

中國茶飲空間的跨時空對話：
明末耶穌會士陸若漢與建築史學家藤森照信之比較研究

A Transhistorical Dialogue on Chinese Tea-Drinking Spaces:
A Comparative Study of the Jesuit João Rodrigues and the Architectural Historian
Fujimori Terunobu

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在其著作《藤森照信的茶室學：日本的極小空間之謎》中，建築史學家藤森照信不僅系統性地梳理了日本茶室的歷史發展脈絡，還以建築史研究為基礎，對中日茶文化及飲茶空間的差異進行了比較分析。本報告指出，藤森照信的若干核心觀點，尤其是關於中國未形成專門用於飲茶的獨立建築空間這一判斷，早在四個世紀之前便已由耶穌會士陸若漢 (Joao Rodrigues) 在其所著的葡文《日本教會史》(1622年)中提出。值得注意的是，儘管兩位作者相隔四百餘年，他們兩位均以日本草庵式茶室作為理解中國茶文化的重要參照框架，並由此審視中國的飲茶實踐及其空間形態。

在此基礎上，本報告亦將進一步從建築空間的角度展開分析，探討中日之間不同茶類（如點茶與泡茶）及其製作方式的差異在空間使用上的體現，例如圍繞桌面展開的飲茶形式和於榻榻米席地而坐之差異，如何影響日本茶室和露地（日式庭園）的形成，並與明末清初以來茶館以及近現代茶藝館的發展相互對照。透過結合明代耶穌會文獻與現代建築史研究，本報告認為，此一比較不僅揭示了建築類型與社會實踐之間長時段的互動關係，亦有助於深化我們對中國茶飲空間邏輯的歷史性理解。

In his book *Fujimori Terunobu's Theory of the Teahouse: The Mystery of Japan's Minimal Space*, the architectural historian Fujimori not only offers a systematic account of the historical development of the Japanese teahouse, but also, grounded in architectural-historical analysis, presents a comparative analysis of tea culture and tea-drinking spaces in China and Japan. This presentation argues that several of Fujimori's central claims, in particular the assertion that China did not develop a specialised and independent architectural space dedicated exclusively to tea consumption, had already been articulated more than four centuries earlier by the Jesuit João Rodrigues in his Portuguese work *History of the Church in Japan* (1622).

Notably, despite the chronological distance separating these two authors, both employ the Japanese grass-hut, known as the *sōan* teahouse, as a conceptual framework

for interpreting Chinese tea culture, thereby using the Japanese model as a lens to examine Chinese tea practices and their spatial configurations. Building on this comparison, the present study further develops an architectural analysis of the relationships among tea types, preparation methods, and spatial use in China and Japan. In particular, it examines how differences between powdered tea and infused tea, as well as the contrasting bodily practices associated with table-based consumption versus tatami-seated arrangements, are reflected in spatial organisation. These developments are then contrasted with the *chaguan* of the late Ming and early Qing periods, as well as with the evolution of modern *chayiguan*.

By integrating late Ming Jesuit sources with modern architectural historiography, this presentation contends that such a comparative approach not only reveals the *longue durée* interaction between architectural typologies and social practices but also contributes to a deeper historical understanding of the spatial logic underlying Chinese tea culture.

主講人簡介：

日本東京大學建築史博士，現任國家圖書館漢學研究中心獎助學人。曾任臺北中央研究院歷史語言研究所和上海復旦大學文史研究院訪問學者，並在 UniCEUB 大學（巴西利亞）擔任建築理論與歷史課程的助理教授。其主要研究領域為十六至十九世紀葡萄牙人在東亞地區（日本、中國大陸與澳門）的活動，以及相關建築與文化遺產的保護與詮釋。在東亞人文與社會科學領域的文化、歷史、建築與藝術研究方面發表多篇學術論文與著作，並榮獲 2025 年度 Mori-ASPAC Prize 亞洲研究最佳論文獎（Best Paper in Asian Studies）等學術榮譽。其博士論文曾獲 2025 年度東方基金會——若昂·德·德烏斯·拉莫斯大使獎（Prémio Fundação Oriente - Embaixador João de Deus Ramos），本演講即由該論文修訂而成。

Joanes Rocha holds a PhD in Architectural History from the University of Tokyo and is currently a Research Grant Fellow of the Center for Chinese Studies. He has previously served as a visiting scholar at the Institute of History and Philology, Academia Sinica, in Taipei, and at the National Institute for Advanced Humanistic Studies, Fudan University, in Shanghai. His primary research focuses on the presence of the Portuguese in East Asia between the sixteenth and nineteenth centuries, with particular attention to architecture and to the preservation and interpretation of cultural heritage. He has published extensively in the fields of East Asian humanities and social sciences, including cultural, historical, architectural, and art historical studies. He was awarded the 2025 Mori Prize for Best Paper in Asian Studies from ASPAC, a regional branch of the Association for Asian Studies (AAS), and his doctoral dissertation received the 2025 Portuguese Prize *Embaixador João de Deus Ramos* from the Fundação Oriente.