

Creating a Gastrolinguistic Space: Food in Language Learning Materials of Jesuit Missionaries during the Sixteenth to the Eighteenth Centuries

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Abstract

This article investigates the intersection of language and gastronomy in European Jesuit missionaries' language learning materials in China during the late sixteenth to the eighteenth centuries. Through the analysis of three key texts, the article emphasizes the significance of food-related content in fostering linguistic and cultural understanding. It provides a thorough examination of how these texts facilitated cultural exchange, highlighting the role of food in creating a space for dialogue between European and Chinese cultures. This article introduces gastrolinguistics, the combination and interaction of food and language, to explore how missionaries adapted to and learned about Chinese culture and introduced other cultures to China. Gastrolinguistics operates as a vehicle that concurrently carries knowledge of food and language, while also emerges as a consequence of intercultural engagements. Thus, it bears witness to these encounters and evolves into a realm where such encounters happen.

Keywords

Gastrolinguistics; food; language learning; Jesuit; early Sino-European Cultural Encounters

European Jesuit missionaries travelled to China since the late sixteenth century. Language learning became a primary task for them to communicate with Chinese people, accommodate to the new culture, and conduct their missionary work. This article examines three representative texts — a dictionary, a grammar book, and a conversation manual — compiled by Jesuit missionaries, with a focus on food-related content. It explores food in these materials to investigate linguistic and gastronomic combination and interaction, which reflected intercultural encounters of European missionaries in China.

How did missionaries acquire Chinese language, and how did they step into the new culture through food in language materials? The first two sections elaborate on

these two questions. The answers then lead to the main concept — gastrolinguistics in the last section.

The concept of gastrolinguistics originated with linguist Robin Tolmach Lakoff in 2006, particularly in her chapter “Identity à la carte: you are what you eat.” Lakoff examines the intricate connection between cuisine and language by analyzing written documents like menus and cookbooks from a linguistic perspective.¹ Nathalie Parys later applied this concept to food studies in cookbooks in 2013, defining it as the interaction of linguistics and gastronomy, encompassing verbal and written food expressions that shape identity. More recently, Mario Brdar expanded the concept to “gastrolinguistic landscape,” investigating the use of foreign languages in restaurant names in Croatia and Hungary and its connection to construal identity.

Scholars have developed the concept of gastrolinguistics from various perspectives, leading it into intercultural dialogues. However, rather than exploring the interaction between food and language, they often focus on the language for food or the language of food—such as recipes, restaurant signs, menus, and culinary reviews. This article takes a different perspective by examining food in language learning materials, highlighting the outcomes of the combination and interaction between food and language. Furthermore, it positions gastrolinguistics in intercultural encounters to explore dynamic interactions. In this article, gastrolinguistics is viewed as the combination and interaction of food and language, serving as both an object that carries knowledge of food and language simultaneously and a subject that results from intercultural encounters. It witnesses encounters and also forms a space for various actors.

Food and Language Learning

The dictionary marked the beginning stage of Chinese language acquisition. It was finished around 1583-1588 by the Jesuit missionaries Michele Ruggieri and Matteo Ricci and their Chinese helpers.² Food-related vocabulary span almost on each page. *Notitia Linguae Sinicae* is one of Joseph de Prémare’s crucial works in the early eighteenth century. He followed the frame of Latin linguistics, while drawing

¹ Robin Tolmach Lakoff, “Identity à La Carte: You Are What You Eat,” in *Discourse and Identity* (Cambridge University Press, 2006), 142–165, 144; Nathalie Parys, “Cooking up a Culinary Identity for Belgium. Gastrolinguistics in Two Belgian Cookbooks (19th Century),” *Appetite* 71 (2013): 218–231, 223; Mario Brdar, “Walking Gastrolinguistic Landscapes, with Metonymy as a Travel-Guide,” *Collegium Antropologicum* 45, no. 4 (2021): 307–317, 307.

² Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, ed. John W. Witek (Lisboa: Biblioteca Nacional, 2001), 90; the English translations of both Portuguese and Chinese words are given by the author.

expressions from variety dramas of Yuan, vernacular novels of Ming, and *Caizijiaren xiaoshuo* 才子佳人小說 (lit. novels of talented man and beautiful woman).³ Throughout the chapters and their subsections, food-related phrases and sample sentences are scattered. The conversation manual, a manuscript from the early eighteenth century titled *Instruction pour les visites de mandarins* (Instruction for Receiving Visiting Mandarins), was discovered and published by Li Yu-Chung in 2015.⁴ This instructional document follows a question-and-answer format, a common style employed by Jesuit missionaries in their writings.⁵ The dialogue happens between a Jesuit missionary and his Chinese servant. Beyond serving as a conversation manual, this instruction is rich in information about Chinese society, offering a paradigm for missionaries to communicate with the Chinese people.⁶

The Portuguese-Chinese Dictionary

When the Portuguese words were translated into Chinese, many words found direct counterparts, such as *sal* (salt)-鹽(salt), *pero* (pear)-梨子(pear), *pipino* (cucumber)-黃瓜(cucumber), *cozinheiro* (cook/chef)-廚子(cook), *escamar* (scale)-刮鱗(scale), and *alho* (garlic)-蒜(garlic).⁷ However, due to natural and cultural differences, not every Portuguese word was given a Chinese equivalent. To address this, two main strategies were employed to overcome non-matching problems between cultures. One strategy was to find substitutes for products not commonly consumed in China, such as *queiso* (cheese).⁸ In such case, the compilers and their helpers borrowed existing Chinese words like 牛乳 (cow's milk) to indicate a similar product, from which cheese was made, leading to one Chinese word corresponding to multiple

³ Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, Ed. by John W. Witek (Lisboa: Biblioteca Nacional, 2001), 26.

⁴ Yu-chung Li, “《拜客訓示》點校並加註 Baikexunshi Dianjiao Bing Jiazhu,” 季風亞洲研究 *Journal of Monsoon Asia Studies* 1 (2015): 133-167; in the published version, Li emends and annotates chapters of 管堂中事 (Church Management), 廚房的事 (Kitchen), 買辦的事 (Comprador), 庫房的事 (Storage Room), 茶房的事 (Waiter in Tearoom), 衣服帽房的事 (Cloakroom), 看門的事 (Doorkeeper), 行水路船工的事 (Waterway and Boatman), 拜客問答 (Questions and Answers Between Guests and the Host), and 教友告解罪過 (Conversi Confessing Sins).

⁵ Yu-chung Li, “《拜客訓示》點校並加註 Baikexunshi Dianjiao Bing Jiazhu,” 季風亞洲研究 *Journal of Monsoon Asia Studies* 1 (2015): 133-167, 134.

⁶ Yu-chung Li and Wei-yi Chang, “「洋老爺」的一天：從《拜客訓示》看明末耶穌會士在中國 The Daily Life of Western Lords: Reconstructing the Lives of Jesuit Priests in Late-Ming China Based on Bai Ke Xun Shi,” 清華學報 *Tsing Hua Journal of Chinese Studies* 46, no. 1 (2016): 77-119, 81.

⁷ Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, Ed. by John W. Witek (Lisboa: Biblioteca Nacional, 2001), 39b, 63a, 94b, 129a, 142a, and 155b.

⁸ Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, Ed. by John W. Witek (Lisboa: Biblioteca Nacional, 2001), 136a.

Portuguese words. For example, both *copa* (cup) and *escudella* (bowl) were translated to 茶鐘 (tea cup).⁹

Another strategy involved explaining the meaning of Portuguese words in Chinese. For instance, the traditional Portuguese deep-fried dessert, *filhoos*, had no Chinese equivalent. It was possible missionaries explained the making process, and their Chinese helpers provided a name 煎米團 (lit. fried sticky rice cake).¹⁰ Sometimes, explanations were needed due to different naming systems. Chinese names of various kinds of sugar were based on the appearance instead of the process. When they translated *acucare refinado* (refined sugar), it could not be matched with an exact Chinese name, then the process was shown in the translation 潔糖 (lit. cleaned sugar).¹¹ These two strategies not only reflect how they learned Chinese language in a new culture, but also show the encounters of the two linguistic systems.

Their new learnings interacted with what they had already known and expanded what they did not know. Sometimes, missionaries applied the European grammar ingrained in their minds to understand Chinese language. For example, “*alfasa esparguada*” was mashed boiled lettuce. In a typical Chinese order, it should be 煮的莴菜 (boiled lettuce), while the compilers still followed the Portuguese order, naming it 莴菜煮的 (lettuce boiled).¹²

The two strategies were unable to resolve all linguistic and cultural differences. As Yao Xiaoping points out, certain words were left untranslated, such as *cerveja de beber* (beer) and *cereja* (cherry). He attributes the lack of translation for the word “beer” to the non-existence of beer in China and he infers that the Chinese translators were from southern China, where cherries were not common.¹³ Moreover, missionaries realized these differences between cultures. In the appendix,

⁹ Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, Ed. by John W. Witek (Lisboa: Biblioteca Nacional, 2001), 61b and 95a.

¹⁰ Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, Ed. by John W. Witek (Lisboa: Biblioteca Nacional, 2001), 103a.

¹¹ Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, Ed. by John W. Witek (Lisboa: Biblioteca Nacional, 2001), 35a.

¹² Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, Ed. by John W. Witek (Lisboa: Biblioteca Nacional, 2001), 39b.

¹³ Xiaoping Yao, “从晚明《葡汉词典》看中西词汇的接触 The Earlier Language and Cultural Contact between China and the West as Reflected in the Dicionário Português-Chinês,” 当代外语研究 *Contemporary Foreign Language Studies* 14, no. 9 (2014): 1-16, 8-9.

they expanded on some vocabularies originating from China, such as “*cha* (tea)-茶 (tea)” and “*licja* (lychee)-荔枝(lychee).”¹⁴

Notitia Linguae Sinicae

Because his sources were popular folk novels and plays, the chosen expressions, slangs, and proverbs in this grammar book illustrated authentic linguistic usages, vividly reflecting everyday life and culture. Examples of daily supplies, like “an iron caldron 铁锅,” are featured, along with instances of counting nouns using measure words specific to Chinese, like “one sword or cleaver一把刀.”¹⁵ In this example, “one sword or cleaver一把刀 (yi ba dao),” 一 (yi) is the number one; 刀 (dao) means sword or cleaver; 把 (ba) is the measure word for sword. When counting nouns in Chinese, there is usually a measure word, and each noun has its own measure word(s). Joseph de Prémare also acquired this knowledge, providing other examples in the section of Nouns, “one swine 一口猪,” “one fish一尾鱼,” and “two oxen两只牛,” where 口 (kou), 尾 (wei), and 只 (zhi) were respectively used for counting swine, fish and ox.¹⁶

The grammar book provides idiomatic grammatical examples while simultaneously introducing Chinese culture. It integrates alcoholic beverage culture and specialized grammatical knowledge in Chinese, exemplified by expressions like “bring forward wine to expel the cold 且把酒來燙寒” in the section of Genius of the Chinese Language. He observed the unique usage of 把 (ba), meaning to take. Unlike 把 (ba) as a measurement word above, here 把 (ba) serves as a co-verb, sharing the same subject with the main verb in the sentence. This syntactic feature is distinct to the Chinese language, utilizing the co-verb 把 (ba) “to grasp” to relocate object before the main verb, leaving the space after the verb available for other elements.

Joseph de Prémare consulted numerous Chinese sources, giving ample examples for each grammatical component. In the section on Comparatives in Syntax, he gathered four ways to express the idea of “wine is much better than water” in Chinese, namely 酒比水好得多 (jiu bi shui ha de duo), 酒好於水 (jiu hao yu shui), 水比不得酒 (shui bi bu de jiu), and 酒比水更好 (jiu bi shui geng hao).¹⁷ Despite his study of the Chinese language being confined within the framework of European

¹⁴ Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, Ed. by John W. Witek (Lisboa: Biblioteca Nacional, 2001), 161a and 167a.

¹⁵ Joseph-Henri Prémare, *The Notitia Linguae Sinicae of Premare*, trans. J. G. Bridgman, Legacy Reprint Series (Whitefish: Kessinger, 2007), 29 and 47.

¹⁶ Joseph-Henri Prémare, *The Notitia Linguae Sinicae of Premare*, trans. J. G. Bridgman, Legacy Reprint Series (Whitefish: Kessinger, 2007), 30.

¹⁷ Joseph-Henri Prémare, *The Notitia Linguae Sinicae of Premare*, trans. J. G. Bridgman, Legacy Reprint Series (Whitefish: Kessinger, 2007), 39; pinyin pronunciation is provided by the author.

languages, his extensive collection of corpora enriched his grammar book with authentic, unique, and diverse Chinese expressions.

Instruction pour les visites de mandarins

The conversations primarily center around life in church, encompassing religious rituals, daily operations, and hospitality towards guests. Some foods play an integral role in the rituals, such as 葡萄酒 (wine), 阿斯底亞 (Eucharist), 聖油 (holy oil), 聖鹽 (holy salt), and 聖體 (the Sacramental bread) throughout the entire Mass in the chapter of Church Management.¹⁸ The fundamental requirement was cleanliness, evident in words 乾淨 (clean), 潔淨 (pure), 清的 (clear), 油膩 (grease), 塵灰 (dust), and 混濁 (sediment), rooted in Christian culture and beliefs.¹⁹ Their culture also influences everyday culinary practice, as three chapters Church Management, Kitchen, and Comprador all give detailed instructions on 大齋 (fasting) and 小齋 (abstinence), specifying when the fasting would be, what fish to buy for it, and how to cook meat.²⁰

Food is a fundamentally important aspect of daily life. Therefore, in addition to religious rituals and values, Jesuits' secular life and their instructions to the servants were also closely intertwined with food stuff. These instructions spanned the entire day, covering various aspects of life, from mundane details to significant events, including dealing with stove and firewood in the morning, organizing food inventory during the day, and cleaning up leftover food. In the conversations, not only did the servant receive guidance on daily operations, but the missionary also inquired about eating and dietary products all over China. This conversation manual mentions almost 20 kinds of fish and seafood, over 20 kinds of vegetables, over 20 kinds of fruits, almost 30 kinds of snacks, desserts, and nuts, and almost 20 kinds of alcoholic drinks.

Moreover, the guidance and strategies of the Jesuits' work were also explicit in the conversations, as indicated by the title, "receiving guests." In the conversations in the chapter of Waiter in Tearoom and Doorkeeper, the missionary categorizes their guests into 平常的客 (normal guests) — including 某人 (someone), 某姓 (lit. some last names, referring to someone as well), and 平常人 (ordinary people) — and 上等的客 (esteemed guests), which were 尚書 (minister) and 尊官 (respected officials). Normal guests would be served with 粗茶 (coarse tea) in 粗茶鐘 (teacups

¹⁸ Yu-chung Li, "《拜客訓示》點校並加註 Baikexunshi Dianjiao Bing Jiazhu," 季風亞洲研究 *Journal of Monsoon Asia Studies* 1 (2015): 133-167, 137-140; english translations are given by the author.

¹⁹ Yu-chung Li, "《拜客訓示》點校並加註 Baikexunshi Dianjiao Bing Jiazhu," 季風亞洲研究 *Journal of Monsoon Asia Studies* 1 (2015): 133-167, 137.

²⁰ Yu-chung Li, "《拜客訓示》點校並加註 Baikexunshi Dianjiao Bing Jiazhu," 季風亞洲研究 *Journal of Monsoon Asia Studies* 1 (2015): 133-167, 141.

of common quality) along with ordinary tea snacks, such as 棗兒 (dates), 栗子 (chestnuts), 白菓 (gingko nuts), while esteemed guests would receive more precious offerings, such as 好茶 (fine tea), 好茶鐘 (well-made teacups), 松子 (pine nuts), and 榛子 (hazelnuts). Serving guests and connecting with the public formed the strategy of the Jesuit mission, and the classification of guests was based on the social context of China. The concrete outcomes of these two aspects reflect in the provision of food and drink.

Gastrolinguistics in Intercultural Encounters

Food plays a crucial role in our daily lives and culture, and language forms as a tangible symbol carrying cultural connotations. Therefore, the interaction and combination of food and language contribute to a concrete understanding of culture. In the intercultural context, actors from both China and Europe came together through the lens of gastrolinguistics.

Learning the New Culture

The three language learning materials were the Jesuit missionaries' efforts to enter China, providing them not only with language proficiency but also insights into China's nature, culture, and society. In the seventeenth and eighteenth centuries, limited food transportation and constrained dietary choices due to local conditions shaped the content of these materials. Food-related content in these materials facilitated missionaries in understanding China's resources, products, and their geographical distribution. In the dictionary, missionaries added new food products in the appendix, reflecting their understanding of the new place. In the conversation manual, in the chapter of Comprador, missionaries acquired a profound understanding of the local products in Jiangnan region, including fish, seafood, meat, fruits, vegetables, snacks, alcohol drinks, nuts, and staple foods.

The gastrolinguistic learnings not only helped with gathering information about the area but also served to construct a temporal and spatial awareness across China. Regarding food and language, as Chisato Koike demonstrates, food can convey ideas about time and space.²¹ Besides their immediate surroundings, in the chapter of Comprador, the missionary inquiries about food products to learn conditions in various Chinese regions. Discerning the fluctuations in food prices, he understands seasonal changes and the corresponding products. When the servant introduces snacks like moon cakes and zongzi, he links them to the Mid-Autumn Festival and Dragon Boat Festival, providing the missionary a glimpse into the Chinese lunar calendar.

²¹ Polly Ellen Szatrowski, *Language and Food: Verbal and Nonverbal Experiences*, Pragmatics and beyond New Series 238 (Amsterdam: Benjamins, 2014), 161.

Food, with its ability to unite people beyond nourishment, infuses into cultures and societies. The grammar book *Notitia Linguae Sinicae* draws examples directly from folk novels, vividly portraying Chinese culture. Drinking culture permeated activities like literary creation, particularly poetry. The grammar book presents a pair of Chinese phrase and its translation, “詩朋酒友 boon companions.”²² In this phrase, 詩 is poetry, 朋 means friends, 酒 represents alcoholic drinks, and 友 also means friends, so the expression can be literally translated as friends with whom you can compose poems and have a drink. When he excerpted and translated, he was aware of the implied and metaphorical meanings and the importance of Chinese drinking culture in this phrase. This intertwining of Chinese culture and cuisine reveals that missionaries, while learning the language and grasping its underlying meanings, also acquire insights into the embedded culture.

Drinking culture was also closely linked to traditional Chinese thoughts, serving as a manifestation of Confucian rituals and banquet.²³ Joseph de Prémare cited another Chinese phrase, “大酒大肉a great banquet,” literally translated as excessive alcoholic drinks and meat, highlighting the pivotal role of drinking.²⁴ Beyond banquets, drinking culture identified social statuses and classification. Missionaries, in their language learning, forged connections through food, as evident in the conversation manual *Instruction pour les visites de mandarins*. Labelling alcoholic drinks with three different groups, 做小生意的人 (people involved in small business), 讀書的人與官府們 (literati and officials), and 朝廷 (the court), showcases how missionaries learned to interact with Chinese society.²⁵ This process was a crucial step in accommodation into Chinese culture and society.

Introducing Other Cultures to China

Just as these three Chinese learning materials are also filled with European vocabulary, grammar, and format, the compilers, namely the missionaries, have embedded their cultural background within them. In the dictionary, like Chinese language in the materials, the Portuguese vocabulary also reflects European natural resources and culinary culture around the seventeenth century, as seen with items like cheese, *filhós*, and *esparregado* discussed above. Grape emerges as the most

²² Joseph-Henri Prémare, *The Notitia Linguae Sinicae of Premare*, trans. J. G. Bridgman, Legacy Reprint Series (Whitefish: Kessinger, 2007), 139.

²³ Yuechuan Wang, “酒文化：国学与传统艺术之重要维度 Alcoholic Beverage Culture: An Important Dimension of Sinology and Traditional Art,” 陕西师范大学学报（哲学社会科学版） *Journal of Shaanxi Normal University (Philosophy and Social Sciences Edition)* 40, no. 6 (2011): 112–19, 113.

²⁴ Joseph-Henri Prémare, *The Notitia Linguae Sinicae of Premare*, trans. J. G. Bridgman, Legacy Reprint Series (Whitefish: Kessinger, 2007), 138.

²⁵ Yu-chung Li, “《拜客訓示》點校並加註 Baikexunshi Dianjiao Bing Jiazhu,” 季風亞洲研究 *Journal of Monsoon Asia Studies* 1 (2015): 133–167, 144.

frequently mentioned fruit, with numerous words and phrases associated with it.²⁶ The presence of grapes and wine went beyond their abundance, closely linking them to Christian culture and its rituals in Europe, like alcoholic drinks in China. In the conversation manual, wine also appears as part of the daily Mass. The missionary, by instructing servants on how to handle and use wine, conveys standards and values inherent in religious culture.²⁷ Furthermore, the fasting rituals are also expressed through dietary practices, specifying the types of food to be consumed, the methods of cooking, and how the food should be served. As mentioned above, the nature of fasting and different timings for different kinds of fasting impart the temporal meaning to the food. On the one hand, missionaries were learning the Chinese lunar calendar; on the other hand, the Christian calculation of the calendar was also conveyed through variations in diet. The names of various fish, meat, and vegetables for fasting served not only as a means to learn the Chinese language and culture but also as tangible symbols for disseminating Christian beliefs and values.

Instead of a direct journey from Europe to China, the missionaries' path involved various regions in between. In the dictionary, two Portuguese words are translated as 甘草(licorice). Unlike the cultural differences mentioned above, the reason for two Portuguese words expressing the same meaning was their etymologies — one, *regaliz*, originating from Greek, and the other, *alcasus* from Arabic.²⁸ Other regions could be also found in the dictionary. In the appendix, unlike lychee and tea, transliterations of their Chinese names, areca nut is labelled as “areque (areca nut)- 檳榔 (areca nut)”, in which the Portuguese word originated from Dravidian languages in India, instead of using its Chinese pronunciation *binglang*.²⁹ Some terms explicitly refer to India, such as “coguo da india (coco of India)” and “figo de india (fig of India).”³⁰ In the conversation manual, India is mentioned as the missionary contrasts the high cost of rhubarb there to emphasize China's abundant and affordable production. Additionally, he discusses with his guest about cannibalism in Africa, referring to it as “惡地方 (evil place)” in their conversation.³¹

²⁶ Xiaoping Yao, “从晚明《葡汉词典》看中西词汇的接触 The Earlier Language and Cultural Contact between China and the West as Reflected in the Dicionário Português-Chinês,” 当代外语研究 *Contemporary Foreign Language Studies* 14, no. 9 (2014): 1-16, 9.

²⁷ Yu-chung Li, “《拜客訓示》點校並加註 Baikexunshi Dianjiao Bing Jiazhu,” 季風亞洲研究 *Journal of Monsoon Asia Studies* 1 (2015): 133-167, 137.

²⁸ Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, Ed. by John W. Witek (Lisboa: Biblioteca Nacional, 2001), 38b and 138a.

²⁹ Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, Ed. by John W. Witek (Lisboa: Biblioteca Nacional, 2001), 158a.

³⁰ Matteo Ricci and Michele Ruggieri, *Dicionario Portugues-Chines, Portuguese-Chinese Dictionary*, Ed. by John W. Witek (Lisboa: Biblioteca Nacional, 2001), 58b and 102b.

³¹ Yu-chung Li, “《拜客訓示》點校並加註 Baikexunshi Dianjiao Bing Jiazhu,” 季風亞洲研究 *Journal of Monsoon Asia Studies* 1 (2015): 133-167, 157.

Creating a Gastrolinguistic Space

In cultural encounters, the interplay of food and language facilitated missionaries in learning both Chinese and the underlying culture. Beyond just China, Europe also actively participated, with the involvement of other regions. Nicolas Standaert's interaction and communication methodological approach of cultural encounters, considering texts as both historical objects and new products of cultural interactions, and the co-authored cultural products form a space between acroters.³² The three language learning materials cannot be solely labelled as "Europe" or "Chinese", and they are the results of collaborative creation. Contents from Europe, China, India, Africa, and other regions are interwoven with each other, constituting a gastrolinguistic space for the encounters.

This gastrolinguistic space is a new cultural product created on the foundation of food and language. Initially, food in language materials served as a vessel for knowledge, containing linguistic knowledge to allow missionaries to accumulate vocabulary, comprehend grammar, and structure dialogues. Concurrently, due to the cultural significance embedded in food, the linguistic knowledge became a portal to a new land. In the chapter of Storage Room in *Instruction pour les visites de mandarins*, when discussing utensils for daily dining, wine cup is translated into 酒盃 (wine cup).³³ Similarly, in the grammar book, it is translated as "a silver goblet 银盃" or "a porcelain cup in which wine is drunk 一酒杯."³⁴ In these words, cup is translated as 杯/盃 (*bei*, lit. cup in Chinese). However, in *Instruction pour les visites de mandarins*, concerning the Mass, the cup containing wine, chalice, is called "圣爵 (*sheng jue*)", where 圣 means holy and 爵 means vessel and is specially used to serve wine in Chinese worship ceremonies.³⁵ When missionaries were learning the Chinese language, they discovered subtle differences among the vocabulary related to drinking utensils. These nuanced distinctions not only existed within the Chinese language and culture but also allowed missionaries to embed European and Christian cultural elements into Chinese expressions. Through such linguistic nuances, they conveyed religious values to their audience in China. Therefore, food in language learning materials provided a space, where different cultures encountered, negotiated, and integrated. After missionaries became familiar with

³² Nicolas Standaert, *Methodology in View of Contact between Cultures: The China Case in the Seventeenth Century* (Hong Kong: Chinese University of Hong Kong, Chung Chi College, Centre for the Study of Religion and Chinese Society, 2002), 40-41.

³³ Yu-chung Li, "《拜客訓示》點校並加註 Baikexunshi Dianjiao Bing Jiazhu," 季風亞洲研究 *Journal of Monsoon Asia Studies* 1 (2015): 133-167, 147.

³⁴ Joseph-Henri Prémare, *The Notitia Linguae Sinicae of Premare*, trans. J. G. Bridgman, Legacy Reprint Series (Whitefish: Kessinger, 2007), 29 and 38.

³⁵ Yu-chung Li, "《拜客訓示》點校並加註 Baikexunshi Dianjiao Bing Jiazhu," 季風亞洲研究 *Journal of Monsoon Asia Studies* 1 (2015): 133-167, 137.

guest-serving and social hierarchies in China through language learning materials, they presented European foods as gifts to China. In the chapter of Doorkeeper, 佳製糖菓 (fine sweets) and 乳蛋糕餅 (dairy pastries), along with other European products, are offered to the officials.³⁶ They knew that gifts given to officials would be regarded as superior. This not only introduced European culture to China but also placed it in a position of prestige. Therefore, in the process of cultural encounters, a new gastrolinguistic outcome emerged, created through the interaction of cultures.

Overall, gastrolinguistic space was fundamentally composed of the interaction between language and food, rather than a simple combination. As tangible expressions deeply rooted in culture, the interaction of language and food became an important means of perceiving culture. In Sino-European encounters, it recorded different cultures, witnessed interactions between cultures, and was itself a result of this interaction.

Conclusion

The dictionary is based on Portuguese lexical knowledge, serving as a foundation for understanding the Chinese world, in the effort by missionaries and their Chinese helpers. The grammar book adopts the framework of the Latin linguistic system for its grammar, while incorporating examples and expressions from Chinese culture. The conversation manual utilizes the question-and-answer format often employed by missionaries, intertwining content closely related to life in China while infusing elements of Christian culture. The way they dealt with translation of food-related content in these materials – leaving it blank, looking for substitutes, giving explanation, expanding existing system, and combining various language together – mirrors their interaction with the new culture.

In the early Sino-European intercultural encounters, gastrolinguistic space was driven by the accommodation policies of the Jesuits to adapt to Chinese culture, serving as a foundation for cultural interactions between China, Europe, as well as other regions. It emerged from intercultural interactions and, in turn, provided a space for the interactions.

³⁶ Yu-chung Li, “《拜客訓示》點校並加註 Baikexunshi Dianjiao Bing Jiazhu,” 季風亞洲研究 *Journal of Monsoon Asia Studies* 1 (2015): 133-167, 152.