

"A cup of tea for wine"-- The Humanistic Interest of Tang Tea and Wine Culture

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Abstract: China is the birthplace of tea and wine culture, wine culture originated in Shang and flourished in Zhou, since the Tang Dynasty, tea culture has emerged, at this time the popularity of tea drinking, it is a challenge to the wine culture. As the saying goes, "A thousand bowls of wine is hard to know, a cup of tea is intoxicating." By the middle and late Tang Dynasty, the life of the Tang people was influenced by the socio-political, economic and cultural influences of the time, and the humanistic interest of "tea for wine" emerged.

Keywords: Tea for Wine, Tea and Wine Culture, Human Interest

The Tang Dynasty was an extremely prosperous and flourishing era in Chinese history, a country at the height of its heyday in the world at the time, on political, economic and cultural levels. During this period, the tea and wine cultures of traditional Chinese culture were also greatly developed and promoted. The study of the occurrence and development of the tea and wine culture of the Tang people, taking the phenomenon of 'tea as wine' as an entry point, analyses the lifestyle of the Tang people in drinking tea and wine, and explores the social ethos, religious influence, cultural interventions and other humanistic values behind it, which can objectively reflect the humanistic interests of the Tang society and the spirit of tea and wine.

1. "Tea for Wine": The Transformation of Tang People's Living Customs

1.1 The Meaning and Origin of the Phrase "Tea for Wine"

About the "tea" in the "tea for wine", "tea" ancient interpretation of the meaning of "southern wood", in fact, the "Shuo Wen jie Zi" in the word "tea", to the Tang Dynasty "tea" as a common word in the world, the correct word for "tuan". In fact, there is no "tea" in the Shuo wen jie zi, and it was only in the Tang Dynasty that "tea" was used as a common character in the world, with the correct character being "tuan". This is why there are more Chinese characters related to tea from 茶. "Shuo wen jie zi" : 茶, all kinds of herbs, from Erqi. " [1] This is a general term for herbs. Lu Yu's description in The Book of Tea: "Tea as a drink was developed by Shennong's and heard by Lu Zhou Gong." [2] The interpretation is that tea became a drink from Shennong's time and was only known in the time of Lu Zhou Gong. The Tea Book: " Its name is a tea, the first is called "茶", the second is called "檟", the third is called "葍", the fourth is called"茗", and the fifth is called"莽". " [2] In "Shuo wen jie zi", the Chinese characters related to "tea" are "茶", "檟", "葍", "茗" and "莽".

Table 1: Semantic analysis of "tea" in Shuo wen jie zi

Name	Pronunciation	Paraphrase	Annotation
茶	[tú]	Bitter tusk	From 茶, Pronounce 余
檟	[jiǎ]	Catalpa	From 木, Pronounce 贾
葍	[shè]	Vanilla	From 茶, Pronounce 设
茗	[m íng]	Tantalum	From 茶, Pronounce 名
莽	[chuǎn]	Old Leaf	From 茶, Pronounce 舛

The word "wine" in the phrase "jancha as wine" is used in the Shuowen Jiezi, "You": "Wine is also used for the good and evil of human nature. From water, from You, You also sound. It is also said to be made, and it is also made by good and bad fortune. In ancient times, Yi Di made wine and mash, and Yu tasted it and it was beautiful, so he removed Yi Di. Also, Du Kang made Panicum wine." [1] In the Shuo wen jie zi, the Chinese characters for "wine" are "醴", "醇", "菴", "酌", "醕", "醋" and "酏".

Table 2: Semantic analysis of "wine" in *Shuo wen jie zi*

Name	Pronunciation	Paraphrase	Annotation
醢	[y ú] [s ù]	For the ritual sacrifice, the mao was girded. A sacrificial offering is made by adding an apparition of wine to the bare kyu. The gods drink from it.	From 卣, Pronounce 酉
酌	[j i ào]	The crown ceremony is also.	From 酉, Pronounce 焦
茜	[l ǐ]	The libation ceremony is also.	From 酉, Pronounce 孚
酌	[z h u ó]	A goblet of wine is also a goblet of wine.	From 酉, Pronounce 勺
醕	[c h o u]	The host enters the guest too.	From 酉, Pronounce 壽
醋	[c ù]	The hosts of the guests' drinks are also.	From 酉, Pronounce 昔
酹	[p ú]	The King's Debs also drank heavily.	From 酉, Pronounce 甫

"Tea for wine" and "tea for wine" synonymous, interpretation of tea to replace wine, is the ancient tea and wine etiquette. In fact, "tea for wine" since ancient times, its earliest record from the Jin Dynasty Chen Shou "Three Kingdoms" - Wu Zhi - Wei Yao biography: "Hao every banquet, no after day, no rate can have been seven litres as the limit, although not all entrance, are poured to take all. Yao drank no more than two litres of wine, and when he first saw the difference in ritual, he often cut back, or gave Thea sinensis in secret as wine." [3] In the text, 'Hao' refers to Sun Hao, the fourth ruler of Wu, and 'Yao' refers to Wei Yao, a minister of the court. Wei Yao was a learned and knowledgeable minister, and was the teacher of Sun Hao's father, so Sun Hao had great respect for him. Sun Hao was a keen drinker, and every time he hosted a banquet, he set a minimum of seven litres of wine for his guests. Although not all of it was actually drunk, it was poured until the bottom was reached. As Wei Yao was not a good drinker, it was not polite to refuse to drink, so Sun Hao quietly had the wine replaced with tea so that Wei Yao would not be embarrassed. Through the historical account and story of 'tea instead of wine', the origin of 'tea for wine' is explained, thus leading to the conclusion that 'tea for wine' was a social phenomenon that arose under the influence of social politics. It also serves as a citation for the subsequent study of the Tang social style of "making wine out of tea".

1.2 The Emergence and Development of "Tea for Wine"

During the Western Zhou Dynasty, the Letters of Wine were the first prohibition issued in ancient China. The reason for this was that wine was brewed from grain, and in ancient times, agriculture was mainly dependent on the weather and the production of grain was unstable and affected by natural weather conditions. In order to stabilise society and conserve food, the ban on alcoholic beverages was enacted to prohibit private brewing. At the beginning of the Tang dynasty, Li Yuan, the Tang emperor, ordered the prohibition of alcohol "because of the high price of grain and the prohibition of butchery in the customs". The best historical testimony to this is the Tang gold-encrusted ox-headed agate goblet (Fig. 1). However, this was a different period in the mid- to late-Tang period, when the government imposed a 'debatable wine policy', which prohibited private brewing and sale by private individuals and imposed heavy taxes on wine, leaving the government to monopolise its profits. (Figure 1)



Figure 1: A gold-encrusted ox-headed agate goblet from the Tang dynasty, Shaanxi Provincial History Museum.

During the Tang Dynasty, the cultivation of tea was widely promoted, the tea-growing areas of the country were further expanded and the custom of tea drinking among the Tang people was rapidly popularised. "In the 15th year of the Ch'ing-Guan period (641), Li Shimin, Emperor Taizong of Tang, married Princess Wen Cheng to Songtsen Gampo of Tubo. At the same time brought tea leaves and passed on the art of tea drinking, and from then on, tea drinking also became popular in Xicheng. All these records show that by the middle of the Tang Dynasty, tea production and tea drinking practices

were fully expanded, not only that, the Tang Dezong Jianzhong year (782) began to collect tea taxes. Tang Dezong Zhen Yuan years (785-804) tea horse mutual market, that is, tea for horse tea horse trading also began to implement. In the first year of Yongzhen of Emperor Shunzong of the Tang Dynasty (805), Chinese tea cultivation and tea drinking techniques were introduced to Japan with the spread of the Japanese monk, Zen Master Moucheng, who came to study in Tang." [4] It can be seen that by the mid to late Tang period, as the wine policy had changed and become more harsh, and the tea policy had been better developed, the customs of the Tang people had changed and the social phenomenon of "tea for wine" had emerged. The best historical testimony to this is the Tang court tea set unearthed at Famen Temple. (Figure 2)



Figure 2: A Tang dynasty palace tea set, excavated from the underground palace of Famen Temple, Fufeng, Shaanxi.

2. The Tang People's Perception of Tea and Wine Culture

2.1 The Nature of Things: Tea and Wine

Tea warm wine strong, this is the tea and wine physical nature of the cause, from the ancient Chinese medicine point of view to explain the two physical nature can not be better, according to "Shen Nong Ben Cao" said "tea taste bitter, Sheng Chuan Valley, cure the five organs of evil." In the Eastern Han Dynasty, the famous doctor Hua Tuo's "Food Theory" said "Bitter tea for a long time, benefit meaning." Tang Dynasty Lu Yu "tea" said "tea, taste to cold, for drinking the most appropriate." This all indicates that long-term drinking tea is beneficial to people's mental clarity, active thinking. Li Shizhen of the Ming dynasty, "Compendium of Materia Medica" said "wine, drink less is and blood and line of qi, strong spirit, cold, sadness, amusement." This means that if wine is drunk in moderation, it can promote blood circulation, warm the blood, ward off the cold, dispel sorrow, and stimulate excitement. The two different physical natures give rise to different perceptions of tea and wine, and have an important impact on society, with the consequent extension of tea and wine etiquette and institutions, culture and spirit. Therefore, the same and different nature of tea and wine is mainly reflected in, firstly, the same in that one has medicinal value; secondly, it contains a literati plot; thirdly, it is used for rituals and ceremonies; fourthly, it is about public morality and propriety. The second difference is that one is different in character, tea thrifty wine extravagant; second is the pursuit of different, tea elegant wine Zhang; third is the wine persuaded strong man, tea add elegance.

Table 3: Comparative analysis of "tea nature" and "wine nature" in ancient texts

	Tea	Wine
Same	Medicinal value	
	"Shen Nong's Materia Medica": "Shen Nong tasted all kinds of herbs, and encountered seventy-two poisons every day. "Tea Classic": "The taste of tea is very cold. If it is hot and thirsty, suffocating, brain pain, astringent eyes, troubled limbs, and a hundred joints are uncomfortable, talk about four or five sips, and compete with daigo and nectar."	"The Yellow Emperor's Classic of Internal Medicine": "The theory of soup and mash." "Treatise on Febrile Diseases and Miscellaneous Diseases": There are as many as 21 cases of prescriptions using wine.

		“Compendium of Materia Medica”: “Tea is bitter and cold and it can best reduce fire. Fire can cause all kinds of diseases, and when fire is reduced, it is clear . Warm drink will reduce fire due to cold, while hot drink will help tea rise and disperse by fire. ”	
Literati plot		Bai Juyi cited tea as his lifelong "confidant" . He wrote 8 poems with tea as the theme and more than 50 poems related to tea. Lu You was accompanied by tea all his life, and he wrote more than 300 tea poems in his life, which was the highest in the poetry circle at that time.	"Seven Sages of Bamboo Forest " , was a high-ranking man who was addicted to alcohol; " Poem Immortal " Li Bai left nearly a thousand poems in his life, more than 170 poems related to wine; Du Fu left more than 1,400 poems in his life, which are related to wine. About up to 300 songs .
Sacrificial ritual		"Zuo Zhuan": " The major events of the country are in the sacrifice and the Rong. " "Book of Southern Qi" - "Book of Emperor Wudi": " My spirit is careful not to sacrifice animals, only cakes, tea, dry rice, and preserved wine; the world is noble and low, and salty and salty are the same. "	"Zhou Li": " For all sacrifices, there is a total of five and three wines in accordance with the law, eight for the real, three for the big sacrifice, two for the middle sacrifice, and one for the small sacrifice."
Public morality		"Tea Classic": " Tea is used for use, and its taste is so cold that it is for drinking. It is most suitable for people who practice frugality." "Ten Virtues of Tea ": “Use tea to benefit benevolence, use tea to practice Taoism, use tea to show respect, and use tea to improve your aspirations.”	"Shangshu Jiu Gao" : " Drink only for worship (drink only when worshipping), no Yi wine (drink only when you are sick), adhere to group drinking (restrict mass drinking in gatherings), prohibit indulgence (restrict drinking alcohol) too much). "
Different personalities tea	Different frugal wine luxury	Tea depends on the sun, rain and dew, not fertile soil, but only seeks barren mountains and ridges, the hillside is sunny, the sky is rainy and dewy, the mountains are green and lush, and you can pick them.	" Wine wastes the grains. " " Folk millet and wheat are consumed by wine every ten years. " " Golden bottles of sake are worth ten thousand, and jade dishes are worth ten thousand. "
The pursuit of different tea and elegant wine		literati tasted tea elegantly and elegantly, not only for its fun, but also for the taste of tea and its charm, endowed with " elegant and clean temperament " .	Cao Mengde : " Cooking Wine on Heroes " , Xin Qiji : " Looking at the Sword in Drunkenness " , Tao Yuanming : " Poems Created by Drinking Wine " , Su Shi : " Ask the Blue Sky for Wine "
Wine persuades strong men to add elegance to tea		Du Lei's "Cold Night" : " In the cold night, guests come to tea as wine, and the bamboo stove soup boils and turns red. " Yan Zhenqing's "Five Characters in a Moonlit Night Sipping Tea": " Panhua invites guests to sit and drink, and quotes clear words. "	"Get on the horse and get a bowl of strong looks, get off the horse and wash the dust with a bowl." "The wind is stagnant and the water is cold, and the strong man will never return once he goes! " , how many people went to war in ancient times? "

2.2 The Culture of Tea and Wine As Embodied in the Tang Dynasty's "Treatise on Tea and Wine



Figure 3: The Dunhuang relics of "Tea and Wine"

Discovered in 1900 at the Mogao Caves in Dunhuang, the Dunhuang relics total some 50,000 volumes, of which Buddhist scriptures account for about 90%. Among the vast number of ancient scrolls, one ancient book from the Tang Dynasty has attracted great scholarly interest, namely The Treatise on Tea and Wine, written by Wang Shih, a Tang Dynasty scholar. (Figure 3) The original volume of "Tea and Wine" was inscribed "written by Wang Shiku, a scholar of the Tang dynasty", where "scholar of the Tang dynasty" was the name of the imperial examination. "Wang Shiku should be a literary scholar from the Tang dynasty who had been admitted to the imperial examinations, and had a certain social status. Wang Shiku was good at poetry and fiction, and had considerable knowledge of tea and wine, as well as being familiar with the classical stories of Buddhism and Taoism, which is why he was able to write such a popular fugue with a Buddhist Zen flavour." [5]

The Dunhuang relic "Tea and Wine Theory" is an important historical evidence for the study of the tea and wine culture of the Tang Dynasty, with a total of 1250 words including punctuation. The full text of the "Theory of Tea and Wine" is as follows.

I have seen that Shennong once tasted a hundred herbs and the grains have been scored ever since. Xuan Yuan made his clothes and passed them on to teach future generations. Cangjie made his writing, and Confucius elaborated on Confucianism. It is not possible to go into detail from the beginning, but to summarise the key points. For the time being, I would like to ask who has the merit of tea and wine? Who is the lesser and who is the more honourable? Today, each must establish the reason, the strongest to decorate a door. Tea is to come out and say: "All of you do not make a fuss, hear some. The first of all grasses, the flower of all trees. Valuable to take the pistil, the importance of picking the bud. Called the tea grass, called the tea. It is offered to the five lords and to the emperor's family. When it is newly offered, it is honoured for a lifetime. It is naturally noble, and there is no need to boast about it! "

The wine is out: "Ridiculous words! Since ancient times, tea is cheap and wine is expensive. When the fermented mash is thrown into the river, the three armies are told to get drunk. When a king drinks it, he calls out to his emperor, and when his ministers drink it, they give him no fear. The gods have been pleased with the death and the life. The wine and the food are not malicious. There is wine and there is order, and there is benevolence, righteousness, and wisdom. The king is honoured by himself, so why should he be compared?"

Tea for wine said: "Ah don't you hear: floating Liang Shezhou, ten thousand countries come to seek. Shu Shan Mengding, climbing mountains overlooking the ridge. At Taihu Lake in Shucheng, they bought maids and slaves. In Yuhang, Yue County, gold and silk are used as bags. There are few people in the world who want to buy a maidservant. The merchants came to ask for it, and the ships and carriages were jammed. According to this trail, who is less?"

Wine for tea said: "Ah you do not hear the way, Qi wine dry and, Bo Jin Boluo. Nine brews of peach, in the body has moistened. Jade wine and jade syrup, immortal cups and goblets. Chrysanthemum flowers and bamboo leaves, the king's hand in hand. Zhong Shan Zhao Mu, sweet, beautiful and bitter. A drunkenness of three years, passed down to the present and the past. Courtesy to the countryside, reconciliation to the military house. A you mind, no need to dry Nu." Tea for wine says: "My tea and herbs are the heart of ten thousand trees. It may be white as jade, or like gold. Famous monks and great virtues, secluded in the meditation forest. Drinking it and talking to it, it can remove drowsiness. Offerings to Maitreya, devotion to Guanyin. All Buddhas admire it. Wine can break up families and scatter homes, and is widely used for evil deeds. After three drinks, one is only sinful."

The wine for tea said: "Sanwen a jar, what year to get rich? The wine was used by noblemen and was admired by public officials. I once sent the lord of Zhao to play the lyre and the king of Qin to strike the percussion. Do not invite tea to sing, do not teach dance for tea. If you eat tea, you will only suffer from back pain, but if you eat too much, you will suffer from belly pain. If you take ten cups a day, your intestines will swell up like a drum. If you also take it for three years, you will get water sickness from the shrimp."

Tea for wine: "I became famous in my thirtieth year, girded with scarves and pecten. I have ridden the river and come to the golden room. When I arrived at the market place, I had not finished making arrangements. People came to buy them, and they were overflowing with money. I will be rich in the next day, not in the next. You can get drunk and confused and eat a lot. In the streets, there are no weavers, and there are less than seventeen on the spine."

Wine for tea said: "Do not see the ancient talent, reciting poetry all say: thirsty to a light, can nourish life. Also said: wine is the medicine of sorrow. Also said: wine can nourish the virtuous. The dregs of the ancients are now being passed on. Tea is cheap at three and five bowls, and wine is cheap at half a cup and seven wens. To give thanks for sitting down, and to be courteous. The music of the country is originally a fountain of wine. If you eat your tea all day long, you dare to move some pipes and strings!"

Tea for wine said: "Don't you see the saying: "When a boy is 14 or 15, he should not be close to a restaurant. You do not see the vervet, the vervet, lose his body for wine. You are the one who says: "Tea makes you sick, wine makes you virtuous. I have seen that there is a disease of wine, but I have not seen that there is a madness of tea. The king of the Agostoes had killed his father and his mother for wine, and Liu zero had died for three years for wine. He was so angry that he had to fight and declare his fists. The complaint only said that he was drunk, but not that he was drunk. He was sentenced to imprisonment and was asked for money. He was shackled with a large shackle and thrown from the

rafters on his back. I will then burn incense and cut off the wine, recite the Buddha's name and pray to heaven, and will not eat for the rest of my life, in the hope that I will be spared."

Two political contenders I, not knowing that the water is beside them.

Water for tea and wine said: "A you two, why do you need to be angry? Who will allow you, each proposed to discuss the merits! Words destroy each other, say west and east. There are four major elements in life, earth, water, fire and wind. What does tea look like if it is not water? What is the description of wine without water? If you eat rice quarters dry, it hurts your stomach and intestines. If you eat tea dry, you will only break your throat. All things need water, the mainstay of all grains. The upper part of the body corresponds to the dry signs and the lower part follows the auspiciousness. The Ting River and the Huaiji, where I am, I am. It can also float heaven and earth, and dry up fish and dragons. I am the only reason for the nine years of disasters in Yao's time. I have won the admiration of the whole world and the adherence of all sons. If I do not say that I can be a saint, why should the two of us compete for merit? From now on, we must be in harmony. The hotel will be rich and the tea house will not be poor. As brothers, we must always be together. If one reads this book, one will never suffer from drunkenness or tea madness."

The "Treatise on Tea and Wine" is summarised as follows: "Tea and wine are arguing: who has the merit of the two? The tea first said that it was valuable, but the wine then boasted of its power, arguing repeatedly, and finally each cited its faults. The two governments (were) arguing about me, not knowing that the water was nearby. Water came out and reconciled, saying: "If tea and wine do not have water, what will they become? Water has the greatest merit for external things, but it does not speak of merit, so why should tea and wine argue about merit? From now on, we must work together, so that the hotel will be rich and the tea house will not be poor. We must always be brothers." [6]

The "Theory of Tea and Wine" reflects the Tang people's perception of tea and wine culture, with regard to tea, the text mentions that "tribute to the houses of the five marquises, to the emperor's family, when the new offerings, a lifetime of glory." which reflected the three forms of tea drinking customs prevalent at the time, namely the imperial nobility's drink, the temple monks' drink, the common people's drink. It is clear that the tea drinking custom at the time was top-down and covered all classes of society throughout the Tang Dynasty, and it is not surprising that the tea drinking custom became so popular. With regard to wine, the text mentions "courtesy to the countryside and reconciliation to the military." These two things are inseparable from the political system of the Tang Dynasty at the time, for one, the Tang Emperor Taizong announced to the world that the countryside drinking ceremony, the countryside drinking ceremony first appeared in the Zhou Dynasty, is a way of gathering people in the countryside, and then evolved into a ceremony where local officials gathered people of knowledge in the countryside, all can be seen as a political tool. Secondly, the Tang Dynasty imposed heavy taxes on wine and implemented a system of questionable wine support for the military, meaning that the taxes levied on wine were used to expand the military, which was a political system. Therefore, the attitude of the Tang people towards tea and wine drinking was very different, hence the custom of "tea for wine".

3. The Humanistic Interest of the Tang People's Tea and Wine Controversy

3.1 The Influence of the Three Religions on the Tea and Wine Debate in the Tang dynasty

The Tang Dynasty was a time when Confucianism, Taoism and Buddhism coexisted, and the influence of religion on the Tang people was quite important, being an important political tool of the ruling class and an important spiritual source of life for the Tang people, where the different views of religion on tea and wine also influenced the attitude of the Tang people towards tea and wine culture to be very different.

For tea, Confucianism, Taoism and Buddhism all promote tea drinking, but their understanding and efficacy is slightly different, "Confucianism has always advocated positive entry into the world, that tea helps to communicate interpersonal relationships, so that people live in harmony with each other; Taoism is the purpose of cultivation is to become immortal, tea can create an ethereal emptiness, can help people in cultivation to avoid the world beyond the dust; Buddhism is about enlightenment, the use of Tea to refresh the mind, can make the mind open, clear mind and see the nature of the Buddha's teachings." [7]

But for wine, Confucianism, Taoism and Buddhism have very different attitudes, Confucianism has

always advocated the middle way, wine can be drunk but pay attention to grasp the degree, pay more attention to perform wine respect rituals; Taoism is more focused on tasting wine for health, that wine is beneficial to the human body, is a means of health, is a panacea for immortality, and can produce the spiritual enjoyment of the senses; Buddhism has a kind of rejection of wine, Buddhism in the "This became one of the reasons why the ruling class in the late Tang Dynasty promoted Buddhism and made the Tang people produce the phenomenon of "tea for wine".

3.2 Interest in Tea and Wine in Tang Poems and Songs

The Tang people's interest in tea and wine is mainly reflected in the poetry of the literati, famous poets always write about both tea and wine, for example, Li Bai's 'Solo Drinking Under the Moon' in which he says "When awake, we make merry together, when drunk, we are scattered" and 'In reply to a gift of tea from his nephew, Monk Zhongfu, to the immortal palm of the Jade Spring' in which he says "When sitting in the morning, there is a residual interest, and the long chant spreads to the heavens" Through the contrast between these two lines, we can see the great difference between drinking wine and drinking tea. Bai Juyi's "wine" in "with the rich with the poor and joy, not open smile is a fool" and "after eating tea" in "no worries and no joy, the length of any career" mood is very similar, it can be seen that good tea people also drink wine, tea poetry and wine poetry in the mood is not in the tea wine but in the state of mind of the person." [8]

On the one hand, the poems and songs of the Tang Dynasty were all written by the literati, the attitude of the literati and tea and wine in the Tang Dynasty ultimately came down to the state of mind of the people, a higher spiritual pursuit beyond things, the literati of the Tang Dynasty also had their own unique perception and understanding of the tea drinking environment, they respected the character of tea, tea drinking and the natural world of landscape, forest springs, pine and bamboo, rain and dew, etc., so that people reached a state of unity between heaven and man. Create a quiet, elegant tea-drinking environment, not only to fit the leisurely and leisurely elegance of the literati, but also for the literati to pursue an elegant spiritual life to provide an important way. "It can be said that the important function of the Tang Dynasty literati drinking tea is to perceive the tea "outside the realm of rhyme", tea is the carrier of the Tang Dynasty literati's emotional attachment, is the way for the literati to reach the realm of forgetfulness, they through the sensory experience of tea, the spiritual dialogue, from the taste of tea nature to think about personality and spirit, and Through the sensory experience of tea tasting, they started a spiritual dialogue, thinking about their personality and spirit from the taste of tea, reaching the realm of "and" beauty of the unity of tea and me, therefore, there is the tea quality that is the human quality." [9]

On the other hand, the social responsibility of the Tang literati made them dissatisfied with the reality of life, but unable to do anything about it, which led many literati to look like they were using wine to kill their sorrows, but in fact they were disillusioned with their lives and unremitting to the world, instead pursuing higher spiritual freedom and self-expression through wine. The literati of the Tang Dynasty were good at drinking wine and writing poetry, which added some elegance to the wine culture of the Tang Dynasty. It is easy to see from many of the poems about wine that the literati of the Tang Dynasty revered the Taoist idea of "Wu Wei", pursuing the natural realm of freedom from the world and building a spiritual world of self-effacement. The emergence of tea at this time coincided with the new height of this pursuit, a high degree of unity between the physical and spiritual realms, which is why the Tang Dynasty literati esteemed tea.

4. Conclusion

"Tea and wine complement each other's lives, is a life of ultimate value and begin to barge into the life. It is because tea fits the literati from the ideal into the ordinary after the kind of light and empty and leisurely and pleasant life experience, from the late Tang Dynasty onwards, especially after the Song Dynasty, the literati more and more intensely on the tea to show extraordinary enthusiasm." [10]

Tea - natural, elegant and gentle, wine - free, strong and passionate, although their manifestations are not the same, but their ultimate purpose is the material carrier of the Tang people's pursuit of spirituality, through the cultural phenomenon of "tea for wine" Through the cultural phenomenon of "tea as wine", we can see that tea and wine, as a material carrier of different qualities that existed in the world, both carried the Tang people's need for spiritual life and the expression of free emotions. The culture of tea and wine was not only influenced by the literati of the Tang Dynasty, but actually developed in all social strata throughout the Tang Dynasty, thus forming a distinctive tea and wine

culture, laying a solid foundation for the promotion and dissemination of tea and wine culture in the future.

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