

Life Consciousness of Hani People's Tea Culture

Xin Wang^{1, a}, Qixun Lang^{1, b}

¹School of Music of Honghe University, Mengzi, 661199, China

Keywords: Hani People, Tea culture, Life consciousness, Cultural lifeblood

Abstract. The tea boiled by the soil pot of Hani people is pleasantly scented. The daily life of Hani people is filled with tea culture. Tea culture concentrates the aesthetic ideal and paradigm of China's traditional culture and reflects the aesthetic habits and social psychological of different nationalities from various aspects. It also maintains a continuous development of the Hani culture. Started from the life consciousness of Hani tea culture, this paper analyzes the spiritual tradition, aesthetic implications, history consciousness and life philosophy of Hani people's tea culture, trying to understand and sum up the characteristics of the Hani people's unique tea culture from a new perspective to highlight the life consciousness of Hani people's tea culture. The Hani people inhabits in mountains, which is the important origin of tea in Yunnan. In the process of the formation process of Hani tea culture, Hani people revere nature, rebuilding and utilization of nature, thanksgiving nature, Hani tea culture and the life consciousness of reverence is typical of many aspects of life, Hani can reflect a sense of shock on nature and ancestor's life consciousness.

Introduction

The unique tea culture of Hani people depend on Hani ethnic characteristics and traditional spirit. Hani tea culture is precisely the prosperity of national integration, common prosperity and results. The original ecological culture is the key content of Hani and the tea culture, tea culture and show Hani is the national character of the minority itself simple and spiritual culture, the primitive religious worship and frequent exchanges of many nationalities, the Hani family in three-dimensional landform and various other nationalities live together in peace together for common development. Puer Tea becomes more representative of the Hani tea area, showcasing the Hani people's determination and simplicity of the personality characteristics and cultural characteristics.

Han'si Puer Tea culture has a unique spiritual character, highlighting its gorgeous colors in the profound national tea culture background. Has a long history of Hani Puer Tea historical and cultural connotation, because the path of the tea horse roadcan really be spread to all regions spread the mountains. Hani's Puer Tea was designated as official tribute tea during the Kangxi period. Puer Tea of Hani was directly confirmed as a tribute to the imperial court of history, which has a long history and culture characteristics of Hani tea culture. The process of national culture Puer Tea trade promotes the spread of culture, showing the important information of Hani ethnic fusion tea culture exchange, small tea not only relates to people exchanges and dialogue and harmony, more emphasis on the harmonious coexistence of culture and cultural differences between different ethnic groups.

Behind the famous Puer Tea has a profound cultural background of Hani tea. Highlight the Hani tea culture, also depends on the Hani unique natural geographical conditions and traditional settlements. Hani minority settlement characteristics and settlement style highlights mutual help, more conducive to the cohesion of local minority culture. The layout and the Hani terrace tea fields similar to multi-platform farming villages and tea fields constitute a unique appearance of the Hani

nationality scattered hillside settlement aggregation. Soil, vegetation, latitude, altitude, rainfall, climate, rivers and other factors, determines the unique natural and geographical environment suitable for the growth of tea tree in Yunnan area, especially the Hani's primitive jungle mountains in southern Yunnan distribution of more wild tea, there are nearly a thousand years of history. Hani nationality in the southwest of China as the earliest tea cultivation, because of the traditional settlement is relatively closed and static and geographical environment, coupled with superior growth of tea breeding conditions, gave birth to the unique spirit of traditional culture of Hani nationality.

Ritualization: Aesthetic Implications of Hani People's Tea Culture

The ceremony of tea culture of Hani people have outstanding characteristics, such a ritual has obvious characteristics of life consciousness, foster the formation of internal psychological characteristics and ethnic consciousness of the Hani culture. From the Hani Tea Festival activities, and the daily life and the tea and tea Hani tea, tea and even singing songs have mature ritual feature. The song of tea can be sung in most of the time, has been training to become both ethnic groups from the Hani ancestors, when tribal campfire fireplace sitting together, cook Hani tea, sing Hani tea song, sing often ancestors of the creation of ancient song and difficult migration epic. A strong sense of the Hani culture of tea ceremony, tea is the Hani people worship as auspicious objects, funerals, weddings, birthdays and other important occasions, to be the rules of tea worship pray for the blessing of an ethnic group, have obvious characteristics of ritual. The traditional sense of the tea was edible or medicinal, Hani tea has gradually become the drinks in the evolution, and the ethnic minorities still retain tea compared to the original approach and the way of tea drinking, tea is used in changing, as the representative of the Hani ethnic minority area of Yunnan is a pioneer in discovering and drinking tea. At the same time the use of ritual characteristics to the dissemination and popularization of Hani tea culture, tea has become a substantial achievement of domestication of ancient people. Breaking away from the geographical limitations of tea from the origin of the migration to the distance, the spread of tea trees are increasingly prosperous, a direct result of the domestication of tea trees, tea and tea culture to move farther and farther into reality and possible.

The life consciousness of Hani tea culture embodies the folk daily etiquette. The Hani people from generation to generation to the tea industry, especially the Hani local customs requirements before marriage girl, who needs to have the parents give their handmade tea. Collecting tea, firing tea and other sun rub a set of processes, is a required course to be married before the girl. Although not be considered as the food, the tea of Hani people forms a deep dependence.

The domestication of a culture must be a long and complex process, and the characteristics of the ceremony further standardize the new things and order. From the whole structure of the Hani social culture, especially the Hani Tea Culture Festival, from the production and life, religious worship, historical evolution. The ethnic nomadic culture history as the origin of the Hani Traditional Culture, the Hani culture has been preserved, the cultural change of tea culture dependent and rooted in Hani society. It is also worth noting that the problem is that the ceremony features of Hani tea culture is a continuous and gradual change process. Immutable and frozen cultural schema is difficult to survive, especially the construction of culture of Hani tea culture in the new environment, largely to breed new tensions. Pop culture does not focus on the aesthetic connotation of tea culture behind Hani, the daily lives of the villagers gradually become derived a superficial cultural performance. Cultural tourism is popular now, it cannot really cut the Hani tea culture and aesthetic level, sacred and recreational tourism activities digestion of the Hani local culture these rituals and their belongings, understand the tea culture of Hani people's aesthetic implication of the particular needs of the

ceremony. The tea culture of Hani people in Strip Feast continuously alternates the mundane experience and sense, having profound aesthetic implications.

Inviolability: History Consciousness of Hani People's Tea Culture

The life consciousness of Hani tea culture, the key is to convey the Hani people of this nation's history, perception and cognition. Hani and the history of consciousness from the roots of the inclusion of the Hani nationality and its ancestors as the origin and pursuit of the nation and their origins in tribes, and even the inclusion of history and life view and so on, but also includes a real Hani family social production accumulated cultural experience and the history of ideas. The Hani tea culture profoundly embodies the continuity of Hani history and inheritance, in fact the Hani ancestors not consciously take action or spirit form affect the younger generations, Hani tea culture is the highlight of the past and the history of our ancestors in theory. The formation of Hani tea culture can be regarded as the product of minority settlement culture, which is the cultural linkage formed between the ethnic group and the Hani settlement life member.

Hani tea culture, history and sacred has become an important factor, various religious rites activities due to a tea, thirst, detoxification, health care and other special effects, so the tea ceremony has become the most common and frequent ethnic rituals, religious ceremonies of regular or irregular when Hani people worship ancestors or spirits of the Tea Festival etiquette. The Hani nationality has a long oral history, as the descendants of the ancient Qiang ancestors with the memory, which revealed the Hani culture and history of social life. The tea culture of Hani oral information interesting and relatively rich, primitive historical consciousness many inclusions of tea culture literature and information, in the production and life of the ancient song good rhythm, or suffering tragic epic migration has reflected. Hani and God as the ancestors of the ancestor worship, but Hani is our ancestors itself as the descendant of God, ancestors know Hani initiative to transform the use of natural and the creation of Hani family characteristics of working tools in the process of model and natural. Summarize the rules in Hani people and nature relationship, power forward, and eventually to the historical development of Hani's historical experience and construction has become main content of Hani's primitive historical consciousness.

The life consciousness of Hani tea culture highlights the history idea and ritual Hani people's expression of the nation, the pious worship of tribal ancestors. A tribe or a family, the ancestors of Hani and even for a nation's history has a very special importance, because the traditional concept of Hani's consciousness that no ancestors cannot have their own. A tribe, a nation needs protection of Hani ancestors bless, bless the family no ancestors can have a happy and peaceful life. The Hani ancestors of the primitive historical consciousness imperceptibly in Hani generations of people's daily life, future generations to some extent extended and experience the ancestor's history and life. It gradually strengthens the consciousness in the history of the Hani people's tea culture and Tea Festival activities.

Identity: Life Philosophy of Hani People's Tea Culture

Ethnic identity is essential for life, the Hani tea culture form, finally formed the tea culture of Hani people's philosophy of life and understanding of the concept, into the Hani people's life style and thinking mode. Objective to study and protect Hani's tea culture, the most ancient method should be cultural innovation and cultural heritage, Hani tea culture thought and practice not only marks the Hani family history and has a potential to be imprinted, contemporary with distinctive

cultural symbols of the regional landmark tea cultural landscape. Ancient song sung mouth restatement of its own history. The Hani people continue to form strong ethnic identity.

Ethnic identity is the spiritual pillar. If there is a similar or similar historical and cultural origin in ethnic culture, the sense of distance between different ethnic groups will be reduced. "Ethnic formation, Hani's primitive historical consciousness for its national identity has played an important role." In fact, the Hani tea culture, its distinctive cultural and ethnic identity formation in Western Hani ethnic consciousness itself has a very prominent value. For the Hani people, the identity consciousness of each member of national identity for ethnic society, tea culture of Hani people identity and emotional support of the national ownership.

The tea culture of Hani people have thought of humanity and the distinctive characteristics of the life consciousness is particularly prominent. Hani tea to calm and gentle, humane, fusion of secular and sacred sense, Hani tea has a more natural and intimate simple mental image into Hani's daily life, fate and worship, become the Hani unique life consciousness and ethnic culture.

Hani tea culture has a long history, from the fact that the level of the construction and integration of Hani economic development, daily life, cultural and ecological comprehensive building. Hani tea is because of their own culture better, in the characteristics of tea, tea ceremony, customs, and ritual celebration, wedding banquet and other details of the fine, Hani tea culture days and months multiplying rich resources. Ethnic groups live together in life experience of Hani people deepening impression on each other, especially collaborative work experience in production. It fundamentally enhances the relevance between the members of the national identity and sense of. Around Hani's tea culture and daily life, especially for a nation, it is the integration of the unique tea culture of the ancestors of the ancestors of the ancestors of the people gathered together to obtain their own identity, the identity of the culture of the people of the Hani ethnic group, which is the essence of the tea culture of the people of the Chinese nation. The fragrance of Hani tea drifts across the sea, spreading the tea culture of Hani people around the world.

References

- [1] Ma Chongwei. Building and Interpreting Cultural Symbols: An Anthropological Study of the Tourist Exploitation in an Ethnic Village of the Hani people[J]. *Ethno-National Studies*, 2006, (5):61-69+108.
- [2] Sun Xuemei, Liu Benying, Li Youyong, Tian Yiping, Wang Yungang, Wang Pingsheng. Preliminary Study on Tea Culture Diversity of Minority Nationalities in Yunnan Province [J]. *Southwest China Journal of Agricultural Sciences*, 2010, 23(6):2143+2147.
- [3] Dong Xian, Dai Luyuan, Xu Furong. Preliminary Analysis of the Protection and Utilization of Traditional Tea Culture of 11 Unique Ethnic Minorities in Yunnan Province [J]. *Chinese Agricultural Science Bulletin*, 2015, 31(16):278-284.
- [4] Min Qingwen, He Lu, Sun Yehong, Zhang Dan, Yuan Zheng, Xu Yuantao, Bai Yanying. On the value, conservation and sustainable development of GIAHS pilot sites in China[J]. *Chinese Journal of Eco-Agriculture*, 2012, 20(6): 668-673.