Steeped in History: The Art of Tea
An exhibition organized by the Fowler Museum at UCLA

A Curriculum Resource for Teachers

Lyn Avins and Betsy D. Quick

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Objectives

1. Through their historical journey of tea worldwide, students will be reminded that what initially may appear to be mundane can in fact be replete with spiritual, philosophical, economic, and historical import.

2. As students explore tea drinking in China, Japan, and the West, they will compare not only their interconnected histories, but also the cultural values that surround tea practices in each of these regions.

3. While students explore the striking roles that tea has played on the world stage—as an ancient health remedy, an element of cultural practice, a source of profound spiritual insights—they will also examine the commodity as a catalyst for brutal international conflict, crushing taxes, and horrific labor conditions.

4. Through the study of a selection of diverse literary traditions, students will compose their own poetry and verse that focus on tea.

5. As students survey visual arts related to tea, they will design and create works in service of the beverage.
About the Exhibition

_Steeped in History: The Art of Tea_

at the Fowler Museum at UCLA

After water, tea is the most frequently consumed beverage on the face of the earth. In ancient China tea was regarded as one of the seven daily necessities of life; for many Japanese it has served as a ritual element in the quest for enlightenment. For Americans it is often associated with the American Revolution; in the Middle East and North Africa it is a sign of hospitality and poured with dramatic flair; and in England afternoon tea holds an immutable place in the popular imagination. Some like it hot, some like it iced, some with milk, some with lemon. Some want tea black, some green. Some tea drinkers prefer whole leaves, while others use tea brick shavings or tea bags. Whatever form it may take and whatever context it is taken in, enjoying a cup of this ubiquitous beverage is an act performed no less than three billion times a day all around our planet.

Tea has played a variety of striking roles on the world stage—as an ancient health remedy, an element of cultural practice, a source of profound spiritual insights, but also as a catalyst for brutal international conflict, crushing taxes, and horrific labor conditions. It is thus not surprising that the theme of tea has figured prominently in the visual and literary arts. Scenes of tea embellish ceramics and textiles and are the subject of paintings and drawings, and all manner of vessels have been fashioned for the preparation, presentation, and consumption of tea. Odes are written to its perfection, and social interactions have come to be shaped by the etiquette of tea. _Steeped in History_ opens a window onto the long cultural, culinary, and historical journey of tea and reminds us that what initially may appear to be mundane can in fact be replete with spiritual, philosophical, economic, and historical import.

The Ten Virtues of Tea

- Tea has the blessing of all deities
- Tea promotes filial piety
- Tea drives away all evil spirits
- Tea banishes drowsiness
- Tea keeps the five internal organs in harmony
- Tea wards off disease
- Tea strengthens friendship
- Tea disciplines body and mind
- Tea destroys the passions
- Tea grants a peaceful death

—Attributed to Japanese Buddhist priest Myoe (1173–1232), who had the words inscribed on a tea kettle
Teatime
All the varieties of tea and their related traditions and activities have their source in one plant: *Camellia sinensis*, native to southeastern Asia. Strictly speaking, the term “tea” refers only to the beverage produced with leaves of this plant, whether it is black, green, oolong, yellow, red, or white tea and whether it is loose-leaf, compressed, powdered, or “CTC” (cut-tear-curl). The difference in color and shape is due to the manufacturing process and the varying levels of oxidation to which the tea leaves are exposed—black teas are fully oxidized, oolongs are semi-oxidized, green and white teas are nonoxidized. Chamomile, rooibos, mint, and the like, which are derived from other plants, are herbal infusions, not teas.

Today two main varieties of the tea plant are recognized. One is *Camellia sinensis var. sinensis*, the Chinese multiple-stem shrub with small leaves, which is long-lived and can withstand cold weather. The other is *Camellia sinensis var. assamica*, the Indian single-stem plant with larger, softer leaves—more like a tree if left unpruned—which is more delicate, shorter-lived, and best grown in subtropical and rainy regions.

Part One
China, Cradle of Tea Culture

*I care not a jot for immortal life, but only for the taste of tea.*
—Poet Lu Tong (775–835)

*Camellia sinensis* was already in use as a medicinal plant in the Zhou dynasty (1046–256 BCE). By the time the *Chajing*, the first book on tea, was written in 780, tea was widely cultivated in southwestern China and had been elevated to an “elixir of immortality” in Daoism, used as imperial tribute, savored by literati, and transported on camelback to the Central Asian steppes. The aesthetics of tea culture flourished, evidenced in poetry, paintings of tea scenes, and especially in the Chinese mastery of producing ceramic tea wares.

During the Tang period (619–907) tea was compressed into bricks and then shaved and boiled in a cauldron, often along with other ingredients. The Song era (960–1279) brought the development of grinders to make powdered tea, which was then formed into cakes or simply whisked with hot water in a tea bowl. The first teapots specifically designed for brewing loose-leaf tea were created in the 1500s. These were unglazed pots from Yixing, still coveted today by collectors worldwide.

Loose-leaf tea and teapots are what the first European traders encountered when they arrived in China in the sixteenth century. Unknown to European consumers, tea was at first imported in small quantities as a companion import to spices and silks. As tea drinking became more popular, teapots and other Chinese ceramics were found to make practical ballast for sailing ships—stowed at ship’s bottom to help stabilize the sailing. After the voyage these items were sold at a profit. Soon the demand for tea and “chinaware” increased as part of the chinoiserie phenomenon, the passion for all things Chinese that spread across Europe in the seventeenth century. China remained the sole provider of tea in world trade throughout the eighteenth century.
Part Two
The Way of Tea in Japan

Meanwhile, let us have a sip of tea.
The afternoon glow is brightening the bamboos,
the fountains are bubbling with delight,
the soughing of the pines is heard in our kettle.
Let us dream of evanescence,
and linger
in the beautiful foolishness of things.
—Kakuzo Okakura, The Book of Tea (1906)

Tea was introduced to Japan, along with Buddhism, during the early Heian period (794–1185) by monks who had traveled to China to study Chan (Zen) Buddhism. At first it was drunk primarily in monasteries and aristocratic circles. After the Buddhist priest Eisai (1141–1215) brought home the powdered tea (matcha) that was popular in Song China (960–1279), tea became more prominent in Japanese arts and culture.

Tea drinking spread among the military aristocracy and the interactions between the warrior elite and Zen priests produced one of the early forms of chanoyu (literally, “hot water for tea”), known in the West as the Japanese tea ceremony. Under the guidance of Sen no Rikyū (1522–1591), who is considered to have been Japan’s foremost tea master, the ceremony was formalized along the principle of chadô (the “way of tea”), the path to enlightenment through the everyday gestures of preparing and serving tea in mindful awareness of the present moment. Partly as a reaction against the strictures of chanoyu, an alternate form of tea ceremony—not as well known in the West but no less significant in Japan—developed during the second half of the eighteenth century. This was sentadô, or the “way of sencha tea,” which traced its roots to the Chinese literati tradition and made use of the steeped loose-leaf, rather than powdered, tea that was common in Ming China (1368–1644).

Tea was so central to Japanese culture by the second half of the Edo period (1615–1868) that everyday items of dress or household objects were frequently decorated with tea-related motifs. Women became students and practitioners of the tea ceremony, which previously had been an almost exclusively male domain. The opening of Japan in the 1850s brought Western topics and themes to the arts, and encouraged the development of tea wares specifically designed and produced for Western markets.
Part Three
Tea Craze in the West

Tea may be the oldest, as it is surely the most constantly congenial, reminder of the West’s debt to the East.


Until tea was introduced in Europe in the early seventeenth century, Europeans had not the faintest notion of “liquid jade,” as tea was called in China. Initially, tea was used most often as a remedy. Before it gained popularity in England, tea drinking spread to The Netherlands, where the import arrived along with Chinese and Japanese porcelain vessels for its preparation and serving. The upper classes fully embraced the three exotic caffeinated beverages—coffee, tea, and chocolate—which arrived in Europe more or less at the same time. Gradually these imports became more affordable and their consumption spread to the general population. In England this was due in part to the opening of a new type of establishment, the coffeehouse, which, although initially restricted to men, was a place where people of all walks of life could congregate and talk over a cup of tea. As the regimen of tea was perfected, artists and marketers strove to create the perfect tea accoutrements, and these sometimes became status symbols. Furniture was especially designed for afternoon tea, and the European porcelain industry took off after the long-held Chinese secret of porcelain making was finally understood in Germany in 1708.

The first tea to reach America was imported by the Dutch, and the habit of tea drinking spread quickly in the colonies. In fact, the colonials drank more tea than in England. As in Europe, teatime became a prime opportunity for courtship, gossip, playing cards, or for showing off the latest tea service. In order to control the profits of the tea trade, the English Parliament sought to eliminate foreign competition by passing legislation that required colonists to import their tea solely from Great Britain, which led to their buying smuggled tea—at half the price of British tea. This—accompanied by a number of tax acts that collected revenues for the Crown and at the same time penalized colonists’ consumption of smuggled tea—led to tea becoming forever associated with revolutionary actions, of which the Boston Tea Party is only the best known. Works of art on view recall the role of tea in Revolutionary protests, and a stunning array of elaborated tea vessels reveal the continuing popularity of the beverage in Western culture today.

Tea and Revolution

Although every American is familiar with the events of the Boston Tea Party, other “tea parties” took place in different locales. In Greenwich, New Jersey, protesters burned tea in the middle of the town square. In Philadelphia, citizens threatened to tar and feather any pilot who would help a ship carrying tea into the harbor, and in one case they convinced a captain to take his tea cargo back to London. In Charleston, South Carolina, ship owners were so concerned about the public outrage that they threw the tea cargo aboard their vessel overboard in order to save the ship from being damaged. Citizens of Chestertown, Maryland, followed the Boston example and threw tea in the water, as did New Yorkers after discovering they had been deceived by a captain who insisted there was no tea in his ship’s cargo. In Annapolis, Maryland, a threatening crowd accomplished the destruction of a ship and the tea in its hold, forcing the owner of the brigantine “Peggy Stewart” to set her on fire on threat of his life.
Part Four

Tea and Empire

It was opium which bought the tea that serviced the E.I.C.’s [East India Company’s] debts and paid the duties of the British crown providing one-sixth of England’s national revenue.

During the first decade of the nineteenth century…China’s balance of trade was so favorable that 26,000,000 silver dollars were imported into the empire. As opium consumption rose in the decade of the 1830s, 34,000,000 silver dollars were shipped out of the country to pay for the drug.
—Frederic Wakeman Jr., The Fall of Imperial China (1975)

Britain’s ever-increasing appetite for tea brought enormous profit to the British Crown and to the East India Company, but toward the end of the eighteenth century, circumstances began to change. The refusal of China, the sole supplier of tea, to accept anything other than cash payment (preferably silver bullion) had engendered a serious trade imbalance; meanwhile, the East India Company had accrued increasing debt in the course of expanding its control of India beginning in 1757. By the 1830s, the British had responded to these events in two ways: first by actively engaging in the opium trade to China, and second, by developing tea plantations in northern India. Britain’s opium sales to China guaranteed the cash that the British could then use to purchase Chinese tea. One addiction supported another.

Although the tea plant was indigenous to parts of India, this region had not previously produced tea for export. The first Indian tea grown on British plantations in Assam was shipped to London in 1838. Under the British system of indentured labor employed on the new tea plantations, the lives of Indian workers were scarcely better than those of enslaved Africans. By 1920 more than one million Indian laborers were producing tea for export, and Chinese tea had virtually disappeared from the world market.

In Victorian England, tea drinking flowed from the aristocracy to the working classes. Fancy dress and luxury tea wares set the standard for high society. In India, where the tea was grown, it was served to British colonialists by teams of servants. During the first half of the twentieth century, British colonial interests brought tea cultivation to other areas, especially Sri Lanka and East Africa, making its production a truly global enterprise. While the craze for tea drinking seems to be ever on the rise, tea is today squarely in the center of heated discussions demanding that trading relationships be fair and equitable for all parties. Final works in this section reveal the ongoing dialogues concerning tea in relation to politics, agriculture, health, and society.

Tea and the Opium Trade

In 1793 the Qianlong emperor wrote unequivocally to King George III: “I set no value on objects strange and ingenious, and have no use for your country’s manufactures.” The British realized that what was needed to improve their trade imbalance with China—incurred in part by paying cash for tea—was a commodity that they could use to generate profit. The solution they found—opium—would rip apart the seams of Chinese society, leading to untold suffering and political and financial ruin. Opium had first been brought to China in the eighth century by Arab traders. Much later, the introduction of the pipe by the Dutch in the sixteenth century expanded the Chinese use of opium, which was mixed with tobacco and smoked. The Dutch and the Portuguese eventually did quite handsomely with this trade, but the British operation, organized on a much grander scale, was particularly insidious in that Britain produced opium using—and frequently abusing—indentured labor in India and then sold the drug inside China. This trade prospered despite concerted efforts by the Chinese to stop the flow of the drug, efforts that were undermined by the complicity of Chinese smugglers. As opium consumption in China rose in the 1830s—with an estimated three million Chinese addicted—the balance of trade was reversed and silver flowed from China into the coffers of the East India Company.

Tea and British Colonialism

The first eight cases of British Empire tea were shipped from Assam to London in 1838. By the turn of the century European tea planters held more than a quarter of the total settled area in the Assam...
Valley; they expanded the large-plantation system to other parts of India and Ceylon, and within less than a hundred years Indian tea had taken over the world market, while Chinese tea was virtually forgotten in England. However, the human price for achieving in a century what had taken China thousands of years to accomplish was incalculable. The Indian tea plantations utilized the indenture system to gather laborers from overpopulated rural areas of India. The British Government of India had established the use of “penal contracts” to bind these indentured laborers to their plantations. Such contracts gave plantation owners the right to fine, imprison, punish, and forfeit the wages of those who failed to perform their duties or attempted to leave the plantation. The mortality rate on tea plantations was very high, due to malnourishment and exposure to airborne and waterborne diseases. Physical and sexual abuse were rampant, and the danger of wild animals or poisonous snakes was a constant worry for the tea coolie. In short, the system was perhaps worse than slavery, which Britain had abolished in 1833.

The indenture system was not unique to India; it was also employed on British plantations in Mauritius, Fiji, the West Indies, Southeast Asia, and East Africa. By 1914 the Empire was comprised of eighty territorial units, eleven million square miles, and four hundred million colonial subjects. The ability of some Londoners to live in luxury was enabled by the creation of an interconnected imperial world in which the freedom to consume at home depended on the domination of others abroad.

**Fair Trade Tea**

The fair trade tea movement, which has grown considerably over the last few decades, reflects an attempt to address some of the inequities that tea-producing countries experience by setting up and monitoring fair labor practices, health and living conditions, and environmental standards on the plantations. While the work of fair trade institutions is worthy of praise, critics contend that it caters mostly to large plantation owners—ironically subsidizing a dysfunctional structure left over from exploitative colonial practices—and that it fails to address the needs of small-scale growers, who are increasingly being marginalized by the global economy. Others note that it is too easy to acquire the status of “fair trade retailer” by adding just a few fair trade teas to the general catalog and that some retailers take advantage of this, motivated by the desire to capture the fair trade market and not by a true respect for ethical practices.

Clearly, more work needs to be done to create satisfactory living and working conditions for the workers who produce the tea we enjoy; to build market access for small- and medium-scale tea growers and make the certification system accessible to them; to encourage the development of cooperatives among small farmers working in remote areas without infrastructure; and, last but not least, to develop and enforce regulations for truly sustainable environmental practices in order for nature’s cycles to be preserved and respected instead of exploited and drained.
Lesson One
China, Cradle of Tea Culture

Lesson Summary
As students commence their study of tea in the place of its origin, they investigate its various forms, appearances, and naming systems that serve to define each variety. They explore the dynastic history of China, with special attention paid to the role of tea in each period. With samples brought by members of the class, students explore tea through the five senses—sight, sound, smell, touch, and taste. Finally they compare real teas from the tea plant with “teas” that are actually herbal infusions.

Background for the Teacher
Medicinal plant, recipe ingredient, refreshment, tax source, sign of social status, traditional comfort beverage, vehicle for social engagement, important focus of ritual, “elixir of immortality,” source of spiritual insight, catalyst for wars and rebellions, and center of traditions that have endured for centuries—through its long history tea has played all these roles. In China Its use has long been documented in print, celebrated in poetry, and depicted on scrolls, paintings, and the ceramic pieces used to prepare and serve it.

From its beginnings as a wild herb through its transition as an agricultural crop, tea now grows in China and over forty other countries. Manufacturing techniques determine if the processed tea leaves are black (oxidized), oolong (semi-oxidized), green, or white (both nonoxidized). The leaves are served as a powdered substance, compressed into brick or cake form, a measure of loose leaves, and encased in today’s ubiquitous tea bags. After water, tea is the most consumed beverage on earth.

During tea’s long history in China it has been served in luxurious salons and rustic huts, both built especially for the pleasure; in private homes; and on horseback by nomadic peoples riding over the steppes. Its consumers and tea’s consumption reflected the changes made throughout China’s long history.

This history is defined by a series of dynasties. As ruling groups gained ascendance, held their place, and subsequently declined, others took their place. Throughout this history tea played its ever-changing, yet ever-constant role. A chronologic consideration of some of the major Chinese dynasties appears ahead as part of Activity 1.

Activities
1. History and Tea in China
Students read short summaries of some selected dynastic periods in China’s history. These accounts, in chronological order, are followed by some quotations taken from the first chapter of the book that accompanies this exhibition, Steeped in History: The Art of Tea. The chapter, written by Steven D. Owyoung, is titled Tea in China: from its Mythological Origins to the Qing Dynasty. After students read the summaries (HANDOUT History and Tea in China), they should read Dr. Owyoung’s quotations (HANDOUT Tea and Dynasty), which are not in chronological order, and are labeled with letters. Students will place the quotations correctly in China’s history by writing the identifying letter on the provided line at the end of each dynastic period entry.

2. Tea—The Daoists and Today
We read (in Activity 1) that people during the Yuan Dynasty, seven centuries ago, considered tea to be “one of seven necessities of daily life” along with fuel, rice, oil, salt, soy sauce, and vinegar. Ask students what seven commodities would they consider to be necessities of daily life today?

A. Tea for the Five Senses
Collect samples of teas, to be provided by the teacher and students. Try to note the label for each sample. Ask the students how they would use their five senses in studying the samples. What differences do they think they will encounter as they use their sense of
Sight (color, size of leaves, mixture or single type, cut of leaves)
Touch (texture-either of a leaf or a small quantity)
Hear (is there a crispness, do they crinkle?)
Smell (how would they describe the odor? Can they detect aroma of fruit, spices?)
Taste: In many instances it might not be advisable or even possible to have young people actually drink tea since it is considered a stimulant. If this is the case, students can collect adjective descriptions from their family members.

B. Check the Label
If students bring in the boxes in which the tea was packed, they could then determine where the tea was grown (and perhaps packed). Further information can come from reading tea box labels at the market, or asking questions at a shop specializing in selling or serving tea. You should keep the data and the boxes for further research later in this study.

C. One Plant—Why the Differences?
Students can research the differences in teas their families purchase and prefer. They will have noted that there are black teas, green, oolong, and white teas.

If they all come from the same plant, what determines the different types? As they read, students can learn of the growing process, leaf selection and oxidization or lack of oxidation. How is the flavor affected?

**Black tea, by far the most popular in the United States, goes through the most complete processing including fermentation**

Green tea leaves are not fermented or withered, but, after the leaves are harvested, they are put into a steamer and heated. They are then dried, but no oxidation takes place and the leaves remain green. This tea, increasingly popular in the United States is still mainly drunk in Eastern Asia. The tea is light in both color and taste.

**Oolong** is semi-fermented, therefore the leaves are a greenish-brown color. We mostly encounter it in Chinese restaurants and as part of a multi-blended tea.

**White tea**, is uncurved and unoxidized or only slightly oxidized. Only top buds and young leaves, not fully opened, are used. It is scarcer than the other teas and therefore more expensive.

D. By Any Other Name
Seeking the origin of the names of favorite teas will give greater understanding of geographic and historic associations of tea. Place names such as Darjeeling, Nilgiri, and Assam name growing regions in India, just as Ceylon (former name of Sri Lanka), and Yunnan (Chinese province) reveal the origin of those teas. Earl Grey, The Prince of Wales, and Caravan teas make obvious historic references.

Possibly nothing but speculation will reveal the origin of names as Temple of Heaven, Golden Dreamland, Dragon’s Well, and Golden Monkey; but more is to be learned about how Gunpowder Tea received its name. Those who drink Lapsang Souchong tea will understand the naming of this tea, originally from China’s Fujian province where the name means “smoky variety.”

E. Forms of Tea—Traditional and More Recent
Since early times tea has been processed into several forms: brick, powder, and the more recognizable to us, leaves. What rationales can the students make for the earlier brick and powder forms?
Brick: It was easier to travel with the compressed tea in brick form than in containers of loose leaf tea, and the bricks stood up better under difficult travel conditions. (To make the beverage, people in Central Asia and the Himalayan regions would—and continue to—break or shave off a piece of the brick or cake and boil it.) A testament to its value: tea bricks were used as currency, scoring along the back aided in the breaking off of smaller pieces that served as change. Today compressed tea is mainly produced for ornamental use, formed into a variety of shapes and sold as souvenirs, often with a decorative shape pressed into the brick.

Powdered tea: Tea leaves were easily ground into a fine powder and whipped with hot water in individual bowls. Over the centuries its popularity waned in China, but continued in importance in Japan, including its use in the Japanese tea ceremony. Finely powdered green tea, known as matcha, is today used to flavor many foods such as cakes, candy and green tea ice cream. In the United States it is popular in drinks—lattes, energy drinks, smoothies—served in coffee and tea houses, and in juice bars.

More recent and very popular forms of tea are tea bags, iced tea, bubble tea, and the one that is not really a tea at all: herbal teas. Easily researched are the origins of the tea bag (plus some pros and cons of using them rather than loose tea, how does enclosure in a bag affect the brewing of tea? what are the bags made of?), iced tea (any special way of preparing?) and bubble tea popular, mainly, in Southeast Asia and the United States (a combination of milk, tea, sugar and crushed ice poured over balls of tapioca).

F. Tisanes
As for herbal “teas,” since they are derived from plants other than the tea plant, they are more accurately termed herbal infusions or tisanes. Students might compile a list of familiar herbal infusions that are consumed by their families (i.e., chamomile, rooibos, ginger, mint, etc.) and note the parts of the plants that are used (leaves [mint, hydrangea], bark [cinnamon], flowers [chrysanthemum, chamomile, lime blossom], fruit peels [bergamot orange, lemon], roots [ginseng, licorice, ginger], seeds [fennel, coriander, cardamom], berries [goji]).
HANDOUT Tea and Dynasty

INSTRUCTIONS HERE TO STUDENT

Zhou Dynasty (1027–476 BCE)
Archaeological finds show that the beginning of Chinese civilization saw development of a writing system, the practice of divination, construction of walls around cities, and the flourishing of Daoism with its reverence of nature, quest for immortality, and belief in tea as a sacred beverage that would aid in the quest. _____ and _____

Han Dynasty (206 BCE–220 CE)
Although the Han Dynasty saw China reunited after a civil war, it actually consisted of many commanderies and semi-autonomous kingdoms. The period is divided into two, the Western Han (206 BCE–9 CE) and the Eastern Han (25–220). It is then that the Silk Road was developed—not one road really, but several possible routes through the mountains that traders followed. Agriculture grew as people developed iron tools, made more use of oxen to pull plows, improved irrigation systems and practiced crop rotation. The expansion of trade and the increase in agricultural crops led to the growth of new urban centers where people of all classes could purchase goods. Education became more important and the emperor of the time (141–86 BCE) established Confucianism as “the basis for correct official and individual conduct.” ______

Tang Dynasty (618–907)
China’s prosperity at this time—the period is sometimes called the Golden Age—led to the building of canals to connect the cities with rich grain-producing lands. Tea grew in popularity and at the many teahouses poetry was read. When more revenue was needed, the rulers placed a monopoly on tea, along with salt and alcohol. _____ and _____

Song Dynasty (960–1279)
This period of major growth in trade, both by land and sea, saw many technological innovations, the expansion of cities and many societal changes. An elite class developed that was based on land ownership and people’s skills in reading and writing. Tea became a more popular drink and its production and distribution came under government control. Great importance was given to the quality of leaves and to the design and workmanship of the vessels in which it was served. _____

Yuan Dynasty (1264–1368)
Mongols, led by Genghis Khan (1162–1227), conquered much of the northern areas of China, unified the separate groups in the region, and established the Mongol Empire. (His name meant “ruler of the world.”) When his grandson Kublai Khan took the throne, Mongol armies continued the conquests, much of the southern area was added, and he changed the name, founding the Yuan Dynasty. The people of the north introduced their custom of combining tea with milk; for them it was a hearty drink to add to their diet of meat and dairy, giving them strength against the severe northern cold. _____ and _____

Ming Dynasty (1368–1644)
This was the last native dynasty in Chinese history, and fell between the rules of the Mongol and the Manchu. There were enormous construction projects, including the restoration of the Great Wall and the establishment of the Forbidden City in Beijing during the first quarter of the fifteenth century. Tea was used as a form of tax with the emperor collecting the tribute, as had been done in previous periods. In 1391, though, the emperor abolished the customary form of tea tribute, which was tea in caked form. This stimulated the production of leaf teas sent to the palace. The practice of steeping leaves in a pot became popular. Caked tea, however, continued in use among the more conservative elite. _____ and _____

Qing Dynasty (1644–1912)
The early emperors of this reign oversaw a time of peace, prosperity and geographic expansion. Only later did civil unrest begin with uprisings in many parts of the country, finally ending in 1911 when a successful revolution led to the establishment of the Republic of China. The dynasty saw increased influences from the west, particularly the British
with whom the devastating Opium Wars (1839–1842 and 1856–1860) were fought. In defeat, China was forced to sign a treaty with Great Britain and ports were opened to European trade. ______
HANDOUT Tea and Dynasty

Among Daoists, tea was thought to possess miraculous properties that promoted health and longevity. It was in fact viewed as the portal to enlightenment and the fabled herb of everlasting life. __G__

The impressive preventative and curative powers of tea also led to its prescription by apothecaries and physicians as tonic and remedy. Royalty and the aristocracy, ever in pursuit of health and long life, sought out Daoist healers for their palace courts. Recommending tea as a medicinal herb, beverage, and food, physicians worked closely with the master chefs of noble households. __K__

Tea had ceremonial aspects at elegant court receptions and banquets …especially among conservative officials whose Confucian sensibilities dictated formality at every turn…but tea was not merely exchanged among the aristocracy at this time but was also sold in the market to commoners …tea had a role in the formal welcome and honor of visitors. __H__

The late Tang palace, the courts of the nobility and the wealthy held the art of tea in highest esteem, sparing no expense for fine tea or costly equipage. The emperor possessed the rarest teas. __C__

The Uighur (nomadic people to the north) offered their herds, taking advantage of the Tang court to extort imperial princesses, silk, and fine tea. For nomads, tea was no mere luxury but an important supplement to their meat and dairy diet. Moreover, as an herbal medicine, it relieved many common ills. __I__

Aromatic teas came in the shapes of squares, rounds, and flowers colored red, green, yellow, and black. The cake surfaces were elaborately decorated….The names of the teas were auspicious and ornamental, often suggesting preciousness and long life: Gold Coin, Jade Leaf of the Long Spring, Inch of Gold, Longevity Buds without Compare, Silver Leaf of Ten Thousand Springs, Jade Tablet of Longevity, and Dragon Buds of Ten Thousand Longevities….Each cake was set in a protective surround of fine bamboo, bronze, or silver and was wrapped in silk; broad, green bamboo leaves; and then more silk. Sealed in vermillion by officials, the tea was enclosed in a red-lacquered casket with a gilt lock and sent in fine, silk-lined, bamboo satchels by express to the emperor. __E__

…ministers and civil officials, military officers, and functionaries were given monthly allotments, as tea was considered one of seven necessities of daily life: fuel, rice, oil, salt, soy sauce, vinegar, and tea. __L__

The milk-tea was ladled into bowls and drunk at each meal and throughout the day; the habit fostered the saying, “Three meals with tea a day lifts the spirit and purifies the heart, giving strength to one’s labor. Three days without tea, confuses the body and exhausts the strength, making one loath to rise from bed.” __F__

Caked tea, however, did not readily die away. Among the aristocracy and conservative elite, the art of tea continued to revolve around it. The emperor’s own son, Prince Ning, preserved the old forms of caked tea. __D__

The dispersal of fine tea through foreign trade and diplomacy introduced tea to a greater international audience, including Europe and America. __J__


Teacher's Answer Key

**HANDOUT Tea and Dynasty**

**Zhou Dynasty (1027–476 BCE)**
Archaeological finds show that the beginning of Chinese civilization saw development of a writing system, the practice of divination, construction of walls around cities, and the flourishing of Daoism with its reverence of nature, quest for immortality, and belief in tea as a sacred beverage that would aid in the quest. **G** and **K**

**Han Dynasty (206 BCE–220 CE)**
Although the Han Dynasty saw China reunited after a civil war, it actually consisted of many commanderies and semi-autonomous kingdoms. The period is divided into two, the Western Han (206 BC–9 CE) and the Eastern Han (25–220). It is then that the Silk Road was developed—not one road really, but several possible routes through the mountains that traders followed. Agriculture grew as people developed iron tools, made more use of oxen to pull plows, improved irrigation systems and practiced crop rotation. The expansion of trade and the increase in agricultural crops led to the growth of new urban centers where people of all classes could purchase goods. Education became more important and the emperor of the time (141—86 BCE) established Confucianism as “the basis for correct official and individual conduct.” **H**

**Tang Dynasty (618–907)**
China’s prosperity at this time—the period is sometimes called the Golden Age—led to the building of canals to connect the cities with rich grain-producing lands. Tea grew in popularity and at the many teahouses poetry was read. When more revenue was needed, the rulers placed a monopoly on tea, along with salt and alcohol. **C** and **I**

**Song Dynasty (960–1279)**
This period of major growth in trade, both by land and sea, saw many technological innovations, the expansion of cities and many societal changes. An elite class developed that was based on land ownership and people’s skills in reading and writing. Tea became a more popular drink and its production and distribution came under government control. The emperor presented gifts of tea to foreign rulers and ambassadors, and had tea given, each month, to the important people in the government. Great importance was given to the quality of leaves and to the design and workmanship of the vessels in which it was served. **E** and **L**

**Yuan Dynasty (1264–1368)**
Mongols, led by Genghis Khan (1162–1227), conquered much of the northern areas of China, unified the separate groups in the region, and established the Mongol Empire. (His name meant “ruler of the world.”) When his grandson Kublai Khan took the throne, Mongol armies continued the conquests, much of the southern area was added, and he changed the name, founding the Yuan Dynasty. The people of the north introduced their custom of combining tea with milk; for them it was a hearty drink to add to their diet of meat and dairy, giving them strength against the severe northern cold. **F**

**Ming Dynasty (1368–1644)**
This was the last native dynasty in Chinese history, and fell between the rules of the Mongol and the Manchu. There were enormous construction projects, including the restoration of the Great Wall and the establishment of the Forbidden City in Beijing during the first quarter of the fifteenth century. Tea was used as a form of tax with the emperor collecting the tribute, as had been done in previous periods. In 1391, though, the emperor abolished the customary form of tea tribute, which was tea in caked form. This stimulated the production of leaf teas sent to the palace. The practice of steeping leaves in a pot became popular. Caked tea, however, continued in use among the more conservative elite. **D**

**Qing Dynasty (1644–1912)**
The early emperors of this reign oversaw a time of peace, prosperity and geographic expansion. Only later did civil unrest begin with uprisings in many parts of the country, finally ending in 1911 when a successful revolution led to the establishment of the Republic of China. The dynasty saw increased influences from the west, particularly the British.
with whom the devastating Opium Wars (1839–1842 and 1856–1860) were fought. In defeat, China was forced to sign a treaty with Great Britain and ports were opened to European trade.
Lesson Two
The Way of Tea in Japan

Lesson Summary
As students explore the importance of tea in Japan, they investigate *renga*, a genre of Japanese poetry that was a component of early Japanese tea ceremonies. Other activities provide opportunities for students to examine the steps of the tea ceremony and their metaphorical meanings for life.

Background for the Teacher
Japanese monks traveled to China to study Zen Buddhism, and along with their knowledge of introspection- and meditation-based religions, they further developed the Chinese love for tea and its associated ritual practices. In Japan tea was first drunk primarily in monasteries and aristocratic circles, and it was with the latter group that tea gatherings became avenues for seeking and displaying social status, wealth and power. The utensils used were expensive and rare. Activities often took the form of competitions—of tea tastings (distinguishing among different kinds of tea), incense identifications, flower arranging, and a more literary type of contest called *renga*, a poetry-form consisting of many short verses composed by multiple authors.

After many years tea became popular among other classes as well, finally assuming its place as an important part of Japanese culture, complete with rules and ritual. Prescribed settings, utensils, dishes, order of events, room environment and many other components, including the kind of tea itself, were all developed by tea masters who performed the ceremony, each with a particular style. One, Murata Shuko (1423–1502), incorporated Zen practices into the tea ceremony, seeing it as a step on the path of enlightenment, an experience incorporating all five of the senses. Instead of in elaborate settings, Shuko held his tea gatherings in small, simple rooms, and instead of fancy tea utensils he used simple, rustic Japanese items.

Two generations later, Sen no Rikyu was honored as the first “grand master of tea.” He had the greatest influence on the Japanese tea ceremony and not only did he continue the use of simple, inexpensive utensils, he especially valued those that were old, worn, or imperfect. His tearooms were small, and dimly lit. The few flowers were placed in a simple bamboo holder. The pottery was of local clay and quickly fired, a departure from the elaborately precious porcelain from China. Rikyu’s “Way of Tea” became a discipline combining everyday actions with spiritual practice, its teachings passed from teacher to student.

Activities
1. Linking-up with *Renga*

Students will engage in a cooperative writing experience as they compose *renga*, a traditional Japanese form of linked-poetry and frequently a component of early Japanese tea ceremonies. Composing a *renga* requires collaboration among participants and concentration, not only on one’s own role but that of the others as well. The same requirements hold for *chanoyu*, the tea ceremony. *Renga* consist of short verses, alternating three and two lines, with no two successive verses written by the same poet. The form begins with a haiku stanza of three lines (5-7-5 syllables in traditional practice) to which subsequent stanzas are added, the three-line stanzas using 5-7-5 syllables (haiku-style) or less, and the two-line stanzas consisting of couplets, each of the two lines having seven syllables or less.

A major goal of *renga* is that each verse in the poem should be independent, capable of standing on its own, and not just a fragment of the long poem. Each verse, however, does make an indirect response to the one immediately before it but—an important feature—not to any preceding verses. If the *renga* is successful, the meandering course of the poem comes together as a unified whole.

The activity can be one of total-class participation, or students can work in small groups of three or more. Begin with a haiku (original or from a collection).

Singing birds in the branches
Fly to nearby tree.
Chattering squirrels take over.
For practice have students contribute associations that they can make with the haiku. They can offer words or ideas that have similar meaning to the idea expressed by the haiku or some part of it; or have a contrasting meaning; or express a figure of speech prompted by it (a simile, metaphor, alliterative expression, pun); or in some way is associated with the verse or a part of it by appearance, color, use, history, relationship—anything that relates to the haiku or even just a single word in it.

Now it is time to write the second verse of the renga. One approach is to have each student pass his/her haiku to the person to the right (and to receive one from the person on the left). The task is to write a two-line stanza that, in some way, links to the haiku.

Where are the plums on my tree?
One bite out of each—all gone.

Continue by moving the paper (now containing two verses) to the right. This next verse will again have three lines (as the original haiku), will link to the preceding verse, and not refer or link in any way to the first verse.

I floss and I brush each day
Just as I was told
Whiter than white, the ads say.

The next steps require alternating two- and three-line verses (7-7 syllables or less and 7-5-7 syllables or less, respectively). Each verse will, in some way, link to the one just before; each verse will not link to any other verse other than that one; and each verse will stand on its own.

Other approaches to renga could have small groups (three members, minimum) working together.

Since haiku usually relates to nature or seasons, renga’s first verse often does too. A sample follows:

Singing birds in the branches
Fly to nearby tree.
Chattering squirrels take over.

Where are the plums on my tree?
One bite out of each—all gone.

I floss and I brush each day
Just as I was told
Whiter than white, the ads say.
Color on my bedroom wall—
Yellow or blue? Maybe striped.

I’m so tired, so very tired
Close eyes a minute
Wake up seven hours later.

Dream of places far away
Mind trips, not airplane travel.

GPS says right turn here
Now turn right right now
Oh well, maybe in a mile.

She says yes but he says no
Which one’s correct? I don’t care.

A good grasp of the choices
Would be a good thing
And I’d win more arguments.

Words with meaning that make sense—
Better than nonsense chatter.

2. Tea and Tranquility

At special tea schools in Japan, the “way of tea” is still taught. Instructors guide students as they appreciate Japan’s cultural history at the same time they learn the discipline of mind and body needed to follow the precise order of the tea service. Instructors still strive for the four fundamental qualities stressed by the most famous tea master, Sen no Rikyu: Harmony, respect, purity and tranquility.

Every movement in the ceremony is planned and rehearsed, every object is carefully and intentionally selected, its placement (or use) a precise part of the ceremony. Even the outside area is significant, for as soon as guests enter the garden, chanoyu begins.

Students will read of selected segments of chanoyu in HANDOUT Tea and Tranquility, Part One; the steps of the ceremony are arranged in order. HANDOUT Tea and Tranquility, Part Two is made up of statements that give further information or explanations pertinent to the chanoyu steps. Match these informative or explanatory statements with the steps of the ceremony in by placing their identifying letter in the blank after each statement on HANDOUT Tea and Tranquility, Part One.

To culminate this chanoyu-based activity, discuss with your class the ways in which Sen Rikyu’s four qualities of harmony, respect, purity and tranquility are considered and met during the tea ceremony.
HANDOUT Tea and Tranquility, Part One

INSTRUCTIONS HERE

1. As we approach the garden gateway our host is pouring water into a stone wash basin. He opens the gate latch for us and returns to the teahouse. We wash our hands in the basin. _____

2. We walk on uneven steppingstones and on long slabs of stone along a garden path. _____

3. Grasses and moss grow around the steppingstones. We walk among pine, maple, and oak trees. _____

4. Moss-covered stone lanterns with simple designs line the path. _____

5. We can see the small simple teahouse ahead. _____

6. We walk along the path until we reach the steppingstone in front of the teahouse entrance. Here we remove our sandals. _____

7. If we were samurais we would remove our swords and leave them on the rack. _____

8. The host makes sure everything is ready and he comes out to greet us. He bows to us and we bow to him. The guests also bow to each other. _____

9. We enter the tearoom by bending low and crawling through a very small opening. _____

10. The room is small and quite dim. _____

11. We kneel before the tokonoma and appreciate the scroll hanging there. _____

12. We admire the flowers that have been placed in the room. They are the same as ones growing in the fields now. _____

13. A charcoal fire is burning in a square hearth sunk into floor. _____

14. Water is boiling in the iron kettle on the fire. Pieces of iron in the kettle’s bottom make noises when the water boils. _____

15. We look at the tea utensils that are displayed on the utensil shelf. _____

16. We seat ourselves directly on the tatami mats that cover the floor. _____

17. We have given up all negative thoughts and sit very quietly. The host enters and bows. _____

18. The feeling in the room is one of calmness, peace, and careful attention. The host has trained well to focus on every detail of the ceremony and on his guests to make sure that all have an enjoyable time. _____

19. The master proceeds with the ceremony: He uses a bamboo scoop to place just the right amount of matcha tea in the tea bowl and he adds hot water. With a bamboo whisk he beats the matcha, working it into a green foam. He offers the bowl to the first guest who drinks it in small mouthfuls. The master then begins to prepare tea for the next guest. He whisks a bowl of green tea for each guest, using the handmade, inexpensive bamboo whisk. _____

20. The tea is poured into a bowl with sides that are not too thick and not too thin. Though its shape depends on where it was made, its texture is never rough. _____

21. After the tea has been drunk the main guest asks the host if he can examine and admire the tea bowl. _____

22. After this main ceremony is completed the guests leave through the small door and return to the waiting room. _____

23. We all bow as we leave. Tomorrow we will send a thank-you letter to our host or we will visit him to thank him in person. _____
A If the bowl were too thin it would be too hot to hold; if too thick it would be heavy to hold. If its texture is rough the tines from the whisk would catch and break.

B Sitting on the floor without chairs or tables helps us to appreciate the many interesting textures in the tearoom.

C The house we are entering is a house of peace.

D The fire pit recalls the traditions of everyday life in even the earliest pit dwellings.

E The value of a bowl comes not from its shape or its color, but from its long use.

F Even if we’re in the middle of a busy city, we feel as though we’re in a forest far away.

G The low eaves of the slanting roof admit only a few of the sun’s rays. The dim light has a calming effect.

H A little higher than the rest of the room, this is an important space for displaying art.

I The basic design elements are the square (for the ground), the circle (for water), and the triangle (for fire).

J Training to do chanoyu, an experienced host will have developed a mental focus that will allow him or her to be aware of everything in the room at once.

K We must be clean and as we wash we are purifying ourselves. Rikkyu said, “The sound of tinkling water splashing into the stone basin washes the dust from your mind.”

L We have been honored and privileged to attend the chanoyu.

M Although each utensil is simple and not especially beautiful, when combined with the others they acquire the beauty of “Wabi,” which rejects ostentation and values imperfection, simplicity, and evidence of long-use.

N By not wearing shoes we follow Japanese tradition and we protect the floor mats (tatami) within.

O The sounds remind us of waterfalls, of rainstorms in a bamboo forest, or the breaking waves of the sea against rocks.

P They bring the feeling of the season into the room. An old saying, “Flowers make us appreciate time,” reminds us that since lives are so short, we should enjoy life while we can.

Q The walk is a separation for us from the ordinary world outside. We must concentrate and pay attention so that we don’t lose our balance.

R This is how we show our respect and good feelings toward the host and the other guests.

S Interaction between the people in the room is important. The host strives to get every detail right, focusing on the procedure as well as the guests to ensure that everyone has a good time.

T The simplicity of the structure shows that here we will not care about worldly matters.

U Bamboo, though it easily bends, is stronger than steel.

V We all appreciate that we have experienced beauty and harmony and appreciation. All five of our senses have been stimulated.

W No matter how important we are, even the proudest of us feel humble as we enter on our hands and knees.
HANDOUT Tea and Tranquility

1. As we approach the garden gateway our host is pouring water into a stone washbasin. He opens the gate latch for us and returns to the teahouse. We wash our hands in the basin. **K**

2. We walk on uneven steppingstones and on long slabs of stone along a garden path. **Q**

3. Grasses and moss grow around the steppingstones. We walk among pine, maple, and oak trees. **F**

4. Moss covered stone lanterns with simple designs line the path. **I**

5. We can see the small simple teahouse ahead. **T**

6. We walk along the path until we reach the steppingstone in front of the teahouse entrance. Here we remove our sandals. **N**

7. If we were samurais we would remove our swords and leave them on the rack. **C**

8. The host makes sure everything is ready and he comes out to greet us. He bows to us and we bow to him. The guests also bow to each other. **R**

9. We enter the tearoom by bending low and crawling through a very small opening. **W**

10. The room is small and quite dim. **G**

11. We kneel before the tokonoma and appreciate the scroll hanging there. **H**

12. We admire the flowers that have been placed in the room. They are the same as ones growing in the fields now. **P**

13. A charcoal fire is burning in a square hearth sunk into floor. **D**

14. Water is boiling in the iron kettle on the fire. Pieces of iron in the kettle’s bottom make noises when the water boils. **O**

15. We look at the tea utensils that are displayed on the utensil shelf. **M**

16. We seat ourselves directly on the tatami mats that cover the floor. **B**

17. We have given up all negative thoughts and sit very quietly. The host enters and bows. **S**

18. The feeling in the room is one of calmness, peace, and careful attention. The host has trained well to focus on every detail of the ceremony and on his guests to make sure that all have an enjoyable time. **J**

19. The master proceeds with the ceremony: He uses a bamboo scoop to place just the right amount of *matcha* tea in the tea bowl and he adds hot water. With a bamboo whisk he beats the *matcha*, working it into a green foam. He offers the bowl to the first guest who drinks it in small mouthfuls. The master then begins to prepare tea for the next guest. He whisks a bowl of green tea for each guest, using the handmade, inexpensive bamboo whisk. **U**

20. The tea is poured into a bowl with sides that are not too thick and not too thin. Though its shape depends on where it was made, its texture is never rough. **A**

21. After the tea has been drunk the main guest asks the host if he can examine and admire the tea bowl. **E**

22. After this main ceremony is completed the guests leave through the small door and return to the waiting room. **V**

23. We all bow as we leave. Tomorrow we will send a thank-you letter to our host or we will visit him to thank him in person. **L**

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Lesson Three
Tea Craze in the West

Lesson Summary
Students are guided in the formation of a survey device by which they may evaluate the habits of tea drinking among friends and family. A discussion of and elaboration on George Orwell’s “A Nice Cup of Tea” will follow the assessment of friends’ and families’ tea drinking. Students will also explore the intertwined histories of coffee, tea, and chocolate and come to understand the historical, social, and political/economic impact of these three beverages. A final activity focuses on the history of public protests, starting here with American colonists’ tea protests; students then identify an issue of concern to them, debate it, and compose a strategy to call to action opposition to it.

Background for the Teacher
Tea’s popularity in Europe began in the early seventeenth century when Dutch traders brought the first commercial shipment of tea from China. Although it took four years for the cargo ships to sail to China and back, the tea was worth waiting for and its use increased, particularly among members of the upper class. Gradually with increased affordability, tea became known to and appreciated by other strata of the population. To supplement the imported Chinese and Japanese tea utensils used, European artists and manufacturers provided newly designed dishes, teapots, and furniture for preparing, serving, and enjoying tea.

At about the same time, exploration and increased trade with other previously inaccessible parts of the world introduced two other beverages to seventeenth century Europe. Coffee from Arabia and chocolate from Central America joined tea in changing the drinking habits of the people. No longer were beer and ale the most popular drinks. Coffeehouses and tea gardens became the places to meet. In some areas afternoon tea was a daily ritual with proper tea etiquette observed.

In later years the terms “afternoon tea,” “low tea,” and “high tea” became, to some, interchangeable. Low tea, though it sounds less proper, began with the elite, the so-called higher classes. It was the fancier of the teatimes, served in the early afternoon with tea accompanied by snacks or light food. High tea, on the other hand began with the so-called lower or working classes. Served later in the day, it really was the main meal and consisted of meats, fish or eggs, bread, butter, cheese, pickles, and cake, and was also called “meat tea.” No matter the hour, though, tea was served.

As Europeans settled in the Americas they brought with them their preferences, and British colonials even drank more tea here than in England. Colonists met in coffeehouses patterned after familiar ones they’d left behind and there they discussed the latest news and exchanged ideas. They also served tea at home, using silver and ceramic vessels they’d brought with them from England and the continent. By the early eighteenth century American silversmiths were producing teapots, sugar bowls, creamers, and hot-water urns.

Wanting to control the very profitable trade in tea, England’s parliament passed laws mandating that colonists buy all their tea from Great Britain and as a means of raising revenue, they imposed taxes on tea and other goods. The colonists, often informed by printed broadsides, responded by smuggling in tea from elsewhere, drinking herbal infusions instead of tea, refusing to use imported English goods, and staging numerous and varied demonstrations in protest. The Boston Tea Party is the most widely documented, but just one of many similar protests that took place in colonial America.

Activities
1. Three Sips of Tea
   A. Morning, Noon, or Night

   People today, as in past centuries, enjoy tea at any hour of the day. In eighteenth- and nineteenth-century England, tea replaced ale as the preferred breakfast drink and was consumed in the afternoon along with scones and other accompaniments at what we think of as “high tea,” while what was really high tea was the late afternoon light meal served to the family—with tea. Some families have their own tea rituals. Your students can explore this subject, using a survey device of their making or supplementing the questions in HANDOUT Tea Survey. If they use a uniform survey form they can tally and interpret responses, making conclusions based on the survey queries. They should be sure to include name, age, and gender of their respondents.
HANDOUT Tea Survey

Do you have a favorite kind of tea?
  If so, what is its name?
  What type of tea is it?
  Where is it from?

When do you like to drink tea?
  In specific kinds of weather?
  At particular times of day?
  When you’re alone? With a group?
  When you’re working? Reading? Relaxing? Eating a meal?

What form is the tea: powdered, cake, loose leaves, tea bags, already prepared in bottles or cans?
  How many of these do you have to choose from?

How do you prepare tea?

Do you prefer hot or cold tea?

How many different kinds of tea do you have at home?
  Could you give the names of three that are most enjoyed?

Where do you buy tea?


Do you know of any benefits from drinking tea?
  What are they?

Are there foods that you think go especially well with tea?

Does drinking tea elicit any memories?
B. George Orwell’s Nice Cup of Tea

Some responders to the survey question above, “How do you prepare tea?” may be very specific: in the type of tea, what to add, the order of adding ingredients, etc. One very specific preparer (and consumer) of tea was British author, George Orwell. In an essay, “A Nice Cup of Tea,” Orwell gave what he called the “eleven outstanding points” necessary to make a perfect cup of tea.

He wrote “On perhaps two of them there would be pretty general agreement, but at least four others are acutely controversial….Here are my own eleven rules, every one of which I regard as golden:

1. First of all, one should use Indian or Ceylonese tea.
2. …tea should be made in small quantities — that is, in a teapot.
3. …the pot should be warmed beforehand.
4. …the tea should be strong.
5. …the tea should be put straight into the pot. No strainers, muslin bags or other devices to imprison the tea.
6. …one should take the teapot to the kettle and not the other way about.
7. …after making the tea, one should stir it, or better, give the pot a good shake….
8. …one should drink out of a good breakfast cup.
9. …one should pour the cream off the milk before using it for tea.
10. …one should pour tea into the cup first.
11. Lastly, tea — unless one is drinking it in the Russian style — should be drunk without sugar….”

Each one of Orwell’s authoritative statements can be the basis of a discussion, or further questioning of the adults surveyed by the class. On which two, would the students say, did Orwell think “there would be pretty general agreement”? and which are the “four others that are acutely controversial”? Follow with the students reading the essay in its entirety to discover Orwell’s elaborations on the issues.

C. Tea, Coffee or Chocolate—Some Comparisons

Teams of students may conduct research in order to compare several facets of these three beverages that came on the European scene around the same time. All three were considered very exotic at first, adopted by the European elite, and later by the more popular market. The same progression took place in Colonial America.

When and how were they introduced to Europe? (All were newly arrived in the seventeenth century. Because of increased exploration and trade, contact was made with formerly unreachable parts of the world—Mexico, Arabia, and China—where the cacao, coffee and tea plants were first grown. Chocolate was brought to Europe by the Spanish in 1528, tea first sold in the early seventeenth century, and coffee arrived from Turkey in about 1640.) What were the likely routes taken by these early ships?

What differences developed in the cups that were used? (Although teacups in China had no handles, the British pottery and porcelain makers added them to suit British customs, and added saucers in the shape of very shallow bowls. The sides of cups for coffee were typically straighter, less bowed than teacups and those for chocolate usually had covers to keep the beverage warm.) Why did the British add handles to cups? (To more comfortably hold the container of hot liquid.) Why did the Chinese not need handles? (The tea they drank was not as hot as that preferred by the westerners. In addition, cups or bowls with no handles could better stack for shipping.)

Were there differences in the vessels from which the drink was poured? (Coffeepots were tall, narrowing at the top, with a curved pouring spout and a wooden handle that made it easier to hold when contents were hot. Chocolate pots were also of silver or ceramic and had a cover with one part hinged or removable to accommodate a stirring stick necessary for the thick cocoa. Teapots were, at first, round or pear- or apple-shaped; later pots would also have straight sides and straight spouts.)

You can add questions about the three beverages to the survey in the first activity, Morning, Noon or Night, having the students compare the tea, coffee, and chocolate consumption in their homes, or among their family members. They should tally and keep track of the drinks they (and/or family members) have in a week or month. How about accompaniments to the beverages—are there certain foods that go with tea (coffee, chocolate) that they would never have with the others (i.e. marshmallows, lemon, sugar, milk)?
D. Targeting Teapots

Why not give students the chance to design their own teapots? At the exhibition *Steped in History: The Art of Tea* you will find a wide variety, the form being particularly enticing to ceramic artists. Special consideration should be given to the shape, spout, handle, lid, and decoration. The work will probably be two-dimensional on paper, but if yours is an art facility and the students advanced enough, designing and fashioning usable ceramic pots would be a wonderful experience, of course.

You may choose to have students draw their own pots, or give them an outline of a teapot shape, omitting the spout, handle, lid, and decoration for students to add. You may give ideas and/or limitations and have students render the spout, handle, and lid to conform to a selected theme or idea. See the book *The Eccentric Teapot* (Clark, 1989) for many artists’ approaches. Since some students may not have teapots in their homes, you and some class members could bring some to school to share.

It also might be useful to have students bring in a variety of toy/miniature teapots in their own collections and compare them for usability. What do the students think should be criteria for a successful teapot? Consider the feel of the pot as tea is poured, the ease of filling the pot, the weight, the way the liquid pours from the spout, the presence of a strainer to prevent tea leaves from pouring into the cup.

2. Tea and Protest

Students will address varied forms of protest and evaluate them for potential effectiveness and consequences. They will include protest vehicles in the eighteenth century American colonies as well as those used in more contemporary situations.

In 1774 “Patriotic Ladies” swore “not to Conform to that Pernicious Custom of Drinking Tea” nor to “promote to wear of any Manufacture from England until (sic) such time that all Acts which tend to Enslave this our Native Country shall be Repealed,” as quoted in *Liquid Jade*. Around the same time a broadside included this warning announcement: “This is to assure such public Enemies of this Country; that they will be considered and treated as Wretches unworthy to live and will be made the first Victims of our just Resentment.” Thus were the citizens alerted to action. Have students use the library, their social studies text, and sites on the Internet to find other examples of similar published materials.

The U.S. Library of Congress has a website in their American Memory archives [http://memory.loc.gov/ammem/rbpehtml/](http://memory.loc.gov/ammem/rbpehtml/) that displays facsimiles of broadsides circulated during the same period (along with ephemera of other time periods). As students access primary historic documents on this site, *American Time Capsule*, they can view images of actual documents along with the full (in both original and current language) text of the images. Students may select one or more to study more thoroughly, learning of or speculating on events that preceded and followed the printing of the broadside.

Bring the study beyond the eighteenth century by having the class list groups or situations in the past century that also elicited organized protests (i.e., segregation, unfair labor practices, Vietnam War, maltreatment of farm workers, women’s lack of voting rights, disrespect of Native American sites). Follow this with research on one or more specific incidents. What methods of protest were used? Can they find examples of protest songs (many well-known folk songs were originally sung as protest), satirical cartoons, posters, or poetry, or accounts of demonstrations, picketing, write-in campaigns, sit-ins, boycotts, marches, or other actions? Can they judge the effectiveness of one genre over another? Who is or was affected by the protesting action? What is the place of violent vs. peaceful demonstration? Is it only targeted people who are affected by an action? Consider the ramifications of a boycott, for instance, when groups other than the targeted one are unable to sell their goods, produce the goods for sale, transport the goods, provide transportation if people aren’t coming to the area, etc.

Students will find many reasons for protests, and may question if the reasons warranted the ensuing action. Ensuing discussion could take the form of debates. A useful analysis of causes is made on the New York Times website, About.com [http://civilliberty.about.com/od/historyprofiles/tp/Why-Protest.htm](http://civilliberty.about.com/od/historyprofiles/tp/Why-Protest.htm). Five answers that the authors of the site give to the question, “Why do we protest?” are that protest events increase the visibility of the cause, demonstrate power, promote a sense of solidarity, build activist relationships, and energize participants.

Students will come up with others and will certainly have a variety of opinions on the issues and their justification. They may debate if the chosen method will be the best one to reach large numbers of people, or to notify the government of widespread feelings, to motivate others, to make the new media aware, etc.
People with causes even today use “tea” as a rallying cry. In 2009 a group of people opposed to government spending organized “Tax Day Tea Parties” that were held on April 15, the day income taxes are due. Accounts and analyses appeared in the media including the Internet. Students should look at the information given by both those for and against this young movement.

A concluding part of this activity would be for students to choose a situation calling for protest. Classes studying the early American colonies may take their subject from that time; others may choose one in historical context, current situations, or ones that directly affect them in their community or school. Have them research the event(s), address the issues contained in the above paragraphs, and prepare a call to others to join them in protesting. They could compose a protest song, create a poster or cartoon, print a broadside calling for people to join in their fight, or use Twitter or other computer modes. Students should be prepared to defend the decisions that they make about the issues, and explain why they chose their method of announcement.
Lesson Four
Tea and Empire

Lesson Summary
Mapping activities allow students to trace the global movements of tea and related commodities. They will also research tea habits globally, interviewing friends and relatives as to their own tea remembrances. Graphing activities examine tea consumption per capita.

Background for the Teacher
By the end of the eighteenth century, Britain's empire was comprised of eighty territorial units, eleven million square miles, and four hundred million subjects. Many arms of this empire served to provide the increasing quantities of tea needed to satisfy both the desires of British citizens and the revenue needed to fill the British coffers.

At this time all tea imported to England was grown in China and the Chinese refused anything but cash (preferably silver bullion) as payment. England couldn't afford to pay out such large amounts of cash so the British looked around its large empire for an alternate source for tea, and for a product to offset the trade imbalance—for something to trade to the Chinese in place of paying cash.

This substitute product was one that the Chinese unsuccessfully did their best to keep away from their shores. It was opium. Smuggled by the British from India where it was grown into China where it was becoming the source of increasing addiction, it provided the British with almost all of the money it needed to buy tea. The Chinese government finally took drastic measures, burned the drug and the ships that carried it, and jailed the British sailors in a major effort to stop the drug trafficking. These acts led to the declaration of war, usually known as the Opium War (1840–1842), followed by a second Opium War (1856–1860). The treaties ending the wars thoroughly weakened the Chinese government and gave Britain new strengths and territories in Asia.

During this period, many advances in shipbuilding were made to enable faster delivery of tea. In 1869, a famous clipper ship, the Cutty Sark was launched to transport tea from Asia. She was magnificent with very high masts so that her thirty-four sails caught high winds, moving the ship much faster than ships with older traditional sails. Though clipper ships were expensive to build, one or two successful “tea-runs” from China to England took care of the expense. Tea clipper races became a tradition between the two continents with cash prizes for the victor, the captain of the ship who made the fastest delivery of the perishable cargo. Sailing ships declined in use with the opening of the Suez Canal, and advances in the building of ships that ran on steam. The steamship took over the transport of tea.

While the opium wars were raging in China, British merchants started growing tea in Darjeeling in northern India. (Tea already had a long history of growth here, but only for local consumption and not for export.) The British established large plantations overseeing the labor of indentured workers, including women and children, who even needed permission, not readily granted, to leave the plantation. The poorly paid workers suffered miserable health and housing conditions; children and women labored long hours. The new plantations prospered for the British, and in 1838 the first shipment of tea grown on British plantations arrived in London from India.

Again, to serve British interests, other colonized areas were successfully planted and tea was subsequently grown in Ceylon (now called Sri Lanka) and East Africa in what is now known as Tanzania, Uganda, and most importantly, still today, Kenya. Today, India is one of the largest tea producers in the world, though over 70% of the tea is consumed within India itself.

England continued to manage the tea estates until India gained its independence in 1947. New laws gave more hope for the future to children of the workers, but the workers themselves continued to receive low wages for long hours of difficult work, even under Indian management. A social movement called “Fair Trade” developed as a response. The movement’s many goals serve to support sustainability, education, fair pricing and wages, safe working conditions, and healthcare programs. Other provisions ban child and slave labor and promote the protection and conservation of the environment.
Activities

1. Mapping an Empire
This activity entails the use of world maps, easily downloadable from several Internet sites [i.e., -------- -------- --------]

As they acknowledge the popularity of tea drinking in Britain, students will come to appreciate how much of the globe was involved in providing for this popular habit. They will also visualize the widespread areas that made up the British Empire. (both pre- and post 1775). To show the reach of British imperialism, students will shade the areas on a world map. Have them label those regions that you designate as relevant to your studies.

On the same map locate London, the capital of this British Empire. Also note the locations that are underlined in the following scenario: In London, on any afternoon, families came together to enjoy their afternoon high tea. Since the end of the Opium Wars, their tea had most likely grown in northern India, Sri Lanka (then called Ceylon), or East Africa. At teatime the family sat at a beautiful wooden tea table made by a skilled artist in France. A servant or the mistress of the house poured the brewed tea from a porcelain teapot and into a small cup, both made in China. The sugar that they probably added came from British owned plantations in the West Indies, which had been planted and cared for by enslaved peoples from West and Central Africa.

In this, the third part of the mapping activity, students will appreciate the length (in distance and time) of the journey made by the tea cargoes. Trace the routes taken in the nineteenth century when the journey from China to London was made in sturdy ships owned by the East India Company. The ships, called the East Indiamen, received their cargo in the Chinese port of Canton, sailed around the Cape of Good Hope, along the western coast of Africa (stopping for food and supplies in St. Helena, an East India Company-owned base), to the Canary Islands where they loaded citrus fruits needed to prevent scurvy, and on to London. The trip could take more than six months, and much of the time pirates and privateers were real threats.

Students can also trace routes taken later by steamships through the Suez Canal. Similar mapping activities could be made for other items that students eat, wear, or otherwise use. Students will identify the area and trace the route from where the product was grown or made (and if “made” note the geographic sources of the materials used in its manufacture) to their own homes. The information derived from such activities would be helpful in addressing today’s concerns about ecological footprints made by individuals and nations.

2. Teas around the World
A. Remembrances of Tea
Further map study could have students locating, on a world map, regions where their families (including earlier generations and extended families) have lived. Each student should select at least one of these areas for an investigation of its customs of drinking tea (or other favored beverage). Remembrances may include events at which the beverage was served; the kind of tea; the teakettle, teapot, or cups used; the food served with it, etc. In interviewing relatives students will often find the interview will be more successful if they can start the flow off with something that they have learned. Some tea associations follow; these can be used to jog memories. Alternative investigatory resources can be visiting a restaurant or using the library or Internet.

AFRICA
In Egypt and Libya tea leaves are boiled and sweetened with lots of sugar, sometimes flavored with dried mint leaves. It is poured from one pot to another before drinking, producing bubbles in the tea, and served in glasses.

In Kenya the herbal tea is called rooibos tea.

Sweetened mint tea is served in Morocco, Tunisia, and Algeria. It is poured from a distance above into glasses and is an important part of social or business occasions. Tea ceremony involves incense, washing hands in orange blossom water, and watch host prepare the tea.

In Mali Gunpowder tea is popular. Green tea is served at informal social gatherings called “grin.”
Throughout some parts of West Africa attaya green tea is popular. Tea sellers on the beach serve tea in small glasses handed around on trays. The charcoal burners can be seen at night as night watchmen brew the midnight attaya.

Residents of South Africa continue the British custom of afternoon tea with milk and sugar. Herbal rooibus tea is also popular, also called “bush tea.”

**ASIA**

In Afghanistan tea is sipped from glasses or fancy bowls. One sits with legs crossed on floor mats in tea houses.

In China the teapot is placed on the table before every meal so guests refresh themselves while waiting for the food, and afterward to aid in digestion. It is not served with food unless a guest asks for it. Many recall the beauty of Yixing clay teapots and the allure of green, oolong, and jasmine teas served in elegant teahouses. Some of you may have attended a “Gongfu” style tea ceremony. In some areas of China tea leaves are put into a tea cup and boiling water is added, or a small tea pot and cups are used to enjoy the flavor and scent of the tea.

Throughout India, Assam, Darjeeling, and Nilgiri teas are enjoyed. Especially popular is Masala chai (spiced tea), made with pepper, cinnamon, cardamom, cloves and sugar. Young boys and men (“chai wallahs”) brew tea on street corners, and mix it with buffalo milk and sugar. Fancy “afternoon tea” is served in tearooms of hotels.

Green tea in served in Iran to quench the thirst and black tea is regarded as a warming, comforting drink. Sugar is always added, and the tea is sometimes made in a samovar.

Tea is pervasive in Japanese culture—sencha green tea is widely consumed, as is tea ice cream made with green powdered tea, or matcha (powdered green tea). Other teas include bancha (coarse green tea), gyokuro (refined green tea), hojicha (roasted tea), genmaicha (unpolished rice tea). Some Japanese practice chanoyu, or “the way of tea.”

In Korea green tea—chaksol or chugno—is most often served. Other teas include native chrysanthemum tea, persimmon leaf tea, or mugwort tea, which may be served at different times of the year. Medicinal teas such as ginseng and corn tea are widely drunk.

In Laos pickled tea leaves called mien are eaten. Tea leaves are roasted or steamed, then packed into bamboo tubes or baskets and fermented

Hot black tea is served in Malaysia with condensed milk and sugar, sometimes ginger is added. It is also served over crushed ice. Teh tarik (“pulled tea”) is a creamy, foamy tea, quickly poured at a height from one cup to another. It is served in restaurants and outdoor stalls; Malaysians enjoy a tea-pouring dance with people in a line pouring tea from one container to another, sometimes in competitions.

Among Mongolians, brick tea is crushed and brewed with water and yak milk, then strained and mixed with cow or goat milk, salt, butter and roasted grain.

Green tea is popular in Myanmar, as is latpesa, a food made from pickled tealeaves, roasted or steamed, then packed into bamboo tubes or into baskets and fermented. Various ingredients and salt are often added and it is dressed with oil.

In Nepal tea is drunk with butter added.

Salt tea in served in some regions of Pakistan, and tea may be scented with chai spice and sweet milk.

In Saudi Arabia small thin glasses are filled to the top with very hot sweetened tea. It is so hot that it is hard to lift the glass to your lips, but the tradition holds that to be a good host you must fill the glass to the brim.
In Sri Lanka a lunchtime tea is popular, which features “hoppers,” a pancake made with rice flour, coconut milk, sugar, salt, and yeast, cooked in a bowl shape. It is served with curries and spicy sauces.

Bubble tea, made with a cocktail shaker to produce bubbles, is popular in Taiwan. It was first served in the 1980s, then spread to neighboring countries, then to the West.

In Tibet, brick tea is crushed and soaked in water overnight, then mixed with rock salt, goat’s milk and yak butter. Tsampa, a soup-like food, is made with barley flour mixed with tea.

Lotus tea and jasmine tea are served in Vietnam. A small teapot and a tea bowl are preferred.

**EUROPE**

In England, high tea continues to be popular with scones, small sandwiches and cakes served along with the tea.

Strong tea is served in Poland, made in a samovar.

A samovar is used in Russia to brew tea, especially black tea, sweetened or with added vodka. A strong tea is drunk with jam or honey, and Russians may hold sugar cubes between their teeth and sip tea through the sugar. Sometimes fresh fruit (cherries) is served with tea. An accompaniment of lemons studded with cloves is popular.

Turkey is well known for its strong black tea served in tulip-shaped glasses. Sometimes it is drunk with a cube of sugar placed under the tongue.

**NORTH AMERICA**

In the Southern U.S. and among its descendents, tea is often brewed in the sun and then poured over ice.

Many Canadians follow British customs of tea drinking.

**OCEANIA**

In Australia a culture of tea drinking like that seen in Britain prevails.

New Zealanders prefer black tea served in afternoon tea with milk and sugar, as in England.

**SOUTH AMERICA**

Yerba mate, made by steeping leaves and twigs (of a holly plant, native to subtropical South America) in hot, not boiling, water is popular in Argentina. It is usually drunk with breakfast or as part of merienda or afternoon tea, often with sweet pastries.

In Bolivia, parts of Chile, and Uruguay tea may be poured into a hollow gourd and drunk with friends through a metal straw.

Among Brazilians toasted (making it less bitter and more spicy) mate is sold in tea bags and as loose tea. It may be served hot or iced, sweetened, with fruit juice or milk.

In Paraguay, Yerba mate is also drunk as a cold beverage. It is sometimes made with grapefruit or lemon juice.
B. The World in a Cup—or a Spoon
Although teaspoons and teacups are not part of tea consumption in all the countries listed above, in many others they are not only used, but they are valued as family mementos or purchased as souvenirs to add to extensive collections. Perhaps students could share some from their homes, along with glasses used in many African and Middle Eastern regions, hollowed gourds that hold mate in South America, and the combination straw/stirrers also used for mate.

C. Where Do We Rank?
HANDOUT World Tea Consumption gives a list of selected countries in order of the amount of tea consumed annually per person. Students, after reviewing the data, can construct a bar graph to reflect this. If a country of interest to your class or to an individual student is not listed here, consult http://www.nationmaster.com, or http://en.wikipedia.org for additional listings. The amounts are listed in ounces (weight, not liquid). A more involved math activity would have students making the conversion from weight in ounces (as given) into cups of tea consumed per person per year.
Lesson Five
Tea—Parties and Poetry

Lesson Summary
Final activities center on “tea parties” and feature examples of poetry written in praise of tea. Teachers are encouraged to explore the wide sampling of tea parties that emerge from literature and history and then create in their classrooms tea parties that draw upon these examples.

Activities
A Tea Party
What better way to culminate this study of tea? With a party—a tea party of course.

You could plan a version of British Afternoon Tea (really a Low Tea as we now know, rather than—as it is usually called—High Tea). Serving ideas and food choices are available in books and on Internet sites. Participants can be limited to class members, you could invite families or another class, or young children may want to offer their tea party (which could include some tea party-related readings from A. A. Milne and Beatrix Potter) to favorite dolls or stuffed animals.

Older students could organize a tea party based on literary characters, perhaps with role-playing as part of the festivities. Tea drinking episodes occur in works by Jane Austen, Charles Dickens, C. S. Lewis, J. R. R. Tolkien, Robert Lewis Stevenson, Oscar Wilde, and others. And for all ages—Lewis Carroll: If your tea party is based on the one given by the Mad Hatter, include croquet and riddles, wonderful hats, drawing paper (for everything you can think up that begins with “M”), and be sure to provide plenty of chairs, since the Hatter moved to a new one each time his tea cup became empty.

A party would offer an opportunity to discuss, demonstrate, and satirize “tea etiquette,” which can include elementals as how to properly hold a teacup (Much discourse could ensue on whether the little finger [“pinky”] should, to be proper, be extended alone, curl under, arch slightly, or to grasp the handle with the other fingers); and consider the saucer (Is it ever all right to drink from the saucer; do you raise the saucer toward your mouth when you start to drink from the cup, what does one do with the saucer while drinking from the cup?); and with the spoon (what is the proper routine for stirring the tea?). If you are having milk with your tea, which goes into the cup first? How do you indicate that you do not want your cup refilled?

As people travel they bring customs with them, so a visitor to China might know to express thanks for the serving by tapping on the table with bent fingers, if you’ve been to England you know that to signal to your hostess that you have had enough tea, you place your spoon across the cup. If laid on the saucer, your hostess will pour more and more tea!

To emulate the serving of tea in North African countries, your party might include a contest to pour tea from the teapot (best is one with a long, curved spout) in the longest stream, holding the pot as high as possible and making sure all the beverage falls into the cup (or to make it even more challenging into a rather small glass as tea is served in Morocco and nearby countries).

Include poetry at the party and read or listen to some selected poems. Limericks might be the genre of choice:

There was an old man who forgot,
That his tea was excessively hot;
When they said ‘Let it cool’—
He answered ‘You fool!
I shall pour it back into the pot.’
—Edward Lear, English artist, writer (1812-1888)

and students will enjoy composing their own.

Or an ode may be appropriate. The Nobel Laureate for Literature (1971), Pablo Neruda (1904–1973), included “Ode to a Box of Tea,” in his collection, Odes to Common Things (1994). After they read the poem, students could write odes to something “common” in their own lives, something ordinary that they see or use often but don’t usually think much about. They could do a collective ode to something that they agree is “common” and taken for granted in the classroom (pencil, wastebasket, doorknob, etc.), beginning by brainstorming applicable figures of speech, including
metaphors, similes, alliterations, and onomatopoeia. Each student could then write his or her own ode, either on the common thing agreed upon earlier, or one of their own choosing.

Many poems have been written about tea and the enjoyment it gives. Students will appreciate the wide variety. If it suits your curriculum, you could select poems appropriate to sections of the exhibition:

From China:

The first cup moistens my lips and throat,
The second cup breaks my loneliness,
The third cup searches my barren entrails
but to find therein some five thousand volumes of cold ideographs.
The fourth cup raises a slight perspiration—all the wrong of life passes away
through my pores,
At the fifth cup I am purified,
The sixth cup calls me to the realms of the immortals,
The seventh cup—ah, but I could take no more!
—Lu Tong (790–835)

From Japan:

If asked
The nature of chanoyu,
Say it’s the sound
Of windblown pines
In a painting.
—Japanese tea master Sen Sotan (1576–1658)

From Europe:

“Rennie Dear” CHECK CHICAGO MANUAL RE QUOTES

So hear it then, my Rennie dear,
Nor hear it with a frown;
You cannot make the tea so fast
As I can gulp it down.

I therefore pray thee, Rennie dear,
That thou wilt give to me
With cream and sugar softened well,
Another dish of tea
—Samuel Johnson (1709–1784)

Tea in the Twentieth Century:

You must be completely awake in the present to enjoy the tea.

Only in the awareness of the present,
can your hands feel the pleasant warmth of the cup.

Only in the present, can you savor the aroma,
taste the sweetness,
appreciate the delicacy.

If you are ruminating about the past,
or worrying about the future,
you will completely miss the experience of enjoying the cup of tea.

You will look down at the cup,
and the tea will be gone.

Life is like that.

If you are not fully present,
you will look around and it will be gone.

You will have missed the feel,
the aroma, the delicacy and beauty of life.

It will seem to be speeding past you.

The past is finished. Learn from it and let it go.

The future is not even here yet.
Plan for it,
but do not waste your time worrying about it.

Worrying is worthless.

When you stop ruminating about what has already happened,
when you stop worrying about what might never happen,
then you will be in the present moment.

Then you will begin to experience joy in life.
—Vietnamese Zen Buddhist monk and philosopher, Thich Nhat Hanh (b.1926)

And from The Beatles (“It’s All Too Much”):
Sail me on a silver sun
Where I know that I’m free
Show me that I’m everywhere
And get me home for tea.
—George Harrison (1943–2001)

The poems you select may refer to the many health benefits attributed to tea from its earliest dates as a medicine:

Tea that helps our head and heart.
Tea medicates most every part.
Tea rejuvenates the very old.
Tea warms the hands of those who’re cold.
—J. Jonker, Amsterdam, circa 1670

If you are cold, tea will warm you;
if you are too heated, it will cool you;
if you are depressed, it will cheer you;
if you are exhausted, it will calm you.
—William Gladstone (1809–1898)

Post Script to Tea:
Instead of a festive party setting, there are situations that are so solitary, lonely, and all but unbearable that a person would wonder at the role tea could play there. While held political prisoner, essayist and playwright Vaclav Havel recorded his experiences in letters to his wife. One letter recalled the value and essence of freedom that his tea preparation and ritual afforded. It was a rare pleasure. After his release from prison, Havel became president of Czechoslovakia and the first president of newly formed Czech Republic. Prisoner Havel wrote:

“When I was outside, I didn't understand the cult of tea that exists in prison.... I wasn't here long before grasping its significance and succumbing to it myself…. Tea, it seems to me, becomes a kind of material symbol of freedom here: It is in effect the only fare that one can prepare oneself, and thus freely: When and how I
make it is entirely up to me. In the preparation of it, I realize myself as a free being, as it were, capable of looking after myself…. I schedule (tea) carefully, so it does not become a formless and random activity….”
Filmography

African Queen

Tea and Sympathy

Photographing Fairies

Tea With Mussolini

Tea For Two

and a blurb:

From The New York Times:

“All in This Tea” dips effortlessly into a half-dozen modes — travelogue, biography, nature ode, business story, nerd profile — sustaining a flexibility of tone that allows for both keen insights into the rapidly evolving Chinese economy and drunken raptures on the ability, in one especially prized blend, “to taste the mountain.”
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