

## 5. Jiangshanlou Displayed in The *Taiwan Nichi-nichi Shimpō* from 1921 to 1940

As described in chapter 2, there is very little research about Jiangshanlou. As a result, most firsthand information about the restaurant in this thesis relies upon the *Taiwan Nichi-nichi Shimpō*. The *Taiwan Nichi-nichi Shimpō* was comprised of a Japanese version and a Chinese version. Generally speaking, the news was reported in Japanese first, and some important items would be translated into Chinese the next day. The first time Jiangshanlou appeared in the *Taiwan Nichi-nichi Shimpō* was in 1921 due to its opening and it stopped being mentioned in the newspaper after 1940 due to World War II.

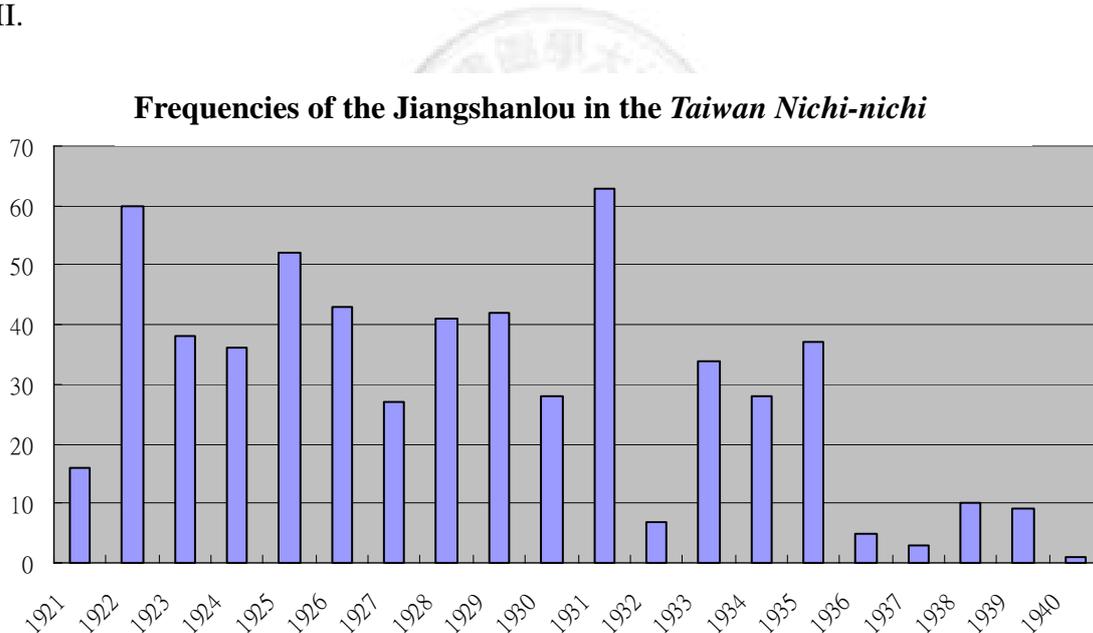


Figure 12 Frequencies of the Jiangshanlou mentioned in the *Taiwan Nichi-nichi Shimpō*

Figure 12 shows the frequency with which Jiangshanlou was mentioned in the *Taiwan Nichi-nichi Shimpō* each year from 1921 to 1940. We can see that Jiangshanlou was frequently mentioned in the newspaper, and sometimes it was mentioned more than twice on the same page in the newspaper which reflects its popularity under Japanese

rule. A restaurant frequently mentioned in the largest newspaper in Taiwan must have been of great importance. As for the detailed numbers of Figure 3, please refer to Appendix iii.



Figure 13 The *Taiwan Nichi-nichi Shimpō* revealed people's lives under Japanese rule.

Source: Transmission Books & Microinfo Co.

<<http://ntulib4b.lib.ntu.edu.tw/twhannews/user/index.php>>

There were five hundred and eighty pieces of news, poems and essays concerning Jiangshanlou in the *Taiwan Nichi-nichi Shimpō*, mostly between 1921 and 1935. This

means that Jiangshanlou was popular for at least one and a half decades. In this chapter, news concerning Jiangshanlou will be discussed in four dimensions: the operation of the restaurant, literary works inscribed to it, associations holding meetings in the Jiangshanlou and the cuisine provided by the restaurant. The discussions will reveal a part of the gentry's lives under Japanese rule and the importance of Jiangshanlou in playing the intermediate role between Taiwan and Japan.

### **5.1 The operation**

Even if Jiangshanlou became the third most gorgeous building in Taiwan<sup>1</sup>, it would gradually be neglected by people if it was not in a good operation. Celebrities, including Japanese officials and the Taiwanese gentry, chose Jiangshanlou to hold banquets and meetings. The restaurant provided the celebrities with fine cuisine and a literary atmosphere. From many reports and news releases in the *Taiwan Nichi-nichi Shimpō*, one can generalize that the owner had good business strategies in marketing the Jiangshanlou and made it a trend to go to the restaurant.

After the opening, there was a short report about Jiangshanlou on November 20<sup>th</sup>, entitled “Jiangshanlou Er-ri Pi-lou (Jiangshanlou Has Been Opened For Two Days).”<sup>2</sup> “The new restaurant, Jiangshanlou, held another reception at seven o'clock in the evening on November 18<sup>th</sup>. Over two hundred and eighty Taiwanese elites attended the reception. The host thanked the guests after three rounds of wine. One of the guests, Chen, Tienlai, stood up and toasted Jiangshanlou. Chen said that the restaurant brought benefits to the Dadaocheng area and people here would take care of it in return so that

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<sup>1</sup> Wu Yingtao, “Jiangshanlou, Taiwan-zai, Yi-dan (Jiangshanlou, Taiwanese cuisine, Geishas).” *Taipei wen-wu*, 7:2, p.88.

<sup>2</sup> “Jiangshanlou Er-ri Pi-lu (Jiangshanlou Opened For Two Days).” *Taiwan Nichi-nichi Shimpō* 20 Nov. 1921, Chinese ed.: 5.

Jiangshanlou could stay for a long time in this area. The reception ended with participants' laughter at eight o'clock." As Dadaocheng was on the wane as a business center in the 1920s, Chen Tianlai's words showed that Jiangshanlou shouldered part of the responsibility of reviving Dadaocheng. Another report on November 25<sup>th</sup> also revealed this atmosphere. Several days later after its opening, there was a report, "Jiangshanlou Chu Ying-ye (Jiangshanlou Carries on Business)"<sup>3</sup>, on November 25<sup>th</sup>, 1921. "Since the new restaurant Jiangshanlou formally started its business on November 20<sup>th</sup>, it has been bustling with customers. The restaurant employees are as busy as bees. It seems that the business in Dadaocheng has revived." Thus according to this report, despite the decline in fortunes of the area, people started to cluster in Dadaocheng again.

Because the opening of the Jiangshanlou was close to the Chinese New Year holidays, the restaurant took advantage of this to promote their business. "Wang-nian hui" is a Japanese custom where at the end of the year, the Japanese hold parties to celebrate the end of the year. This culture was brought to Taiwan by the Japanese and Wu Jiangshan quickly took this chance to market Jiangshanlou. A report "Jiangshanlou yu Wang-nian Hui (Jiangshanlou and Wang-nian Parties)"<sup>4</sup> stated that "The new restaurant, Jiangshanlou, has always been full of customers since it started business. The business is flourishing. The manager has been cautious and conscientious; he urged the employees to treat customers with extra care. With the coming of New Year's Eve, the restaurant offers special prices for all wang-nian parties held at Jiangshanlou. Every guest will receive a special dessert as a gift after the banquet."

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<sup>3</sup> "Jiangshanlou Chu Ying-ye (Jiangshanlou Carries on Business)." *Taiwan Nichi-nichi Shimpo* 25 Nov. 1921, Chinese ed.: 6.

<sup>4</sup> "Jiangshanlou yu Wang-nian Hui (Jiangshanlou and Wang-nian Parties)." *Taiwan Nichi-nichi Shimpo* 12 Dec. 1921, Chinese ed.: 4.

The operation of the magnificent Jiangshanlou resulted in the closing of many local restaurants, such as Chunfengdeyilou, founded by the famous Taiwanese doctor and social activist Jiang Weishui. There is an item reporting the closing of Chunfendeyilou in the Japanese version of *Taiwan Nichi-nichi Shimpō* on August 27<sup>th</sup>, 1922. Another famous restaurant Donghuifang was also affected by Jiangshanlou. An item titled “Donghuifang Dao-bi Xiang-wen (Details about Donghuifang’s Close-down)”<sup>5</sup> described how “...The Donghuifang used to be famous for delicate cuisine. However, after Jiangshanlou started business, customers complained about Donghuifang’s inconvenient location and imperfect equipment. Donghuifang’s business deteriorated...” Due to the threat of Jiangshanlou, Donghuifang’s owner decided to revive Donghuifang. After renovation, Donghuifang reopened and attracted customers back to the restaurant. One can presume that Jiangshanlou must have felt threatened, but a short report “Jiangshanlou Jin-kuang (Jiangshanlou at Present)”<sup>6</sup> said that the popularity of Jiangshanlou was not affected, and that on the other hand, the owner even planned to open a new branch. “It was once rumored that Jiangshanlou was affected by the reopening of the Donghuifang. The fact is, instead of business declining, Wu Jiangshan has used the opportunity to redecorate Jiangshanlou and set up branches at various popular locations in Taipei. Jiangshanlou has added more new dishes to the menu in order to attract new Taiwanese customers so that its popularity can be raised.” Whether this report was written to advertise Jiangshanlou or not, it revealed the intense competition between Jiangshanlou and the Donghuifang. Big restaurants competed for their popularity among the public.

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<sup>5</sup>“Donghuifang Dao-bi Xiang-wen (Details about Donghuifang’s Close-down).” *Taiwan Nichi-nichi Shimpō* 13 Aug. 1925, Chinese ed.: 4.

<sup>6</sup>“Jiangshanlou Jin-kuang (Jiangshanlou at Present).” *Taiwan Nichi-nichi Shimpō* 30 Dec. 1925, Chinese ed.: 4.

An earlier report on September 18<sup>th</sup>, 1925 explained Jiangshanlou's popularity. Jiangshanlou used to be so popular that customers asked it to set up branch restaurants. The report titled "Jiangshanlou Nan-men Wuai Zhi-dian (Jiangshanlou's Branch Around South Gate)" wrote that "Half of Jiangshanlou's customers were local people, and it was inconvenient for people who lived away from it to go to Jiangshanlou. People living around the South Gate bade Jiangshanlou's owner to set up a branch restaurant and he gave his promise. One of Jiangshanlou's branches was established close to the South Gate and planned to start business on October 26<sup>th</sup>. The new branch had a capacity of more than a hundred people, and this meant it was convenient for the people living around the South Gate to hold banquets."

The good management of Jiangshanlou made the restaurant prosperous, and the owner certainly adopted good commercial strategies. For instance, there was a special activity in 1924 to celebrate the third anniversary of Jiangshanlou. The report "Jiangshanlou Hao Ren-qi (Jiangshanlou Enjoyed Popularity)"<sup>7</sup> on September 17<sup>th</sup>, 1924 explained this activity. "In order to celebrate the third anniversary, there is a special activity at Jiangshanlou. Customers with expenditures over five silver yuan will receive a lottery ticket. With the lottery, one can get the opportunity to obtain one piece of the modern collection on the second floor of Jiangshanlou. Since September 14<sup>th</sup>, the activity has drawn in floods of customers, as well as a lot of money. The collections in trend are exhibited on the second floor. Both Taiwanese and foreigners admire the activity and everyone praises Jiangshanlou's staff, who have promised to provide better service in the future." This activity is very similar to anniversary sales held by department stores

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<sup>7</sup>"Jiangshanlou Hao Ren-qi (Jiangshanlou Enjoyed Popularity)." *Taiwan Nichi-nichi Shimpō* 17 Sep. 1924, Chinese ed.: 4.

nowadays. The idea of the lottery was a smart commercial strategy because on the one hand, it encouraged customers to spend over five silver yuan and on the other, the collections showed the owner's hobbies and his love for arts and literature.

The geisha contest is another example which showed that the owner had a good commercial brain. The Japanese brought the geisha culture to Taiwanese restaurants. As mentioned in chapter four, geishas played important roles in entertaining the gentry during banquets in big restaurants such as Jiangshanlou. A report “Yi-ji Ren-qi Tou-piao (Geishas' Popularity Poll)”<sup>8</sup> revealed the owner's business strategy. “Taipei Hiroki Foreign Corporation held the fourth geisha popularity competition. The ballots were counted and announced at Jiangshanlou on the evening on September 8<sup>th</sup>. The results were...” Although the host of the competition was not Wu Jiangshan, Jiangshanlou provided the place for the activity. Many poems concerned with Jiangshanlou made mention of geishas. These literary works will be discussed in next section.

From many news releases we could conjecture that Wu Jiangshan was not only a successful businessman but also a literature lover. He held a good personal relationship with both the Taiwanese gentry and the Japanese; as a result, he ran Jiangshanlou successfully for around ten years.

## 5.2 Literary works

As mentioned in chapter three, many celebrities inscribed literary and art works to Jiangshanlou, as well as to the owner. For instance, Jiang Kanghu and Yu Dafu wrote

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<sup>8</sup>“Yi-ji Ren-qi Tou-piao (Geishas' Popularity Poll).” *Taiwan Nichi-nichi Shimpō* 10 Sep. 1925, Japanese ed.: 2.

poems and Zou Lu inscribed a plaque to Jiangshanlou. This chapter will research these poems and articles concerned with Jiangshanlou, published in the *Taiwan Nichi-nichi Shimpō*. Most of these literary works are concentrated between 1921 and 1922. However, many poems inscribed to Jiangshanlou for its opening have already been described in an earlier section (section 5.1), thus they will not be discussed again in this section.

The longest essay ever inscribed to Jiangshanlou and published in the *Taiwan Nichi-nichi Shimpō* was “Jiangshanlou Ji (Brief Biography of Jiangshanlou),”<sup>9</sup> written by Zheng Jiazhen. It was an essay published on November 13<sup>th</sup>, 1921 admiring the owner, and describing his motives for establishing Jiangshanlou, depicting the building and the customers. From the content of this essay, one may have a clearer picture of the role that Jiangshanlou played in the 1920s. The essay also shows that those who went to Jiangshanlou were of higher social status, and included the gentry. Those who went there and inscribed literary works to the restaurant enhanced Jiangshanlou’s reputation.

Zheng wrote:

“Jiangshanlou is named after the owner. ‘Jiangshan’ literally means the land and ‘lou’ means the building; it implies that the building has a spectacular view. It can be counted as one of Taipei’s scenic spots. Those who ascend the Jiangshanlou may love the connotation as well as the building and the owner. The owner, Mr. Wu, is a courageous man, with good virtues. With his integrity, he runs the restaurant business to bring together eminent people. Those who used to go to Donghuifang considered it a pleasure to be acquainted with him.<sup>10</sup> Wu is especially experienced at mineralogy and mechanical engineering. He is a bosom friend of Huang, who used to nickname Wu a ‘gallant hero’, signifying that he has concern for others and delights in others’ joys. Like those portrayed in the

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<sup>9</sup>“Jiangshanlou Ji (Brief Biography of Jiangshanlou).” *Taiwan Nichi-nichi Shimpō* 13 Nov. 1921, Chinese ed.: 6.

<sup>10</sup> Wu Jiangshan used to be one of Donghuifang’s shareholders.

chivalry biography of *Shi-ji*<sup>11</sup>, Wu is always ready to help and never gives up his soaring aspirations. He would have given up his aspirations if he does not have empathy for others. Without these aspirations, he can not achieve his goals. When Wu was running the business of Donghuifang, the restaurant was always full of customers because of the special atmosphere. Some of the customers used to invite him to Mainland China, and they made visits to amusement parks and restaurants in Shanghai. The visit elicited his feelings, and later led to his reflections. Wu considered that Taipei was a cultural city and there should be some splendid restaurants to do credit to Taipei. Therefore, when he came back, he gave up his old thoughts and renewed his ideas. He decided to establish a new building in the east of Rishin Street in Dadaocheng area in 1921. The restaurant is a four-story building with fourteen banquet rooms, which can accommodate five hundred customers. The upper stories, decorated with flowers and rockeries, provide customers places to enjoy themselves. When the weather is fine, one can look out of the window and see gorgeous mountains in the far end. The joy one obtains is like that one can obtain from any restaurant in Shanghai. Jiangshanlou, as the name implies in itself, is indeed the number one restaurant in Taiwan. Inscriptions from celebrities are hung at Jiangshanlou, and I am invited to write about it because of Mr. Huang. I told him, ‘In the past Fan Zhongyen wrote about the scenery of Yueyanglou and revealed his ideals in his article. He showed concerns for the country before the general public and enjoyed the happiness after the general public.’<sup>12</sup> He wrote about the sound of waterfalls heard in Yueyanglou in winter and in summer. After people were touched by his essay and visited Yueyanglou, people seemed easy to be in his shoes and were not able to leave. Thus we recognize that a good essay will help a building be well-known to people and leave its name to younger generations. However, Jiangshanlou has been known to the public because of its owner. How much will my essay help Jiangshanlou establish its reputation?’ Mr. Huang answered me, ‘My friend, Wu Jiangshan, will feel honored to have your essay as the prologue to his restaurant. People of the Tang Dynasty once wrote that “Jiangshan, i.e. the land, will leave tracks for future generations to walk on.” Hundreds of years later, the scenery might change, but the spirit will remain. People will rely on your article to feel the same spirit in the past as they ascend the building. Your essay might be of the same importance as Fan’s.’ Though I am not able to write a good essay as Fan’s, I do not want to disappoint Mr. Huang. Therefore, I write this article for

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<sup>11</sup> *Shi-ji* is an important biography in Chinese history, collecting stories of many historical people.

<sup>12</sup> Fan Chungyen was a loyal government official in Song Dynasty. He expressed his concerns for the country in *Yueyanglouji*, which was his most famous literary essay in the Chinese history.

Jiangshanlou.”<sup>13</sup>

Apart from the essay, there were many poems inscribed to Jiangshanlou published in the poetry column of the *Taiwan Nichi-nichi Shimpō*. On January 8<sup>th</sup>, 1922, Chen Guyu wrote a poem “Ti Jiangshanlou (Inscribing to Jiangshanlou)” and mentioned that “customers went to Jiangshanlou to relax themselves” and he was only a sentimental person, regretting idling time away with geishas. Though Chen thought he was different from other customers, he was only one of many gentry who went to Jiangshanlou. The poem depicted the extravagant lives of the gentry at Jiangshanlou, and their lives were very different from the lives of the general public in Taiwan under Japanese rule. The lifestyle of the gentry in the Jiangshanlou was an epitome of the upper class.

Two days later, Huang Xingque wrote another piece entitled “Inscribing to Jiangshanlou” but with the afterwords “at the request of Jiangshanlou’s owner.” One could presume that Wu Jiangshan was not only a literature-lover but also a smart manager who knew how to promote business through the literati. Huang’s poem reaffirmed that Jiangshanlou was not an ordinary Taiwanese restaurant. It was established to meet the new demands of the upper class that appeared after the Japanese regime came to Taiwan. “Looking at the wine, I intone my poem. The restaurant is exotic with the mixture of Asian and European atmospheres. Staying here is such a pleasure that one will not think about leaving. The flute melody elicits travelers’ nostalgia. The golden lights shine on the ladies.<sup>14</sup> Once ascending the building, I am not different from a profligate and all I want to do is to get drunk and have no more worries.”

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<sup>13</sup> The original Chinese essay is in the Appendix iv.

<sup>14</sup> The “ladies” here in the poem actually means the geishas.

There were still other poems picturing the gentry's lives at Jiangshanlou. Those who went to the luxurious restaurant composed poems and enjoyed the company of geishas, which cost them a fortune. The view of the building, the geishas, and the atmosphere provided by the restaurant all encouraged the gentry to go to Jiangshanlou again and again. From these poems, one could presume that most of the customers were rich male customers. Jiangshanlou provided services that corresponded to their tastes. On January 30<sup>th</sup>, 1922, Gao Shimu wrote "Zai-ti Jiangshanlou Qi-ting (Inscribing to Jiangshanlou Once More)."<sup>15</sup> "The sun set beyond the landscape. The lonely egret flew out of my eyesight. Some guests drank and commented on the collections in the restaurant. They wondered whether those who wrote the lines on the walls still remembered their ambitions. Far away from the river and the clouds, now the crescent moon situates at the west of the town. The grand view of the landscape fades away in the dusk with our laughs." On February 8<sup>th</sup>, 1922, a poet with the pseudonym "Shinong (farmer poet)" wrote about his pleasure.<sup>16</sup> "I ascend the building, looking down from above, and see the gorgeous view of the land. Like Wang Tsan<sup>17</sup>, I feel the vastness of the universe...I felt encouraged at Jiangshanlou"<sup>18</sup> The literati also made compound poems. During literary meetings, a poet would contribute a verse and another poet would take turns continuing the next verse until the poem was finished. This kind of poem was named a compound poem. One example was the poem published on May 6<sup>th</sup>, 1926. The poem titled "Jiangshanlou Qi-ting Yia-ji Lian-ju (Jiangshanlou Compound Verses)" was not a poem specifically inscribed to Jiangshanlou, but it was probably written about Jiangshanlou.

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<sup>15</sup> "Zai-ti Jiangshanlou Qi-ting (Inscribing to Jiangshanlou Once More)." *Taiwan Nichi-nichi Shimpō* 8 Feb. 1922, Chinese ed.: 4.

<sup>16</sup> "Ti Jiangshanlou (Inscribed to Jiangshanlou)." *Taiwan Nichi-nichi Shimpō* 8 Feb. 1922, Chinese ed.: 6.

<sup>17</sup> In Chinese history, Wang Tsan was a famous poet in the late Han Dynasty.

<sup>18</sup> From the words of the poem, the pleasure of the poet actually came from the company of geishas.

“Where else can you go except Jiangshanlou? Let’s drink and sing out our resentments. We’ve liquored up, but we haven’t completed this poem. Competitions of liquor and literature are inevitable among men of letters. Honored guests come from wonderful cities. There are good writers in Japan. Literature bridges good relationship between Taiwanese and Japanese writers. Exchanging words shows our sincerity. Both the guests and the hosts enjoyed themselves with verses. We welcomed our guests with sincere hearts....”<sup>19</sup>

The above quoting is extracted from the original Chinese poem.<sup>20</sup> One can see that there were cultural exchanges between Taiwanese and Japanese gentries and the restaurant became an intermediary.

There were still many other poems published in the *Taiwan Nichi-nichi Shimpo* that revealed the lives of the gentry. Jiangshanlou was more than an ordinary Taiwanese restaurant as it provided the gentry and the literati with a place where they could exchange ideas thus providing a cultural role between Taiwan and Japan, too.

### **5.3 Meetings and banquets**

Simoons wrote in his book, “social gatherings in China invariably involve a meal, which may differ in elaborateness and formality depending on the occasion and status and wealth of those who sponsor them.”<sup>21</sup> As mentioned earlier, under Japanese rule most of the gentry participated in at least one kind of association and many associations held meetings at Jiangshanlou, as well as many banquets and weddings.

Wu Yingtao wrote how the restaurant made the banquets peculiar:

“As for the arrangement of banquets, it [Jiangshanlou] is also peculiar. For large feasts, guests’ names are written on the paper, which is placed under the tabletop

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<sup>19</sup> “Jiangshanlou Qi-ting Yia-ji Lian-ju (Jiangshanlou Compound Verses).” *Taiwan Nichi-nichi Shimpo* 6 May, 1926, Chinese ed.: 4.

<sup>20</sup> The original Chinese version is in Appendix v.

<sup>21</sup> Simoons, Frederick J. *Food in China, a cultural and historical inquiry*, p.26.

glass, so that all guests can easily recognize their seats. With Western-style rectangular tables, it also caters to the customers by means of buffets. It charges every customer five yuan.”<sup>22</sup>

“Five yuan” was a large amount of money at that time. The restaurant focused on attracting the rich upper social classes. Making the banquets unique was a good marketing strategy to attract wealthy business associations. The founding of Jiangshanlou was closely related to business, because the Taiwanese gentry needed an impressive location to conduct business with the Japanese, especially when the Japanese businessmen were particular about restaurant standards. As seen from the *Taiwan Nichi-nichi Shimpō*, many business associations and unions were initiated in the Jiangshanlou and often held meetings and banquets at Jiangshanlou. In this section, more details of the meetings held by these associations will be analyzed.

In 1922, there were many news reports in the *Taiwan Nichi-nichi Shimpō* about the meetings and banquets held at Jiangshanlou. There was a report in Japanese on January 7<sup>th</sup> about thirteen brewery members negotiating with Japanese officials about future policies toward the brewery industry at a banquet. The news also reported the responses from the authorities. The news was translated into Chinese the next day in the Chinese version of *The Taiwan Nichi-nich Shimpō*.<sup>23</sup> Holding meetings and banquets in the Jiangshanlou seemed to be a display of social status. The Daojiang (meaning Dadaocheng) Trust Association often held meetings at Jiangshanlou. The association announced their financial report at the shareholders’ meeting at Jiangshanlou.<sup>24</sup> The Fishery Association held a spring banquet at Jiangshanlou on

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<sup>22</sup> Wu Yingtao. “Jiangshanlou, Taiwan-zai, Yi-dan (Jiangshanlou, Taiwanese cuisine, Geishas).” *Taipei wen-wu* (Taipei Relics), 7.2, p.91.

<sup>23</sup> “Guan Jiu-zao Ye-zhe zhi Chen-qing (The Taiwanese Wine Industry Pleaded to The Authorities).” *Taiwan Nichi-nichi Shimpō* 8 Jan. 1922, Chinese ed.: 5.

<sup>24</sup> The Japanese version of this piece of news was on January 27<sup>th</sup>, 1922 and it was translated into Chinese the next day. “Daojiang Xin-zu Zong-hui (Daojiang Trust Association).” *Taiwan Nichi-nichi*

February 1<sup>st</sup>, and over a hundred members took part of it, as reported in the newspaper on February 3<sup>rd</sup>.<sup>25</sup> The Taipei Trade Union held a meeting at Jiangshanlou on January 29<sup>th</sup> to conclude stipulations of trading goods, including sugar, oil, flour, rice, food grains and milk, as reported on February 9<sup>th</sup>.<sup>26</sup> There was also a report about eighteen trade union members attending another meeting at Jiangshanlou at 10 o'clock in the morning on March 12<sup>th</sup>.<sup>27</sup> News in the *Taiwan Nichi-nichi Shimpō* show us that some associations frequently held meetings and banquets at Jiangshanlou and most members of the associations were the gentry, who could afford the expenditure at Jiangshanlou. The associations included Yaoyouhui, Yingshe and Nanyohui. Those who went to Jiangshanlou made it a fancy restaurant to hold meetings and banquets; on the other hand, holding meetings in the restaurant was regarded as a glory to them.

## **Yaoyouhui**

The Jiangshanlou was probably the most beloved meeting location for Yaoyouhui (the Pharmacy Union). In 1922 there was a news release informing the public of the third meeting of the Pharmacy Union in Japanese version on March 2<sup>nd</sup> and the release was translated into Chinese the next day. "Taiwan Yaoyouhui will hold their third meeting at Jiangshanlou at 1 pm on the 4<sup>th</sup> of this month. There will be reports about union activities, discussions about proposals and an election of board members. After that, there will be a symposium about pharmacy laws in Taiwan and research on the medicament of children in Japan<sup>28</sup>." <sup>29</sup> From the topics of the research presented at the

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*Shimpō* 28 Jan. 1922, Chinese ed.: 6.

<sup>25</sup> "Yu-shi Zhong-mai Chun-yan (Spring Banquet of Fishery Association)." *Taiwan Nichi-nichi Shimpō* 3 Feb. 1922, Japanese ed.: 7.

<sup>26</sup> "Taipei Shu-yi Chu-ru Ye Tong-zhi Hui (Meeting of the Taipei Trade Union)." *Taiwan Nichi-nichi Shimpō* 9 Feb. 1922, Chinese ed.: 5.

<sup>27</sup> "Shu-yi Chu-ru Shang Zhong-hui (The Meeting of the Taipei Trade Union)." *Taiwan Nichi-nichi Shimpō* 14 Mar. 1922, Chinese ed.: 5.

<sup>28</sup> The speakers in the conference were all Japanese doctors.

<sup>29</sup> "Yaoyouhui Zong-hui (Meeting of Yaoyouhui)." *Taiwan Nichi-nichi Shimpō* 3 Mar. 1922, Chinese ed.:

symposium one may presume that Yaoyouhui was a standard and academic union. The union chose to hold meetings at Jiangshanlou, and this reflects that it was a high-class restaurant. The status of the Pharmacy Union was revealed through an official publication by the Japanese authorities, *Taiwan Ni-ji* (Taiwan Diary). It was recorded on page 35 of *Taiwan Ni-ji* that the Pharmacy Union had held an award banquet at Jiangshanlou on February 11<sup>th</sup>, 1923.

## Yingshe

As mentioned in chapter four, Xie Ruquan and Wei Qingde were reporters of the *Taiwan Nichi-nichi Shimpo* and members of Yingshe, a poetry association, which frequently held meetings at Jiangshanlou, as seen from the following releases. “Yingshe will have a routine poetry salon at Jiangshanlou at 2 pm on the 31<sup>st</sup>. The hosts are Lin Tuanqiu and Ouyang Zhaohuang”<sup>30</sup> “Yingshe held a routine poetry salon at 4 pm on the 23<sup>rd</sup> this month. It was held on the terrace of the fourth floor of Jiangshanlou...”<sup>31</sup> Yingshe often held poetry salons in the afternoon from 2 pm to 6 pm, which paralleled the afternoon tea parties among the nobles in the U.K. Only those who had enough time and money could participate in the poetry salons. “Yingshe will have a poetry salon at Jiangshanlou at 5 pm on Chongyangjie<sup>32</sup>, which is September 9<sup>th</sup> on the lunar calendar.”<sup>33</sup> Except for this Chongyangjie salon, Yingshe also held many salons similar to welcome parties, which showed their members’ hospitality. “Yingshe held an occasional poetry salon at Jiangshanlou at 2 pm on the 27<sup>th</sup> to receive friends

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<sup>30</sup> “Yingshe Ji-bo Yin Li-hui (Routine meeting of Yingshe).” *Taiwan Nichi-nichi Shimpo* 28 Mar. 1923, Chinese ed.: 6.

<sup>31</sup> “Yingshe Guan-yue Yin-hui Da Sheng-kuang (Magnificent Banquet of Yingshe).” *Taiwan Nichi-nichi Shimpo* 25 Sep. 1923, Chinese ed.: 4.

<sup>32</sup> Chongyangjie is a traditional Chinese holiday for the elders. This holiday is to remind people of paying attention and respect to the elders.

<sup>33</sup> “Yingshe Chongyang Ri Ji-bo Yin-hui (A Knocking-bowl Poetry Salon of Yingshe).” *Taiwan Nichi-nichi Shimpo* 12 Oct. 1923, Chinese ed.: 8.

from central and southern Taiwan...”<sup>34</sup> “Yingshe will have a poetry salon in the Jiangshanlou at 2 pm this afternoon, and it is also a party in honor of the honorary president, Lin Xiongzhen<sup>35</sup>, because of his return from China yesterday.”<sup>36</sup> “Yingshe will hold a poetry salon at Jiangshanlou at 2 pm on the 12<sup>th</sup> to welcome Lin Shuzhuang (father) and Lin Jingren (son) as well as to discuss the reorganizing of the poetry salon. Suggestions from members of Yingshe will be welcomed and all members are encouraged to attend the salon. In addition, members from other associations are welcomed to take part in the salon as well; however, due to preparation affairs, please inform the Chinese department of Yingshe after reading the newspaper. The participation fee is 1.5 yuan.”<sup>37</sup> We can see through these news reports that members of Yingshe were elites and literati who could afford the price in the Jiangshanlou. For instance, Lin Xiongzhen was a celebrity from the wealthy Lin Family in Banqiao and was in the president position of many companies, including Hua Nan Commercial Bank<sup>38</sup>.

## **Nanyohui**

Nanyohui (Union of Southern Taiwan) was a gentry association, which frequently released short notifications in the *Taiwan Nichi-nichi Shimpo* to inform members of the meeting day at Jiangshanlou for different purposes and there were short reports of the meetings from time to time. “Nanyohui, organized by people of the South who stay in Taipei now, will take a group photo at Jiangshanlou at 4 pm on the 6<sup>th</sup> of October, the

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<sup>34</sup> “Mo-shen yu-run (Literature Column).” *Taiwan Nichi-nichi Shimpo* 28 Apr. 1924, Chinese ed.: 6.

<sup>35</sup> Lin Xiongzhen was born in Banqiao in 1888. The Lin Family of Banqiao was the richest family in Taiwan under Japanese rule.

<sup>36</sup> “Mo-shen yu-run (Literature Column).” *Taiwan Nichi-nichi Shimpo* 11 May 1924, Chinese ed.: 6.

<sup>37</sup> “Mo-shen yu-run (Literature Column).” *Taiwan Nichi-nichi Shimpo* 11 Jul. 1924, Chinese ed.: 4.

<sup>38</sup> Hua Nan Commercial Bank is one of the five largest banks in Taiwan nowadays.

day after Moon Festival. After that there will be a banquet on the ship...”<sup>39</sup> “Nanyohui held a rally on the 6<sup>th</sup> of this month. Most members attended the rally. They took photos on the terrace before the conference...”<sup>40</sup> The releases proved that taking a photo was a special event that had to be informed in advance and it was usually related to occasions such as meetings of the gentry. These occasions were not meant for the general public. There were also releases in a similar form like a notification to inform Nanyohui members: “Nanyohui members will have an annual banquet at six o’clock on the 28<sup>th</sup>.”<sup>41</sup> “Nanyohui will have a routine conference at Jiangshanlou at 6 pm on the 2<sup>nd</sup>. The host is Weng Baichuan.”<sup>42</sup> “Nanyohui will have a routine conference at Jiangshanlou at 6 pm. The host is Lai Shanggan.”<sup>43</sup> “Nanyohui will have a conference at Jiangshanlou at 6 pm this afternoon. The host is Lin Luzhou.”<sup>44</sup> “Nanyohui will have a conference at Jiangshanlou at 6 pm on the 24<sup>th</sup>. The host is Chang Gencan.”<sup>45</sup> “Nanyohui will have a routine conference at Jiangshanlou at 6 pm on 12<sup>th</sup>. The hosts are Lian Yatang and Yen Tiansheng.”<sup>46</sup> “Nanyohui will have a routine conference at Jiangshanlou at 6 pm this afternoon. The hosts are Luo Xiuhui and Su Riming.”<sup>47</sup> “Nanyohui will have a routine conference at Jiangshanlou at 6 pm this afternoon. The hosts are Zeng Duxin and Weng Bailong.”<sup>48</sup> From the notifications,

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<sup>39</sup> “Nanyohui zhi Qiu-ji Da-hui (Autumn Rally of Nanyohui).” *Taiwan Nichi-nichi Shimpō* 30 Sep. 1922, Chinese ed.: 6.

<sup>40</sup> “Nanyohui zhi Da-hui (Rally of Nanyohui).” *Taiwan Nichi-nichi Shimpō* 9 Oct. 1922, Chinese ed.: 3.

<sup>41</sup> “Nanyohui zhi Wang-nian Hui (Wang-nian Party of Nanyohui).” *Taiwan Nichi-nichi Shimpō* 28 Dec. 1922, Chinese ed.: 6.

<sup>42</sup> “Nanyohui Li-hui (Routine Meeting of Nanyohui).” *Taiwan Nichi-nichi Shimpō* 1 Nov. 1923, Chinese ed.: 4.

<sup>43</sup> “Nanyohui Li-hui (Routine Meeting of Nanyohui).” *Taiwan Nichi-nichi Shimpō* 6 Jun. 1925, Chinese ed.: 4.

<sup>44</sup> “Nanyohui Li-hui (Routine Meeting of Nanyohui).” *Taiwan Nichi-nichi Shimpō* 18 Jul. 1925, Chinese ed.: 4.

<sup>45</sup> “Nanyohui Li-hui (Routine Meeting of Nanyohui).” *Taiwan Nichi-nichi Shimpō* 24 Apr. 1926, Chinese ed.: 8.

<sup>46</sup> “Nanyohui Li-hui (Routine Meeting of Nanyohui).” *Taiwan Nichi-nichi Shimpō* 12 Nov. 1927, evening ed.: 4.

<sup>47</sup> “Nanyohui Li-hui (Routine Meeting of Nanyohui).” *Taiwan Nichi-nichi Shimpō* 4 Feb. 1928, Chinese ed.: 8.

<sup>48</sup> “Nanyohui Li-hui (Routine Meeting of Nanyohui).” *Taiwan Nichi-nichi Shimpō* 18 Feb. 1928, Chinese ed.: 8.

we can see that members of Nanyohui were elites who had influence on society and Nanyohui was an association where the gentry met with one another. For instance, Lian Yatang was a famous social figure who wrote *Taiwan Tong-shi* (The General History of Taiwan) and was an ancestor of one of Taiwan's former vice presidents, Lian Zhan. In addition, a meeting at six o'clock in the evening usually implied a dinner. Frequent meetings including dinners at Jiangshanlou cost a lot and only the gentry could afford it.

#### **5.4 Taiwanese cuisine**

The next important category of news about Jiangshanlou in the *Taiwan Nichi-nichi Shimpō* was about Taiwanese cuisine provided by the restaurant. From the Taiwanese point of view, the enjoyment of food is a facet of the art of living. A slang expression reflects the Taiwanese attitude towards meals, "Firstly eating; secondly wearing." However, meals of the general public were simple under Japanese rule, while the gentry could afford more expensive food. Jiangshanlou was able to provide extravagant dishes with exclusive culinary ingredients. In addition, Jiangshanlou played an important role in promoting Taiwanese cuisine. Wu Tienyo was possibly the most popular chef of Jiangshanlou. This is shown by the fact that a Japanese governor-general, Den Kenjiro, really appreciated his cuisine, and invited him to Japan for two months in 1923 when the governor-general left Taiwan. In Japan, Wu Tienyo took on the post of chef, catering for Den Kenjiro once a week and held cooking classes on Sundays for female celebrities, most of whom were wives of officials.<sup>49</sup>

With good chefs like Wu Tienyo, palatable Taiwanese cuisine was one of

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<sup>49</sup> Wu Yingtao. "Jiangshanlou, Taiwan-zai, Yi-dan (Jiangshanlou, Taiwanese cuisine, Geishas)." *Taipei wen-wu* (Taipei Relics), 7.2, p.89.

Jiangshanlou's attractions. The food ingredients and seasonings used at Jiangshanlou were carefully selected. For example, on December 6<sup>th</sup>, 1921, there was a report "Huangjujiu and Jiangshanlou" describing how the business of Jiangshanlou had been on the rise since its opening contributing to its good reputation and that it provided the Taiwanese wine Huangjujiu, a liquor of good quality, brewed by the Taiwan Winery Corporation in Taipei City.<sup>50</sup>

Though the cuisines provided by Jiangshanlou were Taiwanese flavor, some of them were improved by adding foreign materials and gastronomic styles. Taiwanese cuisines were made popular and the *Taiwan Nichi-nichi Shimpō* even initiated a Jiangshanlou recipe column every one or two days from December 1927 to January 1928. The recipes were categorized mainly by ingredients. In "Taiwanese Cuisine 9"<sup>51</sup>, there were four recipes for duck. There was duck broth, duck soup-stock stewed with salt, duck cooked with spiced cabbage and duck stewed with wax gourd. In "Taiwanese Cuisine 11"<sup>52</sup>, there were four recipes for turtledoves; braised turtledove with abalone, sauté diced turtledove with peas, stir-fried sauté diced turtledove and deep-fried turtledove. In "Taiwanese Cuisine 15"<sup>53</sup>, there were recipes for vegetables, including stewed pumpkin, steamed sponge cucumber with eight treasures, silver bean sprouts, golden bean sprouts and chicken cooked with cabbage. "Taiwanese Cuisine 16"<sup>54</sup> continued the vegetables recipes: Chinese cabbage braised in soy bean sauce, Chinese cabbage stewed with pork and shrimp, turnip braised with ham, tender tips of bamboo

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<sup>50</sup> "Huangjujiu ji Jiangshanlou (Huangjujiu and Jiangshanlou)." *Taiwan Nichi-nichi Shimpō* 6 Dec. 1921, Chinese ed.: 6.

<sup>51</sup> "Taiwan Lio-li no Hana 9 (Taiwanese Cuisine 9)." *Taiwan Nichi-nichi Shimpō* 22 Dec. 1927, Japanese ed.: 3.

<sup>52</sup> "Taiwan Lio-li no Hana 11 (Taiwanese Cuisine 11)." *Taiwan Nichi-nichi Shimpō* 24 Dec. 1927, Japanese ed.: 3.

<sup>53</sup> "Taiwan Lio-li no Hana 15 (Taiwanese Cuisine 15)." *Taiwan Nichi-nichi Shimpō* 10 Jan. 1928, Japanese ed.: 3.

<sup>54</sup> "Taiwan Lio-li no Hana 16 (Taiwanese Cuisine 16)." *Taiwan Nichi-nichi Shimpō* 12 Jan. 1928, Japanese ed.: 3.

shoots braised in soy bean sauce. In “Taiwanese Cuisine 21”<sup>55</sup>, there were seafood recipes about fish, abalone and clam, including braised fish in soy bean sauce, steamed fish, abalone cooked with sea cucumber and soy bean sauce, thin clam soup. From these recipes, we see that many dishes came from Chinese cuisine, and thus this suggests that it was not easy to tell Taiwanese cuisine from Chinese cuisine under Japanese rule.

According to the report “Taiwan Liao-li Xian-shang Jiangshanlou Peng-tiao (Taiwanese Cuisines Provided by Jiangshanlou)” on October 22<sup>nd</sup>, 1927, the Jiangshanlou was appointed to provide Taiwanese cuisine for Japanese royal members when they came to Taiwan, including the Japanese Prince Imperial, Hirohito, as explained in chapter 3. The dishes were selected from Jiangshanlou’s menu, and the materials and ingredients were strictly examined before cooking. The details were described in the newspaper on April 27<sup>th</sup>, 1923 with the title “Yu-yan yu Taiwan Liao-li: Jiangshanlou zhi Quang-rong (Prince Imperial’s feast and Taiwanese Cuisines: Glory of Jiangshanlou)”. The cuisine included stewed squabs, money ham, water pigeon eggs, chicken wings cooked in soy bean sauce, eight treasures crabs baked with cheese, white tree fungus, fried spring rolls, braised fish cooked in soy bean sauce, sea cucumber with bamboo soup, steamed perch, ham stewed with wax guard, eight treasures rice pudding and almond tea. The Japanese Prince Imperial tried every dish and he was very pleased with the Taiwanese food, especially the eight treasures rice pudding. Jiangshanlou’s owner, Wu Jiangshan, together with the staff members, thanked the Prince Imperial for his praise and regarded it as a glory.

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<sup>55</sup> “Taiwan Liao-li no Hana 21 (Taiwanese Cuisine 21).” *Taiwan Nichi-nichi Shimpō* 20 Jan. 1928, Japanese ed.: 3.

Another report confirmed the Japanese royals' favor. "Jiangshanlou yu Diao-jin Taiwan Liao-li (Jiangshanlou Provided Japanese Royal Member's Dinner)" on April 7<sup>th</sup>, 1928 described that one of the Japanese royal members had a short stay in the Taichung Imperial Palace on April 5<sup>th</sup>, and Jiangshanlou provided the dinner. Some of the dishes included fish cooked in soy bean sauce, stewed squabs, broth of edible frogs, ham rice, and tangerines and bananas were provided as dessert.

According to the exposure of Jiangshanlou's cuisine in the *Taiwan Nichi-nichi Shimpō*, one can see that Jiangshanlou made Taiwanese cuisine popular, especially with the Japanese, even if many of the recipes were adopted from Chinese cuisine. The food materials and ingredients were exclusive and carefully selected, and good chefs, with their creativities, made Taiwanese cuisine popular. When the Japanese royals came to Taiwan, the Jiangshanlou was the very restaurant to provide meals and banquets. Only the rich could afford the price, and this made those who went to the Jiangshanlou different from the general public.