

Tea in China



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Tea in China explores the contours of religious and cultural transformation in traditional China from the point of view of an everyday commodity and popular beverage. The work traces the development of tea drinking from its mythical origins to the nineteenth century and examines the changes in aesthetics, ritual, science, health, and knowledge that tea brought with it.

The shift in drinking habits that occurred in late medieval China cannot be understood without an appreciation of the fact that Buddhist monks were responsible for not only changing people's attitudes toward the intoxicating substance, but also the proliferation of tea drinking. Monks had enjoyed a long association with tea in South China, but it was not until Lu Yu's compilation of the Chajing (The Classic of Tea) and the spread of tea drinking by itinerant Chan monastics that tea culture became popular throughout the empire and beyond.

Tea was important for maintaining long periods of meditation; it also provided inspiration for poets and profoundly affected the ways in which ideas were exchanged. Prior to the eighth century, the aristocratic drinking party had excluded monks from participating in elite culture. Over cups of tea, however, monks and literati could meet on equal footing and share in the same aesthetic values. Monks and scholars thus found common ground in the popular stimulant—one with few side effects that was easily obtainable and provided inspiration and energy for composing poetry and meditating. In addition, rituals associated with tea drinking were developed in Chan monasteries, aiding in the transformation of China's sacred landscape at the popular and elite level. Pilgrimages to monasteries that grew their own tea were essential in the spread of tea culture, and some monasteries owned vast tea plantations. By the end of the ninth century, tea was a vital component in the Chinese economy and in everyday life.

Tea in China transcends the boundaries of religious studies and cultural history as it draws on a broad range of materials—poetry, histories, liturgical texts, monastic regulations—many translated or analyzed for the first time. The book will be of interest to scholars of East Asia and all those concerned with the religious dimensions of commodity culture in the premodern world.

作者介绍:

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标签

茶

海外中国研究

历史

新文化史

文化史

英文版

物质文化

历史学

评论

比韩献博(Bret Hinsch)那本好

还是稍微浅显了，二十年过去了但做文化史还是在重复不断讲品味，交友，精英，社会分层..实在读起来也没什么新意...

论证好弱

读到第三章，弃读。。中翻英，英文再翻中文读起来很没劲。另外这本书的前三章写得很没劲。

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书评

对僧人来说，茶无疑是最合适的，它既能提神醒脑，又不像酒一样会让人犯戒。于是，僧人就开始抬高茶，贬低酒。

在《茶经》里，陆羽又提出了一个观念进一步确认了茶的独特地位。他认为，茶跟其他的植物不一样，因为茶的本性不同。那茶的本性是什么呢？陆羽的答案是，茶性俭（节俭...）

于当今国人而言，茶是一款再平常不过的饮品。杭州人一年里有三个季节都在盼望春天龙井的滋味，云南山里的村民最爱生普那一口浓酽，家在潮汕的阿伯日日功夫茶不离手，甚至是被疫情隔离在家无法出门的年轻男女，都不忘点一杯奶茶外卖续命。茶是从何时起，成为我们日常生活的重要...

茶不同于一般餐饮，它具有强烈的文化意味，这是常识。在中国，即使不喝茶的人，也知道茶分等级，上品极妙，饮之比仙。可要追问这观念从何而来，估计没有几个人能说清楚。说到茶叶的好坏贵贱，无非茶叶品牌、产地，略懂者能说出汤色、回甘、生津，精通者可以谈香型、叶底、条索...

1934年，德国人海因里希·爱德华·雅各布在对咖啡文化史的描述中，饱含深情地将这一黑色饮品上升到思想史的高度，大呼：“世界上没有任何东西应该被简单地称为‘物质’。凡是曾与人类思想有关，又被人类思想继续传递的，其本身就是一部思想史”（《全球上瘾：咖啡如何搅动人类...

加拿大麦克马斯特大学佛教研究中心主任、佛教与东亚宗教教授贝剑铭选取了一个不错的切入点，把中国茶史和宗教与文化相结合，写成了《茶在中国：一部宗教与文化史》。

该书并非中国茶叶全史，作者专业所向，大半内容在讲述唐代茶史，这是该书最有价值的部分，前面溯源茶的由来，...

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