strategically integrated Taipei-Quelang as one spatial planning entity despite transitions of regimes resulted in multiple geometric transmutations of the capital city.

The late Ch'ing's spatial restructuring of Taipei had Quelang identified as 'Taipei's First and Foremost Gateway' (臺北第一門戶), reportedly in August 17th, 1887 - *Liu Zuang-Shu Gong Zou Yi* (劉壯肅公奏議) (劉銘傳, [1886-1887] 1997: 286).

In December of 1905, the Japanese-administration restructured Taihoku (Taipei) City Planning Committee expanded its function to incorporate both Taihoku and Keelung (formerly Quelang) as one city "proper".

The integrated spatial planning entity implied continuity in urban form policy for Taipei-Quelang spatial coherence.

Both cities' planning maps were assigned under the same serial number (Huang & Taiwan Historica, *Atlas of the Development of Taiwan Cities, 1895-1945*, 2006, Map 1905 C31.M38).

These two separate city restructuring plans were administered by the joint planning committee, 'Taihoku-Keelung City Restructuring Committee' (臺北、基隆市區改正委員會).⁴¹

Therefore, an urban form coherence is discussed here as a space and culture structural continuity in-between the ancient and contemporary. It is based on a physically joint regional structure reflected in historic planning policies, and in spatial structures of various political regimes.

Some background reading from Chapter 1, referring to this coherence in relation to the Taipei Gateway, is physically discussed and expanded in this chapter to include connected coastal and hinterland regional structures based on textual analysis and empirical field.

Cultural Re-appropriation in 'Pre-conditions' of Northeast Structural Historicity

Insofar, available literatures on contemporary Taipei urban form history are narrated in structural bifurcation contested between the hinterland-based vis-à-vis coastal harbour-port developmental origin(s) approach, from colonial history, and model on the Han-centric 'San-Shi-Jie' (三市街) narrative (see *Chapter One*).

The urban origin centred in the hinterland-based (or the Continental Central City) theory, is argued, has projected Taipei urban history that built on late Ch'ing period of Han-Chinese

⁴¹ See, 臺北文獻 直字一二七期 Pp. 123-93; also cf. 高賢治, 2006: 42 & esp., n.23.

(mainly Quan-zhou and Zhang-zhou origins) in port settlements (Dadaocheng and Bangka)

that surrounding the Taipei Walled City as the historic catalyst in urban development.

This perspective formed a spatial-geometric triadic, also in intra-ethnicity demarcation, propounded in urban configuration of the ‘San-Shi-Jie’ construct.

This has particularly been the case since the 1870s, when Taipei “proper” was spatio-politically subjected to establishing the walled city fortifications representing the late Ch’ing Empire’s “Gateway to the North and South Seas” – ‘Nan-Beiyang-Meng-Hu’ (南北洋門戶) in 1884, as noted in the 1885 official report (劉銘傳, [1886-1887] 1997: 146).

The underlying issue, seen through historical appropriation of Taipei urban form, without critical discourse in the ‘contact history’ between various ethnicities in their shared historicities, it may also be inferred that Taipei urban history is reflected in a peripheral “regional gateway” relative to the Ch’ing Peking as the centre of cosmos.

Regarding the first half of the twentieth century, historicity projection on urban form is theorised by Marcel Poëte, who observed that the innate memory of a city’s early settlement history is reflected in its layout and projected upon urban form (Akkerman, 2012: 8).⁴²

In this sense, Taipei’s urban form and historicity is extended to be interpreted as solely based on the continental projection of central city-form’s innate memory, posited from the fortified capital-city central theory onto the Island’s urban origin in gateway historicity.

⁴² Also see, Diana Periton, ‘Generative History: Marcel Poëte and the City as Urban Organism’, *Journal of Architecture* 11(2006): 425-439

That is, it does not necessarily reflect on Taipei's northeastern ancient urbanism and historic structure(s) of conjuncture as the "sea gateway", which by itself has structurally been defined as a centre of cosmos in ancient ports of the Austronesian-based insular Southeast Asia, and the South Pacific's innate memories.

Conventional development history on Taipei basin continues to be filled with this kind of hinterland-based capital-city developmental perspective, that contradictorily described Taipei Capital Core Precinct as influx with the Chinese Diaspora, and hence as having urbanisation originated only in the eighteenth century (臺北市政府, 2002b: 8).

Contrary to conventional development, history of Taipei basin is viewed from 'contact history' in the 1600s-1700s, signified by a larger cosmopolitan network of seafarers' gateway origins in the Quelang 'islands of history' before the Spaniards and the Dutch VOC occupied northeast Taiwan.

Since the late 1600s, Taiwan was succeeded by the Zheng Koxiga and Ch'ing Manchus. Both the European and Asian colonial regimes have brought large fluxes of Diaspora Chinese, and arguably also brought in subversive Han-centric forces in privatization of land from enforced properties gained from basin and coastal Austronesian peoples in the Taipei proper, including "Tamshui" (present day Taipei basin and river estuary) and Quelang regions.⁴³

In Taipei urban form and historicity narrative since, it formed a basis for an expression of the

⁴³ For Zheng Koxiga and early land use policies in Taiwan, see, 浦忠成, 2007: 407-30, esp., Pp.408, 413-20, 424.

'urban origin' centred in the Taipei Capital City, and has urban form subjectivity structurally conjunctured with other two Hanised port settlements surrounding the wall-city.

This controversial urban morphogenesis of Taipei structure, substantiated in the 'San-Shi-Jie' development model based on the late nineteenth century spatial-political construct of the late Ch'ing Empire and continued by the Japanese planning authority since 1895, is argued for and still followed in contemporary official rhetoric on Taipei urban form and origin.

For instance, the 'San-Shi-Jie' model continues to conceptualise spatial-temporal structure and serve as contemporaneous urban regeneration and conservation catalyst (臺北市政府, 2003, 2005a & 2005b).

It is then argued that the near-modern to the contemporary discourses on Taipei morphogenesis have philosophically been structured on an architectonic development origin described as an expression of the Greco-Romanic 'primordial origin' (原點) of architecture and urbanism.

It describes urban origin as of centripetal development, originating from philosophical urbanisms learned as exemplars from the Platonic and Sumerian-Stoic ideal city found in early Greek antiquity myths.

For example, take the myth of 'garden' transformed as a Dionysian Deity and of 'citadel' as Apollo, which denotes a theoretical foundation on city-form and mind relation of a cosmic

nature, largely derived from that of the Greco-Romanic primordial architectural philosophical structure.

Consequently relating to the fortified city (Citadel) as the central city structure is celebrated more than the other - 'garden paradise,' of nature-enclosure structure in urban form.

That is, dominance in philosophical urban form representation by exclusive nature of 'primordial origin' is spatially expressed, and subversive to the masculine ideal origin for urban centre as a symbol of "the stronghold": thus other forms of centre are relative to it.

(Akkerman, 2012: 4-7).⁴⁴

In a comparable urbanism analytical frame, another significant urban origin narrative is understood as "monad origin" (元點), as a more inclusive architecturing process recognising a structural multiplicity of the Taipei urban form.

In this sense, urban form subjectivity inclusively treats physical and metaphysical signifiers of others' urban origins as of equal importance to the Capital Core's expression as other than a fortified wall-city.

Thus, urban history viewed only from primordial origin of Taipei structure, based on the 'San-Shi-Jie' development model, after the Taipei wall-city was constructed as the Capital Core, is argued to subjugate others' urban historicities and require cultural re-appropriation.

⁴⁴ See, Abraham Akkerman (2012). 'Philosophical Urbanism and the Predilections of Urban Design', *Advances in Spatial Planning*, Dr Jaroslav Burian (Ed.), InTech., web accessed, 2012/6/4 <http://www.intechopen.com/books/advances-in-spatial-planning/philosophical-urbanism-and-the-predilections-of-urban-design>

A contemporaneous relevancy question followed:

“Why it is important to clarify the Monad origin of Taipei’s urban form history given that ongoing urbanisation, seen as a process, continues to morph its physical as well as its cultural meanings annotated?”

And indeed, if it is to have any meaningful purpose for contemporaneous and future urban form discussion of the city, it is necessary to move beyond a specific ethnicity construct that dominated the narrative on urban historicity.

That is, any city is expressed as a form of cultural medium (“carrier”) through which its urban form history served to exemplify various aspects of hybrid structural exchanges and is equally indicative of precedential ‘homeland security wisdom’.

‘Homeland security wisdom’ is the preferred term used here, as it is based on ancient urbanism that provided a much longer spatial-temporal reference.

It is beyond the confines of quantitative data-based manipulation, but erred on precedents of accumulated cultures and applied knowledge and hence is termed “wisdom”.

Observations, from ancient to contemporary, were used in understanding coalesced land-use strategy and cosmology-resultant corresponding spatial arrangement.

Seen from a scholarly viewpoint, other fields have had trans-disciplinary measures applied to landscape architecture and regional ecological planning, and have been used differently in

disciplinary terms such as ‘Security Patterns’ (景觀安全格局) (俞孔堅, 1998) or ‘Mosaic Patterns’ (Forman, 2006).

In the study, ‘homeland security wisdom,’ applicable to Taipei’s northeast historic structure of conjuncture, is seen in clarification (in cultural terms), than in quantitative description (in numerical terms), concerning how studying spatial arrangement in human and natural physical activities over time could provide a reasonable stability for long-term planning.

Particularly, is to know structural reason behind sustainability in urbanism articulation.⁴⁵

Hence, a cultural re-appropriation is used to clarify the morphological process of structural conjuncture for knowing belied rationale(s) compatible with answering the ‘know-how’ in restructuring the city for a coherent continuation.

One should especially consider that we are in the midst of a rapid urbanisation which has witnessed an exclusive ethnic-centrism-interpreted primordial origin and has altered urban form’s intelligibility as defined in the Structural Syncretism, with the ‘pre-conditions’ of urban form for environmental and cultural multiplicity.

⁴⁵ For cross-disciplinary discussions relevant to spatial-temporal pattern see, 俞孔堅, (2009) 回到土地; Leitao, A., Miller, J., Ahern, J. and McGarigal, K., (2006) *Measuring Landscapes – A Planner’s Handbook*. Washington, DC: Island Press; Forman, R.T.T., (2006) [1995] *Land Mosaics – The ecology of landscapes and regions*. UK: Cambridge University Press; 俞孔堅, (1998) 生物與文化基因上的圖式-風水與理想景觀的深層意義; Yu, K-J., (1992) ‘Experience of basin landscapes in Chinese agriculture has led to ecologically prudent engineering’ in Hansson, L.O. and Jungen, B. (eds.) (1992) *Human Responsibility and Global Change. Proceedings of the International Conference on Human Ecology*. University of Gothenburg, Sweden; McHarg, I. L., (1981) ‘Human Ecological Planning at Pennsylvania’. *Landscape Planning*, 8(2): 109-20; McHarg, I. L., (1969) *Design with Nature*. NY: The Natural History Press.

The physical impacts to ‘homeland security’ were mitigated by instigating specific space openings in built-environment as wind-channeling tunnels and enclosures as windbreaks, or as guiding precipitations in conjunction with wind channels and the storing of fresh water with filtering system of combined natural and cultural landscape devices.

This was also done through locating incorporeal impacts of sacred sites, as in ‘templum of the earth’, ‘axis mundi,’ and void spatio-centrality as tangibly and intangibly interactive rather than as restrictive “buffer zones”.

Space structuring and organisation principles can be used against unrestrained development, and to avoid development patches that fragmentise coherence in nature-urban structure, and are described as the ‘preconditions’ necessary for urban form to maintain its intelligibility.

In this sense, space is structurally designed with ‘supra-nature’ (e.g., the ‘heaven-peoples-earth’ tripartite cosmology) for increasing food productions, enhancing settlement security from natural as well as human disasters, and harnessing social stability.

Cultural resources, as in landscape signifiers from the land and sea, thus were “designed” as interconnectedness elements in structural entities for achieving interactive cosmic-urban coherence.

Despite the complex network of the cultural landscape expressed by multi-ethnicities in

Taipei-Quelang “proper”, the ‘pre-conditions’ found in intelligible cultural landscape markers in the region, orienting toward northeast, were re-identified individually as a spatial-structural directive, and collectively as a spatial datum.

This takes effect, serving the role as a collective signifier coherently configured with multiple geometric nodes, axis-mundi, and the geomantic template of the Taipei-Quelang structural conjuncture in a spatial datum.⁴⁶

Therefore, the study re-appropriates a structural syncretism perspective to re-ascertain cultural structure(s) of the urban morphology narrated in Taipei urban form contact history.

It is better understood in this sense, to reconnect with natural and supra-natural structural formations of “all ethnicities,” in representation of anthropogenic activities in the Taipei basin and beyond which were, still are, and will be affected by a northeastward directive in spatial structural entity.

In the study, the scope of the investigation of Taipei’s ancient northeastward spatial structure, and relationship with anthropogenic activities represented by “all ethnicities” prior to the Diaspora Han-centrism was delimited in scope.

Study begins with the Proto-Austronesian Basay-Ketagalans, whose traditional sphere and hence cultural subjectivity on space structure have always been associated with the north and northeast of Taipei, approached from the South Pacific and insular Southeast Asia.

⁴⁶ Quelang Island’s physical and cosmological urban form denoted in Chapter 3 and 4 is ideologically conjunctured, which connected by an urban coherence in northeast Taipei’s urban form intelligibility, and reinterpreted as a collective signifier in ‘historic spatial datum’. See, Chapter 5.3 – *Northeast Intelligible Structure and Subjugated Historicity*.

In this chapter, based on archival evidence and material and immaterial cultures, and from a critical restructuring perspective on the city's urban form, conjunctures of Taipei-Quelang's other dimensions of urban form historicity are deduced.

For example, the city had spatial-structural language(s) written by various colonial regimes (i.e., from the early 17th century European colonialism of the Spaniards and the Dutch VOC, and from the late 17th to early 20th century Asian colonialism of the Ming-Zheng Koxiga, the Ch'ing Manchus and the Japanese).

Despite that, the integrity of an intelligible structural pattern ('archetypal' urban form) may be known in accumulated cultural subjectivities of northeast historicity.

There is a significant common denominator, traceable to the ancient 'collective unconscious' (after C.G. Jung) aesthetic imprint of the 'garden paradise in the East' for "all ethnicity" experiences in Taipei urban structure.

In this sense, it is served as the "precondition" for geometrically achieving urban coherence by reconnecting ancient-contemporary structures and through reinventing intelligibility of the city's embedded philosophical structure(s) in urban form history.

The following attempt in ideological clarification is made before the physical development of the gateway city structure is analysed. In this interpretation, there is posited culturally a northeast 'Monad' origin, which has provided another narrative on the city's urban form history.

It establishes an urban coherence that functions to reconnect hinterland (Taipei basin) and coastal (Quelang) structural continuities in an in-between cultural route, which is also cosmologically, signify Taipei-Quelang's northeast historicity.

5.2 Urban Form Historicities Projected in Fortified Centrality and Sea Gateways

Intra Spatio-Political Contestation in Land-Based Centrality

Taipei, being the Capital of Han-centric Taiwan, had its urban structure history conventionally approached from the Ch'ing archival records, hence interpretation based on the actual construction of the Walled City (Taipei Fu –臺北府) in 1878-1884 (高賢治, 2006: 2 & 29; 陳正祥, 1997: xvii).

This urban structure centrality view is however expanded in the study to include an intra-spatio-political contestation point of view related to the transfer of central administrative function articulated in 1887-1894 (op cit, 2006: 39).

That is, the central administrative function of the Taiwan Fu or Taiwan Fu-Ch'eng (臺灣府 or 臺灣府城), originally under Fu-Jien Province, was elevated to Shen-Ch'eng (省城) in 1887 and was sited in Taichung city (formerly 'Qiao-Zhi-Tu' of Zhang-Hua (彰化橋孜圖)).

It was manipulatively transferred to Taipei Fu since its initiation in 1874 (ibid, 2006: 28), and later gazetted (劉銘傳[1886-1887] 1997: 279; 張勝彥, 1993: 33) as the ‘Taipei Sheng-Ch’eng’ (臺北省城) in February of 1894 (高賢治, 2006: 28, 34, 39-41).

The Ch’ing Empire’s administration hierarchy in 1875-1894, other than Peking’s central administration (中央), in descending order was defined as Sheng-Ch’eng (省城) governed under Tshun-fu (巡撫), then Fu-Ch’eng (府城) governed under Zi-fu (知府), then Ting (廳) governed by Tung-zi (同知), and finally Xien (縣) governed by Zi-xien (知縣).⁴⁷

Taipei Fu’s administrative hierarchy was expanded and spatially restructured at this time to include the newly annexed Fu-Fu (附府), governed by Tung-Pan (通判).

This included north of Taipei - Tamshui Xien (淡水縣), and northeast of Taipei - Kavalan (annexed) to Il-lan Xien (宜蘭縣), and in terms of Taipei’s spatial structure in the north and northeastern regions had taken the Kavalan of Il-lan Xien and strategically restructured it under the Taipei Fu Feng-Fung (臺北府分防), as well as had its military post moved into Quelang (雞籠).

Thus, spatially expanding Taipei’s defenses to integrate the north and northeast structurally, it is argued, had started the foundation for a strategic conjunction of greater Taipei’s spatial structure between Taipei and Quelang.

However, critical urban form transition in between periods mentioned above (1874 to 1894),

⁴⁷ For Ch’ing Empire’s provincial hierarchy effectively administered in Taiwan, see 張勝彥(1993) - 清代台灣廳縣制度之研究. Esp., Chapter 6, Section 4, Pp.253-60.

particularly in circa 1886-1887, saw that Taipei's structural amendment was in fact articulated to cover the entirety of Taiwan's strategic defense to the north.

Taiwan's identification as having defense value to the north of the Ch'ing Empire can be traced back since the 1875 decision to establish Taipei Fu (Taipei City Cultural Affairs Bureau, 2006: 92-3) in the midst of European and Japanese colonialism expansions in northeast and southeast Asia (竹中信子[1996], 曾淑卿(譯), 2007: 94).

However, it was only at a later time that Taiwan was spatially conceptualised as the 'gateway for the coastal seven provinces of Ch'ing Empire' (七省門戶) noted in June 1885 report - 法兵已退請開撫缺專辦臺防摺:“竊臣渥承恩命，督辦臺軍，旋授福建巡撫...臺灣為東南七省門戶，各國無不垂涎...”，which can be transliterated as:

“Taiwan was successfully defended against the French invasions, and upon being commissioned to be the governor of Fu-Jien Province ... it is my duty to inform your highness ... that Taiwan must be strengthened further, as it is the gateway for all the seven southeast coastal provinces, which all the nations are eyeing ...” (劉銘傳, [1886-1887] 1997:106).

It is seen that the spatial realization of strategic northern defense was undertaken by re-fortifying Quelang proper, especially the Quelang Island to be constructed as the Ch'ing Empire's first modern artillery boulevard (砲臺官道) (at the former Fortress of the Seventeenth Century La Mira) in c.1886, and was a reactive measure largely due to two

events:

First, in 1874 Japan invaded southern Taiwan (張勝彥, 1993: 27 & 44; 尹章義, 2006: 92).

Second were the French's three failed invasion attempts, the first, in August 1884, led by Navy

General – Lespes, battle took place in the Quelang harbour and foreshore area. Later in the

same month, a full fledged battle led by Le Mousse de L'Amiral – Amedee Anatole P. Courbet,

had bombarded Quelang harbour and shoreline batteries for two days, but without the critical

success in siege the gateway of Quelang to enter Taipei in the fortified hillock - 'Shi-Qiu-Ling'

(獅球嶺). Subsequently, the French's another failed invasion attempt in Tamshui, in October

1884 (courtesy of Mdm. Lam Shui-feng (藍秀鳳), August, 2011 interview; 戴震宇, 2001:

34-5 and 周明德, 2004).

The French had succeeded in April 1885, invaded western Taiwan Straits' Pen'hu Island (澎湖)

to strangle sea routes between the ports of Fu-zhou and Tamshui. This had in turn, created a sea

siege of Quelang, and of the entire northern regions of Taipei proper, in order to force to terms

politically and economically with the Ch'ing Empire - in exchange of the northeast of Taiwan

proper to Vietnam's sovereignty (周明德, 2004; 尹章義, 2006: 93).

Whilst the inherited policy of taking Taiwan Fu in Taichung city for land-based fortification

central capital was continued until circa 1889 (高賢治, 2006: 39), the intent was revealed in

Liu's 1887 report to restructure Taipei as the 'Monad' centre of administration by physically

defining Quelang and northeast of Tamshui as one structural entity, as the significant 'Taipei Gateway' (劉銘傳, [1886-1887] 1997: 284-7).

However, this view of subtly inverted the central administration development of Taiwan's Capital - 'Sheng-Ch'eng' (臺灣省城) into 'Taipei Fu', especially after the 1884 completion of the Taipei walled city fortification, which is in contested view between historians.

For example, in Kao's study on 'The origin of Taipei Fu and Taiwan Sheng Ch'eng-Huang Miao' (臺北府與臺灣省城隍廟的由來) (op cit, 2006: 27-44), he compares discrepancies between actual physical developments in the religious and government establishments as fitting only for the Taiwan 'Sheng-Ch'eng,' and argues that they were, in fact, constructed in the 'Taipei Fu' under the post-1887 governorship of Liu Ming-Chuang (劉銘傳 or 劉壯肅), a point mainly used to argue for the spatio-political maneuver.

However, according to Dai Zheng-Yu's (戴震宇) study on 'Gateways and Artilleries of Taiwan' (台灣的城門與砲台), by analysing Taiwan Fu-Ch'eng and the actual construction procedures of the completion of all eight gateways, we can see that the then government offices in 1889 had begun to construct the ramparts in 1890 with the wall foundation near completion in that same year, which would present another argument against the conspiracy of inverting the 'Monad' centre from Taichung to Taipei (戴震宇, 2001: 72-3).

Nonetheless, internal political contestation was acerbated at that time, and records had shown

that Liu (劉銘傳) then was appointed as Defense Minister (兵部尚書) aiding the development of the navy (幫辦海軍) (a role that acquired administrative function as the Navy Chief-Staff) while he was dually serving as the governor of Taiwan (臺灣巡撫).

This would be a prime motivation for his political foes to react when opportunity arose (劉銘傳, [1886-1887] 1997: 112; and *ibid*, p.50).

According to 'Ch'ing-Shi-Ben-Zuan' (清史本傳), Liu was ousted from a central political circle due to an internal political contestation (劉銘傳, [1886-1887] 1997: 50).

Judging from Liu's official report, 'Bang-Ban-Hai-Jun-Xie-Zhe' (幫辦海軍謝摺) on the Sixteenth day of April 1889, and comparing it to Liu's persistent official resignation request(s), ('耳目俱病請假一月摺' (20th April, 1889), '因病懇請開缺摺' (6th June, 1889), '再請開缺摺' (9th September, 1889), '三請開缺摺' (27th November, 1889), '四請開缺摺' (4th March, 1890), '開缺假歸摺' (25th April, 1890)), it had been found that Liu's resignation(s) of dual official title - as Taiwan Governor and as Minister of Defense in special work of the Navy Chief-Staff of the Ch'ing Empire, was influenced by the death of his most able political supporter.

That is, after the death of Prince Chun Yi-Huan in winter of 1889, events lead up to his political foes' accusations of his alleged corruption to operate without permission on the coal mining industry in Taiwan, which led to his persistent resignation requests (劉銘傳, [1886-1887] 1997: 117-8).

Furthermore, the Ch'ing administration decided to stop funding navy development for ten years in ca. 1890, which exacerbated Liu's disfavour in court politics and turned into politically-motivated repulsion by the Ch'ing official ruling concerning this political contestation, which is found in the report - '奉旨革留謝摺' (Ibid).

After he was ousted from Taiwan and the Ch'ing's political circle, Taipei walled city was then culturally centralised as the formal Capital of Taiwan in 1894, since its physical completion in 1884.

Thus, this presented another view that argues against Liu's spatio-manipulation for inverting central administration from Taichung to Taipei.

In any case, despite being caught up in both inter-contestation between international colonial expansionism and intra-contestation between partisan politics within the Empire, he understood the strategic necessity to incorporate the northeastward structure to enhance Taipei's defense capability as the Empire's First Gateway in the North and South Seas, and hence laid the Hanisation foundation for the Monad centre of administration in Taipei city.

Liu's 1887 proposed amendment in practicality saw reinforcement to a defined geographic centrality of the city form which strategically incorporates a coordinated northeast Taipei-Quelang structural coherence related to a larger regional spatial conception.

This spatial conception involves the Pacific side of the Taiwan's islands of histories, historically and spatial structurally been re-emphasised by Liu's governance in the 1880s.

It may further imply that the land-based initial Capital city in Taichung was discontinued for prevailing sense over a northeastward ancient gateway city, which can be seen to culturally re-posit in the northeast of Taiwan from the ‘other’ urban origin.

Ancient Sea Gateway in the Tropics as a Monad Origin

Chen Tsung-Jen (陳宗仁) (2011) in his ‘Early Taiwan History in the East Asia Region (1400-1700)’ has provided various archival analyses on some naming histories of Quelang and Tamshui.

Perspectives have been resourced from the Ming to Ch’ing dynasties, from southeastern coastal Hokkien-speaking seafarers, and from others such as Ryukyu islanders and the Japanese, on the naming(s) and geographic marker(s) point of view (陳宗仁, 2011: 63-77).

Records had it that the coastal areas of Quelang and Tamshui were identified as the intermediate stops for refilling fresh water supplies in between seafaring voyages from Fu-Jien to Ryukyu and Japan, and also between the Philippines and Southeast Asia to southeastern coastal port cities of China and to Japan (ibid).

Thus, the ‘north of Tamshui’ (淡水之北 or 淡北) more broadly, in seafarers’ knowledge, was referring inclusively Quelang and Tamshui as ‘north of Taipei’ (北台) since prior to the ca. 1560s.

However, coastal “Quelang” proper, since antiquity described as ‘north of Taipei’ (北台), was inverted in its centrality, spatially, and had been delimited by the new centre expressed in the Taipei Walled City.

In this sense, Quelang’s urban form subjectivity was annexed as a threshold structure relative to the Taipei Walled City, although described as the First Gateway of Taipei (臺北第一門戶) (劉銘傳, [1886-1887] 1997: 286).

Hence, a transformation in the knowledge structure is seen in a spatial reticulation of the fundamental ‘oneness’ in structural entity, as the ‘gateway’ commonly referred to in Taipei urban form history.

Although it has presented as a delimiting narrative solely based on colonial historicity readings after the 1870s, spatial reticulation has another cultural meaning annotated to the Taipei-Quelang’s contested structural conjuncture history.

It is seen as one spatial entity, structurally syncretic of a sacred cosmic quality in a sea gateway, that has long been recognised by the Austronesian Basay-Ketagalans as ‘north of Taipei’.

It was to them as a significant northeast intelligible structural marker that still cosmologically and spatially connected to the Pacific and Taipei in its entirety.

This was probably true during the 17th century contact, when it had been re-interpreted in a Renaissance cosmogony by the Iberian-based Spaniards as another significant gateway to gain control of the trans-Pacific seafaring lines.

The Iberian Spaniards had basing in a background motivation of an exoteric cosmography construct manifested in the seventeenth century Asia Pacific, as previously discussed in *Chapter Four*.

However, this spatial conjuncture was not well recognised in the Han-centric development history of Taipei, arguably not until the late Ch'ing Empire formally defined it as the delimited significant Gateway of Nanyang after the 1870s.

Then, the Japanese had this structural conjuncture redefined after the 1900s, and hence the articulation of this joint spatial conjuncture between Taipei and Quelang in a northeast spatial directive was structurally “reticulated” until the 1950s.

Contemporary view on this northeastward spatial datum is less understood even when the notion of the ‘National Gateway’ was found appropriated in the historic core of Taipei, which became formally a national planning policy launched in 2004.

Furthermore, the notion of contested gateway structure, argued to revert Quelang’s original centrality to Taipei Walled City, was historically based on Liu Ming-Chuang’s (劉銘傳) reports in June 1886 (遵議臺灣建省事宜摺) and in August 1887 (臺灣郡縣添改撤裁摺).

These reports had specific discussions on the notion of the re-identification of the

Taipei-Quelang structural entity as the First Gateway to the Empire (劉銘傳, [1886-1887] 1997: 279 & 286).

Architectural historian Lee Qian-Lang (李乾朗) has also agreed with Dai's (戴震宇) discussion on the fortified gateways in 'north of Tamshui' (淡北), which suggests that the notion of Taipei's First Gateway was materialised in ca.1886 (戴震宇, 2001: 46-9).

While Liu Ming-Chuang was writing his official reports in June 1886 and August 1887, the Hu-wei (滬尾) (or known as Tamshui) Fort's two main artillery stations' had their main arches etched with Liu's own writings, describing spatially-annotated significance transliterated as: "The Key of the North Gate" (北門鎖鑰) and "the Stronghold for Tong-Ying [Taiwan]" (保固東瀛) (ibid).

However, Taipei city's reactive restructuring plan, at this time for the Empire's gateway defense to the north, was in fact a continued operation to physically construct taken from two earlier proposals (June 1875 and June 1885).

It was argued to build on top of a delimiting land-based spatial imagination superimposed onto the Island of Taiwan, subjected to be the Empire's 'Gateway of Nanyang' (南洋門戶).

And that strategic spatial imagination was seen via the insular South Sea from the southeastern coastal provinces of the Ch'ing Empire.

Archival reading noted from June - October 1885, correspondences in reports between Liu Ming-Chuang and the Peking central administration, indicated the spatial concept of taking

Taiwan as an important ‘Gateway of Nanyang’ was noted in September and November which reportedly:

“九月初五欽奉慈禧皇太后懿旨...臺灣要區，宜有大員駐紮。臺灣為南洋門戶，關係緊要...” (September, 1885); “臣查臺灣一島，...為南洋門戶要樞...” ; transliterated means: “by royal decree...Taiwan as a critical district requires a higher-rank officer to be stationed. Taiwan as the Nanyang Gateway is highly significant...” (November, 1885) (劉銘傳, [1886-1887] 1997: 155).

Tracings from earlier, in a June 1885 report, indicated the notion of Taiwan as the ‘Nanyang Gateway’ was in fact a limited spatial mentality to include only the immediate “internal waters” of the Northeast to Southeast of the Empire cosmography.

It is seen within a spatial boundary referring specifically to the limits of the North and South Seas (‘Nan-Beiyang’) of China proper.

In historic-temporal context, set against the Pacific cosmography, the international colonialisms had contested a sea boundary trans-oceanically, larger than what the Ch’ing empire had defined in the North and South Seas proper.

The delimited view of the late Ch’ing gateway, was especially noted in governor Liu’s report in ‘條陳臺澎善後事宜摺’ (1885):

“臺澎防務，急宜設籌也。...臣到臺一年，縱觀全局，澎湖一島，非獨全臺門戶，實亦南北洋關鍵要區，守臺必先守澎，保南北洋亦須以澎廈為筧鑰...”, which transliterated means: “Taiwan and Pen’hu’s defenses in need of urgent preparation...I am already in Taiwan for a year, and have evaluated comprehensive defensive needs that Pen’hu serves not as the Taiwan Gateway, but the Key District of the Nan-Beiyang,

and to defend Taiwan one has to guard Peh'hu, first, and to protect Nan-Beiyang one has to establish a key threshold in Pen'hu and Amoy..."(劉銘傳, [1886-1887] 1997: 146).

In addition, Taipei having the function of the centre of 'gateway' (門戶) was retraced to another earlier report in June 1875, in which was noted the construction of Taipei Fu (臺北擬建一府三縣摺) by Shen Bao Jen (沈葆楨).

In that, an ideal location was sited in Bangka (艋舺) due to combined geological, ethnic, cosmology, and commerce considerations.

Particularly, it was noted that Taipei Fu was regarded as strategic not only in coordinating with the north and northeast regions of Taipei "proper," respectively (i.e., Tamshui (淡) and Il-lan (蘭)), but in his mind was more significant as a key threshold for controlling the entire northern gateway(s) of Taiwan, sited in-between two (of the three) sacred cosmological mountains identified by the Basay-Ketagalan traditional forum:

“臺北幅員雖廣…近與各國通商，華洋雜處…臺地所產煤、茶葉、樟腦…皆出於淡北…。伏查艋舺當雞籠、龜崙兩大山之間，沃壤平原，兩溪環抱…蔚成大觀…非特淡、蘭扼要之區，實全臺北門之管鑰，擬於該處創建府治，名之曰臺北府…”

which transliterated means, “ Taipei extends spatially...and has been engaged in multi-national trade, foreign and diaspora Chinese mingled together...Taiwan produces coal, tea leaves, camphor...all from north of Tamshui...Upon evaluation, Bangka sited between Mt. Quelang and Que-lun a fertile plain, confluence of two rivers [Tamshui and Quelang Rivers]...it is not just an important district for the Tamshui and the Il-lan, but in actual fact is the key northern threshold of the entire

Taiwan proper, thus, proposed to establish governor office, called ‘Taipei Fu’...” (尹章義, 2006: 92-3).

Another vantage point from the ‘ancient gateway(s) of the Asia-Pacific’ presents another aspect on the notion of the ‘South Sea’ (Nanyang) that is different from that of the late Ch’ing Empire’s ‘Gateway of Nanyang’ constructed in north Taipei proper.

The ‘Gateway of Nanyang’ took a different turn that has basis on seafarers’ traditional routes in traversing Arabic to Indic Oceans, and to the South Sea centuries ago, which already had commonly recognised the Nanyang as in ‘South Sea’ proper of the contemporary Southeast Asia, according to interpretations on the ca. 1602 Ming dynastic cartography 坤與萬國全圖 (Kun-Yu-Wan-Guo-Quan-Tu) (李兆良, 2012: 17, 23-27).⁴⁸

In that view, ‘Gateway of Nanyang’ forms within a larger spatial conception that is connected to an ancient ‘South Sea’ of the southern Tropical network in a more ethnically-inclusive seafarers cosmography in cosmopolitanism.

It is in this sense; Taiwan’s northeastern coasts of Taipei “proper” have always been strategically a northern Gateway of the Tropics connecting the intra-Pacific, the inter-insular

⁴⁸ According to Dr. Li Zao Liang’s (李兆良) (2012) map decoding that from the ‘South Sea’ (‘南海’) cartographic naming depicted that the European cosmography of this part of the world was initially named *Mar del Sur*, referring to the present day Pacific at large, not the Southeast Asian water as one commonly understood today (p.23). In addition, reading from the Map itself that the ‘South Sea’ denoted within the southern Tropics proper, and spatially in proportion trace to the Map’s northern part, whereby an island marked as ‘Da-Ryu-Kyu’ (大琉球), is strongly suggested that Taiwan forms a northern Tropical seafaring network of trade, and availability in fresh water supply when put into its proper spatial-temporal context, that is in the early Seventeenth Century’s north Taiwan (Formosa).

Southeast Asia, and the inter-oceanic regions; routes connecting to regions of the equator and other ‘Southern Gateway of the Tropics’ in the South Sea (南海).

Furthermore, one continues to read Liu Ming-Chuang’s report in the 1887, discerning that Liu was for the first time actually physically redefining the Taipei Walled City to be sited as the “central gateway” instead of administering Taiwan Fu as the geographic centre in Taichung.

He physically subdivided the north and northeastern regions by means of including “Quelang” into Taipei structurally, and gave a formal definition to the strategic relationship between Taipei and Quelang.

Thus, he brought Quelang and the other four of northeastern Tamshui’s fortified communities into one spatial structural entity under the Taipei Fu:

“淡水以北，東抵三貂嶺…基隆為臺北第一門戶…擬分淡水東北四保之地撥歸基隆廳管轄…此前路添改之大略也。”, which transliterated means, “north of Tamshui, eastwards reaching Sandiaoling... Quelang as the First Gateway of Taipei... proposed to annex four communities northeast of Tamshui to Quelang... this is the frontal structural amendment of Taiwan.” (劉銘傳, [1886-1887] 1997: 286)

Thus, two levels of understanding of the structural coherence of Taipei-Quelang may be known: First, conventionally, that Taipei being an important regional centre and ‘gateway city’ of the late Ch’ing Empire was a recent spatio-political construct. It is argued to have been conceived after “Quelang” was formally defined as Taipei’s ‘first and foremost gateway’

for the Empire due to reactive defense necessity in the 'South Sea' (Nanyang) in the late nineteenth century.

This understanding is spatially denoted further, that Taipei Walled City was one of the Mandarin's 'Monad' centres subjected to the Ch'ing Empire's southeastern provincial defense.

The centre and its peripheral spatial relativity thus were interpreted as the Han-centric spatio-political construct.

It is further argued to have been conjured specific to the background of internal power struggles, reacting to the later era of international colonial expansionism in the 1870s (竹中 信子[1996], 曾淑卿(譯), 2007: 94).

In terms of the Ch'ing Empire's urban historicity expressed in Taipei's formation structure, the physical centre of Taiwan was partly established by the Taipei Walled City in 1884, whereas its near-modern urbanisation catalyzed by military strategic necessity was defined by incorporating northeastward structural formation after circa 1886-1887.

Subsequently, Taipei as the capital city, subjugated culturally under Han-centrism as one of the Empire's regional gateway centres, was only formalised in circa 1889.

In this had been seen both the physical continuity and metaphysical coherence of a spatial-temporal pattern between the pre-1887 governor (臺灣道), Liu Au (劉璈), who transmuted the north-south template towards northeast in 1884, and one that had been

structurally conjunctured by Liu Ming-Chuan's spatial conception of the First Gateway to the Ch'ing Empire in circa 1886-1887.

Hence, Taipei's conventional urban historicity is narrated according to that interwoven structural formation history, which had a northeast spaceward directive accounted from through the 'Monad' origin of Taipei to 'North of Tamshui'; i.e., conventional Taipei's development history, simplified and narrated as 'the gateway,' originated from the Taipei basin to coastal Quelang.

Second, the "other" is less understood, and mainly it is argued in terms of a belied northeast intelligible structure, that culturally-structuring subsequent metamorphosis prior to Taipei-Quelang is a Hanised narrative as Taiwan's "First Gateway" in circa 1886 and capital city in circa 1889.

That is, Taipei proper's critical restructuring in circa 1886-1887 that reconnected Quelang as one northeast entity was a more confined spatial-temporal pattern, as viewed from morphogenesis reconstruction to the 'Sea Gateway' in the Tropics (Map 5.0).



Map 5.0 The 'Selden Map' and "Quelang" Erudition of Ancient Gateways in the Tropics 'Otherness' deep structure in the insular Asia-Pacific denotes some cosmologic perceptions on "regional centres", as critical turning points sited in-between the Tropics. That structure re-appropriated in-between land- and sea-based traditions further denotes that northeast Taipei has certain spatial-temporal trend discerned in structural conjuncture with "Quelang" islands. Some meanings of these regional ancient gateways signifying sacred places of the "in-between" Land and Sea, also commonly known as "Kallang", are culturally re-asserted from the 'Selden Map' erudition. (Map courtesy of Frank Tang (湯錦台)).

“Others” for instance, were including the Proto-Austronesian Basay-Ketagalans, Ryukyu islanders, early Japanese and Korean Diaspora, the Fu-zhou and the Manila Diaspora Chinese, the Iberians, and their hybrids with the Japanese-Basay descendants in the Seventeenth Century Quelang.

When Iberians arrived in Quelang in ca.1626, the Church had been spatially established before the stability of Spaniards’ trade-colony in north Taiwan.

The initial centre representing the Church and administration was at the Fort San Salvador, but later moved to the Todos los Santos (for its symbolic site selection and event history reinterpreted in its physical interactions with cosmological significances, see Chapters 3 and 4 of the study).

It was also the site where the two daughters of the Quelang Japanese diaspora - Jasinto or Quesaymondonne (喜左衛門) and Quelang Basay lady - Insiel Islena, were baptized according to Dr. Peter Kang’s (康培德) study on *The History of Formosan Aborigines – Policy Formulation* (康培德, 2005: 48-9).

Missionary’s biblical-based cosmology was spread through them from Todos los Santos, organised by Santa Mesa located at the Todos los Santos.

It is implied that it was the selected ‘nucleus conversion’ point contested in representation for the ‘Monad Centre,’ significant as the ‘templum of the earth’.

It was therefore not surprising to see that it was the only Spaniard church-convent institution that remains intact and in cartographic depiction in the Dutch VOC's 1654 Map of Quelang and Taipei basin areas.

Their common denominator in conceptualizing multiple 'Monad' development centre(s), as in the morphogenesis of bamboo stockade "fortified gateway(s)," seem to be located in various conjunctures of interconnected archipelagic peninsular and insular islands (Map 5.0).

"Quelang" ("Kallang" or "galang" (shipyard) and also "kelong") is seen as a series of significant structures surrounding seafaring gateways and turning points collectively to signify environment conducive for long distance intermediate stop-over in-between inter-insular islands (Widodo, 2004: 2-3).

These notions of "Quelang" functioned as regional centres prior to circa 1604 and were "sited on capes of old harbour mouths and straits" in the Tropics.

These common morphogenesis features of "Quelang" were "shared by Indian, Arabs, Persians, Chinese, Malays, Bugis, Portuguese, Dutch, etc., who cruised across Southeast Asia" (Ibid.).

An example of "Quelang" ("Kallang") is seen in Singapura, which saw semi-nomadic fishing settlements and gated forts subsequently established into Port Town (e.g. 14th century to 19th century Tanjong Malang to Gelam-Rochor-Kallang, Singapura) (Widodo, 2004: 2; Tajudeen, 2005: 8).

Furthermore, "Quelang" island(s) depicted by Basay-Ketagalan descendants in greater

Taipei, according to their intangible tradition, prior to circa the 3rd century were annotated to symbolise a form of sacred gateway in connection to the three cosmic mountain sphere formally also known as Mt. Maurri (卯里山 or 茭蘭山) in northeast of greater Taipei: Mt. Ketagalan (or Mt. Chi-Xing) (七星山), Mt. Quelang (基隆山), and Mt. Linjiou (靈鷲山) (or Mt. Sandiao) (三貂山) (Illustration 5.0) (潘英海, 2009: 8-10).

Quelang Island is also held according to their divine law that “Quelang” is “the place” to lead them to these sacred mountains to meet with ancestor spirits, and thus, also to be considered as ‘the templum of the earth’ site to talk to ancestors in order to continue to gain and impart traditional intangible knowledge (吳智慶, 2009; Interview).

In this sense, connection is depicted in embedded imprinting of spatial structure in ‘sea gateway’ identity, and further denotes that the geographic and cosmologic ‘oneness’ of the northeast Taipei-Quelang entity does exist in deep traditions of the indigenous peoples in northeast of Taipei.

Nonetheless, such a view seems compatible also with some sources found in an interpretation from an etymology of “Quelang,” based on seafarers and Austronesian tradition.⁴⁹

It is further deduced from anthropology and linguistic studies that Proto-Austronesian

⁴⁹ For Proto-Austronesian Basay-Ketagalans’ oral traditions on “Quelang” (“Kallang”) and symbolic mountain marker, see 何顯榮, 2008: 11-2. For inter-insular trade, seafaring routes and regional centres developed in-between the 9th to the 17th centuries Asia-Pacific, connected to seafaring markers that were commonly named “Quelang” and “Tamshui” throughout Asia, see 陳宗仁, 2011: 11-77 esp., cf., *Chapter 2 – ‘The Rise of Quelang and Tamshui’*. For a morphological reading on “Kallang” (Quelang) in the Southeast Asian Port Town development related to ‘civilisation of trade-oriented harbour polities’ existed in the 7th century and reconstructed in the 19th century Singapore, see Imran bin Tajudeen (2005) ‘Reading the Traditional City of Maritime Southeast Asia: Reconstructing the 19th century Port Town at Gelam-Rochor-Kallang, Singapore’ in *Journal of Southeast Asian Architecture*, Vol.8 (2005), pp.1-25

Basay-[Keta]galan in the northeast Taipei-Quelang was connected culturally and genetically with insular Southeast Asia islanders.⁵⁰

The term ‘Ketagalan’ was first proposed by Japanese anthropologist Ino Kanori in 1879, largely based on the Dutch narratives of indigenous habitation and distribution.

Linguistic studies preferred using ‘Basay’ to describe the common language group of coastal- and plain-inhabiting Austronesian arriving from the sea to Tamsui and Quelang, and within the greater Taipei region including northeastern tip of the San Diao Jiao, Taiwan.

Both recent DNA testing and archaeological studies have suggested an origin and dispersion of proto-Austronesian, who highly-probably arrived in Taiwan ca.15, 000 years ago from insular Southeast Asian islands and the ancient Asian continent, known as the Sundaland.

Early human civilisation in Asia was known to spread out northwards to southeastern coasts of the ancient Asian continent, and then westwards to the hinterland of continental China.

The other cultural route spread out eastwards to Australia, and also northeastwards to insular Southeast Asian islands.

These early human migration patterns are also suggested by Taiwanese indigenous migration patterns traceable from blood types and more genetic sharing among the populations of

Taiwan.

⁵⁰ See, Paul Jen-kuei Li. ‘The dispersal of the Formosan Aborigines in Taiwan’, in *Language and Linguistics* Vol.2, No.1 (January 2001), p.274; and 林媽利(2010) *Different Bloods: The use of Blood Types and Genetics as Scientific Evidences to Reveal Taiwanese Multi-Ethnicities and Myths in Identities*. Taipei: Avanguard Publishing House. Pp. 13, 21, 33, 35, 38, 42, 47, 124, 129, 135, 144, 147-8.

These recent genetic studies reflected Taiwan spatially as a coordinate in the cosmopolitan network of ancient regional port polities, representing it as one of the significant gateways in the Tropics (Map 5.0).

Furthermore, of other material cultures and archival texts, particularly nautical knowledge of “pirates” of the intra-Pacific regions of the late Ming dynasty (陳宗仁, 2011: 63-6): such “knowledge” referred to their consistently described sea routes, nautical directives, and regional centres.

Taking these as background information, one can re-appropriate into proper spatial-temporal context for a general ‘Sea Gateway’ map erudition in the early seventeenth century.

In comparison to the ‘Selden Map of China’ (陳佳榮, 2012), they show unusual Ming official cartographic depictions beyond the land-based spatial conceptions of seafaring cosmography at that time (op cit, pp.67-9).

The ‘Selden Map’ cartographic depiction of the “otherness” cosmology comes into view not merely from the land-based capital of late Ming China, but from ancient trade routes and connections between the Seas of Malayo-Austronesian seafarers: the East Sea (東洋) and West or South Sea (西 or 南洋) in the insular Asia-Pacific regions.

It is a different knowledge construct, such that which Timothy Brook described, “[The Map] foregrounding trade rather than State...” and Charles Wheeler also commented that, “[The

Map] helps to underscore the fact that Chinese production of knowledge did not always occur within the “proper” boundaries of what we imagine to be China “proper”.”⁵¹

This analysis, nonetheless, is erudite concerning a larger chain of seafaring network, annotated with mnemonics of sacred mountain(s) and cosmologic meeting area(s), whereby spatially it concerns also a well-recognised geographic consensus amongst early seafarers in-between the Tropics.

Spatial-temporally, that is, a commonly named inter-insular island marker(s) - “Quelang” is posited in-between the South China Sea, the Pacific and insular Southeast Asia regions of the Tropics, which had existed in nautical charts prior to the Seventeenth Century (Map 5.0).

The ‘Selden Map’ erudition depicted a peculiar toponym on “Quelang,” distributed in this insular Southeast Asia-Pacific region shared by multitudes of seafarers and under various methods borrowed in the Map’s cartographic compilations.

Chen (陳宗仁) (2011) on ‘East Asia and Early Taiwan History (1400-1700)’ presented contesting theories on views of “Quelang” toponyms.

For instance, one theory argues it is given by the Hokkienese seafarers in describing it as referent to “shape of mountain”; and the other argues it is originated from Proto-Austronesian

⁵¹ See, *The Selden Map of China*, official website (Bodleian Library), compiled by Robert Batchelor and David Helliwell, web accessed April 24, 2012 at <http://seldenmap.bodleian.ox.ac.uk/colloquium> ; For the Map’s toponym annotated according to regions and also discussions on various eras depicted and nautical compilation methods, see, Chen, J-R. (陳佳榮) (2012) ‘Notes on the Selden Map of China with a focus on Its Compilation, Features and Toponymies’ in *Brief Analysis of Recently Discovered Ming Dynasty East-West Seas Nautical Map*. Web accessed May 9, 2012 at <http://www.world10k.com/blog/?p=2025>

“Ketagalan” that spread throughout Pan-Austronesian affiliated regions (陳宗仁, 2011: 70-77).

For the Basay-Ketagalan’s oral traditions, “Quelang” in northeast Taipei originated from root-word “[keta]galan” (“Kallang”) and legendarily is connected to “Que-Vu” (i.e., ancestral sacred seafaring mountain signifiers) (何顯榮, 2008: 11-12).

Some anthropologists refer to “galan” (“Kallang”) as spatially bearing “a collective ownership of territories” (Chou, 2009) that shaped a common place identity and toponym, in which may be seen some embedding of spatial-temporal mnemonics shared by the Proto-Austronesian Basay-Ketagalan’s collective ancestral experiences.

Thus, it is observed that “[Keta]galan”, “Ke[taga]lan” and “Kallang” were traditionally significant to the other seafarers whose lifestyles were comparatively similar to the Orang Laut of various “sea nomads” of Malayo-Austronesian in the Southeast Asia.⁵²

It is further observed that the Basay-Ketagalan and Orang Laut have some commonalities in long distance seafaring capabilities, traversing “in-between” these sacred mountain(s) and island(s) since antiquity in ca. 2500 B.C.E. (West, 2009: 717).

Also of note: “arriving from the sea to meet the “Que-Vu”” (何顯榮, 2008: 11-12) – sacred mountain-like structure in “Quelang” (“Kallang”).

⁵² See, Cynthia Chou (2009) *The Orang Suku Laut of Riau, Indonesia: The inalienable gift of territory*. London: Routledge; esp., cf., Chapters 2-4 (pp.19-81)

The Basay-[Keta]galans, traditionally believing these to enable them in the meeting of their ancestors' Divine Spirit, as according to 'gaga' (the incorporeal form of the Divine Law governing responsible actions and relations to the universe and earth), allowed themselves to live semi-nomadically "in-residence" (meaning, establishing settlements in area of abundant and stable food provision) in Quelang region.

Annotated in etymology of "Quelang" ("Kallang") denotes common seashore features named "pagar" - bamboo stockades used for close-shore fishing, referred to in Hokkienese as 'pakan' (北港), which proliferated along shores of the ancient north and northeast of Taiwan arguably since ca. 6000-1500 B.C.E. (ibid, 2008; & West, 2009: 14), before appearing in the ca.1589 and ca. 1593 Ming dynastic archival records (海禁條約行分守漳南道 and 疏通海禁疏), recorded by the then Fu-Jien governor (or Tshun-fu /巡撫) Hsu Fu-Yuan (許孚遠), which has it:

“...又有小番，名雞籠、淡水，地鄰北港捕魚之處，產無奇貨，水程最近”；and “閩南許多奸徒常“駕使烏船，稱往福寧卸載、北港捕魚，及販雞籠、淡水者”， which transliterated means, “...there exist indigenous peoples named Quelang and Tamshui, close to Pakan where they fish...” (陳佳榮, 2012).

Furthermore, connecting to Southeast Asian seafaring, and early settlement history closer to the Equator and Sundaland, and according to Dr. Johannes Widodo: since the first century

“Quelang” (“pagar” or “kelong”) – bamboo stakes for semi-nomadic fishing devices, stretched from Tanjong Malang to Tanjong Pagar (present day Palmer Road area) of Singapore’s old strait at the tip of Malay Peninsular, which connects the Indian Ocean and South China Sea (Widodo, 2004).

These features, signified as “Quelang” were as well known as strategic turning points or capes referred to by Indians, Arabs, Persians, Chinese, Malays, Bugis (and other Orang Laut), Portuguese, and Dutch, etc (Ibid).

Therefore, this study took an inclusive meaning(s) of “Quelang” as a hybridised-word used by all early seafarers of Malayo-Austronesian and of other origin(s).

Particularly they shared a collective ‘motif’ (theme) on these sacred island(s) as turning points in-between island and shore-land connections.

That is, these ancient regional centres (“Quelang” and “Kallang”) had a shared toponym, so-named to signify certain earlier traces of already widely-distributed nautical geographic knowledge used by sea nomadic and semi-nomadic inhabitants.

They have remained in the shores of these turning points (or “gateways”) in insular Southeast Asia-Pacific regions, and maintain the “in-between” sea and coastal areas as their traditional open spaces and livelihoods in the Tropics.

Therefore, based on the knowledge construct of the Austronesian, it is erudite from the ‘Selden Map’ and discerns a larger network of ancient gateway(s) collectively inherited in-between land and sea territories, and named “Quelang”.

Therefore, there is a different kind of spatial conjuncture based on Proto-Austronesian Basay-[Keta]galan’s oral traditions and non-land based interpretation of gateway.

This enables erudition of regions in the northeast of Taipei that were long included as part of a larger ancient seafaring tropical gateway(s) prior to circa 1600, before the notion of a land-based First Gateway spread to the Taipei basin “proper” in the circa 1800s.

Thus, the study extends the conventional view on the structural urban origin of the ‘Taipei Gateway’ that saw its urban form formation history earlier than Han-centric development timeline, narrated exclusively on the Walled City-based ‘San-Shi-Jie’ construct.

For detail narrative on the ‘San-Shi-Jie’ development model, regarded as the primordial origin of Taipei urban form, see Chapter One.

The following, on dynamic spatial structure(s) of ‘northeast historicity,’ continues first from an ancient urbanism of Quelang, of this sea-based ‘gateway’ conception, before reconnecting into the Taipei-Quelang (land and sea) structure(s) of conjuncture.

This ancient ‘one-northeast’ entity, though culturally subjected under the Han-centric urban transformation since the 1870s, is interpreted as an interactive cultural structure in-between the land and sea-based gateway entity.

5.3 Northeast Intelligible Structure and Subjugated Urban Historicity

An Ancient Cosmic-Geometry in 'Embedded Paradigm'

Urban form history approached from ancient urbanism and symbolic-cosmology suggested a shared spatial language in describing how city formations are constantly structurally transforming or “architecturing” (after Johannes Widodo) as hybridised cultural-material constructs (Widodo, 2004; Lilley, 2009).⁵³

That is, knowledge constructed on a spatial-temporal pattern is structurally forged criss-crossing both the imaginative, the unseen, and the intangibles with the built environmental, itself seen and tangible.

Cosmic-city form is structurally ordered by human perceptions that configure certain characteristics of the city's archetypal form, constantly interacting in-between the sacred 'above' and the profane 'below' as “deposits of the constantly repeated experiences of humanity” (浦忠成, 2007: 10).

Rationalising this “archetypal form” of city, from interactive tangible-intangible spatial structures and mnemonics, denotes a philosophical framework different from conventional

⁵³ Widodo, J. (2004) *The Boat and The City: Chinese Diaspora and the Architecture of Southeast Asian Coastal Cities*. Singapore: Marshall Cavendish Academic; Lilley, K. D. (2009) *CITY AND COSMOS – The Medieval World in Urban Form*. London: Reaktion Books Ltd

architectonic-interpreted bifurcation in opposites that describe city's repeating spatial logic and geometrical order.

That is, in thesis it is shifted back in so-called 'embedded paradigm,' established on a 'divinity-archetypal form-humanity' framework that specifically refers to spiritual transcendences between physical and metaphysical constructs of world-view(s) and experiences as spatial reality.

Paradigm shift is not new; it is a shift in the already existing – the “embedded paradigm” describing Asian understanding of daily physical and metaphysical experiences and cosmologic values pertaining to ‘spirits of places’.

Whereas, compare this to the “once-existed:” a description of the Western scientific and religious dichotomy as ‘the flaw of the excluded middle’ by Paul Hiebert (1982), who argues that the western philosophy of materialistic reductionism in paradigm is ignoring another reality of the immaterial-manifested spatio-cosmology as a “lost paradigm”.⁵⁴

Therefore, cosmic-city archetypal form is re-posed culturally in ‘hybrid urbanism’ (AlSayyad, ed., 2001: 5-6), which is expressed as manifested multiple spatial experiential dimensions of historic spatial conjuncture.

The essence of ‘hybridity in urbanism’ may be read by some as “Constructedness of identity more important than its rootedness” (after AlSayyad).

⁵⁴ For concepts on cosmology as spatial reality, see George Otis Jr. [1997](2000)(4th print) ‘*The Twilight Labyrinth*. Why does spiritual darkness linger where it does?’ Michigan (USA): Baker Book House Company. Pp.59, 90-93; and Paul Hiebert (1982) ‘The Flaw of the Excluded Middle’, *Missiology: An International Review*, Vol. X, No.1, January, 1982. pp.35-47

However, the idea that “hybridity can manifest the spatial dimension of multiplicity” reflected a more balanced view on a nature of ‘hybrid urbanism’ and of identity discourse (Marcus & Sabloff, 2008: 323-336).

In a case from the Taipei-Quelang northeastern spatial datum, the area is manifested as a different kind of “text” that expresses itself as a common cultural medium (carrier) between various contact histories in temporal-space pattern.

In this realm of northeast Taipei, the perception of culturally re-appropriated ‘preconditions’ of architectonic humanity is equally important to read urban historicity that has been constructed from more than one source of colonial textual histories alone.

This must take place, so that it enables one to carry out a reflexive reconstruction process before admission of proper spatial historiography.

In the case of Taipei-Quelang’s cosmic-spatial originality of the urban origin discourse, the construction of urban historicity is epistemologically referring largely to sources narrated in colonialist written texts, that oft-erred in favor of singular authoritative ethnic-centrism.

This tends to ignore local contact histories as they appeared in non-written forms of experience-centred historicity, such as reenactments in rituals and daily activities inseparable from myths and legends retelling, as it is in the case of Basay-Ketagalan descendants in northeast Taipei.

Thus, we return to an ‘embedded paradigm’ in order to continue the survival of “silenced contact histories” through re-conceptualization of accumulated spatio-cosmic meanings, including myths and legends.

They are orally historicized for better understanding a ‘garden paradise’ motif (theme) as one aspect of a ‘collective unconscious’ mode of urban form archetypes, according to Carl Gustav Jung (trans., Richard Hull, 1959: 81-84), in Pu Zhong-Cheng (浦忠成) (2007: 10), and also in quotation by Abraham Akkerman (2012): “the human mind possesses a prehistoric environmental imprint” (2012: 11), which is further traceable as having an origin embedded in Asiatic ancient urbanism.

The theoretical proposition of ‘embedded paradigm’ in Asiatic ancient urbanism lies in psychoanalytical spatial motif found in aesthetic perceptions originating from myths of the ‘garden paradise’.

It is held that early humans originated and migrated “northward”, i.e. magnetically east and northeastwards within the Equator and Tropics of Capricorn.

Such discussions on the emergence of early modern humans, and the vast majority of ancient urban civilisations, bearing a “cultural northward” cosmic-city design template, have corresponded to Polaris stellar configurations originating in-between regions of the Equator and the Tropic of Capricorn (Almquist & Cronin, 1988: 520-22).

The regional ancient urbanism is posited to connect to human intelligibility, underlying a 'collective unconscious' (Jung, trans., Richard Hull, 1959: 81-84) which is 'inborn' with aesthetics experiences concerning certain spatial archetypes (浦忠成, 2007: 10).

It is also described in Platonic 'intelligible form', mimicking the idea of the 'Garden in the East' biblically-based and cosmographically-conjured concept, as in the pre-Renaissance and Baroque medieval cosmos depicted in the 'T-O Map', whereby Asia is positioned in the spiritual north to symbolise the 'Garden of Eden' (Savage, 1984: 28-42 and 2004: 12).

It was cosmologically transmuted, and has been ever since in the circa 15th century West-East Indic colonial subjugations took shape, and thus 'contact histories' spatially posited in Asiatic ancient urbanism, once regarded as 'deposits of the constantly repeated experiences of humanity' (浦忠成, 2007: 10), were "silenced".

Therefore, paradigm shift of 'archetypal ideas' continued to transform urban form which no longer was held in the traditions of an organic city with garden-like structures in the East, as the forefront of aesthetic projections.

It was retrofitted in a heroic, self-imaging 'man-god' anthropomorphic metaphor, and one can profoundly find its architecturing impacts of all of its post-Renaissance to modernist interpretations (Akkerman, 2012).

Exemplifying this, the Apollonian ‘sun-god’ is expressed in Fort-like structure in the Greco-Romanic West, and in the turn of the twentieth century modernist urbanism in Beaux-Arts architecture and urban design (Ibid, 2012: 4, 8, 12-13, 15).

Therefore, such a “co-writings” on Taipei urban historicity are not dependant on archival sources written in colonialist ‘encounter history’ alone, but including local history based on contact histories in-between the Basay-[Keta]galan and other colonialists is necessary for a balance of view.⁵⁵

This is further hinted at: an intelligible structural syncretism in urban form expressed in a symbolic cosmological northeast spatial datum was a physical imprint of the ‘collective unconscious’.

This northeast intelligible structure is seen as the subjugated urban historicity during narration of the contact histories in contemporary urban form of Taipei, between the Basay-[Keta]galans and the “others”.

This has been shown notably by the 17th century Europeans, the 18th century early Diaspora Chinese and Mandarins, the late 19th to first half of the 20th century Japanese, and by the contemporary Chinese Nationalists in spatial subjectivity contestations.

⁵⁵ Spanish archival sources emphasised the ‘encounter history’ from an Euro-centric narration to the Basay-[Keta]galan Austronesian inhabited along northern coasts and in Quelang region, has nonetheless, depicted a sea-based description of early greater Taipei urban history; whereas, the Dutch VOC’s sources were detailed on inland-based narratives, mainly following Tamsui River and land-based route. See, 鮑曉鷗(2008) *The Spanish Experience in Taiwan, 1616-1642 – The Baroque Ending of a Renaissance Endeavour*. Taipei: SMC Publishing Inc. Pp.93-169.

It is also revealing that collective ‘mind-city’ imprints continue to exist in a northeast structural intelligibility in an ancient cosmic-geometry of Taipei-Quelang.



Illustration 5.0 A Northeast Taipei-Quelang Historic Structures of Conjunction

Geographic characteristics interact with anthropogenic interpretations on spatial form consistently take cosmic centres associated with and within volcanic areas in early civilisation. In the case of northeastern Taipei-Quelang, its conjunctions of natural landscape structures and cultural rhetoric are expressed within river confluences and a collective imprint of northeastward sacred mountain sites. These sites representing multiple monads associated with accumulative intangible traditions in Basayic indigenous peoples’ ancestral worship belief. A historic structure of conjunction is denoted to originate from the northeastern coasts toward the basin. Satellite graphic source: Author’s collection (annotated by author).

A Northeast 'Mind-City' Imprint: a counter-subversive 'historic spatial datum'

A Spanish record of May 16, 1626 describes that 'Santisima Trinidad' was conquered and was named, prior to the renaming as 'City of San Salvador' in ca.1631.

The same record showing the Governor's report to the King of Spain mentioned a harbour precinct called 'Santisima' in Quelang, later transformed into a 'city' structured with Fort called San Salvador (鮑曉鷗, 2008: 307-311).

The extramuros of the 'Citadel-City' were configured with hospitals, convents, churches, and a Governor's House interconnected with the plaza in grandeur of garden geometry with water features.

The construction of hospitals, convents, and churches was largely financed by Hermandad de la Misericordia through the Santa Mesa ('Holy Table') administration that coordinated between the Royal treasury and the Church. The Dutch VOC governor's report: VOC 1206, fol.262-269 by Simon Keerdecoe on January 1655, transcribed by Ang Kaim (翁佳音) (2006), has mentioned the Fort Transidissimo (Santisima Trinidad) and the remnant imprint of the Spanish garden (翁佳音, 2006: 207-246; esp., pp. 229-230 & 242-243).

Thus, the 'Citadel-City' and the Spanish garden symbolise a 'mind-city' imprint; whereas a northeastward directive – 'historic spatial datum,' is deduced from map erudition based on existing theory concerning the cartographic compilation technique employed by Keerdecoe in ca.1654.

The inherited northeast spatial imprint of Taipei-Quelang urban form is defined in an ancient-modern hybridised ‘architecture cultural condition’ is counter-subversive to the colonial spatial construct in interpreting post-colonial urban form history and place identity.

Especially during the process of decolonization, cultural subjectivity is reconstructed without due care for reflexive memories of the ‘other’ (鄭文良, 2001).

That is, the Spaniards, Dutch, Ch’ing Mandarins and diaspora Chinese, and Japanese urbanism(s) have had structurally reconstructed Taipei-Quelang’s urban form through nucleus reductions, which have had transmuted cultural “others” significant landscape markers of the ‘Mind-City’ imprints.

However, some of these markers of earlier fragments, including those of prehistoric and / or Neolithic remnants denoted from material evidences, have survived in some physical form and also in community memory to-date.

Collectively, they are reconstructed based on ‘reflexi-syncretism’ (鄭文良, 2001) that may also be defined as ‘architecture cultural condition’ to continue to serve as cultural signifiers projected in a shared northeastern ‘mind-city’ imprint instead of ethnically-based spatial restructuration.

This is observed to have continued to be interpreted in inseparable land formation and myths retellings by the Basay-Ketagalan’s multiple ‘templum of the earth’ sites in the region.

That is, ancient-modern hybridised ‘architecture cultural condition’ is signified by a northeastward spatio-cosmic network reconstructed by multiple others as “deposits of the constantly-repeated experiences of humanity” (浦忠成, 2007: 10) in collective stone narrative(s): the Pourompou Stone, the ‘Marnasbos’ and Maruyama Stone (Illustration 5.1), the Mt. Ketagalan monument (Illustration 5.5), the Quelang Stone (also later known as the Ma-Tsu’s “footprint stone”), and the Stele (see Chapter 4.5; Illustrations 4.1 & 4.3).

Such a knowledge construct, born out of local ground and based on material and cultural realities, has not been lost to the locals, but embedded and subjugated.

This is in thesis: to re-acknowledge such material-cultural interactive knowledge in a spatio-cosmic significant language embodied in symbolic traces of markers embedded in landscape.

It specifically means that the Basay-Ketagalans’ continuously-observed ancient northeastern structure narrative can again be physically represented in an intensively signified ‘historic spatial datum’ in a Cultural Route based on collective Stone Narratives (Illustrations 5.1 & 5.2).

‘Historic Spatial Datum’ is an interactive incorporeal-corporeal ‘mind-city’ spatial directive that inclusively is accompanied by various forms of cultural signifiers (e.g., natural and human-made elements) shared by inhabitants of associated region.

It bears some remnant-traces to a 'collective unconscious' innate memory of an early environmental imprint, i.e., the land form-settlement configuration.

A 'Cultural Route of Stone,' referred to in this study, is based partially on The ICOMOS Charter on Cultural Routes that defines it as something:

"...that represent interactive, dynamic, and evolving processes of human intercultural links that reflect the rich diversity of the contributions of different peoples to cultural heritage." (ICOMOS, 4 October 2008, on *The ICOMOS Charter on Cultural Routes*).

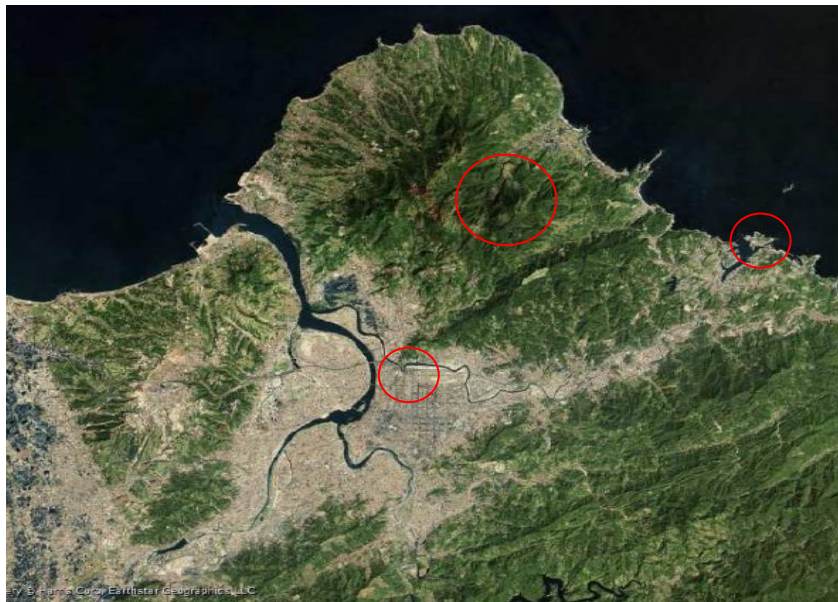
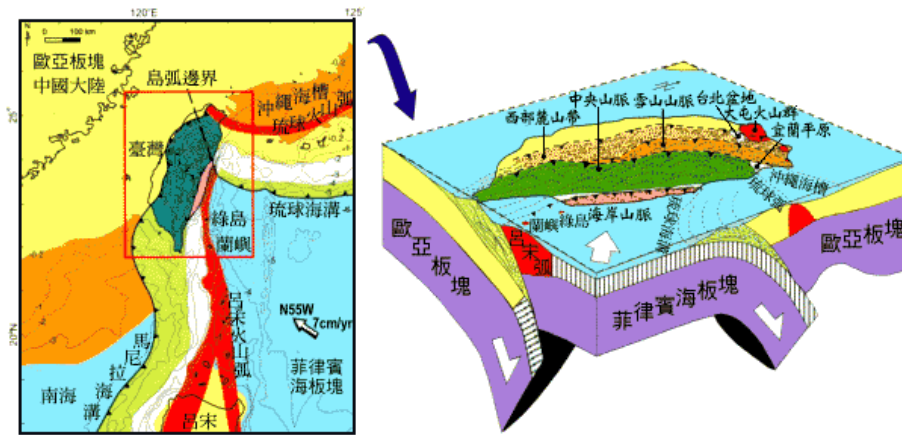


Illustration 5.1 Land Formation and Basay-Ketagalan Stone Narratives in Northeast Spatial Imprint

‘Pre-conditions’ drawn from land formation theory denote the ‘first structure’ to facilitate subsequent anthropogenic developments in specific spatial direction of Taipei-Quelang structure. Ta-tun (including Yanmingshan) and Keelung volcanic ranges affect by northeast Ryukyu Arc and structurally interacts with Okinawa Through; and combined of northeastward Kuroshio Currents have brought stable supply in foods near-shores since land form. Thus natural island structuring has phenomenally inherited in the motif of Basay-[Keta]galan’s spatio-cosmic imprint (including myths) regarding symbolic northeast of Taipei-Quelang for a cosmic monad centre since early antiquity. A number of cultural signifiers proliferated along this northeastern axiality that established early settlements and sacred sites collectively marked by significant Stones of northeastward bearing. Based on cognitive psycho-analytical model of interpretation, that ‘collective unconscious’ (C.G. Jung in Pu Z-C, 2007: 8-13) of urban form has imprinted in the motif of Stone narratives that implied an ‘inclusive space of faith’ (Farha Ghannam in M. Miles, T. Hall & I. Borden (eds), 2000: 165). Illustration above, source: 鄧屬予 (2002) 「台灣東北外海的造山及毀山」。 Illustration below, source: Google Map *Flash Earth*, March 10th, 2008 retrieved.

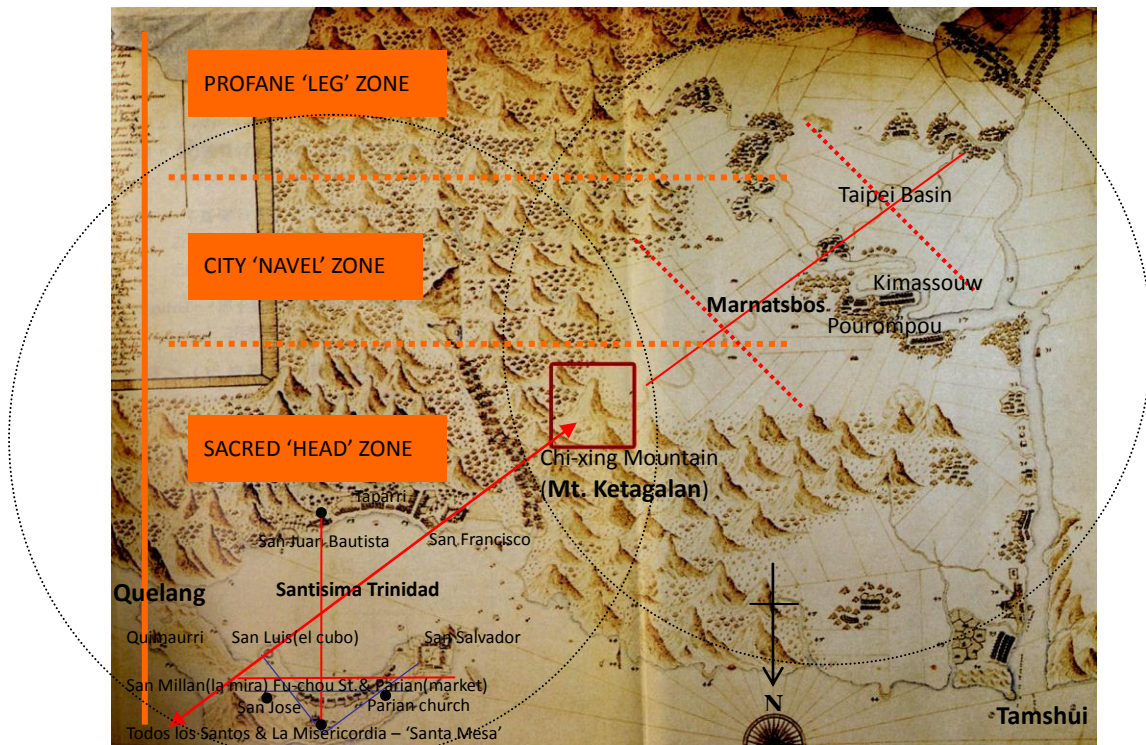
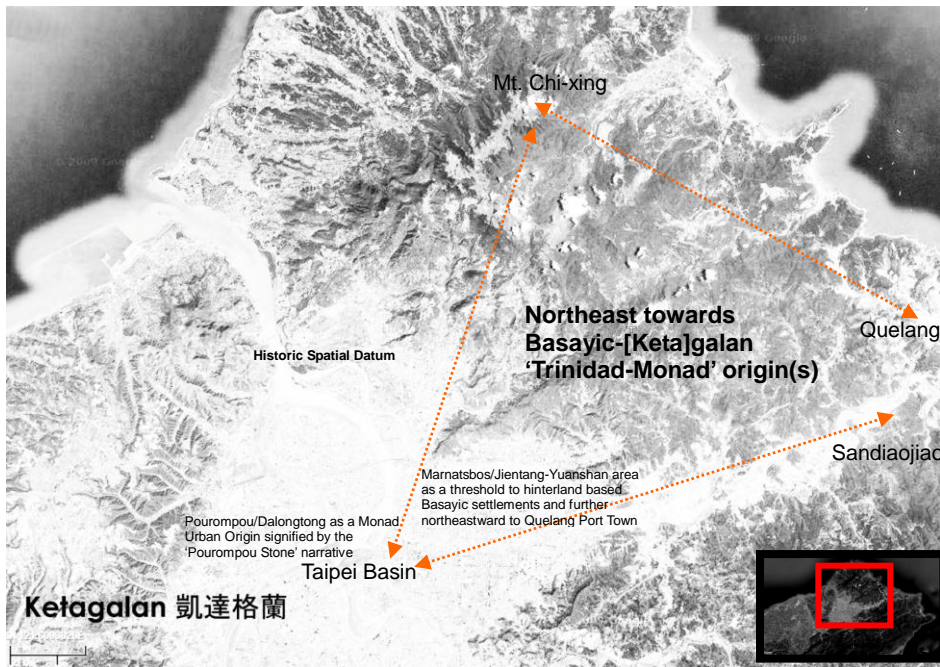


Illustration 5.2a Cosmic-geometry of a Co-existental 'Mind-City' Imprint in Tripartite Spatial Datum

Symbolic and proportioned ancient structure linked by Mt. Chi-xing connecting basin and coastal areas of different but co-existed cosmic representations during the 1600s.

Base map: Gommans, J. & Diessen van, R. (eds.) (2010) *Grote Atlas van de Verenigde Oost-Indische Compagnie, VII Oost-Azie, Birma Tot Japan*. Voorburg: Atlas Maior & Netherlands National Archives (Pp.238-239). Map courtesy of Dr. Johannes Widodo.



Illustration 5.2b A Historic Spatial Datum in Taipei Northeast

A Historic Spatial Datum is a structuring interpretation on multiple historicities resulted from human actions, not by any individual imagination, but a collective temporal-space directive syncretic to signify a historic datum of innate memory in urban form imprint. In this case, the northeast bearing of a historic datum lay within the old urban structure of Taipei proper.

Base Map: Author's collection.

A starting point in structural analysis for denoting ‘historic spatial datum’ in the Taipei-Quelang ‘mind-city’ imprint is to depict a northeastern directive represented from contact history.

This symbolic spatial contact between the Basay-[Keta]galan and the others may be seen as an “incidental construction” bounded by a shared cosmic geometry from map knowledge in the early 17th Century (Illustration 5.2a), such as, Johannes Nessel’s circa-1654 Map, which was originally compiled by the surveyor and military commander in Kelang (Kallang or Quelang), Anthony Jansz Plockhoij, and has showed a physical coexistence between the Austronesian Basayic and Iberian Neo-platonic cosmic tripartite structure(s) (Illustration 5.2a).

This cosmic structure is interpreted in the landscape level, whereby ‘natural signifiers’ symbolised by this region’s highest mountain (“Mt. Ketagalan” or “Chi-xing Mountain”) are depicted to show a significant linkage between the Basayic Austronesian’s inhabited region within the northeast and the Taipei basin proper.

Furthermore, these inhabitants whose common feature of “boat-shape” house-design is described in an archival report in the early 18th century, have connected to the Basay-Ketagalans’ recognised craftsmanship and building constructions as recorded by the Europeans in the early-mid 17th century, and whose architectural service coverage in the region is to include Taipei basin and Quelang areas.

Lan Chih-Wen (藍志玟) (2002) in the ‘study on a traditional settlement of Pourompon (1802-1945)’, has described and quoted from a 1736 archival description from a Hanised gaze in: ‘台海使槎錄 卷六之番俗六考 北路諸羅番’:

“…番人作室，結草構成，為梯以入，鋪木板於地；亦用木板為屋，如覆舟…”， which transliterated means, “indigenous people make rooms with straw, elevated with a stair entrance, and also planks for flooring for a house shaped like a boat…” (藍志玟, 2002: 19)

Other studies also show the Basayic settlement, and especially show that the house designs as a “boat-shaped” were found common throughout the “Tamshui proper” region, which includes Pourompou.

An example of this is Dr. Peter Kang’s (康培德) study on The History of Formosan Aborigines (2005), especially of the Tamshui and Quelang regions, which provides another explanation of the common feature found in houses designed in the “boat-shape” form, which he observed from the Spaniards and the Dutch VOC records.

Within the greater Taipei-Quelang regions, the Basay-Ketagalans were known for their craftsmanship in iron-smith and weaponry, woodwork, salt-making, and architectural and building construction services provided for other inhabitants throughout these regions (康培德, 2005: 28-29).

The Dutch VOC's report from Batavia on north Formosa stated that from Kimassouw (Kimalsaou) to Pourompou and Kimotsi was populated by orderly-built communities known for their valor, bravely, and craftsmanship.

These communities which populated the northern parts of the Taipei basin along the Quelang River have a shared sacred place – 'Marnatsbos'.

'Marnatsbos' was described as "in superstitieuse achtinge was" in De Dagregisters van het Kasteel Zeelandia, Taiwan: 1629-1662. deel 1-3 DZIII (VOC 1222, fol. 466v in DZIII, p.300; quoted by 翁佳音, 2006: 57, and esp., n.48) as their "forbidden forest".

It indicates a sacred cosmic quality surrounding the natural element that is not removed from the Basay-Ketagalan people.

This has deduced a relationship between settlements and 'Marnatsbos' in configuration as a cultural landscape of a spiritual threshold in a northeast spatial directive.

However, it is doubtful that the Dutch VOC had properly understood this intangible dimensions and significance between the settlements, 'Marnatsbos,' and the northeast 'Mt. Ketagalan'.

The Map originally compiled by the surveyor and military commander, Anthony Jansz Plockhoij and Simon Keerdekoek in 1648-1654, was not found. The Map referred to here in the study was in fact a later copy made by the Batavian map-maker, Johannes Nessel, to send back to the VOC home country in Holland.

Therefore, critically examining this cartography reproduction history, it is not known yet if the original Plockhoij and Keerdekoek's source materials for map compilations were accessed from and by the Spaniards and/or locals (it was not detailed in the report), nor is it known why did it not contain any indication of the very visible topographical terrestrial difference in depicting the highest mountain 'Mt Ketagalan' (which is not indicated from the reproduced Map) and its correlation with the Bassayic settlements' orientations and sacred paths from 'Marnatsbos' towards it (Gommans & Diessen (eds.), 2010: 238-239).

Nonetheless, positing 'historic spatial datum' as a significant axially for urban coherence in cartographic geometry was employed to the ca.1654 Map compilation and in erudition.

This is attempted to extend existing theory for another possibility in the cartographic perspective-shift of the ca. 1654 Map.

One theory which has been proposed was due to two concentric perspectives in cartographic technique used, that the centres of cartographic reference were given to the two administration centres located at Tamsui and Quelang (翁佳音, 2006: 29).

In extension of that theory, one sees a structuring axially that is proportionately binding of the two concentric circles and centred on a spatial reference to the highest mountain peak depicted in the cartography.

Therefore, when put into the local context of natural topography and the terrestrial survey in the mid 1600s, the visible landmark - Mt. Ketagalan, cannot be missed from conducting a visual

survey, especially as it is considered a highly sacred mountain to the Basayic Austronesian inhabitants at the time.

Hence, when their settlement distributions have been accurately compiled and annotated by earlier surveyors, a historic spatial datum is deduced that another known cartographer, possibly Johannes Nessel, was likely to triangulate from previous cartographic information on settlements configurations and had bound the geometry into a spatial coherence for cartography representation to send back to the VOC's home country.

Spatially, such cosmic structure also has an imprint influence northeastwards in-between the Pourompou (present day Dalongtong / 大龍洞) and the Kimassouw (present day Shih-lin / 士林) enclaves near the confluence of rivers (Keelung and Tamsui rivers), whom identified with their ancestral 'forbidden forest' as at the 'Marnatsbos' (present day Jientang and Yuanshan (or the then Japanese Maruyama) area).

This is aligned spatially with an axial relationship that links with the allegedly 'Ketagalan military open field' near the market area (Bangka / 艋舺 or present day Wanhua / 萬華 area) that is approximated to be at the present day Capital Core District of Taipei (Illustration

5.2b).⁵⁶

⁵⁶ According to Mr. Lin Shengyi (林勝義) who claimed to be a Taipei Ketagalan descendant had disclosed and found the ruins on Mt. Ketagalan, indicated the present day Presidential complex and Capital Plaza in the Taipei basin during the reign of 'Ketagalan kingdom' was a military open field; whereby closer to the Tamsui river and south-westwards of the basin were known for unobstructed padi trades with all others came to the harbour port. Local place-identity hence was developed into a cosmopolitan port town and named Bangka (艋舺). It was named after the characteristics in numbers of Austronesian 'bangka' or 'wangka' docked for such trade network. For padi trade network, see, Jose E. Borao (鮑曉鷗) (2008) *The Spanish Experience in Taiwan, 1626-1642*, Taipei: SMC Publishing Inc., Pp.104-115

Thus, reconstruct from these textual and oral history in the notion of a ‘historic spatial datum’, there is shown an axis-mundi in a northeastward extension in-view from the Taipei basin and southwestward in-view from Pourompou (Dalongtong) (Illustrations 5.2a & 5.2b).

The conjuncture of this axuality is relative to midpoints at the ‘Marnatsbos’ which are signified as a spiritual threshold - the “neck” (咽喉) of a cosmic anthropomorphic urban structure that leading towards the “head” – ‘Mt. Ketagalan’ (Mt. Chi-xing), where a ruined monument still lies.

Currently the Pourompou Stone site, located in-between the Bao-an Temple (an UNESCO Asia-Pacific award mention) and the Taipei Confucius Temple site, forms a spatial-structural conjuncture in a northeast cultural route, where the Taipei city government has recently replaced an old Japanese police station (大龍派出所) with a garden void space.

Although the Pourompou Stone was physically “lost” due to demolition of the old police station; its narrative has intangibly been kept alive in community memory and has been spatially signified by the ‘mind-city’ imprint in the Stone narrative (Illustrations 5.3a & 5.3b).

Legends have it that the Pourompou Stone had mystic power to bring protection for the locals and community.

This community memory and imprint to the “embedded” Basay-Ketagalan’s Pourompou Stone was metaphysically transcended into diaspora Chinese’s physical reality that continues to empower the Stone Myths into the 18th century.

In terms of cultural subjectivity and space contestations, the site was re-appropriated into another stone narrative, enshrined by the locals renamed it in Hokkienese - 'Jiou-Tao-Gong' (石頭公) before the Japanese built a police station there in the turn of the 19th to 20th century on top of it.

To-date, the site has been replaced by another local Stone Shrine believed to be at the former location of the Japanese police officer's altar site for the Stone, but the original orientation is not known.⁵⁷

As for the structure that was encasing the Pourompou Stone, it is likely to be recollected from a memory corrupted with another Basay-[Keta]galan Stone narrative.

Within proximity, to the east of the Pourompou Stone, in 1918 the Maruyama Stone (圓山大砥石) was excavated: it had an encasing structure in alignment to the Zen of the Rinzai Temple (鎮南山臨濟宗護國禪寺) originally siting north and facing south.

The Stone's encasement was privately built by a university professor, 宮原敦 who discovered the Stone with the excavation team and later donated the Stone and the encasing structure to the Japanese city official (Illustrations 5.3a & 5.4a).

⁵⁷ The narrative of the Pourompou Stone, later replaced with a stone shrine (石頭公) once located inside the former Japanese police station, which was worshiped in a constructed altar (or a structure encasing it) by the Japanese police officers. Information was quoted from Mr. Liao Wu-Jyh (廖武治), President of Taipei Bao-an Temple Foundation as at July 2010 in Taipei.

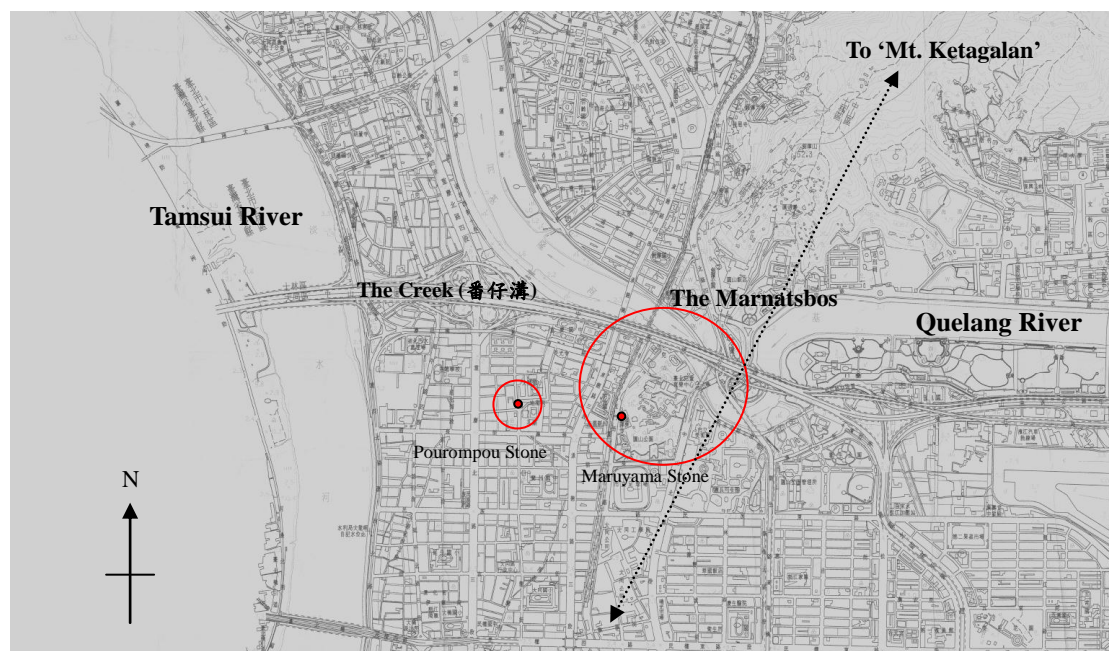
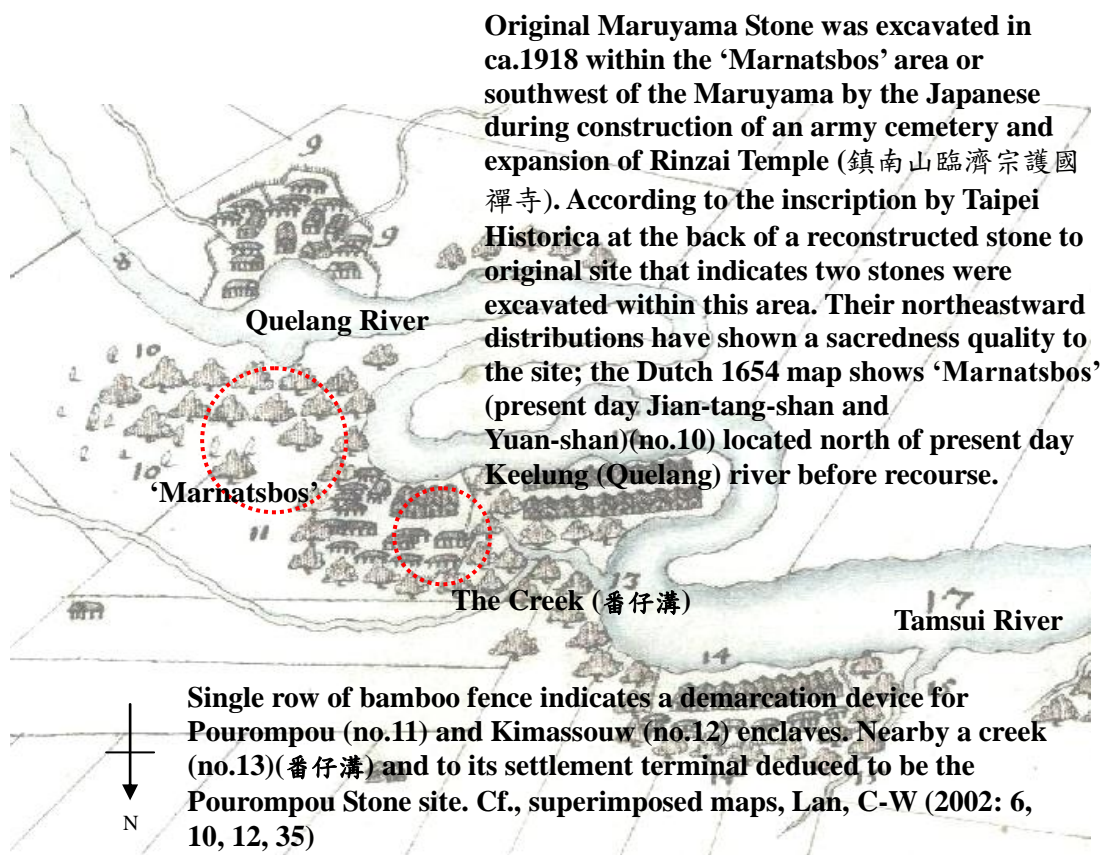


Illustration 5.3a Locations of the Basay-[Keta]galan Pourompou and Maruyama Stones
 Pourompou and Maruyama Stone sites inherit an ancient urbanism imprint signified as landscape markers to the northeast 'templum of the earth' at the 'Marnatsbos' and extends toward a sacred monument at the 'Mt. Ketagalan'. Base map: Author's collection.

In 1935 the Maruyama Stone was enlisted as a National Natural Monument by the Governor's Office and based on the photos taken during excavation, which shows background image of the Rinzai Temple's auxiliary (庫裏) and main hall (本堂) orientations, the Stone was in vantage from the northeast as is denoted from the original photo (Illustrations 5.4a, lower-left). Therefore, reconstruction to the Maruyama Stone's original orientation is made possible and deduced to face northeastwards when bearings are read, orienting from original site plan of the Temple during the time of excavation in the 1918 (Illustration 5.4b).



Illustration 5.3b A Basay-[Keta]galan Pourompou Stone Site in the Dalongtong Area

One of the 'templum of the earth' sites depicted from the Pourompou Stone (after Dr Johannes Widodo) myth as a monad marker in an ancient Basayic settlement continues to signify for the embedded northeastern spatiality imprint. Photo courtesy of Dr. Johannes Widodo



Illustration 5.4a Maruyama Stone during Excavation in 1918 and the Encasing Structure

Upper-left: Relocated siting with encasing that in-scripted: “Monument of ‘Pan-Gu’ who was a mystic man-god figure created the atmospheric sky from a monad condition in morphogenesis; view to South. [“南望。為保護大砥石所建之上屋是大正十一年所蓋，上題有「盤古之遺蹟」。”](#) (original wordings in photo annotation)

Upper-right: Siting view to SW. [“南西望。”](#) (original wordings in photo annotation)

Lower-left: Original siting during excavation; view to NW. [“丘麓斜面削取出土 大砥石，向 右圓山臨濟寺庫裏 左本堂、北西望。”](#) (original wordings in photo annotation)

Lower-right: Present day reconstruction located at the side entrance to the original bell tower entrance. Orientation of the bell tower faces south.

Historic photo source: Ministry of Culture, National Repository of Cultural Heritage, Taiwan (文化部 國家文化資料庫); archival referenced: 宮原敦(1936), ‘圓山貝塚’ in 臺灣總督府史蹟名勝天然紀念物調查會. Vol. II (卷期編次: 第二輯). Taihoku: 臺灣總督府史蹟名勝天然紀念物調查會. (昭和 11 [1936]). P.20; 臺大總圖書館(National Taiwan University).

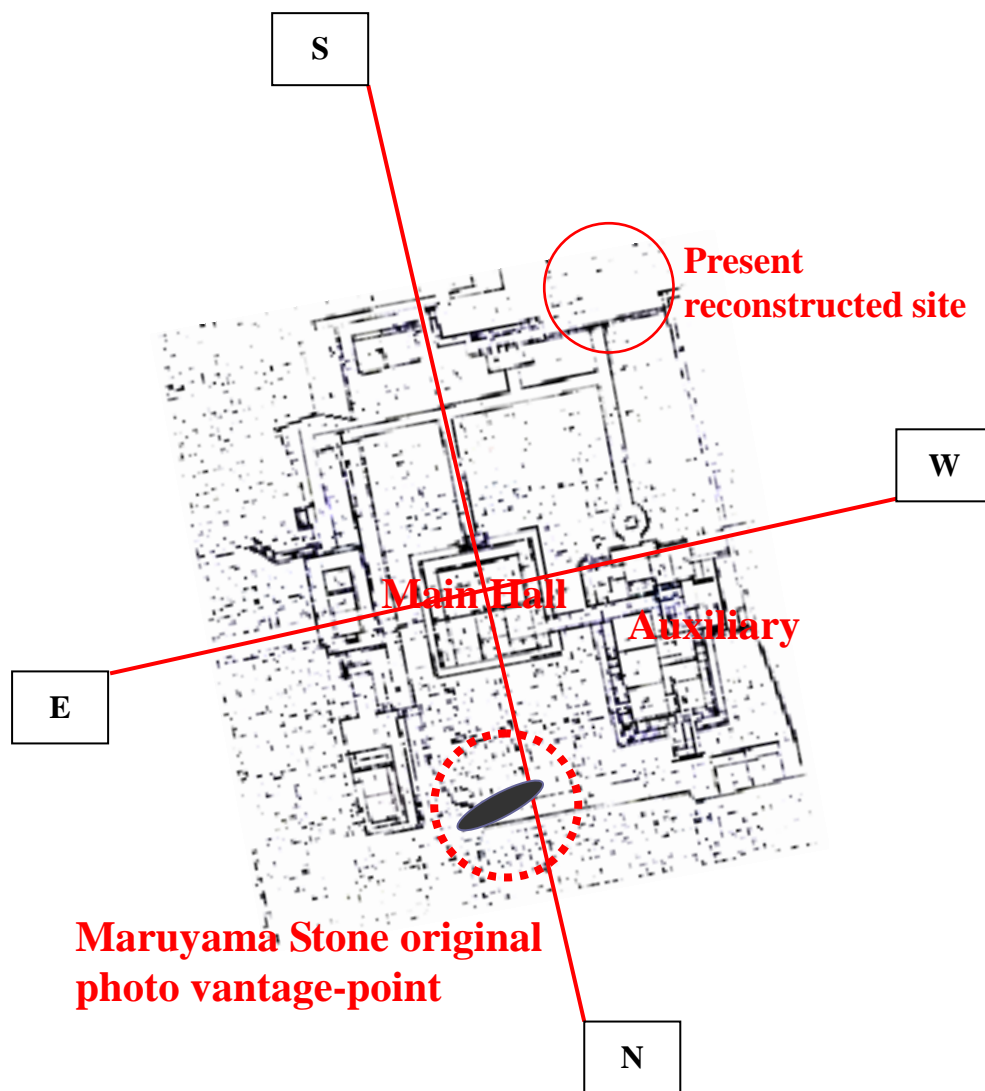


Illustration 5.4b Original Orientation of the Maruyama Stone and the Northeast Spatial Datum
(Source: Base map courtesy of Rinzaï Temple)

Another significant signifier for a cultural route of the stone narrative in ‘mind-city’ imprint is represented by a northeast historic Basay-[Keta]galan monad site. It is also in sacred axially of an axis-mundi leading from Pourompou and Maruyama Stones of the Marnatsbos to Mt.

Ketagalan in Taipei northeast historic spatial datum (Illustrations 5.2b, 5.3a, 5.5 & 5.6).

The Mt. Ketagalan monument is located in-between Mt. Shamao (紗帽山) and Mt. Chi-xing in a northeastward axially.

The alleged monumental site located at the juncture of the east and south peaks of Mt.

Chi-xing symbolises an ancient sanctuary, and is claimed by some to bear some cultural imprints of Paleolithic civilisation (Illustration 5.5) (何顯榮, 2008).



Illustration 5.5 ‘Mt. Ketagalan’ (Mt. Chi-xing) Monument and Site Relation with Taipei Basin

(Source: Author)

Left: View south from the alleged ‘pyramid’ apex (1040m) towards Mt. Chi-xing. A lowly shrub-covered mid-section of the site denotes one of the three Basay-[Keta]galan ancestral worship platform.

Right: View northeast to the Taipei old fort from the alleged ‘pyramid’ apex. Mt Shamao appeared in the forefront, aligned to Jiantanshan and Yuanshan. Further distance Keelung and Tamshui Rivers at the background.



Illustration 5.6 Alleged Basay-[Keta]galan Sacred Monument and Site

(Source: Author)

Upper-left: Northeastward side entrance along stone path to Mt Chi-xing main peak a 'Stone Buddha' orientate to east marking the threshold

Upper-right: View NW onto a triangular stone pillar; stone pillar approx. 40m in height and sited on top of a triangular-shaped platform in the size of a football field (also cf., 吳智慶, 2009 & 2008 interview; and 潘英海, 2008: 8)

Middle-left: Stone arch and gateway structure with orientation NE-SW

Middle-right: Stone joints and some unidentified markings; photo taken from bottom of the triangular stone pillar, approx. 1 meter standing above ground

Bottom-left: Crescent-shaped imprint on the foreground of a triadic stone pillar; alleged pyramid on the distance; the pyramid and triadic stone pillar in true N-S alignment

Bottom-right: View south onto the triangular stone pillar with orientation true magnetic north

From the perspective of cultural contacts and hence urban historicity narrative, the site signifies a cosmic centre in the tripartite spatial geometry erudite from the Dutch VOC's 1654 Map (Illustration 5.2a).

In addition, despite that it is sacred to the Basay-Ketagalan descendants, whose sacred realm has continued to be culturally subjugated in terms of subjectivity interpretation and cultural landscape expression, recognition has still been contested to this day.

It is arguable to say that there is a limiting to human intercultural link for cultural significance on the monument and sites such as this, when aspects of significance in heritage value assessment are approached from a materialistic reductionism regardless of whether the alleged “monument” is original to the intrinsic value of the descendants' claims or not.

Nonetheless, despite the aspect of materiality contestation to the site, observable rituals and ancestral worship attached to reconstruct subjectivity in discoursing Mt. Chi-xing as one of the Basay-[Keta]galan sacred landscape referents are culturally notable in social discourse.⁵⁸

Geo-spatially, Mt. Chi-xing forms one of the triangular “turning points” of this cultural route construct, that be it geographically and/or culturally alike, sets it on a higher viewpoint in visibility, as well as in ‘tactility’ (after Ken-Ichi Sasaki), connecting to the other two sacred mountain sites.

⁵⁸ Pan Yin-hai (潘英海) described in 荊桐花開時- 凱達格蘭族群認同的迷思 that social drama and cultural re-enactment by the Ketagalan descendants have began their own cultural narrative in identity reconstruction that based on historic materials as well as immateriality in rituals and processions (Pan, 2008: 16-21). Notably epistemologically reconstruction through the followings: 族地(ethnic enclaves), 荊桐(sacred tree), 尋根(ancestral landing site), 走鏢(cultural enroute), 祭祖(ancestral worship), 海祭(sea prayer), 跳戲(social drama), 會飲(celebration).

A triangulation of these sacred sites, expressed as the ‘Three-sacred Mountains’ (三聖山) known as Mt. Maurri or Lauelran (卯里山 or 茭蘭山) by the Basay-Ketagalans in the northeastern region that consisted of: Mt. Chi-xing (七星山), Mt. Quelang (基隆山) and Mt. Sandiao (三貂山) (also known as Mt. Linjiou (靈鷲山)) (何顯榮, 2008 & 2009). (Illustrations 5.0 & 5.7).

Therefore, another view of the ‘mind-city’ imprint on northeast Taipei historic spatial datum is approached from social discourse. It is recorded in 2002, and in 2003 that the ‘social drama’ of: 2003 開基地尋根走鏢祭祖跳戲會飲 - 凱達格蘭族三貂社文化祭 (‘2003 Ancestral Landing Site Pilgrimage, Celebration and Worship - Ketagalan Sandiao-She Cultural Festival’), was organised around the theme of ancestral and sea (Pacific) worship in reinvention of their own historic memories and living traditions through the expression of a northeastward Basay-[Keta]galan cultural route and procession (Illustration 5.8).

Furthermore, through social discourse, Quelang is once again collectively re-recognised as their symbolic centre of an ancient Sea Gateway in the Tropics.

Socially, an ethnoscape and sphere of influence is re-tied to a relationship of a ‘galan’, whereby cultural bearing of “a collective ownership of territories” (Chou, 2009) are re-identified for all the 19 Basayic groups in ‘North of Tamshui’ (淡北).⁵⁹

⁵⁹ According to the 2002 and 2003 Cultural Festival organizer, Wu Chi-ch’ng (吳智慶) who involved in social drama script planning and historical interpretation, that the definition on the ethnoscape of the 19 Basayic enclaves and groups in ‘north of Tamshui’ region, including Taipei and Quelang proper is based on Japanese colonial anthropological study in the late 19th century. Source: Interview with Wu Chi-ch’ng in Taipei, Shan-shui-ke Cultural Society on 25th September, 2009

Hence, in 2003, an ancestral pilgrimage path was thus able to be agreed upon by these 19 Basayic groups' descendants, for meeting at Quelang Island before a procession to their ancestral landing site in San Diao She (三貂社). (潘英海, 2008: 20 and 吳智慶, 2009 (interview)). (Illustrations 5.7 & 5.8).

A Northeast Structural Conjuncture in a Post-Colonial Spatial Reading of Cultural Route

From the above-mentioned social discourse in cultural dispositions, it follows that an early colonial anthropologically-drawn ethnoscape is coupled with a reinvented spatio-cosmologic dimension for subjectivity reconstruction in the present.

Theoretically, it is based on an ancient-modern 'hybrid-urbanism' of identity (after Nezar AlSayyad), that has made possible a spatial re-reading of Ino Kanori's (伊能嘉矩) hand-drawn script on '舊淡水縣平埔蕃十九社分布地圖' (Old Tamshui County Ping-Pu Indigenous' 19-She Enclaves Distribution).

Not only it is contextually relevant, but cultural entitlements in expression and narration of urban historicity is retrofitted to the holders of tradition, i.e. the descendants of these 19 groups of the Basay-Ketagalans.

In this sense, rereading Kanori's ca. 1896 scripts have a new dimension on decolonization, in terms of space and post-coloniality culturally approached on urban form.

Particularly, Quelang Island (社寮島 or 和平島) has been reinstated to the status of a 'Cosmic-Triad,' geometrically a centripetal force networking in 'Quelang-Tamshui-Taipei' as reflected from Ino Kanori's script on the 'Western Plain of Taiwan's Lowland Indigenous Distributions' (台灣平埔蕃在西部平原的分布) (Illustration 5.8).

As from the same script, being the only ethnic enclave structurally drawn in a triadic-loop across the northeastern tip of Taipei, it has a spatial property connecting to the myths of ancestral landing and the 'Three Sacred' Mountains through a dynamic network of a Cultural Route (Illustration 5.7).

However, one is reserved in perspective, even though Ino Kanori may have understood the geomorphic structure between Quelang-Tamshui-Taipei, which follows the downstream flows of Quelang River from the northeast into Taipei basin (the same path that the Japanese colonial military-government had taken to conquer Taipei); it is argued that the symbolic geometric significance of the Da-Quelang-She (大雞籠社) in the role of the geometric structure of the region network by 'Three Sacred' Mountains is less understood.

That is, it spatially morphed from ancestral landing site at San Diao She (三貂社), as the 'mind-city' monad imprint, onto other settlements' spheres of influence, spiritually and socially structured in Quelang as the geometric point in a system of 'galan'.

It is then expressed and depicted by Ino Kanori's anthropological gaze drawn as a loop, and significantly as an ancestral worship route between Taipei-Quelang and San Dia Jiao (三貂角) (Illustrations 5.7 & 5.8).

Triangulating to recent contemporaneous social discourse on cultural dispositions of the modern-day descendants, it is argued that the monad imprint from San Diao She (三貂社) has subsequently been evolving towards the construct of the Three Sacred Mountains in a triadic geometry covering the northeastern greater Taipei regions.

It is as a spatial-structural sacrament, symbolic and comparable in significance signified to the Iberian Spaniard's Tetragrammaton constructed in Quelang Island (Santisima Trinidad) in 1626 (see, Chapters 3 & 4).

Furthermore, "agreeing to meet" in Quelang as the mid-point, during social drama on pilgrimage procession, has allowed various regional Basayic groups to articulate once more the manifestations of a deep cultural structure in a social relation of a 'galan' connected to an ancient 'Sea Gateway in the Tropics'.

Thus, a post-colonial anti-subjugation sense of urban historicity is rewritten, and through retelling in a pilgrimage procession an ancient-modern structural conjuncture is hybridised in a northeast cultural route.

By the token of standards defined in the ICOMOS Charter on Cultural Routes (CIIC, ICOMOS, Oct., 2008), the Taipei-Quelang northeast structural configurations:

“...arise from and reflect interactive movements of people as well as multi-dimensional, continuous, and reciprocal exchanges of goods, ideas, knowledge and values between peoples, countries, regions or continents over significant periods of time...” (CIIC, ICOMOS, 2008: 3).

It is especially seen significant in hybridity of the conditions recognised in a cross-fertilization of affected cultures between the Basayic-Ketagalan and the diaspora Chinese in Taipei-Quelang regions, prior to the 17th century.

The Stone Narratives, for example, are reflected both in Basay-Ketagalan and diaspora Chinese history, sharing tangibly-structural conjunctures, and define a sacredness quality expressed in various spirits of places, whereby these places have collectively formed a dynamic spatial system of a northeastern trajectory.

This northeastern spatial datum is reflected through a re-networking of an ancient imprint on the significance of Quelang as one of the turning points in the Tropics marked by Pourompou, Maruyama, Mt. Chi-xing and Quelang Stones.

Return to the social drama in 2003, of the Basayic peoples who commonly agreed upon a pilgrimage route: it followed the geographical setting of Quelang River and in-between mountain ranges (North Tamshui and San Diao) (北淡水山脈 & 三貂山脈)

(Illustration 5.7), which *“forms an inseparable part of a determining setting on cultural route”*

(Ibid, 2008: 5).

Furthermore, according to myths inherited by the Basay-Ketagalan peoples in their sacred paths reciprocally towards the ‘Three Sacred’ Mountains, it is argued to have a ‘dynamic character’ demonstrating “*vital fluid of culture manifested not only in material aspects [such as the Stones and sacred trees], but also in the spirit and traditions making up the intangible heritage of [Taipei-Quelang northeastward] Cultural Routes*” (Ibid, 2008: 4; [emphasis added])

(Illustrations 5.7 & 5.8).

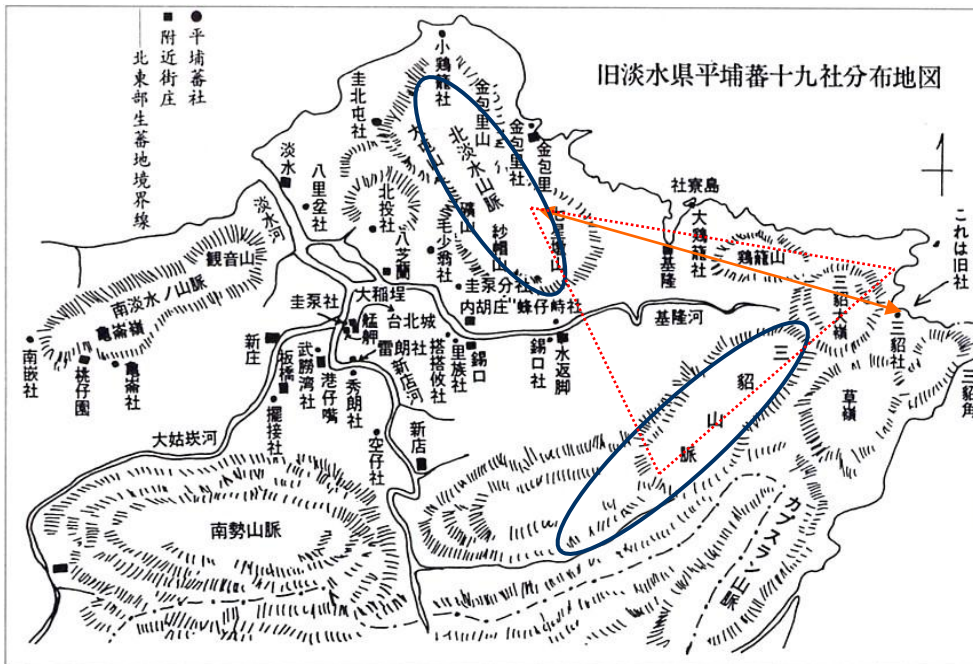
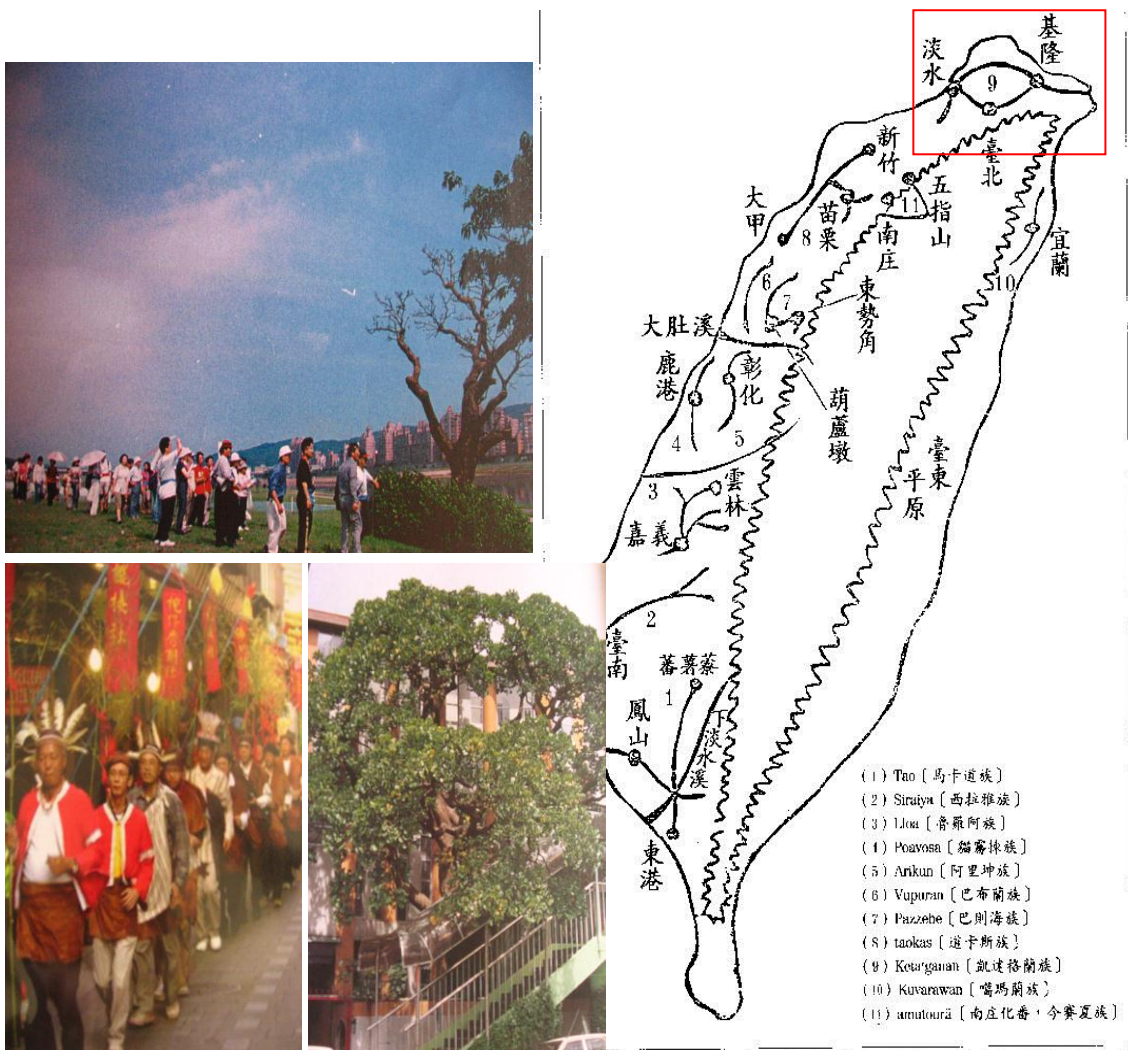


Illustration 5.7 Ethnoscape and Cultural Route of Basay-[Keta]galan Identity Discourse

Sacred Stones and Trees as imprints to ancient settlements and landscape re-identified through cultural re-enactment and ancestral worship procession along the Quelang River. Basay-Ketagalan descendants pray and sing hymns toward the Three Sacred Mountains at the place of a sacred tree by the Quelang River (Illustration 5.8) and manifested in a transformation of structure of knowledge through their innate memories of the Marnatsbos. (Anthropological map by the courtesy of Wu C.-C. (吳智慶); and Satellite Image: Google map, accessed 2008)



台灣平埔蕃在西部平原的分布略圖（伊能嘉矩手稿，《東京人類學會雜誌》製作）。

Illustration 5.8 Pilgrimage Procession and Basay-[Keta]galan Northeast Structural Conjuncture

Sacred Tree worshiped and as a landscape signifier for ancient imprints of settlements and cultural route connection in the level of structure of knowledge. These trees were assigned spatial coordinates, as prayer and offerings were given and cosmo-spatially directed them to pray toward the Mt. Chi-xing, Mt. Quelang and Mt. Sandiao as their ancestral monad origins (also, Illustration 5.7). Photos and anthropological map courtesy of Wu C.-C. (吳智慶)

Despite such a cultural route, there are still contested views from some official archaeological investigations that reported the stone monument and relics in Mt. Chi-xing are naturally caused (詹素娟、劉益昌, 2004), due to volcanic activities that “obey to natural laws” and hence the alleged stone formations constitute a “[natural] causal phenomena” (Ibid).

Nonetheless, its syncretic environmental settings, coupled with inherited intangible and traditional sources of Basayic-Austronesian myths on landscape signifiers, such as the Stones, Sacred Trees, Pilgrimage Paths, Ancestral Monad Origins, and ‘Three Sacred’ Mountains, collectively show bearing of a northeastward spatial datum.

Although these signifiers are scattered in various locations in an extended region between Taipei and Quelang, they are structured in an intelligible network of northeast spatial directives, which seems to have born significance for the ‘otherness’ in post-colonial cultural rhetoric on space.

Pan Yin-hai (潘英海) described in 荊桐花開時- 凱達格蘭族群認同的迷思 (2008) on how ethnicity and the self-recognition of Ketagalan identity can be of a construct based on ‘cultural dispositions’ (after F. Barth and C. Geertz) (潘英海, 2008: 3).

Extending from such cultural discourse theory, this posits a structural conjuncture between space and culture, particularly a northeast structural conjuncture in urban form subjectivity, in the case of Taipei-Quelang.

An intelligible knowledge of urban form seems also to mean that self-recognition of a space-based form theory is projecting a sense of ‘fluid of culture’ (CIIC, ICOMOS, 2008: 4), which affects epistemological process in historicity reconstruction, especially of the oft-displaced and subjugated identity in urban form representation.

Furthermore, such process of place identity and space subjectivity reconstruction is seen as a structural syncretism in a transformation process in redefining ‘agents’ of space.

In this case, a northeast structural multiplicity in monad origin of the Quelang Island has been exemplified in physical and also in innate memories of Stone narratives, myths, and motifs of the inhabitants in-between the Taipei and the Quelang proper.

In a structural syncretism of this northeast Taipei-Quelang urban form representation, a spatial datum is conceptually modeled to understand better how transformations in structures of knowledge changes from myth to motif.

That is, the transition from object to subject, in identity discourse, has re-assigned a set of spatial coordinates to be a tangible entity in space about subjugated places by the locals to ‘enculture’ the city. Hence, a fluid sense of urban historicity reflected from human intercultural links, whether physically in spatial continuity or culturally in cosmologically- redefined subjectivity is of equal significance in structural syncretism of urban form history, amidst contestations in narratives.

CHAPTER SIX: CONCLUSION

The aim of the dissertation is to analyse intelligibility in urban form, which represents an expression in structural syncretism between physical transcendence and cosmological motif reflected in urban form historicity.

Originally, the study looked at sites of contested multiple transformations and the research framework has philosophically framed a syncretic structures of ideas, of the nature-culture-space relations.

This knowledge structure reticulates between the incorporeal and the corporeal as a representation of the mind-city imprint in urban form.

The approach offers a trans-historical re-examination of intercultural links between different urban form historicities projected on a collective spatial directive in transcendental urban structure.

By encompassing conventional urban morphology theories, based on the Law of Continuity, the teleological urban origin of city is placed into contact with the historicity of the subjugated others.

The research expanded beyond the physical category of morphological analysis, which includes cultural history and inherited spatial motif represented in the social-cosmological structure of knowledge.

Urban form historicity is further observed in symbolic urbanism and sacred architecture, which signify a spatial structural conjuncture that interconnects multiple monad urban origins, rather than one primordial one.

The main conclusion of the dissertation is that the physical and cultural conjuncture of urban form is transcendental and motif-incarnated in structural multiplicity as a syncretic knowledge construct.

It is reinforced by an effect of local formulation within the urban transformation process represented in a northeast spatial datum of Taiwan, in the case of the Taipei-Quelang structural entity.

It, by this nature, reflects an intelligibility of structural syncretism as counter-hegemonic in the narrative of decolonial urban form historicity.

Taipei's contested multiple-colonialism history, reflected in urban form, is empirically exemplified from various subjugated places in its gateway structure, such as in the city's urban origin narrated as the Taipei Gateway: the developmental origin of modern Taipei is argued to have emerged only after a series of different colonialism-interpreted centripetal forces, restructuring a pre-existing spatial network, both inside and outside the ancient city proper.

From the physical grids of the pre-1884 urban form, it has been indicated that a spatial trajectory of a northeast directive is the predominant spatial framework, structurally connecting traditional places outside the 1884 Taipei Walled City.

Conventional urban form narrative of Taipei's urban historicity has modeled on the 'San-Shi-Jie' (Walled City-Bangka-Dadaocheng) urban structure constructs.

This physically demarcated the northeast spatial directive, ideologically represented as a transformed structure of knowledge, to reinforce spatial identity subjugation.

Nonetheless, this northeast spatial directive has a more enduring structuring effect, physically concerning development inside the Taipei Walled City Core area, and ideologically enculturing the contested spatial identity reflected in the social-cosmological structure of knowledge embedded in urban form.

This has been indicated from a concentration of built structures on the northwestern part of the inner wall-city area, associated directly with the development and symbolic cosmological grid configuration toward the North and the West Gate precincts.

Before these gates were constructed, they were traditional forum places bearing astrological cosmogony in a northeast axiality, existing since before the 1600s.

This is reflected in a significant network of pedestrian mobility routes between the sacred mountain and the riverfronts, recorded in Basayic Austronesian narrative.

This northeast spatial directive is further examined from matrices of infrastructure development, settlement patterns, and natural and agricultural land distributions in the physical category of the morphological analysis.

Also, looking into the social-cosmological category suggests that the Taipei Gateway Precinct was simultaneously culturally structured by two separate innate mind-city imprints.

They are reflected in axial relationships connected to the ideology/cosmology indicators based on local spatial motif, deduced from the Austronesian landscape and ancestral myths, and are observed to have been reflected onto traditional space/forum configuration adopted by diaspora Chinese in the 1700s to the 1800s.

The Japanese colonial urbanism in the 1895-1945, had reinvented the Taipei urban form, particularly in sacred geography of a religious cosmological landscape also based on this embedded northeast spatial directive.

It is reflected from the study that colonial-modern superimposed urban transformations had in fact extended this northeastward structural connection.

Particularly, the sacred 'templum of the earth' site of the Basayic Austronesian's Marnatsbos has been transformed into the Taiwan Jingu precinct in between the Maruyama and the Quelang River.

This enduring northeast spatial directive of urban form has suggested that the displaced Austronesian spiritual gateway has trans-historically re-emerged in an urban form representation, after periods of diaspora Hanisation and the Japanese colonial-civility from the 1700s to the 1900s.

Post-colonial contestation of urban form historicity saw Taipei gateway transformed along a nationalism construct that continues in the 'San-Shi-Jie' spatiality construct.

The Basayic Austronesian's cosmogony significant Marnatsbos, remained as a major transit node established within this geopolitics of spatial governance.

Thus, it is called for a Postcolonial reassertion of embedded spatiality; of cultural, historical and urban structural significances in the northeast spatial directive.

Study has shown that an interconnected but embedded northeast spatial directive is reflecting an intelligible urban form of structural syncretism.

It is further suggested that the Taipei Gateway and the Austronesian spiritual thresholds have a morphologic continuity, corresponding individually as well as collectively to a northeast spatial datum manifested in-between the Taipei basin, Mt. Chi-xing, and Quelang proper.

It is then suggested that this northeast spatial datum exists in an ancient-to-contemporary urban morphological continuity, in an intelligible Taipei-Quelang structural conjuncture.

This intelligible urban form, as a representation of a syncretic knowledge structure between the physical and social-cosmological categories, is further analysed regarding aspects of the 17th century European cosmography knowledge on the Quelang Island.

This, based on the reinterpreted cartography of the contact histories, argues that the Iberian Spaniards and the Dutch VOC were structurally encultured by this Taipei-Quelang northeast spatial datum.

This epistemologically includes inter- and intra- sense of connectedness in architectural space structure that, in fusion with other architectural cultures, is interpreted from a morphological perspective.

Through re-reading the Spaniard and Dutch records textually and through field works, a spatial-sequence of intercultural and connected significant events, which occurred on Quelang Island has been introduced.

This has further called into question 17th Century Quelang's urban transformative structure, to redefine the inseparable cultural signifier and signified meanings of the locals to enculture colonial urban form and representation in historic spatiality.

It is argued that a locally-formulated structural knowledge did exist in urban form, is capable of internalizing outside Iberian and Dutch VOC cultural influences, and continues to redefine spatial meanings.

For example, the Iberian Spaniards' Tetragrammaton geometry in the intra-extramuros of the Santisima Trinidad in Quelang has suggested a transcendental urbanism conceived in religious exegesis-based philosophical structures of conjuncture with local influences.

It is then brought to the level of motif-incarnated architecture and space, looking into urban form transformed in between layers of cosmological thought.

A spatial motif in this sense, suggested by locally-recognised multiple geomantic representations in the intelligibility of urban form, is exemplified in a pre-existing northeast spatial directive.

Thus, architectural cultural signs of Quelang, manifested in a northeast spatial directive, have maintained a structural coherence with ancient Taipei proper, indicating that the Spaniards, the Dutch VOC, or the Basay-Ketagalan and all the others were collectively 'pre-conditioned' to a northeast spatial datum in urban form.

Therefore in conclusion, Taipei-Quelang urban coherence, interconnected by a locally-encultured structural entity, has suggested the 'collective unconscious' in the northeastward spatial datum as the ancient mind-city imprint.

In this case, a northeast spatial directive that intercultural-linking a broader regional network of embedded spatial signifiers. They are re-encoded in a syncretic urban morphology of mythic and realistic - immaterial and material narratives, on urban form representation.

In built environment practice, a syncretic urban morphology is conceptualized as an approach to include embedded identity relevance in the discourse of 'others' and their cultures on contemporary Taipei urban form.

This approach is significant for meaningful future interventions on aspects of urban form representation, aim to reflect a nature of the contestation in urbanism for culturally and spatially displaced, to be included in historic spatiality restructuring process.

In theory, decipher of this embedded intelligible urban form as a spatiality knowledge construct, represents: the physical aspects of the urbanism-transcendent (tangible spatiality) syncretic with the cosmological aspects of the spatial motif (intangible spatiality), which is interconnected with a coherent spatial-structural entity between coastal Quelang and the Taipei basin; and is regarded as a Nature-Culture-Space knowledge construct of anti-subjugation, in a representation of the postcolonial urban form history.

Thus, the intelligible spatiality of the “Others” approached from Syncretic Urban Morphology, is a representation of urban form expressed in decolonial multiple-colonialism historicity.

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