

The Cultural Connotation of Pu'er Tea

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Abstract

From production to drinking, Pu'er tea emphasizes the harmony and unity between man and nature in the simplicity of returning to nature, which is the national tea culture in Yunnan Only by understanding and interpreting Pu'er tea culture with Yunnan national culture can we do a good job in brand building of Pu'er tea Pu'er tea culture, that is, Yunnan national tea culture, can only be found in the specific national cultural background of Yunnan From production to drinking, Pu'er tea emphasizes the harmony and unity between man and nature in the simplicity of returning to nature.

Keywords

Pu'er Tea; Cultural Connotation; Ethnic Minorities.

1. Introduction

The connotation of Pu'er tea culture is very rich, including all the contents of material culture and spiritual culture that people have been creating since ancient times. Pu'er tea is a concept of cultural production, cultivation, transportation and so on. It is closely related to the natural geography, national economy and culture, including tea growers and tea drinkers' lifestyles, customs, ideas, religious beliefs, culture and so on. For example, Bulang people's bamboo green tea, sour tea; Salt tea of Yi nationality; Dai People's Roasted bamboo tube tea; Tibetan butter tea, etc. Among all ethnic groups in Yunnan, tea can be used to entertain guests, as gifts to relatives and friends, to offer sacrifices, to pay tribute with tea, and to use tea to make medicine citation, etc., which is a sign of the progress of human civilization. Nowadays, tea is used to promote trade, promote cultural communication, develop agriculture, get rid of poverty and become rich, make friends widely, enhance friendship, and promote social and economic development.

Chinese national culture is the core of Chinese culture and the soul of Chinese culture. Yunnan ethnic culture is an important part of it. There are many nationalities in China, and the national culture is formed by the precipitation of the life of each nationality for thousands of years. The cultural forms of each nation are different, but they communicate with each other. The Chinese culture is consistent with the spirit, character and culture of all nationalities. Apart from China's region and history, to talk about national culture is empty talk. Taking the tea culture with the most Chinese cultural characteristics as an example, the folk tea ceremony will emphasize the humanistic spirit of "refined and thrifty"; The tea ceremony of Buddhism pays attention to the quiet tea drinking and Zen cultivation; The palace tea ceremony is the embodiment of elegance, political color and so on. Therefore, China's tea culture is pluralistic and has different cultural characteristics in different times. A certain national tea culture is always consistent with a certain national society, and a certain nature of society is bound to have corresponding tea culture. There is tea culture of farming people in farming society, and there will be tea culture of

nomadic people in nomadic society. With the continuous changes of national society, the national tea culture is also changing. However, the changes of national tea culture and national society are not simultaneous changes, tea culture also has its own independent inheritance and change law.

2. The Forming Conditions of Tea Culture in Yunnan Minority Areas

2.1. Natural Conditions

The natural ecological environment for the formation and development of national tea culture is the environment of national culture. The earlier the cultural development, the greater the impact of environment on culture. Yunnan's national tea culture is different from that of the inland tea culture (presented in an obvious order of development), but it is colorful and has its own characteristics. It is also because the natural conditions of ethnic living are different, they will have different national culture, so it constitutes the diversity of Yunnan ethnic tea culture. The composition of Pu'er tea culture needs a very good material basis, and the natural ecological environment of Pu'er tea planting area meets such requirements. From the perspective of soil demand, the tree species of Pu'er tea need weak acid soil with loose soil, deep and thick soil layer, good air permeability and drainage. The pH value of soil in Yunnan is between 4 and 6, so it is very suitable for planting Pu'er tea. From the perspective of climate, the nature of Pu'er tea plants is warm and humid, and the temperature is preferably between 18 and 25 degrees. Yunnan Province is also in line with such needs. From the point of view of sunlight, the leaves of Pu'er tea tree are raw materials of Pu'er tea, that is, leaf crops, which are in great need of sunlight. The longer the sunshine time, the stronger the sunlight intensity, the faster the growth of Pu'er tea and the more sound the development.

2.2. Human Conditions

In the process of historical development, different ethnic groups are based on different production and life styles, and then in the constant exchanges, they have formed a regular pattern of the same ethnic group in large scattered and small settlements. Although different nationalities live together in the same area, they are very harmonious. From the geographical and topographical point of view of Yunnan, different ethnic groups can be divided into three cultural types of living in dam area, river valley, mid mountain area and high mountain area. For example, the ethnic groups in the northern high-altitude mountainous areas drink baked tea in earthen pots and butter tea because they have a good effect of expelling cold and increasing heat. However, the ethnic groups in the southern areas with low altitude and river valleys and dam areas drink sour tea, cold mixed tea and bamboo tube tea because they have better functions of relieving heat, refreshing and appetizing.

The ethnic groups in Yunnan are not only different in origin, but also in the process of development. For example, the ethnic groups in the interior of Yunnan have relatively easy transportation and frequent changes in foreign personnel. Therefore, the external level of the society is higher. This is beneficial to the absorption of different cultures. It can be seen that the development speed of culture is relatively fast. In the aspect of tea drinking, it has absorbed the tea culture from the mainland, and the cultural level is constantly rising. It has gone from tea customs to tea ceremony, tea morality and tea ceremony, and many aspects have gone far beyond the level of ancient simplicity in ethnic areas.

Because Yunnan ethnic areas and its surrounding areas are in constant contact, it will inevitably present a collision with different tea cultures, which leads to constant changes in tea culture, and the degree of change is also very high. The ethnic groups living in remote mountainous areas have less contact with the outside world, and the degree of social change is low. The formation of culture is more easily affected by traditional and natural geographical factors. Tea

culture is more primitive and regional. What's more, some ethnic groups have their own rich and diverse cultures, and they have a relatively strong resistance to change. As for the weak, some of them are not strong enough to resist the development of their culture. All in all, Yunnan's ethnic areas have formed the premise of Yunnan's unique ethnic tea culture due to the complex and diverse natural and ecological environment, special social, historical and cultural factors, as well as the migration, exchange and collision of various ethnic groups.

2.3. Development of Pu'er Tea

Pu'er tea is a kind of tea with a long history. Different historical times endow Pu'er tea with unique properties. According to the history of the formation and development of Pu'er tea, it can be divided into three periods.

There were signs of human activity in Yunnan hundreds of thousands of years ago. As a tropical and subtropical region, such natural conditions make people's way of obtaining food tend to the collection industry, so in the collection process, let them know about plants such as tea earlier and more clearly. In Manshu, it was also recorded by the Tang Dynasty's ambassador to Nanzhao: "tea comes out of silver and lives in the mountains." Yinsheng city is the area ruled by Yunnan Province, which is today's Yuanjiang County, Zhenyuan County, Jingdong County, Lancang County and Xishuangbanna Prefecture, and these areas are roughly the same as the main producing areas of Pu'er tea since then. This book actually gives us a lot of information tips. First, the tea producing area of Yinsheng city is "Zhushan". The "Zhushan" here not only refers to the "six tea mountains" in Xichuan Banna, but also has tea producing areas in other mountainous areas under the jurisdiction of Yunnan Province. More than 1700 years ago in the Eastern Han Dynasty, it was recorded in Dai language that tea plants were cultivated in Yunnan. Therefore, before the Tang Dynasty, Dai people had a deep understanding of tea. In addition, it is said that before 1600, when they arrived in Xishuangbanna, there were local people planting tea trees. Today, there are still many wild and artificially planted ancient tea trees in Xichuan Banna, Pu'er, Jingdong, Jinggu and Lancang, and these places are all in Yinsheng City, which can also be confirmed in the Tea trees have been cultivated in Yunnan Province for a long time. Second, Yunnan's production is backward, and there is no manufacturing technology, only picking and harvesting. After the collection of the most primitive processing method is not exposed to the sun cannot be verified. In terms of the way of preservation of the scattered tea, it was not easy to store the tea cake, which later became an important condition for Pu'er tea fermentation. Thirdly, mengsheman, the ruling nation of Nanzhao state, drank tea, pepper, ginger, cinnamon and other substances in the pot. Such tea drinking methods also exist in Central Plains. This way of drinking tea also has its own reason, because the unprocessed tea or green tea does not have a certain degree of temperature, the taste of such sun dried green tea is bitter and astringent, so the pepper, ginger, cinnamon and other seasonings and tea can be cooked together to cover some of the astringent taste, which is also a way of drinking tea. It is helpful for people to get rid of cold pepper and cinnamon for a long time. This way of drinking tea can still be seen in the Bai People's three tea. From the Tang and Song Dynasties to the Yuan Dynasty, there are very few records about tea, except for those mentioned in Manshu. There is also the Yuan Dynasty Li Jing's "Yunnan Zhilue Zhuyi customs" also said: "gold teeth hundred Yi", "trading five days a set, with felt, cloth, tea, salt trading with each other." here said that Jinchi Baiyi is some of the Dai ethnic minorities in western Yunnan. Although there was tea trade in that period, but the number is still small, so in the Ming Dynasty "Yuan history" records did not regard Yunnan as a tea producing area.

2.4. Development Period of Pu'er Tea

The Ming Dynasty was a period of tea development in Yunnan Province. At that time, it was famous for Taihua tea in Kunming, gantongsi tea in Dali and WanDian tea in Dali. At that time, the biggest sales and circulation in Yunnan Province was "Pu Cha". There are the earliest records

of Pu'er tea in Yunnan Tongzhi of Wanli and Dian Lue of Xie Zhaozhe, which is of great significance to understand the origin and origin of Pu'er tea. At that time, the sales volume of Pu'er tea from 1621 to 1627 had reached about 400 tons.

In the early Qing Dynasty, due to the expansion of tea production in the six tea mountains, many tea merchants went directly to the tea mountain to buy tea at a low price, and then sold to Pu'er. The huge profits of the merchants made the government envious, and the continuous exploitation of the merchants also made the tea farmers very angry. Therefore, in 1729, the Qing government established a general tea shop in Simao, so that the government could monopolize the tea sales and expel these merchants. Although it is to drive away the profiteer, but the exploitation of the government is more fierce. It led to the great revolt in 1732 A.D. In order to alleviate the public's indignation, the Qing government had to change the payment system again. In the next 100 years, it was the Qing government's policy of appeasement that led to the development of tea market. In the early Qing Dynasty, tea farmers completed the initial production of Pu'er tea.

In the middle and late Qing Dynasty, tea sales in Yunnan Province have been expanding, and other areas in western Yunnan began to introduce large leaf tea. In different periods, Mengku, Jinggu, Shunning Prefecture, that is, Fengqing County today, all began to plant big leaf tea. At the same time, these three areas have become the raw material producing areas of Xiaguan tea factory for processing Tuo tea and selling it to the border areas. Because Yunnan tea is a kind of big leaf tea, it tastes mellow and more resistant to brewing, so it is liked by Tibetan compatriots, and then the sales of Yunnan tea to Tibet are increased. Because of the backward processing technology, the invariable system, and the prevalence of plague, many tea farmers fled, resulting in the decline of tea production and sales. However, the new tea area is on the contrary. The middle and late Qing Dynasty was the prosperous period of Pu'er tea development.

After the establishment of the people's Republic of China, the people's Republic of China gradually replaced these means of transportation.

3. Problems in the Cognition and Dissemination of Pu'er Tea Culture

With the rapid development of social economy, people's pursuit of material life and spirit is also increasing, and the demand for tourism is increasing. At the same time, new changes are taking place, and there is a new demand for the content and way of tourism. Therefore, cultural tourism also appears in our vision. Yunnan's multi-ethnic culture has its own nationality and uniqueness in Chinese culture. As a big tourist province, Yunnan is famous for its rich and colorful history and culture in addition to its unique natural scenery. Obviously, for Yunnan, cultural tourism is a new opportunity for development. Tea culture tourism can not only drive the characteristic tourism products of Yunnan ethnic areas, but also promote the development of tea industry and social economy.

3.1. The Consumption Consciousness of Pu'er Tea Culture is Weak

Yunnan Ethnic Areas in the Pu'er tea culture work is insufficient, more tea and to develop tea, cultural resources constitute a more special element of the industry, which is different from the traditional industry. Rich cultural atmosphere, diverse national culture and special tea customs are the common combination of Pu'er tea cultural resources. Cultural resources play an important role in competition, so they are concerned and used for investment. Pu'er tea industry is rich in cultural resources, which is in line with the spirit of the low-carbon era. With the transformation of different consumer audiences into considerable profits, the profits are increasing, which promotes the continuous development of cultural resources.

3.2. Brand Culture Awareness is Not High

The popularity of China's tea is constantly rising, which brings important development opportunities to the development of China's tea industry, and also brings development opportunities to the development of tea industry in minority areas. But obviously, they are not prepared for such development opportunities. From the aspect of brand construction, the traditional culture of the nation and the local brand are often closely linked together. Therefore, the cultural products in Yunnan ethnic areas should have a very strong cultural background, but it still needs further professional planning and brand building.

3.3. The Development of the Combination of Pu'er Tea Culture and Tourism is Insufficient

One of the advantages of Pu'er tea industry is that it can be closely linked with tourism industry and festival exhibition industry. Tourism industry and festival exhibition industry give external support to Pu'er tea industry. The combination of tourism and Pu'er tea culture will not only open up new opportunities for Yunnan tourism market, but also enhance the win-win situation of tea and tourism economy, and make Pu'er tea culture inherit and develop. Pu'er tea industry can also drive tourism, festivals and exhibitions. Pu'er tea culture is the soul of tourism, and tourism is one of the important carriers of Pu'er tea culture.

4. Conclusion

The development of Pu'er tea industry, as a characteristic and advantageous industry in Yunnan ethnic areas, has a direct impact on the income of people in this industry chain and the development of local social economy. In a broad sense, Pu'er tea culture is the sum of material culture and spiritual culture produced in the process of cultivation, domestication, production and processing, sales and management of various ethnic groups in Yunnan. Pu'er tea culture is based on Pu'er tea as a carrier, and is integrated into the production and life of various ethnic groups in Yunnan. The in-depth development and utilization of Pu'er tea culture can promote the development of Yunnan Pu'er tea industry.

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