



# On the Intermingling of Tea Culture and Literati Life in the Tang Dynasty

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**Abstract.** Tang Dynasty literati in the spring tea market often send tea tea, poetry or for contact with each other as an indispensable medium of affection. Literati gatherings, tea instead of wine, tea party or tea banquet, become an important link between the literati. Tea in the literati life gradually occupy the leading position, evolved into a comprehensive cultural activities. Tang Dynasty literati tea activities show the tea culture style, but also promote the secondary cultural form of tea culture generation. The prosperity of tea culture, inseparable from the Tang Dynasty literati writing tea poetry, tea writings, they will be a variety of forms of tea culture written down in writing, is a systematic summary of the development of tea culture in the Tang Dynasty, and further promote the high prosperity of tea culture.

**Keywords:** Tea Culture; scholarly life; blend; prosperous

## 1 Introduction

During the Tang Dynasty, the economy flourished and the culture was characterized by compatibility and diversity. Tea became an indispensable part of the social life of the Tang people, and was rapidly integrated into the daily life of court officials, literati and common people. Different groups of people use tea in different ways, reflecting the interest of their lives, the literati as an important group of tea drinkers, their tea drinking life reflects the style full of interest. Literati often send tea to tea, to express the deep friendship, or in the party with tea instead of wine, poetry and fugue. For example, jiao ran, lu yu, yan zhenqing in huzhou, zhejiang province often with close friends, held a tea party, promote the development of tea culture in tang dynasty. In addition, the literati gathered to taste tea, but also accompanied by playing the qin, chess, song and dance, calligraphy, painting and other artistic activities, so that the tea tasting activities more interesting.

## 2 Reasons for the Rise and Prosperity of Tea Culture in the Tang Dynasty

Three Kingdoms, Wei Jin and North and South Dynasties period, tea culture has been developed, the Three Kingdoms period people have a deeper understanding of the efficacy of tea, Wei Jin and North and South Dynasties period, tea culture has been nurtured and developed. Tang Dynasty tea culture flourished and prosperous, specifically manifested as: the Tang Dynasty established a tribute tea system, tea drinking from the fixed tea picking, tea production, smoked tea process rose to the level of artistic aesthetics; tea culture and the Confucianism, Buddhism and Taoism fusion of ideas, but also with various types of art depth; in addition, the Tang Dynasty, a large number of tea poems to the "Tea Classic" on behalf of the monographs began to appear. [1]

As an era that carries on the past and follows the present, the Tang Dynasty was characterized by political stability, economic prosperity, and colorful life, which constituted an era of positivity and the pursuit of quality. Japanese scholar Tenshin Okakura pointed out in *Speaking of Tea*, "It was the spirit of the Tang dynasty's era that freed tea from its vulgarity and brought it to its ultimate ideal state." [2] The development of tea culture in the Tang Dynasty went through four successive periods, respectively in the early Tang Dynasty to the middle of the Kaiyuan initial development, the end of the Kaiyuan to the early Jianzhong initial scale, Jianzhong to the Xiantong years of prosperity, Xiantong to the end of the Tang Dynasty popularization of the birth of change. Tang Dynasty tea culture is highly prosperous, tea is very mature, in the Tang Dynasty appeared the world's first tea monograph "Tea Classic", the development of tea in the Tang Dynasty made a systematic summary. The Tang Dynasty also produced more than 600 tea poems, and in calligraphy, painting, stone carving, inscriptions and other forms of culture and art are reflected.

## 3 Integration of Tea Culture and Literati Life in Tang Dynasty

### 3.1 Giving Tea to a Friend is a Sign of Deep Affection

Giving tea, sending tea and thanking tea among literati in Tang Dynasty was one of the important means of contacting each other and promoting feelings. Gift tea because the Tang Dynasty famous tea can only be produced in a particular area of production, when the new tea on the market, the literati will gift each other, send tea. Tea tasters received tea sent by friends, make poems in response, express their inner feelings, the formation of thank you tea poems. In the gift of tea, send tea, thank you tea process leaves a lot of poems, to Bai Juyi's "thank you Li Liu Langzhong send new Shu tea" as a significant, the poem says: "the enemy turns to the cross-parent, the new tea points Zhang and sick body. Red paper after a letter. Green buds ten pieces of spring before the fire. The soup adds a spoon of water to fry the fish eyes, the end of the knife under the Kei stirring curved dust. If you don't send it to others, you should send it to me first, because I am the one who doesn't have tea." Bai Juyi thanked Li Lulang from Shu to send a packet

of new tea, good friends first tea sent to himself, because Li Lulang know Bai Juyi is a connoisseur of tea appreciation. Later, when his wife's uncle Yang Rushi was newly authorized as the Minister of the Dongchuan Province, Bai Juyi offered his wife two seven poems, "Yang Liushangshu was newly authorized as the Minister of the Dongchuan Province on behalf of his wife to congratulate his brother and sister-in-law," one of which reads: "The golden flowers and silver bowls are for the use of the king, and the fomentation paintings are for the cut of his sister-in-law's clothes. If I can find Qianlou as my son-in-law, I may send Shu tea to you." [3] In the poem, Bai Juyi took the initiative to ask the other party to send Shu tea, which can be seen in the degree of tea is not the same one spot.

Lu Lun in the "new tea aria sent on the honorarium Xianggong twenty-three uncle doctor twenty uncle" wrote: "three offerings Penglai began to taste, the day to adjust the golden tripod read aroma. It was only half a cake when it was stored in the Jade Heap, and I sent it to A Lian with a few lines of questions." Before drinking tea, he first offered it to the immortal, then tasted it himself, and then put the remaining half-cake of tea into the Jade Hopper and sent it to his wife's uncle who was serving outside to taste, which shows that the poet treasured the tea. In the process of sending tea, there are often poems to answer each other. In Bai Juyi's "Late Spring, Yang Gongbu sends poetry and Yang Changzhou sends tea, so I answered with a long sentence", there is a poem that reads, "Idle chanting that Gongbu sends a new sentence, and thirstily drinking the tea that Viling has arrived from afar." In Cao Ye's "Tea Sent by an Old Man", there is a sentence "The sword is outside of Jiu Hua and the title is under Jade Capital". There are also a large number of tea gift tea, such as: Cui Daorong "Poetry Zhu Changshu send Sichuan tea paper two", Xue Neng "Thank you Liu Xianggong send Tianzhu tea" "Shuzhou Zheng envoys send birds in the mouth of the tea because of the gift of the answer to the eight rhymes", Li XianYu "thanks to the monks to send tea", Kyauk Yang "on Lu Xun drink tea in the mountains of the sky because of the send Yuan Jushi Sheng", Liu ZongYuan "Sundance on the person to the bamboo idle self-picked tea see gift, pay for the poem", Li Bai "to answer the nephews of monks in the Fu gift of YuQuan XianPeng tea," Lu Quan "to go pen thanks to the MengXun tea because of the YuZhen immortal paw tea". Lu Quan , "Walking to Thank Meng Jianji for Sending New Tea" . [4] Tang Dynasty literati used tea as a medium to socialize with each other, which not only enhanced the cultural taste of tea, but also expanded the scope of tea dissemination and the influence of tea culture.

### 3.2 Tea to Meet Friends, Savor Life

Ancient people often traveled to poetry, wine and friends. In the Tang Dynasty, with the integration of tea and literati, tea party was very popular, to participate in the tea party or literati, or monks, or hermits, group of sages gathered to tea, piano as a companion, at ease. Li Qunyu in the "and Puyang Xiahou Wu three mountain people night talk" wrote: "quiet talk about clouds and cranes interesting, high will two or three sages. Wine thinking about playing the qin night, tea to the fire day. Rabbit fur pile knee warm, turtledove staff leaning on the bed. Each is tired of the narrow pool cage, look at each other's intentions." The poet and the hermit three people lying quietly talking, belongs

to a private tea party. Huzhou, Zhejiang Province, produces a large number of tea, is an important tea-producing area in the Tang Dynasty. The Huzhou area gathered many literati and artists, who either lived in seclusion, served as officials, or became monks, and they often organized tea parties. In the summer of the eighth year of the reign of Emperor Daizong Dali, dozens of literati compiled the Rhyme Sea Mirror Source in the Miaofeng Temple in Huzhou City, and the compilation was completed half a year later. To commemorate this event, Yan Zhenqing built a pavilion next to the temple, and Lu Yu, who participated in the compilation, named the pavilion "Sangu Pavilion". Kyauk Ran for the pavilion poem "Feng and Yan Zhenqing and Lu Shi Yu Deng Miaosi San Kui Pavilion": "Autumn West Mountain more, the columns of the year to haunt the left time. The pavilion was restored in three quarters. The sparse toes are adjacent to the Shishi Temple. Yuanhua hid the spiritual trail, the first gentleman to start the high eulogy. The first emperor started the high eulogy. He put the hazelnuts to raise the warthogs, and whipped the grass for the fringe of fragrance. The masonry is covered with water, and the sky is forced to sweep the peaks. The environment is new, and things are far away from the wind and smoke. Leaning on the stone, forgetting the world's feelings, and invoking the clouds to obtain the true meaning. The forest is fortunate not to be cut, and the Zen lovers are happy to be sheltered. The ministers of the Dharma have passed by, and the group of ZuoYou heroes have gathered. The Dragon Pond protects its clarity, and the Tiger Festival reaches its depths. I just want to think of the Shengteng period, but there is no record of it now." Sangu Pavilion Tea Party is a true portrayal of the strong tea culture of Huzhou. [5]

In addition to the tea party, the Tang Dynasty literati also organized tea banquets, banquets to tea as the main beverage, placed a variety of sumptuous items, banquets between songs and dances and other entertainment activities. Lv Wen, "March 3 Tea Banquet Preface" recorded the Tang Dynasty tea banquets: "March 3, on the day of the Purification of the Purification of Drinking also. Sons of the discussion to tea and drink instead. Is to set flowers, resting in the shade, the wind by people, the sun color to stay happy. Holding fingers green mist, sitting and climbing incense sticks. The warbler near the seat and did not fly, red stamens whisk clothes and not scattered. Is ordered to drink fragrant foam, floating vegetal cup, Yin Ning amber color, not intoxicating. We feel clear thinking, although the five clouds of fairy pulp, no longer add also. Seat right talent Nanyang Zou Zi, Gao Yang Xu Hou, and two or three son of a few moments for the appreciation of the dust, and where not to say the poem carry on." It depicts the scene of the sons tasting tea, thinking quietly and far away, and being idle and elegant, showing the elegant interest among the literati. Therefore, tea party and tea banquet conformed to the pursuit of inner spirit of literati in Tang Dynasty, and were generally welcomed by scholars.

### 3.3 Tea as a Medium to Nourish Your Temperament

In the Tang Dynasty, tea tasting by literati was often combined with various cultural and artistic activities, such as painting, calligraphy, playing the qin, singing and dancing, playing chess, etc., which increased the fun of tea tasting activities. The combination of tea tasting and calligraphy, literati in the tea tasting, ink waving, tasting the title

of famous paintings. For example, Jia Shao wrote "Ink to study the rain of autumn, tea to test the old monk's clang" in "The Original East Dwelling in Tang Wenqi's Frequent Arrival". Zhang Hu wrote in Songcheng Daozhong met Wang Zhifang in a few rhymes: "Two years ago, I was in the south of the Yangtze River, and I was on my way to find my way. I traveled on a horse to find my way, and I spoke again and again on the way. I went to Wei because I was poor, and the war in Hebei was in full swing. Afterward, I cast my vote for Xu in writing, and the difficulties in Huaixi have not been suppressed. The banished official met Li Shibu, and the fanatic met Liu Trap. I was disillusioned with my first conversation, but I was ashamed of my old acquaintance. The wind of tea is no match for my pen, and the baldness of wine is no match for my hairpin. I have a lot of hatred in my chest, and I would like to talk about it in the theater." During the Tang Dynasty, tea was often included in a wide range of painting subjects, such as Zhou Fang's "Sipping Tea while Playing the Qin". Drinking tea while painting could inspire the literati, as Zheng Gu wrote in "Sending Cao Langzhong of the Ministry of Appointments to Return to the South without Official Duty": "The suitcases are rehousing with Wu paintings, and the tea is newly replaced with Yue ou." Lu Guimeng "Fenghe Qumei early winter Zhang Shangren Yuan": "Chrysanthemums bear the dew of the barren masonry, tea awaits the spring of the distant mountains. The paintings are all untouched, but the forest is cold and smoky." [6]

Tang Dynasty literati often play the qin and enjoy the qin, if coupled with drinking tea, the qin will help tea, tea benefit qin, complement each other. For example, Meng Jiao's "The Title of Wei Chengzhong Wu Wang's old city under the residence": "Square full body since the noble, the alley is barren door is not poor. The scholar can follow the minister, and Mencius is willing to rely on his neighbor. I think about the qin at night, and the flavor of tea is new by day. The first thing I'd like to say is that I don't know what to do. The Ying singing a sound hair, Wu flowers a thousand pieces of spring. The first time I saw you, I was in the middle of the night, and I was in the middle of the night, and I was in the middle of the night. Bai Juyi "qin tea": "Woods send shape group movement within, Tao Tao let sex between life. Since throwing the palace after the spring more drunk, do not read to the old more idle. The only thing I know and hear is the strain of water in the piano, and the tea is old in Mengshan. Poor pass line stop long companion, who said I have no return today." As for the tea and song and dance, according to the "tea scripture" records: "chenzhou xupu county northwest of three hundred north three hundred and fifty miles day shooting, cloud barbarians when the auspicious occasion, the family assembly song and dance in the mountains. Mountain more tea trees." [7] The whole clan sang and danced on the tea mountain on the day of auspicious celebrations. In addition, poets in the Tang Dynasty would compile the songs sung by tea farmers while picking tea into tea songs, such as Qin Taoyu's "Song of Picking Tea", Wen Tingyun's "Tea Song of the Taoist in Xiling", Liu Yuxi's "Song of Trying Tea in Lanruo of Xishan", and Kyao Yang's "Song of Drinking Tea in Cynicism of the Envoy Cui Shi". There are also tea and chess, there are many poems reflecting tea and chess, especially Bai Juyi "Fuxi Pond north of the newly repaired Water Lounge that even invites guests to the title of the even sixteen rhymes" written by the God: "Purple duckweed pan, Biazhu Xiu Xiu. After reading the book is still unfolding, the game of chess is not over. Afternoon tea can be dispersed sleep, d wine is good to kill

the sadness. The rain on the eaves clears up at night, and the wind in the window is cool and wants to rest. Who can accompany the old Yin, when a leisurely tour?" [8]

#### 4 Tang Dynasty Literati Creations Promote Tea Culture Prosperity

Prosperity of tea culture is inseparable from the Tang Dynasty literati creative practice, it is with the tea poetry, tea writings emerged in large numbers, for the inheritance and development of tea culture provides the basis. The number of tea picking poems in the Tang Dynasty is so large that there are 109 poems with the title of "tea" or "tea", 394 poems with the word "tea", and 153 poems with the word "tea" in the poem "All-Tang Dynasty Poetry". There are 394 poems containing the word "tea" and 153 poems containing the word "茗". From the point of view of genre, the tea-picking poems of the Tang Dynasty consisted of ancient poems, stanzas and metrical poems, and from the point of view of syntax, pentameter, heptameter and miscellaneous poems existed side by side. Taking the five-character poem as an example, Wei Yingwu compared the elegance and purity of tea to that of human beings in "Tea Sang in the Garden of Happiness", which reads: "Cleanliness cannot be polluted, and it is for the purpose of cleansing the dust and annoyance of the drink. This thing is believed to have a spiritual flavor, originally from the original mountain. I am talking about the group of people, and I planted a barren garden at the same time. I am happy to grow with the grass, and I can speak with the ghosts." Bai Juyi, the poet who created the most tea-picking poems in the Tang Dynasty, wrote more than 60 tea poems. Bai Juyi's daily life, writing almost inseparable from the tea, in the late spring Idle Yang Gongbu sent poetry Yang Changzhou sent tea with the long lines because of the written: "Idle chanting Gongbu new sentence, thirsty drink Vilings far to tea." Bai Juyi was very particular about cooking tea, preferring to use mountain springs and snow water, and in "Reciting Poems of Yuan Langzhong Baishu and Drinking Tea with Snow Water Because of the Wall" he wrote: "Reciting frosty sentences, and idly tasting tea with snow water." Pi Rixiu is also the Tang Dynasty literati in the authentic tea drinkers, and Bai Juyi, like drinking tea on the water quality is very concerned, often take spring water to fry tea, there is a "boil tea" as evidence: "fragrant springs of a milk, fried for even the beads of boiling. Crab eyes gradually, at first sight of fish scales. Sound suspected of pine with rain, biscuit fear of smoke Cui. Still leaching Zhongshan, will not be a thousand days drunk." [9]

The authors of tea writings began in the Tang Dynasty, and in the Middle Tang Dynasty, the introduction of Lu Yu's "Tea Scripture" laid down the basic framework of ancient Chinese tea science and created a new system of tea culture. The Tea Scriptures discussed the art of tea drinking, integrating the spirit of Confucianism, Buddhism and Taoism into tea drinking, and pioneering the spirit of the Chinese Tea Ceremony. The Japanese scholar Morimoto Siron spoke highly of The Tea Sutra, commenting in The History of Tea, "In the midst of this encyclopedic project, the vein of thought that can be called 'the guide to life' runs through the entire book." [10] Other tea books of the Tang Dynasty include Lu Yu's Guzhu Mountain Records, Su Jie's Sixteen Soups, Mao Wenxi's Tea Spectrum, Zhang Yixin's Decoction of Tea and Water, Kyauk Ran's Tea

Tips, Wen Tingyun's Record of Tea Picking, and Pei Wen's Tea Description. Tea poetry and tea book writing, so that the tea culture was established in the Tang Dynasty, and in the middle and late Tang Dynasty to form the first peak of Chinese tea culture.

## 5 Conclusion

There are many reasons for the prosperity of tea culture in the Tang Dynasty, in addition to the economic prosperity because of the Tang Dynasty, the national strength, and more importantly, the promotion of the literati. Tang Dynasty literati tea tasting activities show the tea culture style, and produce tea culture subculture, promoting a high degree of prosperity of tea culture. Moreover, they recorded the diverse forms of tea culture in writing, which is a systematic summary of the development of tea culture in the Tang Dynasty, making tea culture flourish in the Tang Dynasty, which is of great significance to the development of Chinese culture.

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