

RESURGENCE OF CHINESE TEA CONSUMPTION
AS “HIGH CULTURE” IN CONTEMPORARY
BANGKOK METROPOLIS

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การบริโภคชาจีนเป็นหนึ่งในวัฒนธรรมจีนที่โดดเด่นมากที่สุดสืบทอดมาอย่างยาวนานจากอดีตจวบจนถึงปัจจุบัน ในประเทศไทยการบริโภคชาจีนมีอายุนับได้ว่าเป็นวัฒนธรรมไทยดั้งเดิม แต่ทว่าก็มีโอกาสกล่าวว่าเป็นกระแสวัฒนธรรมที่เพียงผ่านเข้ามาและจากไปเช่นกัน การบริโภคชาจีนนั้น กรุงเทพมหานครร่วมสมัยเป็นแห่งหนึ่งที่มีความหลากหลายของการบริโภคชาจีนในฐานะ “วัฒนธรรมชั้นสูง”

วิทยานิพนธ์ฉบับนี้มีความพยายามที่จะแสดงให้เห็นว่า ความนิยมบริโภคชาจีนในฐานะวัฒนธรรมชั้นสูงเชื่อว่าเพิ่งเกิดขึ้นเป็นครั้งแรกในกรุงเทพมหานครร่วมสมัย อันที่จริงการบริโภคชาจีนได้เข้ามาสู่สังคมไทยโดยเฉพาะอย่างยิ่งในบรรดากลุ่มชนชั้นสูงตั้งแต่ช่วงกลางของสมัยกรุงศรีอยุธยาเป็นอย่างช้า และเคยรุ่งเรืองอย่างยิ่งในรัชสมัยพระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว การกลับมานิยมบริโภคชาจีนในฐานะ “วัฒนธรรมชั้นสูง” ในกรุงเทพมหานครร่วมสมัย มีลักษณะร่วมบางประการซึ่งเคยเกิดขึ้นมาก่อนหน้านั้นแล้วในรัชสมัยพระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว เช่น การเขียนและตีพิมพ์เรื่องเกี่ยวกับการบริโภคชาจีน ชุดพระสุธารสในฐานะที่เป็นเครื่องประกอบพระราชอิสริยยศ ชาจีนใช้เป็นของถวายพระและเทพเจ้า ความนิยมซื้อและขายปั่นชาจีนเพื่อการสะสม และการเป็นพื้นที่ทางสังคมสำหรับผู้ที่มีใจรักสิ่งเดียวกันได้มาพบปะแลกเปลี่ยนประสบการณ์ซึ่งกันและกัน เป็นต้น ความแตกต่างระหว่างช่วงสองสมัยนี้คือ ผู้เสพหรือผู้บริโภค กล่าวคือชาจีนในรัชสมัยพระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัวและก่อนหน้านั้น ผู้เสพคือเจ้านาย ผู้มีบรรดาศักดิ์ และขุนนางชั้นสูง ในขณะที่ชาจีนในสมัยปัจจุบันได้แพร่ไปสู่ชนชั้นกลางระดับสูง ผู้มีฐานะ และปัญญาชน สะท้อนให้เห็นถึงสภาพสังคมที่เปลี่ยนแปลงไป นอกเหนือไปจากนี้แล้ว การบริโภคชาจีนในฐานะ “วัฒนธรรมชั้นสูง” ในสังคมไทยยังแตกต่างไปจากวัฒนธรรมชาจีนดั้งเดิมที่ได้รับอิทธิพลจากปรัชญาในลัทธิเต๋า แต่มีความร่วมบางประการ เช่น สรรพคุณทางยา และการเป็นสัญลักษณ์ของผู้มีอารยะและมิตรภาพ เป็นต้น

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SAKAORAT HARNKARNCHANASUWAT: RESURGENCE OF CHINESE
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Chinese tea consumption is one of the outstanding Chinese cultures that has been handed down from ancient times to the present. In Thailand, Chinese tea consumption cannot be considered genuine Thai culture; however, it cannot be considered a passing trend that has come and gone either. With respect to Chinese tea, Bangkok has become a place known for having a variety of options for consumption of tea as “high culture” in the contemporary period.

This dissertation is an attempt to make the argument that the development of Chinese tea consumption as “high culture” did not first occur in Bangkok in current times. In fact, Chinese tea consumption was introduced to Thai society, particularly among the elite, since at least the middle of the Ayutthaya period and flourished during the reign of King Chulalongkorn. The resurgence of Chinese tea consumption as “high culture” in contemporary Bangkok shows some characteristics that are similar to those that existed during the reign of King Chulalongkorn. For instance, publications regarding Chinese tea consumption, Chinese tea sets used for royal decorations, Chinese tea as an offering for monks and divine gods, the popularity of buying and selling Chinese tea sets as collectable items, and public spaces for people who love tea consumption to share their experiences. The difference between these two periods is the consumer. During the reign of King Chulalongkorn and earlier, the main consumers were the royal elite, the nobility, and high ranking officials; while during the contemporary period, the consumers are the upper middle class, the affluent, and intellectuals. This reflects a social change. Moreover, the acceptance of Chinese tea consumption as “high culture” in Thai society was different from the original Chinese tea culture that was influenced by the philosophy of Taoism; while the similarities in such consumption are, for instance, the medicinal

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CHAPTER I INTRODUCTION

1.1 Historical background and importance of the research question

Chinese tea drinking is one of the most noteworthy Chinese cultures handed down from ancient times to the present. It is closely related to Chinese people and their daily lives. For Chinese artists, Chinese tea is an inspiration to create their works, *i.e.*, paintings, calligraphy, and poetry. Moreover, Chinese tea consumption is deeply related to mindfulness, philosophy, and religion. Chinese tea has developed to be a unique culture in several countries around the world.

In Thailand, Chinese tea drinking cannot be considered genuine Thai culture; however it cannot be considered a passing trend that has come and gone either. Chinese tea drinking has gradually been absorbed into the Thai way of life for a very long time and will likely remain a part of Thai culture in the future.

There are many studies on Chinese tea consumption in various aspects, for example, culture, marketing, plantations and industry. There are many books on Chinese tea, both written by Thai authors and translated from Chinese and English languages. These books illustrate the historical background of Chinese tea, the way of brewing and drinking Chinese tea, its names and kinds, the benefit of Chinese tea, Chinese tea sets, Chinese tea accompaniments, Chinese teahouses, as well as the art of Chinese tea. More interestingly, there have been many research projects on tea, along with the establishment of the Tea Institute in Thailand. The Thai government and many organizations have supported tea plantations and tea research in order to promote various kinds of Chinese tea as a “Thai brand” or “Thai product” to internal and external markets. For instance, Thai Pu-er Tea produced by the Royal Project, and Soft-Stem Wulong Tea Number Thirteenth produced by Chiang Rai Tea. These phenomena in one way have helped to promote Chinese tea consumption as “high culture” in contemporary Thai society, especially in Bangkok.

Bangkok has not only been the capital city of Thailand for over two-hundred years, but it has also been regarded as the centre of trade, politics,

administration, multi-cultural assimilation, and multi-classes of cultural consumers. Bangkok is typically the first place impacted by foreign cultural influences before spreading throughout the other parts of the country.

Bangkok has become a place known for having a variety of options for consumption of Chinese tea as “high culture” in the contemporary period. There has not only been the spread of Chinese tea books found on the shelves in many bookstores and tea research projects presented in exhibition halls, but also the promotion of Chinese tea leaves in various brands, including Thai brands, on the shelves of many department stores in Bangkok. In the past ten years, Chinese tea houses successively opened at high-class department stores, for example, Siam Discovery and Siam Paragon. In many high-class restaurants, Chinese tea, such as Wulong, has been included on the menu of beverages, not to mention Chinese restaurants at five-star hotels and Bangkok’s China Town.

There are many reasons for the growth of Chinese tea consumption as “high culture” in contemporary Bangkok. In this connection is noted the reemergence of a Chinese era from the end of the twentieth century to the beginning of the twenty-first century, especially since the return of Hong Kong to China in 1997 when China emerged as a major world power exercising immense influence in the international arena. As a result, there have been trends of learning Chinese language, Chinese calligraphy and Chinese instruments that have spread around the world, including Thailand. Consequently, the increase in Chinese tea consumption as “high culture” in contemporary Bangkok could be an aspect of the Chinese-pop phenomena.

However, the thriving Chinese tea consumption as “high culture” did not just first occurred in Bangkok during the contemporary period. In fact, Chinese tea consumption was introduced to Thai society, particularly among the elite, during the middle of the Ayutthaya period, at the latest. A revival also occurred during the reign of King Chulalongkorn.

According to historical documents, such as memoirs of foreigners and literature written during the reign of King Chulalongkorn and earlier, it is evident that a Chinese tea consuming culture permeated into the way of life of Thai people, especially among the elite. The popularity of Chinese tea set collecting widely spread among the

elite for quite a long time, reaching its highest peak during the reign of King Chulalongkorn. Various studies on Chinese tea sets were published during this period, such as Legend of Tableware and Chinaware compiled by Prince Damrong Rajanubhab (1862-1943), in which another study on tea sets and two poems on Chinese tea porcelain were mentioned. These writings provide a lot of knowledge on Chinese tea set collecting and its popularity, as well as a clear picture of the value towards Chinese tea consumption as “high culture” among the elite in Bangkok during the reign of King Chulalongkorn.

Another situation that existed during the reign of King Chulalongkorn that is comparable with the situation nowadays is that since the late nineteenth century, even though Chinese power had gradually declined in the world stage, Chinese culture, especially in Southeast Asian countries, including Thailand, was still regarded as “high culture”. Furthermore, Bangkok during the reign of King Chulalongkorn was also regarded as a centre of multi-cultural assimilation, exactly as it is nowadays.

This dissertation is an attempt to study the resurgence of Chinese tea consumption as “high culture” in contemporary Bangkok, and to analyze the characteristics and development of Chinese tea consumption as “high culture” in contemporary Bangkok.

I assume that the acceptance of Chinese tea consumption culture in Thai society is different from the original culture that was influenced by the philosophy of Daoism in China. Thai society has accepted Chinese tea as an object of consumption, without the philosophical aspects that are central to its original tradition in China. As noted, Chinese tea consumption as “high culture” flourished in Bangkok, especially during the reign of King Chulalongkorn. The resurgence of its consumption in contemporary Bangkok expresses some characteristics which are similar to those during the reign of King Chulalongkorn, such as the great variety of publications concerning Chinese tea consumption as “high culture” and the popularity of buying and selling Chinese tea sets as collectable items. An external factor contributing to the revival of Chinese tea consumption as “high culture” in contemporary Bangkok is the re-emergence of the People’s Republic of China as a world power in the post-Cold War era.

1.2 Literature Review

There are a considerable number of published works related to this topic. These works are grouped into four categories: historical documents, literature, research reports and articles, and books and treatises.

1.2.1 Historical documents on Chinese tea consuming culture in Thailand

There are a number of historical documents that reveal pictures of a Chinese tea consuming culture in Thailand from the Ayutthaya until the Rattanakosin periods. These historical documents consist of memoirs, royal proclamations and court orders, lists of cargo, and features written during the seventeenth century to the early twentieth century.

There are many memoirs of foreigners, both in Thailand and foreign countries, showing some pictures of Chinese tea consuming culture in Thailand. The memoirs are as follow:

Alexandre, Chevalier de Chaumont (1640-1710), first French [ambassador](#) to [Siam](#) for King [Louis XIV](#) of France, who led a French mission to Siam in 1685 during the reign of Somdet Phra Narai or King Narai the Great (r. 1656-1688). His memoirs about the Siamese royal court, published in Amsterdam in 1686, and cited by Étienne Gallois in Le Royuame de Siam au Champ de Mars en 1878 et a la Cour de Versailles en 1686, Deux Rois de Siam, recorded a list of the tribute sent from King Narai, his Queen, and his interpreter, Constantine Phaulkon, that was presented to Louis XIV, including Chinese tea sets, tea utensils, and tea leaves.¹ This illustrates the high value of Chinese tea consumption during that period such that it was worthy of being royal gifts presented to foreign kings, and Thailand was a place that transferred Chinese tea products from China to France at that time.

¹ กาลัวซ์ เอเดียน, ราชอาณาจักรสยามในงานแสดงศิลปหัตถกรรม ณ กรุงปารีส พ.ศ.2421 (ค.ศ.1878) และ ณ พระราชวังแวร์ซายส์ พ.ศ.2229 (ค.ศ.1686) กับพระเจ้ากรุงสยามทั้งสองพระองค์, แปลโดย สันต์ ท. โกมลบุตร, พิมพ์ครั้งที่ 2 (กรุงเทพฯ: กองวรรณกรรมและประวัติศาสตร์ กรมศิลปากร, 2541), หน้า 87-89, 96.

The oldest historical document that explicitly recorded a Chinese tea consuming culture in Thailand probably is The Kingdom of Siam written by **Simon de La Loubère** in 1688. Simon de La Loubère, a French diplomat of Louis XIV, entered Siam during the reign of King Narai. He recorded an account of the life and civilization of Siam during the Ayutthaya period. Chapter IX, “Of the Gardens of the Siamese, and occasionally of their Liquors”, mentioned that although pure water was the ordinary drink of the Siamese,

*“for pleasure and conversation the Siamese do take tea, I mean the Siamese of the City of Siam, and ’tis amongst them a necessary civility to present Tea to all that visit them.”*²

Not only is there mention of the occasion for serving Chinese tea to their guests for pleasure and conversation, this memoir also thoroughly recorded the way of preparing and making tea, kinds of tea, kinds of water to brew tea, tea sets, etc. According to La Loubère, it is evident that, although the use of tea was unknown in the other parts of the kingdom, it was already settled and commonly consumed at “Siam” or in the city of Ayutthaya as “a necessary civility”; in other words, during that period, Chinese tea and serving Chinese tea to guests had already become a symbol of civilized manner among the Ayutthayans. Accordingly, this symbol probably was well known among the Thai people long before the reign of King Narai.

Claude Céberet du Boullay (1647–1702), a seventeenth century French diplomat who participated in the La Loubère-Céberet embassy as envoy extraordinary to the kingdom of Siam in 1687, also recorded a memoir on his mission to Siam in the seventeenth century. In the memoir, he recorded serving Chinese tea after meals during conversations between foreigners in Ayutthaya during the reign of King Narai.³ This

² Simon de La Loubère, The Kingdom of Siam, (London: Oxford University Press, 1969), Page 21-22.

³ “จดหมายเหตุมองซิเออร์เซเบเรต์ ราชทูตฝรั่งเศส ซึ่งเข้ามาเจริญทางพระราชไมตรีในกรุงสยามครั้งแผ่นดินสมเด็จพระนารายณ์มหาราช”, ประชุมพงสาวดาร เล่ม 29 (ภาคที่ 48 (ต่อ)-50) จดหมายเหตุราชทูตฝรั่งเศสในแผ่นดินสมเด็จพระนารายณ์มหาราชและตำนานเมืองระนอง, (กรุงเทพฯ: องค์การค้ำของคุรุสภา, 2511), หน้า 7.

could probably be interpreted that the English style of Chinese tea consumption was also known among the high class, together with the Europeans during the seventeenth century.

Father Coude, a French missionary, wrote in his diary on 15 June 1779 during the Thonburi period, mentioning Chinese drinking tea.⁴ Based on the memoirs of Father Coude, serving Chinese tea during that period possibly was a symbol of friendship and honour, especially receiving Chinese tea from the king. The tone of Father Coude about receiving Chinese tea from King Taksin appears to express a feeling of surprise, meaning a privilege of honour and friendship was received from the Thai king by the foreigners. The king presenting tea to foreigners implied such a practice was to show very high honour and privilege.

During the Thonburi period, the diary of Father Coude was the only piece of literary evidence that was found to give us a vivid picture of Chinese tea consumption as “high culture” during that time. It also bridges the gap of Chinese tea consumption from the Ayutthaya and Rattanakosin periods.

Description of the Thai Kingdom or Siam, Thailand under King Mongkut or in French Description du Royaume Thai ou Siam, written by **Jean-Baptiste Pallegoix**⁵(1805-1862) in about 1850 and first published in 1854, gives an overview of basic features of the Thai people and of Thailand during the reign of King Mongkut (reign 1851-1868). Pallegoix, for many years a missionary working in Siam and later Bishop of Siam and neighboring countries, elaborates on the daily life of the Siamese and on physical features of the country as he found them in the early 1830s when he arrived and lived for about thirty years. Thus, his record can be considered reliable, representing the cordial and good understanding that he has about the Thai Kingdom.

In chapters on Habits and Customs of the Thai and Description of the Capital and the Provinces, Pallegoix recorded the ways of life of the Thai people. His record shows that during the period of King Mongkut, for the people throughout Bangkok, not only the Chinese, but also the Thai, especially the elite, Chinese tea

⁴ “จดหมายเหตุบาทหลวงคูเด่” ลงวันที่ 15 มิถุนายน ค.ศ.1779 อ้างถึงใน ขจร สุขพานิช, ข้อมูลประวัติศาสตร์ : สมัย
บางกอก, (กรุงเทพฯ: องค์การค้ำของคุรุสภา), 2531, หน้า 9-10.

⁵ Jean-Baptiste Pallegoix, Description of the Thai Kingdom or Siam, Thailand under King Mongkut, Walter E. J. Tips translated, (Bangkok: White Lotus, 2000), Page 51-52, 107, 109-110.

consuming culture had become a part of their way of life. For instance, “...*Only when they are satisfied do they drink pure water or a cup of tea...*”; and “*The usual drink, next to pure water, is tea.*” Moreover, the way of making a cup of tea recorded by Pallegoix during the reign of King Mongkut in the Rattanakosin period was very similar to the way mentioned by La Loubère written during the reign of King Narai in the Ayutthaya period. Undoubtedly, Chinese tea consumption among the royal elites had been influenced by the southern Chinese for centuries since the middle of the Ayutthaya until the Rattanakosin periods, from 1688-1850.

Sir John Bowring (1792-1872), the fourth Governor of Hong Kong between 1854 and 1859 and known in Siam for the [Bowring Treaty](#) came to Siam to negotiate said treaty in 1854. He compiled a book entitled [The Kingdom and People of Siam](#)⁶ in 1856. The chapter on Manners, Customs, Superstitions, Amusements, repeated and supported the notion that Chinese tea drinking and Chinese tea utensils had become a part of the way of life of the Thai people. This again represents that there was a Chinese tea consuming culture during the reign of King Mongkut since there was a record of tea sets, tea preparing and brewing, and tea drinking time in Bangkok about the middle of the nineteenth century.

Not only the memoirs written by the missionaries and diplomats staying in Siam during the seventeenth to the nineteenth centuries, but the memoirs of foreigners living in the West about the seventeenth to the eighteenth centuries also provides some useful information on this matter. These memoirs record that there was tea sent from Siam to England and France. For instance: [Discourses on Tea, Sugar, Milk, Made-Wines, Spirits, Punch, Tobacco, etc. with Plain and Useful Rules for Gouty People](#),⁷ written by **Thomas Short*** in London in 1750, and [Le Bon Usage du Thé, du Caffé, & du Chocolat pour la Presevation & pour la Guerison des Maladies](#)⁸ or ‘The good uses of tea, coffee

⁶ Sir John Bowring, [The Kingdom and People of Siam Vol I](#), (London: John W. Parker and Son, West Strand, 1856), Page 108,110.

⁷ Thomas Short, [Discourses on Tea, Sugar, Milk, Made-Wines, Spirits, Punch, Tobacco, etc. with Plain and Useful Rules for Gouty People](#) (London: n.p., 1750), Page 27.

* A medical doctor (1690?-1772).

⁸ Nicolas de Blegny. [Le Bon Usage du Thé, du Caffé, & du Chocolat pour la Presevation & pour la Guerison des Maladies](#) (Lyon: n.p., 1687), Page 14-15.

and chocolate for the prevention and cure of the diseases’, written by **Nicolas de Blegny*** in Lyon, French in 1687. Both these historical documents record that someone in France was looking forward to the coming of tea from Thailand. This reconfirms that during the Ayutthaya period, Siam had an important role of importing and exporting Chinese tea leaves and Chinese tea utensils from China to Europe.

Apart from the memoirs recorded by the foreigners, we can also find royal proclamations and court orders that recorded the consumption of Chinese tea in Thai society. A part of a royal court order of King Rama I (r. 1782-1809) regarding the process of a Buddhist ceremony indicated “*Brew tea to serve monks all four times...Have the chef get tea utensils,....., enough for brewing to serve monks for eight nights.*”** This recorded that Chinese tea had become a part of Buddhist ceremonies in Thailand. In other words, amongst the consumers of luxurious Chinese tea were the monks. This royal court order is evidence that a Chinese tea consuming culture was integrated into a part of Thai way of life since the very early Rattanakosin period, and also links the time space of Chinese tea consumption in the capital cities between the Thonburi period and the Rattanakosin period.

Furthermore, the list of imported cargo from China to Siam between 1800 and 1850, corresponding to the reigns of King Rama II and King Rama III, indicates that Siam imported Chinese tea leaves, teapots and tea cosies.⁹ This could be evidence to show the movement of Chinese tea imported into Siam and could illustrate the Siamese demand for Chinese tea during that period.

In addition, a feature entitled Legend of Tableware and Chinaware¹⁰ was composed by His Royal Highness Prince Damrong Rajanubhab in 1917 to publish and

* A Versailles court physician, (1652-1722).

** Translated by author. In the original Thai, “ให้ตั้งน้ำชาถวายสงฆ์ทั้ง 4 เวลา ... ให้หัวปากก็พอครัวรับ เครื่องชา ต่อวิเสทหมากพลู ต้มถวายพระสงฆ์ให้พอ ๘ คีน” ใน สำนักหอสมุดกลาง มหาวิทยาลัยรามคำแหง, “ชากับความ เป็นอยู่และประเพณี” ใน สาร...ชา [ออนไลน์], 26 มกราคม 2510 แหล่งที่มา www.lib.ru.ac.th/tea/cha.html.

⁹ Jennifer Wayne Cushman, Fields from the Sea: Chinese Junk Trade with Siam during the Late Eighteenth and Early Nineteenth Centuries, Cornell University, Ph.D, 1975, Appendix A Sino-Siamese Export Trade 1800-1850 Sec.2: Chinese Exports to Siam, Page 205, 207, 209.

¹⁰ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, พิมพ์ครั้งที่ 9 ในงาน ฌาปนกิจศพ นายมงคล อ่องจรีต (กรุงเทพฯ: กรมศิลปากร, 2514), หน้า 43.

distribute at the cremation of Prince Preeda (Phra Vorawongse Ther Phra Ong Chao Preeda) (1835-1914), an expert on tableware and Chinaware collecting during the reigns of King Mongkut and King Chulalongkorn. In this feature, Prince Damrong thoroughly researched and analyzed the popularity of tableware and Chinaware collecting, particularly in Thailand from the Ayutthaya period until the reign of King Chulalongkorn; he also carefully researched and explained the history, classes, and production of tableware and Chinaware in China and partly in other countries. His contribution in composing this book has become a great benefit to the research of the history of Chinese tea consuming culture in Bangkok, particularly during the reign of King Chulalongkorn in the nineteenth century. The categories of Chinese tea porcelain collecting for pleasure and Chinese tea porcelain Chinaware contests were recorded and elaborately explained. We also know from this book that King Mongkut and King Chulalongkorn had Chinese tea as Their Majesties favorite beverage.

Furthermore, in the *Legend of Tableware and Chinaware*, another treatise on Chinese teapots written in 1872, collected at the Vachirayana Library, and two poems on Chinaware composed during the reign of King Mongkut and King Chulalongkorn, were mentioned. The treatise on Chinese teapots acknowledged that people could distinguish between real and fake Chinese tea porcelain, and also represented that during that time there was a lot of Chinese tea porcelain imported into Thailand.

All of these writings represent the popularity of Chinese tea consumption as “high culture” among the elite during that period. Thus, without the Legend of Tableware and Chinaware, the next generation who were interested in Chinese tea culture in Thailand would have been unable to know the atmosphere and picture of Chinese tea consumption as “high culture” among the royal elite and the nobility in Bangkok during the nineteenth century as widely and deeply.

The above-mentioned historical documents are helpful, particularly for the historical background of this dissertation. Based on the accounts on these historical documents, including memoirs, royal proclamations and court orders, lists of cargo, and features, it is clearly evident that since the seventeenth century, a southern Chinese tea

consuming culture influenced and settled in the capital of Siam, and this consuming culture still survived among the elite throughout the nineteenth century.

1.2.2 Literature

Apart from the above-mentioned two poems composed during the reign of King Mongkut and King Chulalongkorn, the contents of which directly focused on Chinaware representing Chinese tea consuming culture among the elite, there was some literature composed earlier during the reign of King Rama I, King Rama II, and King Rama III which mentioned Chinese tea and let us know about Chinese tea consumption in Bangkok in detail. For instance, Kap He Chom Khrueng Khao Wan, Sepa Khunchang Khunphan, Sang Thong and Khawee composed in the early eighteenth century by King Rama II, and Ramphan Philap composed during the reign of King Rama III by Sunthorn Phu.

Kap He Chom Khrueng Khao Wan composed in 1800, by Prince Itsarasunthorn, later King Rama II, during the reign of King Rama I. “Kap He” or “Kap He Reua” is a kind of Thai poetical composition composed to be sung during the procession of boats traveling.* This poem is written in the form of Kap He consisting of five chapters. The poet composed this poem to admire the comparable skill in court cuisines of his beloved, Princess Bunrot, one of King Rama I’s nieces, and expresses his passionate love towards the princess and his lamentation when he departed from her through his various names of court cuisines cooked and set by her and also through the important events in the traditional holidays in the twelve months.¹¹

* Cholada Ruangraklikhit argued that this poem is in fact Nirat because it is a verse lamenting the poet’s passionate love and deep sorrow in separation that are the important elements in the genre of Nirat. ดูรายละเอียดใน ชลดา เรื่องรักย์ลิขิต, ภาพยนตร์ชมเครื่องคาวหวาน ภาพยนตร์นิราศแรมรสร้าง, (กรุงเทพฯ: สำนักพิมพ์แห่งจุฬาลงกรณ์มหาวิทยาลัย, 2552) หน้า บทคัดย่อ.

¹¹ ดูรายละเอียดใน ชลดา เรื่องรักย์ลิขิต, ภาพยนตร์ชมเครื่องคาวหวาน ภาพยนตร์นิราศแรมรสร้าง, (กรุงเทพฯ: สำนักพิมพ์แห่งจุฬาลงกรณ์มหาวิทยาลัย, 2552).

This poem revealed the importation of Chinese tea leaves by the junk trade to Siam.

*“In the third month the junk arrives, there are “Zu Lan”
Chinese tea leaves; a tea caddy is close together, unexpectedly
appearing enigma”***

During the third month the junk returned from China to Bangkok by the Samphao wind. Among the goods, “Zu Lan” a famous Chinese tea leaves of Chaozhou was mentioned and imported. This also illustrates that King Rama II paid high attention to Chinese tea leaves such that it was mentioned in the important events in the traditional holidays in the twelve months. In interpretation, Chinese tea leaves and tea caddies were always close together, while the prince had to be separated from his beloved. This could have been the answer to the enigma that appeared.

Sepha Khunchang Khunphaen, the Chapter that Plai Kaew married Nang Phim, Sang Thong and Khawee, also composed by King Rama II, are helpful to depict the way of life, court culture, customs and traditions during the period that this literature was composed. The findings that Chinese tea consumption was mentioned in these three pieces of literature in several scenes reveals the role Chinese tea played as a part of the way of life of the Bangkokians during the early Rattanakosin period. We will talk about these three poems in details in the Chapter II.

In addition, Ramphan Philap (Bemoaning Lament) composed by Phra Sunthorn Wohan, also known as Sunthorn Phu (1786-1855), the best known royal poet during the reign of King Rama II. After the king passed away, he resigned from the palace and became a monk. Ramphan Philap was a kind of Nirat.¹² The poet composed this poem in 1842 during his stayed in Wat Thepthidaram. As a result of a nightmare, he

** Translated by author, in *Thai*, เดือนสามสำเภา มา มีใบชาชาติจุหลิน ถ้าอยู่เคียงกัน กลับให้เห็น เป็นปฤษณา ใน พระบาทสมเด็จพระพุทธเลิศหล้านภาลัย. กาพย์เห่เรือ. ใน ประชุมกาพย์เห่เรือ. พิมพ์ครั้งที่ 2 (กรุงเทพฯ: องค์การการค้าของคุรุสภา, 2516) หน้า 21.

¹² Nirat is a kind of long lyric Thai poem on the theme of departure, separation or banishment, In Wit Thiengburanathum, *Thai- English Dictionary*, (Bangkok: Bamrungsarn Publishing, 1984), page 475-476.

was frightened, woke up, and composed Ramphan Philap to describe his nightmare, parts of his life, as well as his reluctance to leave the temple. Then he left the monkhood. In the poem, in his elaborate description of his feeling of reluctance to leave the temple; he mentioned a Chinese tea tree planted in the temple. This probably was the first literary evidence that mentioned tea planting during the nineteenth century in Thailand.¹³ This will be mentioned in detail again in the Chapter II.

Furthermore, there are other pieces of literature composed during the reign of King Chulalongkorn that later represented Chinese tea consumption and consuming culture in Thailand. For instance, Nirat Muang Luang Phra Bang and the Suppression of Ngeao Report, written by Luang Thuoy Han Raksa (Pherm)* in 1885, partly depicted the selling of Chinese tea leaves at Pak Nam Pho water market, Nakhon Sawan province where there were a lot of Chinese people settled, as well as before the moving of the troops, the tea and coffee to be held and given to the troops.

This literature composed in the past is helpful evidence providing the details of Chinese tea consumption and Chinese tea consuming culture particularly during the nineteenth century. On the other hand, they also illustrate the influence of Chinese tea consuming culture towards Thai poetry during that period.

Apart from the literary historical documents and literature, Chinese tea set collections from the past handed down to the present time also represent the flourishing Chinese tea consuming culture during the Ayutthaya and Rattanakosin periods, especially since the seventeenth to the nineteenth century among the elite in the capital cities of Thailand.

¹³ สุนทรภู, “รำพันพิลาป”, ใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ชีวิตและงานของสุนทรภู, พิมพ์ครั้งที่ 10, (กรุงเทพฯ: เสริมวิทย์บรรณาการ, 2518), หน้า 513.

* In Thai, นีราศเมืองหลวงพระบางและรายงานปราบเงี้ยว ประพันธ์โดย หลวงทวยหาญรักษา (เพิ่ม)

1.2.3. Research and articles

Research and articles needs to be divided into three groups: research on Chinese tea culture, research on Chinese tea trade and plantations in Thailand; research on Chinese tea consuming culture in Thailand; and other related research.

- Research and articles on Chinese tea culture

There is a lot of research and books on Chinese tea culture studies, both in English and Chinese languages. For instance, Dietary Culture Research,¹⁴ an academic Chinese journal compiling by Zhao Rong Guang, gathered various types of research articles on Chinese tea culture studies. This journal reveals that there is a lot of research on Chinese tea culture with attention on various aspects, such as, philosophical, historical, regional, national, and cultural industries.

Philosophical research includes Japanese Culture Mission and Tea Ceremony written by Jiu Song Zhen Yi, and Intension and Rules – a Philosophical View on Tang Dynasty’s Tea Culture Phenomenon written by Yu Fangjue. Jiu Song Zhen Yi, the Japanese researcher, found that Shado is a unique cultural system of Japan. As a tea ceremony, it has already become the root of Japanese life, and provides a high level of Japanese culture. Japanese culture is an important contributor to world culture. The Shado, full of creativity, could play a role in cultural diversity, but the mission of the modern tea industry has already been forgotten. Yu Fangjue, from the Institute of Humanities Department of Philosophy, Zhejiang University, Language and Cognition Research Center, found that the Tang Dynasty was one of the golden periods of the development of tea culture, with the beauty of Chinese culture and great delight embodied in cryptic philosophy implications. One can see the philosophical picture of the cultural phenomenon in this particular period of history through philosophy presets, oncologic, intension, and other dimensions. We can also uncover the spiritual essence

¹⁴ See in details, Zhao Rong Guang, Dietary Culture Research (饮食文化研究), (Harbin: Hei long jiang ke xue ji shu chu ban she, 2009).

hidden in the difference of Chinese and Western culture by making some simple comparisons and analysis.

Historical research covers, for instance, *Environment of Tea Art in the Ming Dynasty* written by Liu Shuang, and *Function and Managing Ways of Teahouse from the Qing Dynasty to the Republic of China* written by Tao Dechen. Liu Shuang, from the School of History and Culture, Xinyang Normal University, Henen, did research on the environment of tea drinking in the Ming Dynasty. Considering the changes in the way of tea drinking, people paid more attention to the environment. They attached importance to the place, the time, the partners and tea waiters. All of these factors made a great contribution to the development of the tea culture. Tao Dechen, from the Department of Teaching and Researching on Army's Policy, PLA University of Science and Technology, Jiangsu, found that during the Qing Dynasty and the Republic of China, the Chinese teahouse received its second climax. This period is also called the summit period of old Chinese teahouse trade, which went through a soul-stirring great rise and fall. Based on the inheriting of tradition, the managed way of teahouses in the Republic of China was rich and colorful, containing diversified forms of entertainment, such as performance, catering, goods trade, chess and brand play, birds and crickets play, bathroom, hotel, traveling trade, opium house, casino and brothel. Its function was diversified: leisure, amusement, food, and drink, information spreading, demonstrating, inheriting, meeting friends, profession assembling, market exchanging, employment, arbitration adjudication and as a talent market. Managing ways of teahouses and their diversified function guaranteed the development and survival of teahouses and also satisfied tea guests in many ways. This offers historical reference for the current prosperous teahouse business.

Regional and national research includes the *Sanctity of Hani's Tea – Based on the Sensatory Anthropology* written by Chen Yongye and Hung Yingting, and *Ancient Tea Drinking and Producing in Yunnan* written by Fang Tie. Chen Yongye and Hung Yingting are from the south-west border area minority economic and cultural research centre of Development Institute, Yunnan University. Their thesis is based on the *Anthropology of Senses*, comparing sanctity with secularity of the epulary, by example of

Hani's tea on the long street banquet especially. Fang Tie, from the Center for Studies of Chinese Southwest's Borderland Ethnic Minorities of Yunnan University, found that tea planting, drinking and producing in Yunnan underwent dramatic changes from the Qin and Han Dynasties to the Qing Dynasty. There are some writings left about tea planting and tea drinking in Yunnan Province from the Qin and Han Dynasties to the Song Dynasty. As a province of Yuan Dynasty, Yunnan had little research regarding tea planting and drinking for some reason. In the Ming period, the writing was extensive. The trade of tea and horses became prosperous in the southwest and Tibet, but most of the tea was yielded in Sichuan at that time. In the Qing Dynasty, southern Yunnan's Pu'er tea with cultivation, processing and sales reaching a considerable scale. The rapid prosperity of Pu'er related to the historical opportunity, time background and social usage.

Cultural industries research includes Brief Discussion on the Role of Studying the Tea History in Realizing the Modernization of Traditional Tea, written by Sun Hongsheng, and Study on Design of Tea and Health Tourism Merchandise in Shitai County, written by Hu Fuzhao and Zhang Guangsheng. Sun Hongsheng, from the School of Economic, Central University of Finance and Economics, Beijing, realized that China is the home of tea and has a long history of tea production and consumption. From the middle period of the Tang Dynasty, with economic development, the tea economy emerged suddenly and developed rapidly, and tea played an important role in the social and economic development in the Song Dynasty. Meanwhile, the tea culture went through an emergence and development period. In modern times, the tea economy declined and experienced flexible development. After the reform and opening of the country in the new age, the tea economy of China has welcomed new development, but has also faced challenges. A study of the course of the tea economy of China from tradition to modernization has an important meaning to the development of the tea economy, establishing a new socialistic country and harmonious society. Hu Fuzhao and Zhang Guangsheng, from the Department of Tour, Ecosystem Environment Research Centre, Jiangnan University, Jiangsu, explained that Shitai County is praised as "Green Shitai, hometown of the tea in South Anhui Province." Combined with analyzing the

special features of the county and the trend of the current world tour development, the article researches how to design a series of tea and health tourism products. Taking the tea cultural merchandise and the tour products to guide, the study puts forward a multi-angle programming way of thinking, points out the concrete tea cultural tourism products, and discusses how to promote the brand value continually.

Moreover, in the journal, “Review on Contemporary Research on Chinese Tea Culture”, academic review researched by Ding Yishou concludes that the contemporary research on Chinese tea culture can be divided into three parts: professional, part-time, and amateur; and can be mainly distributed into three systems: universities, science research institutes, cultural centers or museums. Some magazines about Chinese tea culture are original, offering advantages conditions to publish the results of tea culture research. About three thousand papers and more than six hundred monographs about Chinese tea culture were published over the past twenty years. The research achievements are mainly focused on the following five areas: the general comment on tea culture; research of tea history; research of tea art and tea ceremonies; research of Luyu and his “Chajing”; and reference book compilation of tea culture. In addition, with respect to research on tea and Buddhism, Confucianism and Taoism, tea literature and art, tea customs, teahouses, and tea utensils, there are also some remarkable achievements.¹⁵

Apart from Chinese tea research in China, the journal also gathered some research articles on tea culture studies in other Asian countries, including Vietnam, Japan, and Korea. There are comparative study on tea culture between China and Japan or China and West Asia, studies on tea influences and unique tea culture in these countries.

The above-mentioned research is valid evidence to indicate the full attention in Asian countries towards tea cultural studies, especially Chinese tea cultural studies in various aspects.

¹⁵ Ding Yishou, “Review on Contemporary Research on Chinese Tea Culture,” in *Dietary Culture Research*, Zhao Rong Guang, editor, (Harbin: Hei long jiang ke xue ji shu chu ban she, 2009), Page 116.

- Research and articles on Chinese tea trade and plantation in Thailand

For Thailand, there is a lot of research on tea; however, most focuses on trade, plantations, and benefits. Since the 1960s, there have been many researches articles on tea trade and tea plantations in Thailand, both in Thai and English languages, compiled by the Thais and foreigners. According to the research, the amount of tea consumption in Thailand had been annually increasing. Hence, there have been attempts to research and recommend measures for the expansion of tea production inside the country. Researchers discovered that Thailand has a native tea, *i.e.*, Assamese Tea, which the northern people have recognized for a very long time with the name of ‘Miang’. Moreover, they also discovered that both soil and climate in the northern part of Thailand are suited to the needs of tea plantations. An example of such research is Report on Survey of Tea Growing Areas of Thailand compiled by P.D.J. Campbell in 1963.¹⁶

Campbell reported that Thailand consumed 1,500 tons of tea annually, the number increased to two-thousand tons in 1972; only about one tenth is produced in Thailand, which leaves about three million pounds to be imported. The survey recommended measures for the expansion of tea production in Thailand, to make Thailand largely independent of tea imports, thus saving over thirty-million baht a year in foreign exchange. The survey also discovered that Assam tea is a native tea of Thailand and is commonly cultivated by the Thais to make the pickled tea, ‘Miang’.

- Research and articles on Chinese tea consuming culture in Thailand and other related research

While there is a lot of research on tea trade and tea plantations in Thailand, there is little research on other aspects, particularly tea culture and tea consuming culture. However, there are researchers who are interested in Chinese tea

¹⁶ P.D.J. Campbell, Report on Survey of Tea Growing Areas of Thailand, Colombo Plan, 1963, N.A.

consuming culture in Thai society; for example, Praphreut Sukolratanamethee, Prasit Khowilaikul, and Vinai Dahlan. Praphreut Sukolratanamethee and Prasit Khowilaikul compiled a paper entitled Chinese Tea in 2002, and Vinai Dahlan wrote an article entitled “Chinese Tea: Valuable benefit from culture to health” in the journal Heart of the East¹⁷ in 2004; in this journal, an article on “Japanese tea” written by Weerawan Wachiradilok was also included.

A part of Chinese Tea contributed to the study of tea’s history: Praphreut Sukolratanamethee discovered an ancient document of Sichuan Province during the period of Eastern Jin Dynasty (317-420). This historical document named “Hua Yang Guo Zhi” recorded that during the Western Zhou Dynasty (1066 B.C.-771 B.C.), Sichuan Province presented tribute to Emperor Zhou Wu Wang, in which tea leaves were included. Based on this historical document, the researchers argued that tea drinking in China first started three thousand years ago at the latest, and spread throughout the country at some stage.¹⁸

On “Chinese Tea: Valuable benefit from culture to health” in the journal Heart of the East, Winai Dahlan gives the historical background of Chinese tea, which started in China and spread around the world to be a unique culture of many countries. The author explained how to produce tea, select tea leaves and teapots, prepare and brew tea, and also described the benefits of Chinese tea. In this article, the author also mentioned the word that Thai people used for “tea”, which is “cha”. The pronunciation is similar to the Cantonese dialect and also central Chinese. He assumed that the word “cha”, used in Thai for tea, appeared since the mid Ayutthaya period when most of the Chinese merchants living and selling in Ayutthaya came from the eastern coast of China, for example, Guangzhou, Xiamen (Amoy), and others. These merchants spoke the Cantonese dialect and some of them spoke central Chinese. This word for tea in Thai, therefore, was borrowed from the Chinese dialect. The author also recommended that the

¹⁷ วินัย คะห์สัน, “ชาจีน คุณค่าจากวัฒนธรรมสู่สุขภาพ”, ใน หัวใจบูรพา (สถาบันเอเชียตะวันออกเฉียงใต้ศึกษา มหาวิทยาลัยธรรมศาสตร์, กรุงเทพฯ: โรงพิมพ์มหาวิทยาลัยธรรมศาสตร์ ศูนย์รังสิต, 2547).

¹⁸ ประพฤกษ์ ศุภรัตน์เมธี และประสิทธิ์ โฉมวิไลกุล, ชาจีน (ม.ป.ม., ม.ป.ท., 2545), หน้า 2.

way of tea drinking in Thai society is a kind of cultural assimilation deserving for academic study.¹⁹

Apart from the above-mentioned Chinese tea cultural study, nowadays there is some research more focusing on other kind of beverages in term of studies of consuming cultural. For instance, Coffeehouse: Meanings in the cultural sphere of Thai consumerism, a Master's degree thesis in Sociology written by Sarinthorn Ratjaroenkhajorn, Faculty of Sociology and Anthropology, Thammasat University, in 2001. This thesis was an attempt to understand the relationship between a man and commodities in the context of sign communication and identity formation in Thai Consumerism Culture. Because of its wide varieties of social meaning and value provided through advertising, Starbucks Coffee House was chosen and considered as an example of identity commodity. The study found that clients create their own sign perception concerning the coffeehouse to be what they would like it to be. The author found that, in consumerism culture, a man and commodities are related through signs containing social value and meanings. The middle class people consume the sign value from Starbucks to emphasize both their personal and their social identities.²⁰ The Emergence and Development of New Coffee Culture in Thailand is a thesis in Thai Studies written by Mika Kodama, Faculty of Arts, Chulalongkorn University, in 2005. This thesis aimed at studying the emergence and development of a new coffee culture in Thailand. It was an attempt to answer two research questions: what is the style of the newly emerged coffee house and what is the new style of coffee consumption. The thesis reveals that there are two co-existing coffee cultures in Thailand: modern/new coffee culture and traditional/old coffee culture. In the modern coffee culture, one can see an intermixing of the traditional and modern elements, as well as the local and global

¹⁹ ประพฤทธิ์ ศุภรัตน์เมธี และประสิทธิ์ โงะวิไลกุล, *ชาจีน*, หน้า 307-308.

²⁰ ศรีนทร รัตน์เจริญจร, “ร้านกาแฟ : ความหมายในวัฒนธรรมไทยยุคบริโภคนิยม”. (วิทยานิพนธ์ปริญญาโทบริหารธุรกิจ, สาขามานุษยวิทยา คณะสังคมวิทยาและมานุษยวิทยา มหาวิทยาลัยธรรมศาสตร์, 2544.), หน้า บทคัดย่อ.

elements resulting in hybrid features.²¹ These two theses are examples of attention paid to beverage research in a cultural aspect in Thailand at the present.

The research on Chinese tea culture mentioned above represents a great deal of international attention towards Chinese tea research and study, particularly on cultural aspects. In Thailand, there is a lot of research on tea, including Chinese tea, but most focuses on trade and plantation aspects. However, since the beginning of the twentieth century, research on Chinese tea consuming culture in Thai society has been gradually performed. This research show that the attention to Chinese tea cultural study in Thai society has gradually increased.

1.2.4 Books and treatises

It was found that there have been a lot of Chinese tea books and treatises written in Thai, English, Chinese and other languages. This research focuses on Chinese tea books and treatises written on cultural aspect. The literature review of books and treatises will be categorized into two groups: Chinese tea books written in Chinese and English, and Chinese tea books written in Thai and Chinese tea books translated from their original versions into Thai focusing on tea and Chinese tea.

- Chinese tea books written in Chinese and English

When compiling the books and treatises on Chinese tea, it was found that many scholars and tea lovers wrote about Chinese tea, and some of them translated books and treatises from their original language. The oldest book or treatise in the world on Chinese tea is Cha Jing, or The Classic of Tea, written by Lù Yǔ and translated by Francis Ross Carpenter in 1974.

²¹ Mika Kodama, “The Emergence and Development of New Coffee Culture in Thailand,” (Master’s Thesis, Thai Studies, Faculty of Arts, Chulalongkorn University, 2005), Page Abstract.

This book “*was written almost a millennium before tea was even known in the West.*”²² Lù Yǔ researched and wrote about the art of producing and tasting tea which emerged during the eighth century under the Tang Dynasty (618-907), and reached its peak, known as the Golden Age of Tea, during the Song Dynasty (960-1279). Throughout the book, Lù Yǔ returned to the theme that the act of drinking tea must be attended by beauty. The environment, the preparation, the ingredients, the tea itself, the tea bowl and the rest of the equipment must have an inner harmony expressed in an outward form. The tea must be chosen for its delicacy and the water for its purity. Even the equipment for manufacturing, as well as that for brewing, must reflect no lack of attention.²³ Lù Yǔ also describes the early principles of the production, processing, and tasting Chinese tea. For instance, he explains how to sweeten the bitterness of tea, stresses the importance of harvesting in spring, as this produces the tastiest buds, and recommends several stages of processing – steaming, rolling, grinding, drying, tying, packaging – to produce a cake of dried tea known as a “tea moon”, also known as green Pu-er made of green Pu-er tea, which is easy to transport and preserve. “Cha Jing” remains a source of reference on Chinese tea until today.

During the period of over one thousand years after “Cha Jing” until the present day, there have been many Chinese tea books in many languages carefully researched, elaborately explaining the origin, the discovery and history, benefit, category, water, brewing, tasting, drinking, and producing of Chinese tea, as well as the tea culture in Dynastic China, tea culture’s spread throughout the world, tea in philosophy and religion, tea and Chinese art, folk traditions and marriage customs, the art of the tea ceremony and imperial tea culture, Chinese tea with literature, etc.²⁴ Chinese tea sets, tea utensils and tea accompaniments are covered. Moreover, some books explain in detail the expansion and evolution of Chinese tea in China and other countries around the world.

²² Lù Yǔ, *The Classic of Tea*, translated by Francis Ross Carpenter, (Canada: Little, Brown & Company, 1974), Page ix (Preface).

²³ Lù Yǔ, *The Classic of Tea*, translated by Francis Ross Carpenter, Page 5.

²⁴ See in details, Ling Wang, *Tea and Chinese Culture*, (San Francisco: Long River Press, 2005, Page 10-158; Yao Guo Kun, *Tu Shuo Zhongguo Cha*, (Shang Hai: Shanghai Wenhua, 2007), Page 1-181 [姚国坤, *图说中国茶*。(上海: 上海文化出版社, 2007.1)].

- Chinese tea books written in Thai and Chinese tea books translated from their original language into Thai focusing on tea and Chinese tea.

Since the end of the twentieth century until the early twenty-first century, there have been many books in Thai or translated from their original language into Thai focusing on tea and Chinese tea. These books are about tea history, categories, benefits, production, and recommend how to make and drink the best tea. Most of them start with the origin of tea in China, and Chinese tea consuming culture before it spread around the world.

One such publication, an earliest and interesting one, is Ruay Rin Klin Cha (or The Scent of Tea) written by Ruang-rong Rung-rasamee in 2000. The author provides many details about Chinese tea: its legend, history, culture, tradition, categories, benefits, and ways of brewing and drinking; and also mentions “Cha Jing”, the Classic of Tea, Chinese teapots, and Chinese teahouses, as well as Chinese tea for the reception of guests, Chinese tea with death, Chinese tea with wisdom, Chinese tea with marriage, Chinese tea with offering, etc. Finally, the author recommends that it is interesting to study the history of Chinese tea consumption in Thailand, tracing the way it came; another point is the consumer – examining which groups of Thais who consume Chinese tea the most. The end of the book includes an index of Chinese words used in the book, including their characters and Chaozhou dialect.²⁵

There also are some books focusing on the exquisite art of Chinese teapots, for instance, Chinese Teapot and Chinese Teacup²⁶ written by Mattanyu in 1982. This book talks about the history and characteristics of Chinese teapots and Chinese teapots imported into Thailand from the Ayutthaya period until the Rattanakosin period during the reign of King Chulalongkorn; moreover this work helps simplify the information on the Legend of Tableware and Chinaware written by Prince Damrong

²⁵ เรืองรอง รุ่งรัศมี, รวชรินกลิ่นชา, พิมพ์ครั้งที่ 3 (กรุงเทพฯ: แพรวสำนักพิมพ์, 2544), หน้า 12-173.

²⁶ มัตตัญญู, ปั้นชาและถ้วยชาจีน, พิมพ์เป็นอนุสรณ์ในงานฉานปณกิจศพ นางครุณกุลวิเทศ (เมียน สมิตะเกษศรีน) ณ เมรุวัดมกุฏกษัตริยาราม, 14 มกราคม 2525 (1982).

Rajanubhab. Chinese Teapot²⁷ written by Nopporn Pasapong in 2005 gives details of the origin of teapots, tea potters during the Ming and Qing Dynasties, and Gong Ju teapots or the royal tribute teapots made from the royal kiln, Yi Xing, the place of tea pottery, Chinese teapot exportation and Chinese teapots entering Thailand. Finally, Krabeung Thoy Kala Taek²⁸ (or Porcelain) regarding Chinese tea porcelain by Pimprapai Pisarnbutr in 2007 gives details on Chinaware and Chinese teapots imported, especially during the Rattanakosin period. This book specifically gives a lot of knowledge on the long history of Chinese teapots in Thailand.

When comparing the Chinese tea books written in Chinese and English with the Chinese tea books written in Thai and Chinese tea books translated from their original languages into Thai focused on tea and Chinese tea, the former are much more elaborate and detailed than the latter. However, the latter are interesting, easy to read for Thais, and a good first step to inform people about the Chinese tea consuming culture.

Finally, some of these Chinese tea books are helpful for the general knowledge of Chinese tea history and culture. Interestingly, most of them, especially those written in Thai and those translated from their original languages into Thai, have just been published during the late twentieth century to the early twenty-first century.

Based on the account of this literature review, one may observe that Chinese tea consuming in Thai society was well established since the Ayutthaya period. There are quite a number of foreign historical documents that mention Chinese tea consumption in Thai society during the reign of King Narai in the seventeenth century. Since the beginning of the nineteenth century during the Rattanakosin period, Chinese tea consuming culture in Bangkok impacted Thai poetry and culture. Finally in the late nineteenth century, treatises related to Chinese tea consuming culture appeared during the reigns of King Mongkut and King Chulalongkorn. Up to the late twentieth century and the twenty-first century, again research and books on Chinese tea written in Thai or translated from other languages appeared. Although most research focused on Chinese tea trade, plantations and benefits, there are some books focused on cultural aspects. On

²⁷ นพพร ภาสะพงษ์, ปั้นชา เสน่ห์งานศิลป์แห่งดินปั้น (กรุงเทพฯ: เมืองโบราณ, 2548).

²⁸ พิมพ์ประไพ พิศาลบุตร, กระเบื้องถ้วยกะลาแตก (กรุงเทพฯ: นานมีบุคส์พับลิเคชั่น, 2550).

the contrary, worldwide, especially Asian countries, there is a large amount of Chinese tea research being conducted with respect to the cultural aspects. There is valid evidence to indicate the full attention towards tea cultural studies, in other words, Chinese tea consuming culture is at a point that deserves academic research.

In conclusion, Chinese tea entered Thailand at least four hundred years ago during the middle of the Ayutthaya period, at the latest. Thai society has been impacted by Chinese tea consuming culture for a very long time. The impact of Chinese tea on Thai society has covered culture, commerce, marketing, plantation, and industry. Cultural aspects have covered language, literature, books, treatises, pottery porcelain, social as offering in religious ceremony, politic as tribute and gift to the foreign leaders and foreigners. Chinese tea has also become the symbolic beverage of civilization, honour and friendship for the Ayutthayans and Bangkokians. Its peak of consumption occurred during the reign of King Chulalongkorn in Rattanakosin period. Then, it resurged during the contemporary period. Finally, Chinese tea has permeated into the way of life of Thai people, especially among the elite and the affluent. However, while Thai society had been impacted by Chinese tea consuming culture for a very long time, probably longer than other kinds of beverages, except water, there has been only a little research focusing on Chinese tea consuming culture in Thai society. Consequently, this dissertation on Chinese tea consuming culture is worth studying to enlarge Thai consuming cultural studies arena.

1.3 Hypothesis and Scope

The hypothesis of this study is that the acceptance of Chinese tea consumption culture in Thai society has been different from the original culture influenced by the philosophy of Daoism in China. Thai society accepted Chinese tea as an object of consumption, without the philosophical aspects that are central to its original tradition in China. Chinese tea consumption as “high culture” flourished in Bangkok, especially during the reign of King Chulalongkorn. The resurgence of its consumption in contemporary Bangkok expresses some characteristics which are similar to those during

the reign of King Chulalongkorn, such as the great variety of publications concerning Chinese tea consumption as “high culture” and the popularity of buying and selling Chinese tea sets as collectable items. An external factor contributing to the resurgence of Chinese tea consumption as “high culture” in contemporary Bangkok is the re-emergence of the People’s Republic of China as a world power in the post-Cold War era.

The scope of this dissertation covers the two periods that Chinese tea consuming culture flourished in Bangkok: during the reign of King Chulalongkorn (the end of the nineteenth century up to the beginning of the twentieth century) and during the reign of King Rama XI, especially since the end of the twentieth century up to the beginning of the twenty-first century when China has again become a major world power exercising immense influence in the international arena. The study focuses on Bangkok because it is regarded as the centre of trade, politics, administration, multi-cultural assimilation, and multi-classes of cultural consumers, and is the first place impacted by foreign cultural influences before spreading throughout the other parts of the country.

1.4 Objectives

This research study has the following specific objectives.

1.4.1 To study the resurgence of Chinese tea consumption as “high culture” in contemporary Bangkok.

1.4.2 To analyze the characteristics and development of Chinese tea consumption as “high culture” in contemporary Bangkok.

1.5 Research Methodology and Sources

This dissertation is qualitative research. A historical methodology and documentary analysis approach to primary and secondary sources on the topic are employed in the dissertation to better understand the historical background of Chinese tea

consuming culture and its influence on the Eastern and Western worlds, especially in Chinese, European and Thai societies. Both primary and secondary sources can be found in many sites, including university libraries, the National Archives, the National Library, the National Museum, royal museums and various temple museums. Primary sources consist of: the memoirs of Chevalier de Chaumont, Simon de La Loubère, Claude Forbin, Claude Céberet du Boullay, Father Guy Tachard, Thomas Short, Nicolas de Blegny, Father Coude, and Sir John Bowring; the list of imported cargo from China to Siam during 1800-1850; the Siam Dictionary of Bradley, Phra Racha Phithee Sipsong Duen (Twelve Months Royal Ceremony), Klaiban (Travel away from Home), and Legend of Tableware and Chinaware; literary works, including Kap He Chom Khrueng Khao Wan; many pieces of Chinaware, for example, Chinese tea sets with the king's initials and Chakri sets. Secondary sources consist of literary works, such as Sepha Khunchang Khunphan, Sang Thong, Khawee, and Ramphan Philap, and features on Chinese tea consumption, for example, Ruay Rin Klin Cha or the Scent of Tea, Kra Bueang Thoy Kala Taek or The Porcelain.

This dissertation's approach also includes field research in order to examine the resurgence of Chinese tea consumption as "high culture" in contemporary Bangkok. The field research covers the period during the end of the twentieth century up to the beginning of the twenty-first century, especially since the return of Hongkong to China in 1997. Since then, China has again become a major world power exercising immense influence in the international arena. The field study was organized around Bangkok, especially at five-star Chinese restaurants and high class Chinese tea shops because they are regarded as symbolic places where Chinese tea consumption is regarded as "high culture" among the elite in the present day. The selected Chinese tea shops were Ong Ew Kee or Ong's Tea, Three Horses or Henry Wei, and Ju Rui Tang. The criteria for selection of these three Chinese tea shops was that the first two shops have operated almost a century; they are representative of old tea shops that have development to keep up with the social change. Ju Rui Tang, on the other hand, was just opened about two years ago; this shop is representative of a Chinese tea shop opened recently. Also, the main product item of these shops is Chinese tea, mostly imported from China. Moreover,

the owners and the sellers are able to share knowledge on Chinese tea with the customers very well. The selected five-star Chinese restaurants were the Bai Yun Restaurant at the Banyan Tree Hotel, the Chinese House at the Mandarin Oriental Hotel and Liu Restaurant at the Conrad Bangkok Hotel. The criteria for selection of these restaurants were that they are Chinese restaurants opened in five-star hotels in which the customers are regarded as middle upper class and high class. In addition, the first two Chinese restaurants opened well before the end of the twentieth century and are representative of quite old Chinese restaurants. On the contrary, the Liu Restaurant was opened in 2003 and is representative of a quite new Chinese restaurant. Moreover, these Chinese restaurants serve Chinese tea during the meal, which is one point this research has focused on. In particular, Banyan Tree pays high attention to types of Chinese tea. This study aims to uncover evidence regarding the resurgence of Chinese tea consumption as “high culture” in contemporary Bangkok, the similarities and differences with Chinese tea consumption as “high culture” during the reign of King Chulalongkorn, and its relation with the reemergence of Chinese cultural influence at the present.

Historical documentary data, including primary and secondary sources on the topic, were employed in the dissertation to better understand the historical background of Chinese tea consuming culture in the past and its influence, as well as Chinese tea consumption in the contemporary period. Field research was another approach in order to examine the resurgence of Chinese tea consumption as “high culture” in contemporary Bangkok. Both data have been weighed equally depending on which topics is mentioned.

1.6 Definition: “High Culture”

The word “culture” in the discipline of anthropology is used in a broad sense – a shared pattern of behavior or the way of life of a given group of society. The word “high culture” in this dissertation is the standard of luxury for the well educated elite; also, used in a specific sense, culture means art, literature, thought, feeling, and

philosophy related to Chinese tea consumption. Chinese tea consumption as “high culture” here means the way of Chinese tea consumption in terms of art and culture.²⁹

²⁹ Adapted from Herbert J. Gans, Popular Culture and High Culture: An Analysis and Evaluation of Taste, (USA: Basic Books, 1974), Page 10.

CHAPTER II

HISTORICAL BACKGROUND OF CHINESE TEA CONSUMPTION AS ‘HIGH CULTURE’ IN THE PAST UNTIL THE NINETEENTH CENTURY

2.1 *Camellia Sinensis* and the word “*cha*” or tea in Thai language

China introduced tea to the world. The word “tea” comes from a Chinese ideogram (茶), pronounced “tay” in the Amoy (or Xiamen in Fujian Province) dialect, and came into English with that pronunciation, changing to its present form in the 18th century. In several other dialects around China, tea is pronounced “cha”, for instance, in the Cantonese dialect,³⁰ a pronunciation which took root in other civilizations as “cha” or “chai”.³¹ Tea has had the scientific name *Camellia Sinensis* (L.) since 1958. Other scientific names had been used earlier: *Thea sinensis* L. (1753), *Thea bohea* L. (1753), *Thea viridis* (1753), *Camellia thea* Link (1822), and *Camellia theifera* Griff (1854). The various vernacular names used by locals who have planted or consumed this kind of plant in different countries are: “*tea* (*English*), *thé* (*French*), *thé* (*Indonesian and Malaysian*), *tsa* (*Pilipino*), *lappet* (*Burmese*), *taè* (*Cambodian*), *saa*, *hmiengz* (*Laos*), *trà*, *chè* (*Vietnamese*), *thé*, *cha* (*Chinese*)”.³²

According to the latest edition of the Thai Royal Institute Dictionary, the word for *Camellia sinensis* in Thai is “*cha* [ชา]”, and “*miang* [เมี่ยง]” in the north-west dialect. Based on the account of the New Encyclopædia Britannica, volume 18, 1978, although it is possible that some tribes in Shan States in Burma, China, and Siam (Thailand) have used tea in some form as long as the Chinese, existing records credit the Chinese with originating tea cultivation and the leader of tea drinking culture. Tea in

³⁰ Zhang Jianli, Origins of Chinese Tea and Wine, 6th printed (Singapore: Asiapac Books, 2010), Page 3.

³¹ Naturally Peninsula: Tea Flavours (Singapore: Marshall Cavendish Cuisine, 2007), Page 13.

³² สันต์ ละอองศรี, ชา, (ม.ป.ท.: รุ่งเรือง, 2535) หน้า 17-18.

“some form”, which has been consumed in the northern part of Thailand, has been known as “miang” in the north-west dialect. The Burmese have pickled tea leaves cooked with fried garlic and fried sesame as a snack. Base on the account of the Burmese legend, the discoverer of tea leaves was King Alaungsithu, King of Pagan Dynasty (r. 1113-1167). Moreover, they believe that the gods preferred fermented tea leaves as an offering.³³ The word *Camellia sinensis* in the Thai language, “*cha* [ชา]”, means the beverage made from the infusion of dried tea leaves and hot water, introduced to Thailand by the Chinese as well.

Words for tea in various languages, such as Portuguese, Chinese – Mandarin, and Guangdong dialects, are pronounced similar to “cha” in Thai. Winai Dahlan asserts that the word “cha” in Thai might have been slightly deviated from “cha” in the Guangdong dialect or transliterated from “cha” in Mandarin. “Cha” has appeared in Thai since the middle of the Ayutthaya period. At that time, there were Chinese merchants, mostly traveling from the eastern coast of China – Guangzhou, Xiamen, for instance. They spoke the Guangdong dialect; although a few people might have spoken Mandarin. “Cha” is another word borrowing from the Chinese language.³⁴

The oldest Thai evidence for this pronunciation probably is The Kingdom of Siam, Chapter IX “*Of the Gardens of the Siamese, and occasionally of their Liquors*” written by Simon de La Loubère in 1688 about Chinese tea in the way of life of the Siamese in the Ayutthaya period.

*“They call it **Tcha**, as do the Chinese, and have not two Terms, the one for what we call Tea, and the other for what we call Cha, or Flower of Tea. ’Tis certain that it is not a Flower But to assert whether they are the budding Leaves, and consequently the tenderest, or the highest, and consequently the less nourished, or*

³³ หม่องทินอ่อง, ประวัติศาสตร์พม่า (A History of Burma), แปลโดย เพ็ชรี สุมิตร, พิมพ์ครั้งที่ 3. (กรุงเทพฯ : มูลนิธิโครงการตำราสังคมศาสตร์และมนุษยศาสตร์, 2551), หน้า 56.

³⁴ วินัย คะหัลัน, ชาจีน คุณค่าจากวัฒนธรรมสู่สุขภาพ, หัวใจบูรพา, หน้า 307.

*the point of the Leaves, which have been boil'd at China, or a kind of particular Tea...*³⁵

“tcha”, in English spelling or “cha” in Chinese spelling, have been used as the word in Thai for tea since the Ayutthaya period or since it first came to Thailand. The one meaning what the French call tea (thé) and another for what the French call the Flower of Tea or the budding leaves. The use of the word *cha* in Thailand, thus, is very old. However there might be several assumptions that occurred because of the origin of the word “cha” in Thailand, but this is not the main point of this dissertation.

However, in my opinion, I assume that the word “cha” in Thai more likely came from the Chinese ideogram (茶) pronounced “cha” in the Guangdong dialect, more than a similar pronunciation from Mandarin, and came into the Thai language with that pronunciation since the Ayutthaya period, together with the goods of Guangdong in Fujian Province. Not only the form of pronunciation, but the way of brewing Chinese tea was received from the southern Chinese. The way of brewing Chinese tea influenced by the southern Chinese will be discussed later.

Nowadays, “cha” in Thai society is also used to call other herbal beverages, for instance, lemongrass tea (cha ta khrai [ชาตะไคร้]), ginger tea (cha khing [ชาขิง]). Herbal Tea Protect and Reduce Sickness is about the way to make herbal beverages and their benefit. Each herbal beverage name starts with the word “cha” plus its main benefit, for instance Reduce Flu Tea (Cha Kae Khai Wat Yai [ชาแก้ไข้หวัดใหญ่]);³⁶ but there is no “Camellia sinensis” in their substance. This phenomenon has happened for the word “tea” in the English language as well, for instance Yellow Chrysanthemum Tea.³⁷ Yellow Chrysanthemum Tea’s benefit is to reduce internal heat; the ingredients are 10-20 yellow

³⁵ Simon de La Loubère, The Kingdom of Siam, Page 21.

³⁶ อ.กมล อยู่ตั้งตรง, สมุนไพรให้คุณค่า สุข...ชาสมุนไพร. (กรุงเทพฯ: ทีบีเค มีเดีย พับลิชชิ่ง, 2553), หน้า 23-25.

³⁷ Master Lam Kam Chuen, The Way of Tea: the Sublime Art of Oriental Tea Drinking (London: Gaia Books, 2000) Page 122.

chrysanthemum flowers,³⁸ but no *Camellia sinensis* or tea, although the word ‘tea’ is used.

In this study, tea or ‘cha’ is focused on tea which is made from the budding leaves of the tea plant, a species of evergreen (*Camellia sinensis*).³⁹ Specifically, this study is focused on Chinese tea – Chinese tea consumption as “high culture” in contemporary Bangkok.

2.2 Historical background of Chinese Tea Consumption as “high culture” from the past until the nineteenth century

Tea has had a very long history since it first started in China and spread throughout the world. In order to understand the relationship between a Chinese tea consuming culture and Thai society, we need to understand the Sino-Thai relationship, as well as Chinese society and Chinese influence in Thailand. Moreover, to understand better the important role of Chinese tea consumption in Thailand as high culture, especially during the seventeenth to the nineteenth century, we should understand the role and popularity of Chinese tea consumption culture between the East and the West. From this, we will realize that Chinese tea consumption became a part of the way of life of the Thai, especially during the seventeenth to the nineteenth century from the Ayutthaya, Thonburi, and Rattanakosin periods.

2.2.1 Sino-Thai relationship, Chinese society in Thailand, and Chinese influence towards Thai society from the thirteenth to the nineteenth centuries

A long-lasting relationship between Siam and China is clearly evident. Since the Sukhothai period starting in the mid thirteenth century, maritime trade within

³⁸ Master Lam Kam Chuen, *The Way of Tea: the Sublime Art of Oriental Tea Drinking*, Page 122.

³⁹ *New Encyclopædia Britannica*, Macropedia Volume 18, 15th edition (Chicago: Encyclopædia Britannica, Inc., 1978), Page 16.

the official tributary framework between Siam and China existed and remained until the reign of King Mongkut in the Rattanakosin period, a period of longer than six hundred years. During the Ayutthaya period, the Chinese lived both within and without the city walls.⁴⁰ This represented a well-established relationship and the important role of the Chinese among the Siamese. Chinese, especially southern Chinese, culture impacted Thai culture in various aspects.

This primarily was a result of the long historical background of the Sino-Thai relationship and maritime trade between Siam and China from the thirteenth to the nineteenth centuries. A long and cordial commercial, cultural, and diplomatic relationship between Siam and China is clearly evident in archaeological evidence, historical documents both in Thai and Chinese,⁴¹ and from some research. When make a comparison between the evidence of the Chinese envoys entering Thailand and the archeology evidence, we can see significant agreement. For example, both Chinese celadon, Chinese pottery produced during the Yuan and Ming Dynasties, together with Sangkhalok ceramics in various producing areas aged about 1307-1457 have been found. In 1377, Hung Wu Emperor of the Ming Dynasty granted permission to the Thai Ambassador, Chao Nakhon Intra to take Chinese potters to Thailand.⁴² Commercial contacts within the official tributary framework and private trade between China and the territory on which the state of Siam was founded, could have dated back to the seventh century in the Sui Dynasty (A.D. 589-618).⁴³ Moreover, in a later period, there is a tableau in the outer gallery of the Bayon, the temple at the center of Jayavarman VII's city, Angkor Thom built in the late twelfth century or early thirteenth century, which depicts in minute detail a Chinese Junk that resembles in almost every structural aspect

⁴⁰ William Skinner, *Chinese Society in Thailand: An Analytical History*, 2nd printing, New York: Cornell University Press, 1962, Page 13.

⁴¹ ประพจน์ สุกสรณ์เมธี, ข้อคิดในการศึกษาประวัติศาสตร์ความสัมพันธ์ไทย-จีน ตั้งแต่สมัยโบราณจนถึงสิ้นคริสต์ศตวรรษ, *ศิลปวัฒนธรรมไทย-จีนศึกษา* (กรุงเทพฯ: มหาวิทยาลัยศิลปากร, 2532), หน้า 25.

⁴² วินัย ผู้นำพล, แหล่งที่มาและลักษณะการเข้ามาของชาวจีนในไทยถึงสมัยอยุธยา, *ศิลปวัฒนธรรมไทย-จีนศึกษา* (มหาวิทยาลัยศิลปากร, 2532), หน้า 46 – 47.

⁴³ Yu Chung-hsun, *Kakyō keizai no kenkyū* (Tokyo, 1969), Page 96, and Chang T'ien-tse, *Sino-Portuguese Trade from 1514 to 1644* (Leiden, 1969), Page 7. Cited in Sarasin Viraphol, *Tribute and Profit Sino-Siamese Trade 1652-1853* (Massachusetts: Harvard University Press, 1977), Page 272.

the type of ship built by the Chinese in Thailand and used by them for trade within the Gulf of Siam in recent centuries. This lends strong support to the belief that Chinese traders were already established in the markets and ports of the Gulf of Siam when the Thai reached the Chaophraya Delta and the Malay Peninsula in the thirteenth century.⁴⁴

Since the Thai kingdom of Sukhothai was established in the mid-thirteenth century, corresponding to the period of the Yuan Dynasty in China (A.D. 1278-1368), maritime trade within the official tributary framework between Siam and China existed.⁴⁵ For a long time, Southeast Asia's maritime trade with China took place within the context of tribute relations. As far as Siam was concerned, the trade organized under the guidance of tributary presentation, or the tributary trade system, was the most essential part of its political interaction with China, at least up to the middle of the nineteenth century. Such a system was practically a means of legitimizing official trade, while at the same time was used for private trade on the side. By the latter half of the Ming Dynasty (about the 1500s), this private trade was predominantly Chinese and came to exceed the official trade, both in amount and value. At the same time, Siam was sending regular missions to China.⁴⁶ From King Prasart Thong's reign (A.D. 1629) in the Ayutthaya period, until the end of King Chulalongkorn's reign (A.D. 1910) in the Rattanakosin period, corresponding to the Qing period in China (A.D. 1644-1911), political, economic, and social implications were fully obvious.⁴⁷ The Chinese considered the relationship between China and Siam in terms of political affairs illustrating the power of the Chinese Empire. But the Thais considered the relationship more in terms of commercial affairs; ready to be submissive for the sake of commercial benefit. The Thai envoys accompanied the tributes that went to China. Apart from the tribute, the delegations carried quite a number of goods for sale. Moreover, they received valuable tributary goods from the Chinese Empire in return. Most of tribute was carried back to Siam to present to the royal

⁴⁴ See in details, Skinner, William, Chinese Society in Thailand: An Analytical History, Page 1-27.

⁴⁵ Skinner, William, Chinese Society in Thailand: An Analytical History, Page 2.

⁴⁶ Sarasin Viraphol, Tribute and Profit Sino-Siamese Trade 1652-1853 (Massachusetts: Harvard University Press), 1977. Page 3-4

⁴⁷ *Ibid*, Page 1.

elite, who might sell these goods and keep the money in the treasury. This was the way of economics. The junk trade between Siam and China existed continuously since the Ayutthaya period. Ayutthaya, thus, was prosperous because of the junk trade with China. The Chinese government banned foreign ships at piers in the Chinese ports. The foreign ships had to port at Ayutthaya to transport European goods to Siamese junks before going to port at the Chinese port. Thai junks, after being built, were sent to register at Shantou, and registered to be Chinese junks at Guangdong Province. Thus, the transportation was very convenient. We never thought about nationalism on this aspect. We considered the utilitarianism of the arrangement as the main point. We agreed to send tribute to China to keep this kind of relationship.⁴⁸ Siam became the first tributary to be allowed to trade at Canton (or Guangdong) when it presented tribute to the new dynasty there in 1652 with the purpose of opening up trade.⁴⁹ From the eighteenth century, Siam became a principal mart for the acquisition of Straits produce.⁵⁰

Owing to its geographical location, Siam occupied a central position in the junk trade in the western ocean branch, serving as a locus of both regional and East-West trade. Because of the abundance of produce suitable for the junk trade, the various ports within the Siamese sphere of influence, for example, Ayutthaya, Thonburi, Bangkok, Chanthaburi, Pattani, Nakorn, and Songkla, all maintained vigorous trade at various times with China.⁵¹

Apart from the advantage of its geographical location, there were many factors that enabled Siam to play a crucial role as a transshipment point for East-West goods. Thus, from the seventeenth to the nineteenth centuries, the capital at Ayutthaya was known as the “Emporium of the East,” serving as a vital crossroad for the flow of merchandise between Europe and China and Japan.⁵²

⁴⁸ ศึกฤทธิ์ ปราโมช, “การแสดงปาฐกถาพิเศษเรื่อง การผสมทางวัฒนธรรมไทย-จีน”, *ศิลปวัฒนธรรมไทย-จีนศึกษา* (มหาวิทยาลัยศิลปากร, 2532), หน้า 8.

⁴⁹ Sarasin Viraphol, *Tribute and Profit Sino-Siamese Trade 1652-1853*, Page 30.

⁵⁰ Jennifer Wayn Cushman, *Fields from the Sea: Chinese Junk Trade with Siam during the Last Eighteenth and Early Nineteenth Century*, Page 2.

⁵¹ *Ibid.*, Page 7.

⁵² *Ibid.*, Page 8.

Moreover, by the early part of the nineteenth century, Bangkok had become the main junk port in the Eastern Seas where not only much of the regional trade was centered, but also where most of the Chinese-style seagoing junks were constructed.⁵³

In this case, it can be supposed that there were many kinds of Chinese goods, as well as Chinese people,⁵⁴ that pass through various Siamese ports, including its capital cities, especially during the seventeenth to the nineteenth centuries, the period corresponding with the significant period of Chinese tea trade between the East and the West.

The settlement of the Chinese in Siam starting in the thirteenth century, which gradually became larger, led to the impact of Chinese society on Thailand. As mentioned above, the Chinese had traveled to “Nanyang” or Southeast Asia as royal tributary delegations since the eighth century in the Sui dynasty⁵⁵ and engaged in junk trade since the twelfth or thirteenth centuries. Before the fifteenth century during Sukhothai period, there is also indirect evidence of Chinese settlement and assimilation in Siam as Ramkamhaeng’s final mission to China brought Chinese potters to Sukhothai in 1300.⁵⁶

It was well known that the first Chinese groups entering Siam were the Hokkiens (or Fujian) and Cantonese (or Guangdong).⁵⁷ Since the Ayutthaya period, the Chinese – Hokkiens, Cantonese, and Teochius (or Chaozhou) – not only were employed as factors, warehousemen, accountants, and seamen in the junk trade,⁵⁸ but also worked as merchants, traders, scholar-officials, physicians, artisans, actors, and pig breeders.⁵⁹

⁵³ Jennifer Wayn Cushman, Fields from the Sea: Chinese Junk Trade with Siam during the Last Eighteenth and Early Nineteenth Century, Page 4.

⁵⁴ Ibid.

⁵⁵ Yu Chung-hsun, Kakyō keizai no kenkyū (Tokyo, 1969), Page 96, and Chang T’ien-tse, Sino-Portuguese Trade from 1514 to 1644 (Leiden, 1969), Page 7. Cited in Sarasin Viraphol, Tribute and Profit Sino-Siamese Trade 1652-1853, Page 272.

⁵⁶ William G. Skinner, Chinese Society in Thailand: An Analytical History, Page 3.

⁵⁷ ยุวดี ตันสกุลรุ่งเรือง, จากอาสาถึงหย้าอำ ด่านานคนกวางตั้งกรุงสยาม (กรุงเทพฯ: รัตนนาถอินทร์, 2543). หน้า 40-41.

⁵⁸ Jennifer Wayn Cushman, Fields from the Sea: Chinese Junk Trade with Siam during the Last Eighteenth and Early Nineteenth Century, Page 134-135.

⁵⁹ William G. Skinner, Chinese Society in Thailand: An Analytical History, Page 11,15.

Because of the merchandise role and long relationship in trade, the Chinese were never considered as foreigners by the Thai, even though they were excluding from the manpower system; thus, they were allowed to live both within and without the city walls.⁶⁰ According to Discovering Ayutthaya, the Chinese were a special group in Ayutthaya and were not attached to the corvée system. The Ayutthaya administrative system used the Chinese to be the middleman inside the country, so the Chinese merchants received privilege and protection.⁶¹ This circumstance shows that a Chinese writer was not over the truth when writing: “The inhabitants [of Siam] accept the Chinese very cordially, much better than do the natives of any other country; therefore Siam is a country that is really friendly to the Chinese.”⁶²

In general, the position of the Chinese traders in Siam was much more substantial.⁶³ Throughout almost the entire Ayutthaya period, essentially since King Prasat Thong’s reign, Thonburi and the early Rattanakosin era, the position of Chinese traders in Siam steadily improved. The Chinese had the biggest share of the trade at Ayutthaya, both with China and with Japan. Even though the Europeans – the British, the Dutch, and the French – began trading in Siam early in the seventeenth century, the Chinese still were supreme among private traders.⁶⁴ Moreover, after the death of King Narai and the anti-Western revolution in 1688, the European share of Siam’s trade with East Asian countries fell to the Chinese.⁶⁵

The Chinese had come to dominate the country’s maritime trade “*to such an extent that the court could not afford to do without them*”.⁶⁶ On the other hand, the chaos in China, such as the Manchu conquest of south China after 1645, was a further motivation to emigrate from China. A Chinese geographical work completed in 1730

⁶⁰ Ibid. Page 13.

⁶¹ อรรถยา, ชาญวิทย์ เกษตรศิริ, บรรณาธิการ, พิมพ์ครั้งที่ 2 (กรุงเทพฯ: มูลนิธิโครงการตำราสังคมศาสตร์และมนุษยศาสตร์, 2546), หน้า 148.

⁶² Tung-his-yang k’ao, 1617. Cited in Sun 1931, 15. Cited in William G. Skinner, Chinese Society in Thailand: An Analytical History, Page 8.

⁶³ William G. Skinner, Chinese Society in Thailand: An Analytical History, Page 7.

⁶⁴ Ibid., Page 9-10.

⁶⁵ Ibid., Page 10-11.

⁶⁶ Sarasin Viraphol, Tribute and Profit Sino-Siamese Trade 1652-1853, Page 23.

indicates that the general position of the Chinese in Siam was at least as favorable as during the earlier century. In the second quarter of the eighteenth century, the Chinese compound within the walls was still located in the southeast corner of the city. The Chinese role during the siege of the capital by the Burmese in 1766 also affirms their numbers and importance. Although Ayutthaya was thoroughly plundered by the Burmese when they captured the city in 1767, to this day the Chinese of that city live along the canals in what was during the seventeenth and eighteenth centuries China Row, the Dutch compound, and the Chinese camps surrounding of the old city.⁶⁷

As a result, in spite of certain restrictions imposed on overseas trade and immigration by the authorities in China, Chinese immigrants, especially from south China – Canton (or Guangdong), Chaozhou, and Chuanzhou – were attracted to Siam in ever greater numbers throughout the sixteenth and seventeenth centuries. Increasing numbers of Chinese merchants went to Siam and collaborated with the Siamese court, to such an extent that in the second half of the seventeenth century the Chinese quarters at Ayutthaya and other coastal areas were bustling with commercial activities. Characteristically, one important ‘commodity’ in this trade by the end of the eighteenth century was the immigrant Chinese who went from southeast China to Siam searching for economic improvement. As their numbers began to increase rapidly, these male immigrants came to have a significant influence on traditional Siamese society, for instance, engaging in the junk trade through increased participation in the management of royal and private vessels. The Chinese immigrants also developed commercial agriculture and mining on a considerable scale which, in one respect, also fed into the junk trade. As more Chinese spread through the interior of the country for such purposes, they likely produced an impact on the countryside. The role of the Chinese hurried the introduction of a money economy into Siam by the early decades of the nineteenth century. Finally, intermarriage between the Chinese immigrants and Siamese women was another important factor altering the traditional social construction and, in itself, helped to create

⁶⁷ William G. Skinner, Chinese Society in Thailand: An Analytical History, Page 11-12, 19.

a harmonious relationship between the Chinese and Siamese in times to come.⁶⁸ Some cities during some periods seemed to have many more Chinese than Thai.⁶⁹ In the Thonburi period, the status and population of the Chinese, especially the Chaozhou known as “Jin-luang”, increased and prospered.* In the early Rattanakosin period and throughout the nineteenth century, by the policy of the kings, Chinese immigration was even more encouraged and flourished. The first two Chakri kings developed state trading and royal monopolies to an unprecedented degree. In order to increase the production of Siam’s exports and provide crews for their royal ships, they encouraged Chinese immigration.⁷⁰

La Loubère estimated that there were three or four thousand Chinese in Ayutthaya and surroundings, plus the Chinese settlements in port cities all around the Gulf of Siam which was at least twice that of Ayutthaya itself. It was estimated that there were a minimum of ten thousand Chinese living in Siam during the latter half of the seventeenth century.⁷¹ Most of the Chinese entering Thailand could be categorized into five groups from two provinces, Guangdong and Fujian Provinces and Hainan Island, according to their dialect: Chaozhou (from the northeast of Guangdong Province), Fujian (from the south of Fujian Province), Hainan (from the northeast of Hainan Island), Guangdong (from the central part of Guangdong Province), and Kejia (from the north of Guangdong Province). A letter of Phra Chao Nong Ya Thue Krom Luang Naret Worarit, the Minister of Metropolitan Ministry,** presented to King Chulalongkorn indicated that there were only 57,348 Chinese people.⁷² Until the nineteenth century, immigration from

⁶⁸ Sarasin Viraphol, Tribute and Profit Sino-Siamese Trade 1652-1853, Page 4-5.

⁶⁹ William G.Skinner, Chinese Society in Thailand: An Analytical History, Page 7.

* “The Chinese colony is the most numerous and flourishing, by the extent of its commerce and by the privileges which it enjoys.” In Crawford Cited in William Skinner, Page 21. Taksin’s policies doubtless attracted many Teochius to Bangkok, where they predominate today. In William G.Skinner, Page 19, 21.

⁷⁰ William G.Skinner, Chinese Society in Thailand: An Analytical History, Page 23.

⁷¹ Ibid, Page 12.

** พระเจ้าน้องยาเธอ กรมหลวงนครสวรรค์ฯ เสนาบดีกระทรวงนครบาล

⁷² สุภางค์ จันทวานิช, “แหล่งที่มา และลักษณะการตั้งถิ่นฐานของชุมชนจีนในประเทศไทย: เน้นเฉพาะชาวจีนแต้จิ๋ว”, ศิลปวัฒนธรรม

south China, especially Canton (Guangdong) and Fujian, had continuously increased.⁷³ The Chinese born and Chinese immigrates who settled in Siam increased thirty percent during 1825-1850 as compared with the nine-percent rate increase of the Siamese population during the same period.⁷⁴

Although, according to Skinner, in the latter half of the seventeenth century, the Chinese in Siam were not more than one percent of the total population of the country, the crowded Chinese community in the capital and important ports, as well as the rate of increase in the Chinese population that was consistently higher than the rate of increase in the total population of Siam throughout the period, resulted in the Chinese-goods markets naturally increasing and expanding.⁷⁵ Furthermore, the influence of the Chinese Empire had significantly expanded throughout Asian countries and beyond up until the end of the nineteenth century; thus, Chinese culture, the Chinese way of life, and Chinese essential objects in daily life that came along with the Chinese were undoubtedly transferred and assimilated into Thai society. It was through the extraordinary encouragement which King Taksin gave to his countrymen that they were entered into the country and settle in such numbers. Most of the Chinese before entering Thailand were not only urban dwellers that were prosperous in merchandise and industry, but also were skillful in specifically craftsmanship, for example, plasterers, carpenters, metalworkers, goldsmiths, artisans, and many kinds of cookery.⁷⁶ When these Chinese people entered Thailand, they tended to settle in populated areas that suited merchandise activity, creating a Chinese cultural atmosphere. For instance, evidence from the Ayutthaya period indicates that Yan Wat Noi Pratu Chin (Noi temple Chinese door area), Yan Nai Kai Coeng Saphan Pratu Chin (Nai Kai Area footed at the Chinese door bridge area) reaching Coeng Saphan Pratu Nai Kai (Nai Kai door bridge) were areas where the Chinese people settled, building on both sides of the royal road. These area had a large

⁷³ William G. Skinner, *Chinese Society in Thailand: An Analytical History*, Page 1-91.

⁷⁴ Ibid. Page 79; Jennifer Wayn Cushman, *Fields from the Sea: Chinese Junk Trade with Siam during the Last Eighteenth and Early Nineteenth Century*, 1975, Page 12.

⁷⁵ Jennifer Wayn Cushman, *Fields from the Sea: Chinese Junk Trade with Siam during the Last Eighteenth and Early Nineteenth Century*, Page 74.

⁷⁶ In Crawford 1823, Page 103, Cited in William Skinner, Page 19.

amount of goods, for example, silk, brass, nickel, crockery, tables, beds, and ‘Jan up’ (dessert preserved in auspicious ceremony), etc.⁷⁷

During the long relationship between China and Siam, Chinese influence towards Thai society from the thirteenth to the nineteenth centuries (the Sukhothai period until King Chulalongkorn’s reign in the Rattanakosin period) was immense.

From the thirteenth century through the nineteenth century, especially before the full-powered period of the British Empire and Westernization which replaced the Chinese Empire throughout Asia at the end of the nineteenth century, the bilateral relationship between China and Thailand was good. As well, the long period of the relationship between Siam and China within the tributary framework has been clearly mentioned:

*“For a long time, Southeast Asia’s seaborne trade with China took place within the context of tribute relations. As far as Siam was concerned, the trade conducted under the auspices of tribute presentation, or tributary trade, was the most important part of its political interaction with China at least up to the middle of the nineteenth century.”*⁷⁸

In addition, a lot of Chinese immigrants had settled and lived in Thailand for centuries, as above mentioned. Due to all of these factors, the influence of the Chinese, especially the southern Chinese,⁷⁹ significantly affected Siam in various aspects: politics, economics, including table of weights and measures,^{*} society, arts, and culture, including sculpture,

⁷⁷ วินัย ผู้นำพล, “แหล่งที่มาและลักษณะการเข้ามาของชาวจีนในไทยถึงสมัยอยุธยา”, *ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 56.

⁷⁸ In Sarasin Viraphol, *Tribute and Profit Sino-Siamese Trade 1652-1853*, Page 3.

⁷⁹ ศึกฤทธิ์ ปราโมช, “การแสดงผลภาพพิเศษเรื่อง การผสานทางวัฒนธรรมไทย-จีน”, *ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 4.

* The economic role of the Chinese in Thailand is well known and studied by the scholars. For instance, *The History of Ming Dynasty – the royal edition* recorded that the Chinese emperor gave the Thais the table of weights and measures during the early Ayutthaya period. This might be the origin of the traditional Thai monetary unit of weight, i.e., cang (ชั่ง), tam lueng (ตำลึง), baht (บาท), sa lueng (สลึง), etc. ใน

architecture, paintings, drawings, fine arts, language, literature, classical music, food and cuisine.⁸⁰

M.R. Kuekrit Pramot, the ex-Prime Minister and scholar, said that Thai people could not deny that there has been some Sino-Thai cultural assimilation; in particular, Chinese influence on the way of personal life and in merchandise aspects. Indian influence that the Thai received was regarding official affairs: religion, philosophy, rules and forms of traditional poetry, the way of governance, the way of the king, the coronation, and law. The way of life in detail was greatly impacted by the Chinese. For instance, food and cuisine, way of life, including a great numbers of Chinese songs, and musical instruments, has been received from the Chinese.⁸¹ In other words, if we consider the long relationship between Siam and China without prejudice, we need to accept that if Indian influence passed heritage regarding state and royal court rituals, as well as the main moral-standards, on to the Thai society, Sinicization (Sino) likely influenced the way of daily life and practical behavior, both inside and outside the Thai royal court.

Prapruet Sukonratanamethi described the Sino-Thai relationship in terms of two bases. Firstly, Sino-Thai cultural relationship is the result of political and economic relations directly between the Thai and Chinese courts. The relationship and acceptance were continuous and contemporary, especially since the middle of the fourteenth century. Secondly, for Sino-Thai cultural assimilation, the Chinese community in Thailand had high potential. The Chinese immigrants were like agents or direct representatives of their own culture. At the same time, they also obtained experience

ประพฤกษ์ สุกรัตน์เมธี, “ข้อคิดในการศึกษาประวัติศาสตร์ความสัมพันธ์ไทย-จีน ตั้งแต่สมัยโบราณจนถึงสิ้นคริสต์ศตวรรษ”, *ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 35.

⁸⁰ คีตกฤษ์ ปราโมช, “การแสดงผลภาพพิเศษเรื่อง การผสานทางวัฒนธรรมไทย-จีน”, *ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 10; ประพฤกษ์ สุกรัตน์เมธี, “ข้อคิดในการศึกษาประวัติศาสตร์ความสัมพันธ์ไทย-จีน ตั้งแต่สมัยโบราณจนถึงสิ้นคริสต์ศตวรรษ”, *ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 35-36; วินัย ผู้นำพล, แหล่งที่มาและลักษณะการเข้ามาของชาวจีนในไทยถึงสมัยอยุธยา, *ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 54-61; เสฐียรโกเศศ, *ไทย-จีน*. กรุงเทพฯ ๑: สำนักพิมพ์บรรณาคาร, 2515, หน้า 60 – 131

⁸¹ คีตกฤษ์ ปราโมช, “การแสดงผลภาพพิเศษเรื่อง การผสานทางวัฒนธรรมไทย-จีน”, *ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 22.

from Thailand.⁸² Thus, the Sino-Thai relationship has been long rooted in Thailand such that it is said that the Thai and Chinese are siblings.

2.2.2 The brief history of Chinese tea and the popularity of Chinese tea consumption culture in the East and the West (including Southeastern Asia during the Yuan Dynasty)

Before discussion of Chinese tea consumption as high culture in Thai society, especially in the capital cities of Thailand, we have to talk about the history of Chinese tea and its consuming popularity and spread throughout the world, especially between the seventeenth and nineteenth centuries, corresponding to the period of King Naresuan in the Ayutthaya period until King Chulalongkorn in the Rattanakosin period.

2.2.2.1 Tea plant or *Camellia sinensis*

The natural habitat of the tea plant or *Camellia sinensis* is considered to be within the east-west axis that extends about 1,500 miles (2,400 kilometres) from longitude 95 to 120 E, and the north-south axis covers about 1,200 miles (1,920 kilometres), from the northern part of Burma, latitude 29 N, passing through Yunnan and Indochina, reaching latitude 11 N. In other words, the fan-shaped area between the Nāgāland, Manipur, and Lushai hills along the Assam-Burma frontier in the west; through to China, probably as far as Zhejiang province in the east; and from this line south through the hills of Burma and Thailand into Vietnam.⁸³

The numerous varieties of tea known in the world are generally classified into five types: white, green, semi-green (known as Wulong), red, and black. Among these kinds, white tea, which is derived from buds only, is rare. The other four types, which utilize tea leaves, are distinguished by different methods of the production

⁸² ประพฤทธิ์ สุกอรัตน์เมธี, ข้อคิดในการศึกษาประวัติศาสตร์ความสัมพันธ์ไทย-จีน ตั้งแต่สมัยโบราณจนถึงสิ้นคริสต์ศตวรรษ, *ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 33-34.

⁸³ *New Encyclopædia Britannica*, Page 16, Column 2.

process.⁸⁴ In its most general form, tea processing involves different manners and degree of oxidation of the leaves, stopping the oxidation, forming the tea and drying it. For example, for Wu long tea – oxidation is stopped somewhere between the standards for green tea and black tea. The processing typically takes two to three days from withering to drying, with a short oxidation period of several hours.

All tea drinkers around the world, especially Chinese people, who have learned through thousands of years of experience, consider tea with a reputation as a health-giver. Nowadays, there has been considerable research on tea chemistry, which has discovered that there are three important chemical substances in the fresh tea leaf. They are caffeine, aromatic or essential oils, and polyphenols. All kinds of tea are beneficial to digestion, anti-bacteria, longevity and anti-aging; green tea helps cancer prevention and tooth care; Oolong, Pu-er, and green tea work against heart attacks, strokes and thrombosis; Oolong and Pu-er also help with slimming. Modern science has proved a very long belief that tea is a health-giver.⁸⁵

Nowadays, tea is second only to water as a world beverage.⁸⁶ In China, Japan, Korea, India, Great Britain, France, Morocco, the United States, Senegal, Mauritania, Afghanistan, Turkey, tea is an everyday drink.⁸⁷ Although it is possible that some tribes in Shan States in Burma, China, and Siam (Thailand) have used tea in some form as long as the Chinese,⁸⁸ as the Thais have known the term ‘miang’, existing records credit the Chinese with originating tea cultivation⁸⁹ and introducing the way of drinking tea to the world.

2.2.2.2 Chinese tea drinking

⁸⁴ Patricia J. Graham, Tea of the Sages: The Art of Sencha (Honolulu: University of Hawaii Press, 1998), Page Foreword.

⁸⁵ Kit Chow and Ione Kramer, All the Tea in China (San Francisco: China Books and Periodicals, Inc., 1990), Page 87-112.

⁸⁶ Kit Chow and Ione Kramer, All the Tea in China, Page xiii; Naturally Peninsula: Tea Flavours, Page 13.

⁸⁷ Mallet Gautier, Page 8.

⁸⁸ New Encyclopædia Britannica, Page 16.

⁸⁹ *Ibid.*

“Though the art of brewing tea certainly evolved in China, nobody is sure when it began”.⁹⁰ There are several myths and legends regarding the beginning of tea.

The discovery and use of tea in China can be traced back to the legendary tale of Yan Di who reigned in 2737 B.C.,⁹¹ also known as Shen Nong, the father of agriculture and traditional medicine in China and one of the “Three August (majestic) Ones”. The Chinese people often refer to themselves as descendants of Yan Di, as well as Huang Di, the Yellow Emperor.⁹² Another tale of this prehistoric age describes how Tong Jun, herbal adviser to legendary emperor Huangdi, recommended tea as a means of remaining alert.⁹³ However, this legendary tale was discovered as written evidence that dates back to around 200 years B.C. (the Han Period), found in a treatise on traditional Chinese medicine, the Shen Nong Ben Cao Jing, Emperor Shen Nong’s Treatise on Medicinal plants, written in honour of the legendary Shen Nong.

According to another version of this legendary tale, while Shen Nong was out cataloging plants of benefit to humankind, he decided to take a rest. Shen Nong always advised people to boil water before drinking in order to purify it. Some leaves from a tree fell into the water he was boiling, giving it a slight color. Curious, Shen Nong tasted it and found it was very good, with a slight bitterness, and observed that it was entirely beneficial. He had, of course, been sitting under a wild tea plant.⁹⁴

Although Shen Nong is traditionally associated with the discovery of tea, there is another story relating to Bodhidharma, an Indian Buddhist monk. He lived around the 6th century AD and is considered the father of Zen Buddhism. According to folklore, Bodhidharma fell a little bit asleep during a seven-year-long meditation. When he awoke, he was very angry at himself and, in order to prevent such a thing from happening again, he cut off his eyelids – another version says he pulled out his eyelashes.

⁹⁰ John Blofeld, *The Chinese Art of Tea*, (Boston: Shambhala, 1985), Page 1.

⁹¹ Mallet Gautier, Page 10.

⁹² Ling Wang, *Tea and Chinese Culture*. Beijing: Foreign Language Press, 2000, Page 10.

⁹³ Patricia J.Graham, *Tea of the Sages: The Art of Sencha*, Page 10.

⁹⁴ Mallet Gautier, 2005, Page 10.

It is said that where they fell, two tea plants grew up.⁹⁵ As a matter of fact, tea had been drunk several centuries before Bodhidharma's time.⁹⁶

Chinese historical research has found evidence of the use of tea much earlier than was once thought. Early in the Zhou Dynasty (c.11th century B.C.-771 B.C.), "tea was used for medicinal remedies by all people from commoners to the noblest families." As far back as the twelfth century B.C., King Wen, founder of the Zhou dynasty, is said to have received tea as tribute from the people of Sichuan. This is mentioned in a book written about these areas shortly after A.D. 347, *Treatise on the Kingdom of Huayang* by Chang Ju.⁹⁷ The first document to detail the role of tea in official life was the *Manual of Zhou Dynasty Rituals (Zhou li)*, generally thought to have been compiled in the second century B.C. during the Han dynasty (206 B.C.- 220 A.D.). This work describes ceremonies, including those in which court officials presided over religious rituals involving tea, of the preceding eastern Zhou Dynasty (794-221 B.C.).⁹⁸

Until the third century B.C., the fresh leaves were boiled with water. Drying and processing of the leaves began about that time as tea became a daily beverage. The expansion of the tea trade became more convenient when the Great Channel was constructed during the Sui Dynasty in the early seventh century, which conveniently connected the north to the south in the central part of China. Since the marriage of Princess of Moonsung of Tang with the Tibetan monarch, tea became known not only in Tibet, but even to the nomadic tribes in northwestern China.

By the Tang Dynasty (AD 618-907), tea had become closely associated with Chan Buddhism, whose monks used it as an aid to meditation.⁹⁹ The Taoists called tea the 'elixir of immortality'.¹⁰⁰ The official Bureau of Tribute Tea was established in 770.¹⁰¹

⁹⁵ Master Lam Kam Chuen, *The Way of Tea: The Sublime Art of Oriental Tea Drinking*, Page 16.

⁹⁶ John Blofeld, *The Chinese Art of Tea*, Page 2.

⁹⁷ Mallet Gautier, Page 11.

⁹⁸ Patricia J. Graham, *Tea of the Sages: The Art of Sencha* (Honolulu: University of Hawaii Press, 1998), Page 10.

⁹⁹ Patricia J. Graham, *Tea of the Sages: The Art of Sencha*, Page 11.

¹⁰⁰ See in details, Pradip Baruah, *The Tea Industry of Assam: Origin and Development* (Guwahati: EBH Publishers, 2008).

The art of tea and the most significant interest in tea emerged during the eight century under the Tang Dynasty (AD 618-907), and reached its peak, known as the Golden Age of Tea, during the Song Dynasty (AD 960-1279). It was the appearance of “*the first serious and systematic treatise on the beverage*”¹⁰² Cha Jing (The Classic of Tea) in 780 by Lu Yu (AD 733-804),¹⁰³ which remains a source of reference today. Born in a province of Hubei, Lu Yu was a Buddhist monk¹⁰⁴ who combined his spiritual quest with the study of tea. He lived as a hermit in Nanjing in Jiangsu province, known for its tea, and devoted his life to the art of tea.¹⁰⁵ However, Patricia J. Graham mentioned that Lu Yu was raised in a Chan temple where he learned how to cultivate and prepare tea. Later he became a scholar-recluse, absorbing influences of Confucianism and Daoism, which are evident in his writings.¹⁰⁶ In any event, Lu Yu has been praised as the divine god of tea for the Chinese.

According to Lu Yu, there were many kinds of tea.¹⁰⁷ His Cha Jing is divided into three volumes with separate sections on tea history, varieties of tea, methods of cultivation and manufacture, preparation for drinking, utensils, tea-producing regions, varieties of water for tea, and tea’s physical and spiritual benefits.¹⁰⁸ Lu Yu explained how to sweeten the bitterness of tea, stressed the importance of harvesting in spring, as this produced the tastiest buds, and recommended several stages of processing – steaming, rolling, grinding, drying, tying, packaging – to produce a cake of dried tea known as a ‘tea moon’, made of green tea, which is easy to transport and preserve.¹⁰⁹ Lu Yu’s influence was profound not only in China, but abroad. For instance, in Japan it was largely through the influence of the classic “Cha Jing by Lu Yu” that the form and style

¹⁰¹ Patricia J. Graham, Tea of the Sages: The Art of Sencha, Page 11.

¹⁰² Ibid, Page 10.

¹⁰³ พูกานดา พิเศษมพ. ชา เครื่องดื่มสุขภาพร่วมสมัย, (กรุงเทพฯ: แพลน บี, 2553), หน้า 10.

¹⁰⁴ Mallet Gautier, Page 11;

¹⁰⁵ Ibid.

¹⁰⁶ Patricia J. Graham, Tea of the Sages: The Art of Sencha, Page 11.

¹⁰⁷ New Encyclopædia Britannica, Page 16.

¹⁰⁸ Patricia J. Graham, Tea of the Sages: The Art of Sencha, Page 11.

¹⁰⁹ Mallet Gautier, Page 11.

of today's tea ceremony evolved in Japan.¹¹⁰ He has been very well-known and considered as the first tea master or the patron saint of tea. Lu Yu came to be similarly respected and admired greatly in Japan by both chanoyu and sencha enthusiasts.¹¹¹

Emperor Huizhong of the Song Dynasty (AD 960-1279) introduced tea to the royal court by writing Da Guan Cha Lun (Discussions on Tea during the Da Guan Era). Tea was therefore no longer consumed exclusively by Buddhists, but became the empire's most important beverage; the emperor himself taking the title of tea master. Huizhong recommended grinding the tea broken off from the green "tea moon" into a very fine powder by putting it through a small grinder. The tea powder was then blended with warm water by whisking it in the bowl itself with a small whisk. This new method of preparation brought further refinement to the art of tea practiced in a spirit of celebration and communication. The process from preparation to tasting gave rise to an entire ritual with the use of fine objects to show the tea to best advantage.¹¹² It was an art that took root in Japan at this period.¹¹³

During the Ming Dynasty (1368-1644), a period corresponding with the Ayutthaya Dynasty (1350-1767), tea expansion was even more encouraged. The first Ming emperor, who was a son of a peasant, reorganized the agricultural world by breaking up the great feudal estates into small and independent farms. This encouraged the expansion of tea cultivation. Moreover, to make it more profitable, the tea production process was simplified by eliminating the final milling stage, which was costly, both in terms of energy and time. During this period, tea consumption became widespread among different social groups in China and spread to Western countries. The main tea-producing provinces – Zhejiang, Jiangsu, Anhui, Fujian, Guangdong, Hunan, Sichuan, Yunnan, and Hubei – are all situated in the southern half of China. Tea production from Taiwan also dates from this period. The island was annexed by the Chinese at the end of the

¹¹⁰ Sen'ō Tanaka and Sendō Tanaka, Tea Ceremony, 2nd paperback edition (Tokyo: Kodansha International Ltd., 2000), Page 27.

¹¹¹ Patricia J. Graham, Tea of the Sages: The Art of Sencha, Page 11.

¹¹² *Ibid.*, Page 14.

¹¹³ See in details, Sen'ō Tanaka and Sendō Tanaka, The Tea Ceremony, Page 27-29.

seventeenth century, and it was the new arrivals from the Chinese province of Fujian who introduced tea plants to the island.¹¹⁴

Since then, Chinese tea has spread all over the world, becoming a drink to be shared and given in hospitality.

*“Whatever the country, whether consumer or producer, tea has been absorbed into its tradition and now forms part of the collective memory of the people as if it had always been there. Each country has also developed its own conventions for drinking tea and adapted it to suit the local palate, thus providing an opportunity for a wonderful journey of discovery for the senses across the continents”*¹¹⁵

and cultures.

For Chinese people, they are accustomed to say *“open the door; find seven things: fire wood, rice, cooking oil, salt, soy bean sauce, vinegar, and tea.”*¹¹⁶ From this old proverb, it can be interpreted that tea is one of the most important things in Chinese daily life, as important as food.¹¹⁷ Moreover, tea is also the inspiration for the Chinese artists to create their works, i.e., paintings, calligraphy, and poetry. Tea drinking is also deeply related to the mind, philosophy, and religious.¹¹⁸

2.2.2.3 Chinese tea utensils

¹¹⁴ Mallet Gautier, Page 15.

¹¹⁵ Ibid, Page 8.

¹¹⁶ จินตนา ชันวานีวัฒน์, “การกินการดื่มในนิยายเรื่อง ความฝันในหอแดง”, ใน รวมบทความวิจัยย้ายใหญ่ใส่สารพัด: วัฒนธรรมอาหารไทย-

บท, กรุงเทพฯ: โครงการเผยแพร่ผลงานวิชาการ คณะอักษรศาสตร์ จุฬาลงกรณ์มหาวิทยาลัย, 2550, หน้า 11.

¹¹⁷ เรื่องรอง รุ่งรัศมี, รวชรินกลิ่นชา, หน้า 13.

¹¹⁸ เรื่องเดียวกัน



Figure 1: Best Tea Bowl from Yuezhou

Source:

<http://2eyeswatching.com/category/antiques-corner>

Little is known about utensils used for tea in its early days. We hear about such things in detail only after tea drinking became an art in the Tang Dynasty (AD 618-907). When tea became an art, the aesthetic appearance in the bowl assumed new importance. Lu Yu wrote that the best tea bowls were from Yuezhou (now Shaoxing in Zhejiang province.) Their blue-green color intensified the green color of tea, and white porcelain from Xingzhou (now Xingtai in Hebei province) did the same for tea with a

reddish cast.

Yellow bowls from Shouzhou (in Anhui) gave reddish tea a rust tone, and brown ones from Hongzhou made such tea look black.¹¹⁹ As tea drinking came into fashion, people in the Tang Dynasty demanded proper artistic utensils – bowls of fine ceramic, which were a pleasure to handle, as well as use, and later, teapots and tea sets.¹²⁰ Then, since the Tang Dynasty, fine quality tea-making utensils were donated to temples by the royal court, which recognized the value of tea in secular society.¹²¹ This also provided a stimulus to ceramics production in both China and the West. Generally, styles in tea drinking also influenced the shape of tea ceramics.¹²² There are two points for Chinese tea utensils: Chinese teapots and Chinese tea bowls/cups.

¹¹⁹ Kit Chow and Ione Kramer, *All the Tea in China* Page 63.

¹²⁰ Ibid.

¹²¹ Patricia J.Graham, *Tea of the Sages: The Art of Sencha*, Page 11.

¹²² Kit Chow and Ione Kramer, *All the Tea in China*, Page 63.

Firstly, there has been a lot of research about Chinese teapots. It is believed that teapot-type vessels with a spout and handle existed



Figure 3: Gong Chun Purple Clay Tea Pot
Source: <http://esgreen.com/the-history-of-yixing-purple-clay-tea-pot>

in China since Neolithic times (beginning about 7500 BCE);¹²³ however, they had been used for water or wine, not for tea. Although there had evidently been a few teapots used for tea earlier, they were probably made for other reasons, not for beverage.¹²⁴ When the custom of infusing the leaves took over and spread throughout the world during the Ming Dynasty, that kind of teapot was needed. According to K.S Lo, the first teapots were made for tea as beverage around A.D.1500.¹²⁵ Existing records credit ‘Gong Chun’ with creation of the first teapot made by ‘zi sha’ or purple sand of Yixing.¹²⁶



Figure 2: Yellow Bowl from Anhui
Source: www.chinapotteryonline.com

One of the first groups of records mentioning Yixing Pottery was the record of Zhou Gaoqi written at the end of the Ming Dynasty, the fourteenth year of Chong Zhen Emperor. This record is entitled Yang Xian Teapot Conservatism. Later, during the reign of Qian Long Emperor of the Qing Dynasty

¹²³ Ibid, Page 66.

¹²⁴ Ibid.

¹²⁵ K.S.Lo, *The Stonewares of Yixing from the Ming Period to the Present Day*. Hongkong: Sotheby’s Publications and Hongkong University Press, 1987, Cited in Kit Chow and Ione Kramer, *All the Tea in China*, Page 66.

¹²⁶ Kit Chow and Ione Kramer, *All the Tea in China*, Page 67.

(1736-1796), a scholar named Wu Qian researched and wrote many books on pottery, mentioning the Yang Xian Teapot Conservatism, which indicated that Chinese teapots were first created during the reign of Zheng De Emperor in the Ming Dynasty. The first creator is Gong Chun.¹²⁷

Secondly, regarding Chinese tea bowls or tea cups, although Chinese ceramic pieces had handles since very early times, handleless bowls continued to be favored for tea. During the Tang Dynasty, the ‘saucer’ was first created by Cui Ning, known only as the daughter of a military official, sometimes between A.D. 674 and 680. Base on the account of the legend, Cui Ning regularly made tea for her father, but found it difficult to hand him the hot bowl. First she tried putting an iron plate underneath, but the bowl slipped around. Then she used a blob of wax to hold it, but that was not in good taste. She finally asked a lacquer craftsman to make her a small plate with a circular ridge in the center to hold the cup, and that was the origin of saucer.¹²⁸ In the Song Dynasty, cups and saucers came in sets; however, most bowls continued to be used without saucers until the Ming Dynasty.

Interestingly, during the Song Dynasty when powdered tea* created by King Song Hui Zong, known as the Tea Emperor, became popular, bowls became deeper and also wider at the top to facilitate whipping. Dark-colored bowls, especially those of dark blue, almost black, ceramic, were preferred to create a contrast with the white-whipped tea. The most-like was black with white lines in the glaze known as ‘rabbit’s fur’ made in Fujian Province.¹²⁹

¹²⁷ นพพร ภาสะพงศ์, บ้านชา เสน่ห์งานศิลป์แห่งดินปั้น (กรุงเทพฯ: เมืองโบราณ, 2548), หน้า 29

¹²⁸ Chow, Kit and Kramer, Ione, All the Tea in China, Page 64.

* “Powdered tea means a lump cut from a brick ground to be a powder and mixed with hot water in a bowl. It was whipped to froth with a small bamboo brush-like whisk and after a few moments, when the powder had settled to the bottom, the liquid was drunk from the bowl. The Japanese still use the whipping method in their tea ceremony. The powdered tea is a beautiful, lively green, and the whipped beverage is a lovely color several shades lighter. It is easy to see why tea was called “the river of jade” at that time.” In *Ibid*, Page 65.

¹²⁹ *Ibid*, Page 66.



Figure 4: “Zhong”, a saucer and bowl with a lid
 Source: www.oxalis-eu/zhong-ceramic-bowl-with-a-lid-and-a-saucer-015-1/d-713261

During the Ming Dynasty, the change from powdered to leaf tea caused not only the creation of the teapot, but also a change to tea bowls or tea cups. Wide bowls were replaced by smaller bowls in sets of four or more with a teapot all on a round tray.¹³⁰ During the Qing Dynasty, ‘zhong’, a saucer and bowl with a lid, was created to use for preparing and individual drinking of tea; and later, for brewing tea before pouring into another smaller cup, by the way of holding tea leaves inside the ‘zhong’ bowl with the lid.¹³¹

Chinese tea utensils, especially from Jingdezhen, Jiangxi Province, have been very well known not only throughout the country, but around the world.* The area had produced ceramics since the first century A.D. The white tea bowls popular during the Tang Dynasty came from there. During the Song Dynasty the area was a national ceramic centre. The area received its present name, meaning Jingde Town, after the Song court ordered sets of ceramic stamped with the characters for the Jingde reign (1004-1007)¹³²

¹³⁰ Chow, Kit and Kramer, Ione, *All the Tea in China*, Page 68.

¹³¹ Ibid.

* Known in Thai as “Khreung Kang Sai” (เครื่องกั้งไธ).

¹³² Kit Chow and Ione Kramer, *All the Tea in China*, Page 68.



Figure 5: Blue and White Tea Set From Jingdezhen
 Source: www.ec8j.com/ceramic-tea-set-7-tea-Gift-hand-carved-garden-n3995

During the Ming Dynasty, Jingdezhen reached its height, becoming known as the ceramic capital of China, and even of the world, with blue and white tea sets and other kinds of ceramic.¹³³ During late Ming and Qing Dynasties, tea ceramic was various in colors and designs by both the under glaze and the later over glaze method. Many of the ancient types of ceramics, long gone except as collectors' items, are now being manufactured again.¹³⁴

2.2.2.4 The influence of Chinese tea trade and consumption between the East and the West during the seventeenth to the nineteenth centuries

Between the fourth and the eighth centuries A.D., the use of tea in its crude form was found wide-spread and in diversified ways throughout the Himalayas, Tibet, Ladakh and Central Asia, Nepal, eastern Bhutan, northern Assam, India, Japan and Korea.¹³⁵ During the ninth century, the Arabs, and later the peoples of central and the

¹³³ Kit Chow and Ione Kramer, *All the Tea in China*, Page 69.

¹³⁴ Ibid.

¹³⁵ Hira Lal Gupta, *Tea-Its History and Diplomacy Till 1900 A.D.* (a paper presented in the IAHA 14th Conference, Bangkok: International Association of Historians of Asia, Chulalongkorn University, 1996), Page 2.

Middle and Near East, received tea drinking, which became a part of their daily lives, as a result of the trading caravans on the silk routes starting in central China, crossing the Gobi Desert, heading to the city of Kashgar in Pamir Region, crossing northern Afghanistan, skirting the Caspian Sea, to reach the Mediterranean.¹³⁶ From Persia, the Europeans who visited there might have started to know tea since the sixteenth century.¹³⁷

However, the Portuguese were the first European commercial travelers to carry tea to Lisbon in 1600. Then the Dutch brought it to Amsterdam and Europe in 1610.¹³⁸ Later, the British, and the French in 1630s, carried it as an oriental-precious item to London and Paris, respectively.¹³⁹ In the forties of the seventeenth century tea, was used as “*regalia in high treatments – entertainments and presents to princes and grandees*”.¹⁴⁰ The long distance made Chinese tea carried from China through several ports to Europe very highly precious, and firstly deserved only for the European royal elite.

Tea became more powerful when it became fashionable in 1662 at the English court after the marriage of Charles II of England, Scotland, and Ireland to Catherine of Braganza, a Portuguese Infanta – the daughter of King John IV of Portugal. Apart from the Portuguese trading posts of Tangier and Bombay and the right to trade with Portuguese possessions overseas as her dowry, the queen brought with her the custom of drinking tea among the royal elite.* Furthermore, after the East India Company

¹³⁶ Lydia Gautier, Tea: Aromas and Flavors Around the World (California: Chronicle Books LLC, 2006), Page 36-37.

¹³⁷ Hira Lal Gupta, Tea-Its History and Diplomacy Till 1900 A.D., Page 2 .

¹³⁸ Kit Chow and Ione Kramer, All the Tea in China, Page 71.

¹³⁹ See in details, Tom Standage, A History of the World in Six Glasses, (Paperback edition, New York: Walker & Company, 2006).

¹⁴⁰ Hira Lal Gupta, Tea-Its History and Diplomacy Till 1900 A.D., Page 2.

* The year after Catherine’s marriage to the king, the poet Edmund Waller wrote her a birthday poem, “On Tea”, in which he highlighted her two gifts to the nation: tea and easier access to the East Indies.

*The best of Queens, and best of herbs, we owe
To that bold nation, which the way did show
To the fair region where the sun doth rise,
Whose rich productions we so justly prize.*

established trading posts in China in the early eighteenth century and began direct imports of tea, tea price decreased so that tea was affordable for people of all levels. Moreover, tea became more sociable with the emergence of tea shops and tea gardens in 1717 and 1732, respectively – new ways of tea serving, especially for ladies. Consequently, by 1718, tea was displacing silk as the mainstay of imports from China and, by 1721, imports reached five-thousand tons a year. At its height, tea represented more than sixty percent of the company's total trade and the duty on tea accounted for around ten percent of British government revenue.¹⁴¹ In other words, from 1700, the tea trade of the East India Company recorded progressive expansion and on such trade, the whole of the company's trading activities with China centered.¹⁴² Thus, not surprisingly, the monopoly on tea trade, especially after the Dutch East India Company was dissolved in 1795, granted the English East India Company an enormous degree of political influence. Finally, high demand for tea in Europe became the most important factor stimulating enormous amount of trade between China and European countries during the seventeenth to the nineteenth centuries and empowered the English East India Company to become the most powerful company in the world history.¹⁴³

During the last quarter of the eighteenth century, tea was not only high influential in the way of life of the royal elite, but it was rapidly descending from the palace to the cottage, from the aristocrat to the commoner and was fast becoming the universal drink of all classes in Britain. To some extent, it even inspired poetry, art, and music.¹⁴⁴ Knowledge of tea and its ceremonial consumption in polite and well-mannered at home became a way of representing one's sophistication. Elaborate tea parties emerged as the British equivalent of the Chinese and the Japanese tea ceremonies. Advice on how to prepare tea was offered, the order in which guests of different rank should be served,

*The Muse's friend, tea does our fancy did,
Repress those vapors which the head invade,
And keep the palace of the soul serene,
Fit on her birthday to salute the Queen.*

Cited in Tom Standage, *A History of the World in Six Glasses*, Page 187.

¹⁴¹ Tom Standage, *A History of the World in Six Glasses*, Page 187-193.

¹⁴² Hira Lal Gupta, *Tea-Its History and Diplomacy Till 1900 A.D.*, Page 2.

¹⁴³ Tom Standage, *A History of the World in Six Glasses*, Page 187-193.

¹⁴⁴ Hira Lal Gupta, *Tea-Its History and Diplomacy Till 1900 A.D.*, Page 6.

what food to serve, and how guests ought to express thanks to the host. Tea was not just a drink; it eventually became an entirely new afternoon meal.¹⁴⁵ Tea as an art needed artistic tea things, so Chinese ceramic was in demand not only as art, but as tea service. Potters all over Europe tried to find the secret of ceramic production. Not surprisingly, when ceramic was finally achieved in Europe, the first product was a teapot by Johann-Friedrich Boettger.¹⁴⁶ Interestingly, Chinese tea drinking that became a part of English culture had advantages to the expansion of the industrialization in Britain, the improvement of the British health, the innovation of ceramic in Europe, and also tea plantations in Assam and later Sri Lanka.¹⁴⁷

Finally, it can be said that tea was an important cause of many highly influential events that greatly impacted world history: the Boston Tea Party* in 1773 leading to the American Revolutionary War, which started in 1775 and ended with the independence of the American colonies in 1776;¹⁴⁸ and the opium wars* which started in 1839¹⁴⁹ and was followed by the Treaty of Nanking or Nanjing** signed on 29 August 1842 to mark the end of the First Opium War (1839-1842) between the United Kingdom of Great Britain and Ireland and the Qing Dynasty of China, in which China was forced to pay an indemnity, open four ports, cede territory, including Hong Kong, to Britain,

¹⁴⁵ Tom Standage, A History of the World in Six Glasses, Page 193.

¹⁴⁶ Kit Chow and Ione Kramer, All the Tea in China, Page 71.

¹⁴⁷ See in details, Hira Lal Gupta, Tea-Its History and Diplomacy Till 1900 A.D., Page 3-6; Tom Standage, A History of the World in Six Glasses, Page 193-206.

* The Boston Tea Party occurred in December 1773 when a group of colonists from Boston boarded ships owned by the British East India Company and threw chests of tea into Boston Harbour. The colonists were revolting against a tea tax and the persistence efforts of Great Britain to legislate taxes without colonial representation in the British Parliament. The Boston Tea Party was a key event in the growth of the American Revolution.

¹⁴⁸ Hira Lal Gupta, Tea-Its History and Diplomacy Till 1900 A.D., 1996, Page 3-6; Tom Standage, A History of the World in Six Glasses, Page 193-206.

* The Opium Wars can be divided into the First Opium War from 1839 to 1842 and the Second Opium War from 1856 to 1860. The wars started when Chinese officials wished to end the spread of opium and confiscated supplies of opium from British traders. The British government objected to this seizure and used its military power to enforce redress violently. The First Opium War ended with the signing of the Treaty of Nanking.

¹⁴⁹ See in details, Tom Standage, A History of the World in Six Glasses, Paperback edition (New York: Walker & Company, 2006), Page 207-212.

** The Treaty of Nanking was the first of what the Chinese called the unequal treaties because British had no obligations in return.

unilaterally fixed Chinese tariffs at a low rate, and granted extra territorial rights to foreigners in China, followed by several treaties that caused the ruin of the Chinese Empire afterwards.

2.2.3 Chinese tea consumption as high culture in Thai society before the Rattanakosin period.

In Thailand, tea plants originated along the mountains in the north. Tea is also grown in many provinces, for example, Chiang Mai, Chiang Rai, Mae Hong Son, Nan, Phrae, Lampang and Tak.

According to some research, wild tea plants have been found in Mae Hong Son, along the Thai-Burmese border. They are Assam tea, several hundred years old. The villagers called it “*one thousand year tea*”. It is supposed that this kind of wild tea can be found along the high mountains in Phrae and Nan.¹⁵⁰

Although Thai people in the north have known the ways of steaming and cooking tea leaves, in term of “miang”, to become a kind of ‘snack’ after meals or other kinds of food for hundreds years, Thai people need to accept that they have received the way of drinking tea from Chinese people.

The southern Chinese way of tea consumption entered Thai society, although the exact time might not be known exactly. As noted previously, of the existing historical documents on Chinese tea consumption in Thailand, particularly in the capital city, the oldest that have been found are the records of the foreigners, both inside and outside Thailand about the period of the Ayutthaya Kingdom in the reign of King Narai during the latter half of the seventeenth century when the high-class Europeans were getting more acquainted with Chinese tea leaves and tea things.

However, if we consider that the Sino-Thai long relationship within the frameworks of tributary missions and maritime trade was well established since the

¹⁵⁰ สันต์ ละอองศรี, ๒๑, หน้า 10.

period of Sukhothai Kingdom* in the reign of King Ram Khamhaeng (reign 1279-1298) during the thirteenth century. This period corresponds to that of King Kublai Khan (reign 1260-1294) in the Yuan Dynasty of China, when it was recorded that Chinese tea was exported from China through its port at Mingzhou (current Ningbo city, Zhejiang Province) to Japan, Korea and through its ports at Guangzhou and Chuanzhou to Nanyang (which means Southeast Asian countries).¹⁵¹ Therefore, we may assumed that Chinese tea leaves and Chinese tea ceramic entered the area of present day Thailand since the latter half of the thirteenth century during the period of the Sukhothai Kingdom or the corresponding period of the Yuan Dynasty.

The Thai kingdom of Sukhothai was established in the mid-thirteenth century, and the Mongol court sought in the latter part of that century to enroll the kingdom as a tributary state. Chinese emissaries were sent in 1282, 1293, and 1294, the last bearing a summons to the Sukhothai king, Ram Kamhaeng, to go to the imperial court. Ram Kamhaeng sent tributary missions to Peking in 1296, 1297, and 1299. Further tributary missions followed in 1314, 1319, and 1323, after which Sukhothai missions to Peking came to an end. Even so, private Chinese traders continued their commerce with Thai ports right up to the end of the Yuan Dynasty.¹⁵²

More interestingly, as mentioned above, Thailand has had a very long and cordial relationship with China, especially the southern Chinese whose culture has been greatly integrated into Thai culture, mainly owing to the great number of southern Chinese from Fujian (Hokkiens), Guangdong (Cantonese), Chaozhou (Teochius), Hainan (Hailam), and Kejia (Hakka) who have entered and settled in Thailand, some of them since the thirteenth century. The Hokkiens and Cantonese had very important roles in the Siamese junk trade during the Ayutthaya period as factors, warehousemen, accountants,

* According to Pimprapai Pisanbutr in Sampo Saam: Tamnan Chek Bangkok (Siamese Junks: Story of a Bangkok Chinese Family), Siam has had a tributary trade system with China since Dvaravati period (From the sixth to the thirteenth centuries), ใน พิมพ์ประไพ พิศาลบุตร, สำภาสยาม ตำนานเจ๊กบางกอก, พิมพ์ครั้งที่ 2 (กรุงเทพฯ: นานมีบุ๊คส์, 2544) หน้า 47.

¹⁵¹ Yao Guokun, Tu Shuo Zhong Guo Cha (Illustration of the Chinese Tea, Page 36.

¹⁵² William G. Skinner, Chinese Society in Thailand: An Analytical History, Page 2.

and seamen,¹⁵³ and also worked as merchants, traders, scholar-officials, physicians, artisans, actors, and pig breeders.¹⁵⁴

As mentioned previously, during the Ming Dynasty, corresponding with the Ayutthaya period, tea expansion, including plantation, consumption, and exportation was encouraged. Both the expansion of tea cultivation and the simplification of the tea producing process caused tea consumption to become widespread among different social groups in China and then spread to Western countries. Significantly, the main tea-producing provinces are all situated in the southern half of China, *i.e.*, Zhejiang, Jiangsu, Anhui, Fujian, Guangdong, Hunan, Sichuan, Yunnan, and Hubei, especially Fujian – the origin of the best Wulong tea from the past until the present.¹⁵⁵ The immigration of the southern Chinese gradually entered and settled in Thailand. This is why the manner of Chinese tea consuming culture that impacted Thai ways of life is the southern Chinese style and Wulong became a variety of tea that was the favorite of the Thai.

2.2.3.1 Chinese tea's status as high culture

As above-mentioned, the first existing Chinese historical document recorded that Chinese tea leaves have been a tribute presented to Chinese kings since the twelfth century B.C. in the reign of King Wen, founder of the Zhou Dynasty. The official Bureau of Tribute Tea was established in 770 during the Tang Dynasty.¹⁵⁶ During the Ayutthaya period, when historical documents were much more abundant than in former periods, it has been found that tea ceramic was included in the Chinese tribute from Chinese emperors presented to Siamese kings,¹⁵⁷ and also included in the Thai gifts from King Narai presented to King Louis XIV of France. However, Chinese tea leaves and tea ceramic as tribute and merchandise might have been sent to Thailand since the Sukhothai

¹⁵³ Jennifer Wayn Cushman, Fields from the Sea: Chinese Junk Trade with Siam during the Last Eighteenth and Early Nineteenth Century, Page 134-135.

¹⁵⁴ William G. Skinner, Chinese Society in Thailand: An Analytical History, Page 11,15.

¹⁵⁵ Mallet Gautier, Page 15.

¹⁵⁶ Patricia J. Graham, Tea of the Sages: The Art of Sencha, Page 11.

¹⁵⁷ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยใบ, หน้า 37.

Kingdom, and spread especially around the Thai ports where Chinese people were crowded and had settled since the thirteenth century.

Although it is not exactly certain when the first set of Chinese tea leaves and tea ceramic entered the Thai kingdom, we are quite certain that their status was regarded as a very highly precious item from the Chinese empire and had been consumed among the court, the royal Thai elite and the affluent since first arriving. This is evident because the price and value of Chinese tea leaves and tea ceramic, even in China, was regarded as precious since first becoming popular in the Tang Dynasty; moreover, tea and ceramic was limited among the Chinese court. For instance, during the Song Dynasty, there was a tea cake known as Longfengtuan valued at two taels of gold per each. Only on important occasions would the emperor grant this tea as a gift, and each tea cake was shared by four persons. It can be seen how highly this tea cake was regarded. During another dynasty, tea could only be traded for exquisite silk materials. The palace at that time proclaimed that only officials above a certain rank, and their families, were allowed to drink tea. Punishment would also be meted out to those who presented tea leaves as gifts to others.¹⁵⁸ Until the Ming Dynasty tea plantations were encouraged and consumption was widely spread around China.¹⁵⁹

There is much research that believes that the ruler of Ayutthaya had a taste for imported products both from China and India. For example, according to William Skinner, during the Ming Dynasty, tributary missions had begun from Ayutthaya to Nanking, the Ming capital. It might have been that the taste for Chinese goods required by the Thai rulers prior to the decline in Chinese trade about 1368 contributed to a commercial motive for the tribute missions to China in the early Ming period.¹⁶⁰

It has been recorded that during the long period the Chinese empire exercised its power throughout the world arena, from the Ming Dynasty and earlier, the Thai regarded Chinese ways of life as high culture from the time of Sukhothai and in the

¹⁵⁸ Zhang Jianli, Origins of Chinese Tea and Wine, Page 10.

¹⁵⁹ Mallet Gautier, Page 15.

¹⁶⁰ William G. Skinner, Chinese Society in Thailand: An Analytical History, Page 2

early Ayutthaya period. The taste for Chinese products requested by the Thai leaders prior to the decline in Chinese tributary trade about the mid fourteenth century led to the tribute missions to China during the early Ayutthaya Kingdom and the early Ming Period. It could probably be assumed that Chinese tea leaves, which entered into the official Bureau of Tribute Tea established in 770 during the Tang Dynasty¹⁶¹ and widely consumed during the Ming Dynasty, were included in the tributary gifts returned to Siam which became a part of the high culture among the royal elite in the early Ayutthaya period. The consumption of Chinese tea might have been a symbolic manner of civilization among the Ayutthayan royal elite and the affluent starting in the fourteenth century and long later found by the foreigners entering Siam during the reign of King Narai in the seventeenth century.

As mentioned above, the Europeans who visited Siam in the past, for instance, Van Vliet and La Loubère, during the first half and the latter half of the seventeenth century recorded that the Siamese favored the Chinese and imitated the Chinese way of life; again, John Crawford (1783-1868), a Scottish physician, colonial administrator and diplomat as an envoy to the royal court of King Rama II, also reported as such. Crawford mentioned many things imported from China, including furniture furnishings, a Chinese festival in Siam as the Chinese Festival of Lanterns, and Chinese shops selling, for example, large quantities of Chinese crapes that were much worn by the Siamese women, principally in the form of scarves.¹⁶² John Bowring also commented in his memoirs that it was considered to be more appropriated if the royal gifts presented to the foreign kings could be those made by Thai crafts and used in Thai traditions instead of others.¹⁶³ This seems to indicate that among the royal gifts presented to the foreign kings hardly any were original Thai crafts, probably being Chinese and Indian luxurious

¹⁶¹ Patricia J. Graham, *Tea of the Sages: The Art of Sencha*, Page 11.

¹⁶² ประพฤทธิ์ สุกรัตน์เมธี, “ข้อคิดในการศึกษาประวัติศาสตร์ความสัมพันธ์ไทย-จีน ตั้งแต่สมัยโบราณจนถึงสิ้นคริสต์ศตวรรษ”, *ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 33-34; John Crawford, *Journal of Embassy to the Courts of Siam and Cochin China*, (Singapore: Oxford University Press, 1987), Page 73, 79, 81, 85, 92, 99, 100, 106, 113, 120.

¹⁶³ จดหมายเหตุเซอร์จอห์น เบาว์ริง อ้างถึงใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, “อธิบายเรื่องราชทูตไทยไปยุโรปแต่โบราณมา”, *นิราศลอนดอน*, ของหม่อมราชวงศ์ (หม่อมราชวงศ์กระต่าย อิศรางกูร) พิมพ์ครั้งที่ 7 (กรุงเทพฯ: คุรุสภา), 2523, หน้า (41)

items regarded by the Thai as very precious and valuable things that deserved to be royal tribute.

Moreover, since the Ayutthaya period there had been a large number of tribute missions sent to China, especially in the early Rattanakosin period. Between 1782, the beginning of the Chakri Dynasty, and 1854, the last year of royal state trading in Siam, thirty-five tribute missions were sent to China, for an average of 4.9 per decade;¹⁶⁴ this is without considering the large amount of private maritime trade of the royal elite during that same period.

Prapruet Sukolratanamethee defines the diplomatic relationship within a framework of official tribute missions, mainly in term of the royal elite and high aristocrats as the delegations from the Thai royal court who paid visits to the capital cities of China and directly contacted the Chinese royal court and the Chinese high culture.¹⁶⁵ This is similar to the kings of China who appointed Chinese aristocrats to the Thai royal court to bond their friendship. The kings of China and Ayutthaya used to send each other golden royal messages to cement their friendship, but as the king of China could not explain his heart's meaning, he sent four learned men to Siam as permanent servants for the Siamese royal court. Since then the messages were well and thoroughly translated, which proved to be the strongest preservation of the durable friendship.¹⁶⁶

Thai envoys or delegations sent to China needed to be a group of persons whom the kings trusted because their missions were not only to pass on messages of the kings, but also sought political news and the important events in China. These envoys were received in the way of Chinese royal protocol and stayed there for quite a long time such that they accustomed themselves to the high culture or the way of life of the royal elite. Staying in China for quite some time was not only because of the official affairs, but also travelling by junk in the past had to depend on the monsoon season. Thus they

¹⁶⁴ William Skinner, Chinese Society in Thailand: An Analytical History, Page 6, 12, 25.

¹⁶⁵ ประพฤกษ์ ศุภสรรัตน์เมธี, "ข้อคิดในการศึกษาประวัติศาสตร์ความสัมพันธ์ไทย-จีน ตั้งแต่สมัยโบราณจนถึงสิ้นคริสต์ศตวรรษ", ศิลปวัฒนธรรมไทย-จีนศึกษา, หน้า 34.

¹⁶⁶ In Giles 1938, Page 316, Cited in William G. Skinner, Chinese Society in Thailand: An Analytical History, Page 14.

were able to go back and forth only one time per year. The period for each stay in China was around a half of year. The trading junk departed from the Chao Phraya River port about the eighth lunar month, arrived at the Chinese port about the ninth lunar month, and stayed in China for five months to wait for the trading wind in the second lunar month to sail back to Thailand. As a result, merchants who traveled for trading in China had a long stay for each trip.¹⁶⁷

Chao Nakorn Intra,* for instance, while he was a crown prince, visited China himself. The tributes, which were presented in return by the Chinese emperors, were all high-class and luxurious items; the envoys and the delegations also received the right to purchase Chinese goods, including silk and ceramic, which were regarded as highly precious items. Researchers believed that the Thai rulers acquired a taste for Chinese merchandise since the early Ayutthaya period.¹⁶⁸

At that time, especially since the thirteenth to the nineteenth centuries, the Siamese put a very high value on Chinese merchandise from China. This is evident by the record of the list of tribute that King Narai presented to King Louis XIV; most of the items were Chinese, including Chinese tea leaves and Chinese tea ceramic sets from China. Thus, many researchers have believed that the Siamese royalty, elite, and high aristocrats were influenced on a part of their way of life by Chinese values and culture throughout the whole period of the long relationship between Siam and China.¹⁶⁹ One of those Chinese values affecting the way of life of the royal elite since the Ayutthaya period was Chinese tea consumption, probably including Chinese tea leaves and ceramic. In other words, during the long period that the Chinese empire's power spread throughout

¹⁶⁷ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, *ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น*, หน้า 44.

* Somdet Phra Intraraja (or Chao Nakhorn Intra) or Somdet Phraramathibodi or Somdet Phranakarintrathiraja was a grandson of King Borommara I or Khun Luang Pa Ngua. He is the sixth king of Ayutthaya Kingdom, reigns between A.D.1409 and A.D.1424.

¹⁶⁸ Sarasin Viraphol, *Tribute and Profit Sino-Siamese Trade 1652-1853*, Page 3-4; "It may be that the taste for Chinese goods acquired by the Thai rulers prior to the decline in Chinese trade around 1368 lent a commercial motive to the tribute missions to China in the early Ming period." William G. Skinner, *Chinese Society in Thailand: An Analytical History*, Page 2.; Van Vliet and La Loubère cited in Sarasin Viraphol, *Tribute and Profit Sino-Siamese Trade 1652-1853*, Page 3-4.

¹⁶⁹ ประพฤทธิ์ ศุภรัตน์เมธี, *ข้อคิดในการศึกษาประวัติศาสตร์ความสัมพันธ์ไทย-จีน ตั้งแต่สมัยโบราณจนถึงสิ้นคริสต์ศตวรรษ, ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 34.

this region, including Thailand, Chinese tea consumption was probably highly valued by the Siamese court.

2.2.3.2 Chinese tea consumption as “high culture” among the royal elite in Thai society during the Ayutthaya and Thonburi period

During the Ayutthaya period, there were many sets of royal Thai ambassadors and envoys sent to Europe to establish bilateral diplomatic relations. Based on the account of the national archives, the first embassy recorded was sent to Holland during the reign of King Ekathotsarot (r. 1605-1610). By the king’s command, the Thai ambassador and delegations left Ayutthaya in 1607 and reached the Dutch city of The Hague in 1608 to deliver the king’s message and enter into friendly relations with Prince Maurice of Nassau, Prince of Orange. After that, there were other Thai envoys sent to Europe in succeeding Ayutthayan reigns. Among these bilateral diplomatic missions, the most celebrated and remarkable were those occurred during the reign of King Narai with King Louis XIV of France. The reason might be that Louis XIV always tried to maintain the memory of his magnificence in every possible way. By Louis XIV’s request, many honorable items to commemorate this auspicious diplomatic relation were created. When Thai envoys came to have an audience to present King Narai’s message to Louis XIV at Versailles on 1 September 1686, Louis XIV had medals struck and pictures painted to commemorate the occasion and ordered detailed accounts to be written of the French embassies to Siam and of the embassy of the Siamese (Kosa Pan)* to France. These various French records have been translated into other languages and are of great help in obtaining knowledge of the manners and customs of those days.¹⁷⁰ These records not only celebrated the establishment of diplomatic relations between the two countries and their

* Chao Phraya Kosathibodi, or Minister of Foreign Affairs and Trade, was a Siamese diplomat and minister who led the Second Siamese Embassy to France sent by King Narai in 1686.

¹⁷⁰ H.R.H. Prince Damrong Rajanubhab, *Siamese Embassies to Europe, A Collection of Chronicles*, Vol. 29, translated into English by L.J. Robbins, Siamese and English Records of the Siamese Embassy to England in 1857-1858. (Distribution at the cremation of their father Nai P’in T’ep Chaloem Bunnag, Bangkok: Sophonriratthanakorn Publishing), 1928, Page 1.

great kings, they also left later generation rich sources of material on the city of Ayutthaya, its courtly life, and the way of life of the Ayutthayans during the seventeenth century.

All in all, during the reign of King Narai, Thailand and France had cordial relations. They had contact in trade, diplomacy, and religion. Louis XIV of France wished to evangelize the Roman Catholic faith among the Eastern countries. Thus, the king sent a number of Roman Catholic clergy, fathers, and priests to Ayutthaya. King Narai was always pleased to receive them.¹⁷¹

Interestingly, among those records was recorded the Chinese tea consuming culture among the Thai in Ayutthaya. Chinese tea became a part of the Ayutthayan way of life in various aspects. Base on the accounts of the envoys and missionaries, as well as the list of gifts from King Narai in the middle of the Ayutthaya period presented to Louis XIV, as well as the foreigner's records during the latter half of the seventeenth century, we may assume that during the seventeenth century when the Europeans started to know Chinese tea consumption, this Chinese culture was already spread around the capital city and surrounding areas and had already become a part of the way of life of the Thai elite.

Not only the memoirs written by the missionaries and diplomats living in Thailand during the seventeenth to the nineteenth centuries, but also the memoirs of those living in the West about the seventeenth to the eighteenth centuries also gives some useful information on this matter. These memoirs recorded that there was tea sent from Thailand to England and France. For instance, Le Bon Usage du Thé, du Caffé, & du Chocolat written by Nicolas de Blegny¹⁷² (a Versailles court physician, 1652-1722) in Lyon, France in 1687, in which the author refers to 'Siam' and looks forward to learning about tea from the ambassadors from Ayutthaya who were then expected to come to have an audience with Louis XIV. Moreover, Discourses on tea, sugar, milk, made-wines,

¹⁷¹ บาทหลวงกี ดาซาร์ดี. การเดินทางของบาทหลวงดาซาร์ดี เล่ม 1-3 ฉบับลายมือเขียน ที่คัดมาจากต่างประเทศ (นางสาวดวงเพ็ญ พันธุ์หงส์ แปลเล่ม 1 สิทธา พิณจตุรตล แปลเล่ม 2 สันต์ ท. โกมลบุตร แปลเล่ม 3). (กรุงเทพฯ: กรมศิลปากร, 2521), หน้า คำนำ (ก)

¹⁷² Nicolas de Blegny. Le Bon Usage du Thé, du Caffé, & du Chocolat pour la Presevation & pour la Guerison des Maladies, Page 14-15.

spirits, punch, tobacco, etc. written by Thomas Short¹⁷³ (medical doctor, 1690?-1772) in London in 1750 mentioned that “*All Teas come from the East-Indies, from Japan, China, and Siam chiefly...*”¹⁷⁴ Although during the seventeenth to the nineteenth centuries tea producers were limited to the Chinese and Japanese, this document recorded that tea also came from Siam, and the Western countries bought tea from Siam. This illustrated that Ayutthaya had been an important Chinese tea exporting market, especially during the period that the Chinese did not grant other European countries, except Portugal (until 1613), the right to establish a commercial station at Canton. The commerce between the East and the West generally passed the ports in Southeast Asian countries. Based on those historical documents, when the Europeans started to demand *these little curious emporium things* – Chinese tea leaves and tea articles – Siam was one of the conveyances of these luxurious items to Europe through the means of diplomatic relations. Siam was known as the “Emporium of the East”, playing a crucial role as a transshipment point for East-West goods during the seventeenth to the eighteenth centuries, and serving as a vital crossroad for the flow of merchandise between Europe and China and Japan.¹⁷⁵

1) Chinese tea as royal tribute

Chinese tea leaves and Chinese tea ceramic were included in the tribute from the Chinese emperor. It was recorded in the archives during the reign of King Narai that Chinese and Japanese ceramic were part of King Narai’s gifts presented to the European kings and the gifts sent to the European counselors. Moreover, among the decoration inside the residences of the foreign envoys and ambassadors in Ayutthaya, there were Chinese and Japanese ceramic. It is believed that during the Ayutthaya period there were all kinds of quality Chinese and Japanese ceramics imported to Thailand.

¹⁷³ Thomas Short, Discourses on Tea, Sugar, Milk, Made-Wines, Spirits, Punch, Tobacco, etc. with Plain and Useful Rules for Gouty People, Page 27.

¹⁷⁴ Ibid.

¹⁷⁵ Jennifer Wayn Cushman, Fields from the Sea: Chinese Junk Trade with Siam during the Last Eighteenth and Early Nineteenth Century, Page 8.

These ceramics were included in the royal gifts from the Chinese and Japanese emperors that were presented to the kings of Ayutthaya, gifts from Chinese and Japanese counselors and merchants, or those that were ordered by the Thais.

There is little information about the characteristics of Chinese ceramic used during the Ayutthaya period, as well as the difference between the ceramic used then and that used in the Rattanakosin period, because most of the early ceramic was damaged during the fall of Ayutthaya in 1767. However, one can compare Chinese ceramic ruins dug out in the Ayutthaya area and the Chinese ceramic that decorated the old Ayutthayan temples, along with some Ayutthayan antique collections to categorize them into two groups.

First, Chinese ceramic with its shape and pattern created by the Chinese. In this group, there are all kinds of Chinese items. Second, ceramic that the Thais ordered with shapes and patterns provided to be made in China and brought back to Siam – mostly bowls, footed plates, jars, cups, spittoons, tree pots, and teapots. Popular patterns of Chinese ceramics during the Ayutthaya period were Thep Phanom and Norasingh patterns.¹⁷⁶

According to Prince Damrong's explanation, during the Ayutthaya period, all sorts of quality Chinese and Japanese ceramics were brought in as gifts from the emperors presented to Ayutthayan kings. We may assume that among those imperial gifts Chinese tea ceramic, which was very highly valued in Europe during the Ming Dynasty and widely used in the Ayutthaya period, was included. Later, Chinese tea ceramic was also included in the Chinese emperor's gifts presented to Thai king in the Rattanakosin period.

In addition, Chinese tea leaves and Chinese tea ceramic were included in King Narai's royal gifts presented to Louis XIV. Alexandre, Chevalier de Chaumont (1640-1710), who was the first French ambassador for Louis XIV to Siam, led a French mission to Siam in 1685 during the reign of King Narai. His memoir about the Siamese

¹⁷⁶ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 36-42, 46.

royal court, published at Amsterdam in 1686 was cited by Étienne Gallois in Le Royaume de Siam au Champ de Mars en 1878 et a la Cour de Versailles en 1686, Deux Rois de Siam, recorded the list of tribute from King Narai, his queen, and his counsellor Constantine Phaulkon, also known as Chao Phraya Wichayen, presented to Louis XIV. The tribute included: 1) a kettle for boiling hot water to brew tea and to steam Jankam – a kind of Chinese food; 2) three earthen Chinese teapots molded in China with special soil; 3) a small earthen stove to brew tea and steam Jankam; 4) two pieces of tea caddy containing two special kinds of tea leaves – first, tea that the Chinese king consumed and, second, tea that was much more special than the first. Furthermore, the list of the royal tribute presented to the French crown prince including one golden kettle for boiling hot water to brew tea. Also, M. Constance’s list of tribute presented to Marquis de Seignelay including four chests of tea leaves.

The royal Thai tribute presented to the French royalty and nobles included Siamese, Chinese, and Japanese products, along with Indian, Persian, and Tongkin items. Among these products, almost all of the most ancient and valuable items came from China and Japan. Interestingly, the selector of those tribute items was M. Constance and Father De Choisy.¹⁷⁷

This matter was mentioned in Le Bon Usage du Thé, du Caffé, & du Chocolat, written by Nicolas de Blegny in 1687, which refers to “Siam” and looks forward to learning about tea from the ambassadors from Ayutthaya who were then expected to come to have an audience with Louis XIV.

A French Jesuit missionary Guy Tachard (1651–1712), or known as Père Tachard,* who was sent on two missions in 1685 and 1687 to Ayutthaya during the reign

¹⁷⁷ “เรื่องราวของเซอร์วาเลียร์ เดอ โชมองต์ ราชทูต ณ ราชสำนักแห่งพระเจ้ากรุงสยาม” พิมพ์ที่กรุงอัมสเตอร์ดัม ค.ศ.1686 อ้างถึงใน กาลด้าวซ์ เอเดียน. ราชอาณาจักรสยามในงานแสดงศิลปะหัตถกรรม ณ ซังปรี เดอ มาร์ส์ พ.ศ. 2421 (ค.ศ.1878) และ ณ พระราชวังแวร์ซายส์ พ.ศ.2229 (ค.ศ.1686) กับพระเจ้ากรุงสยามทั้งสองพระองค์. หน้า 81, 86-89, 96, 98-99.

* Père Tachard or Father Tachard was famous in Thai history. During his missions to Ayutthaya, he wrote memoirs on his travel and missionary works, as well as elaborately recorded the important situations in Siam, its atmosphere and the way of life of the Thai. See in details ใน บทเพลงก็ ดาซาร์ด,

of King Narai by Louis XIV and as “Ambassador Extraordinary for the King of Siam” was sent in return to France in 1688 to carry King Narai’s message and gifts presented to Louis XIV, also mentioned in his memoirs Le Voyage du père Tachard Volume 1 and Volume 3 that nineteen chests of Chinese tea leaves were included in the Thai royal gifts presented to Louis XIV and Marquis de Seignelay.¹⁷⁸ He added that the taste of those Chinese tea leaves was appreciated by Louis XIV and Marquis de Seignelay.¹⁷⁹ This evidently represented that the Chinese tea leaves and Chinese utensils during the seventeenth to eighteenth century were highly valued, deserving to be the tribute for the foreign kings and nobles.

2) Chinese tea as a welcoming and leisure drink

Du Royaume de Siam or The Kingdom of Siam, was written in 1688 by Simon de La Loubère (1642-1729), a French diplomat of King Louis XIV, who entered Ayutthaya during the reign of King Narai in 1687. His memoir was an account of the life and civilization of Siam during the Ayutthaya period. In Chapter IX ‘Of the Gardens of the Siamese, and occasionally of their Liquors’ there is mention that, although pure water was the ordinary drink of the Siamese, *as for pleasure and conversation the Siamese (of the City of Siam) do take tea*. Chinese tea, thus, was used for reception, pleasure and friendship occasions. This work also thoroughly recorded the way of preparing tea, the kind of water, the occasions for serving tea, tea sets, etc. According to La Loubère, although the use of Chinese tea was unknown in other parts of the kingdom, *at (the City of) Siam or Ayutthaya the Custom is thoroughly settled and commonly consumed*. He

การเดินทางของบาทหลวงดาซาร์ดี เล่ม 1-3 ฉบับลายมือเขียน ที่คัดมาจากต่างประเทศ (นางสาวดวงเพ็ญ พันธุ์หงส์ แปลเล่ม 1 ลิขสิทธิ์ พินิจภูวดล แปลเล่ม 2 สันต์ ท. โกมลบุตร แปลเล่ม 3). กรุงเทพฯ: กรมศิลปากร, 2521.

¹⁷⁸ Marquis de Seignelay (Jean-Baptiste-Colbert), the French Navy Secretary in 1683-1690.

¹⁷⁹ บาทหลวงกี ดาซาร์ดี, การเดินทางของบาทหลวงดาซาร์ดี เล่ม 1 ฉบับลายมือเขียน ที่คัดมาจากต่างประเทศ, แปลโดย ดวงเพ็ญ พันธุ์หงส์ หน้า 15; การเดินทางของบาทหลวงดาซาร์ดี เล่ม 3 ฉบับลายมือเขียน ที่คัดมาจากต่างประเทศ, แปลโดย สันต์ ท. โกมลบุตร, หน้า 1-2.

also added that in Ayutthaya it was necessary and regarded as civilized manner to present tea to all guests that visit them.

*“When they would have no more Tea, they turn the Cup down on the Saucer; because that ‘tis the greatest incivility among them to refuse any thing and that if they leave the cup standing, they fail not to serve them again with Tea, which they are oblig’d to receive. But they forbear to fill the Dish, unless they would testifie to him unto whom they present it full, that ‘tis, as some say, for once, and that it is not expected that he ever come again to the House.”*¹⁸⁰

Thus, we know that among the Ayutthayans it was the manner of civility to serve tea for their guests. When the guests had finished their tea, they would return the cup by put the cup upside down on the saucer. According to the tradition, it seemed very rude to refuse things from the host; thus if the guest return the cup by putting the bottom of the cup down it will be the duty of the host to hurriedly pour more tea and the guest had to receive that cup to drink again. Interestingly, the host had to be aware not to pour tea too full into the cup because that represented that the host did not want to invite that guest to come to their house anymore. This point is exactly the same as the Chinese who say that a cup full of alcohol means friendship, but a cup full of tea means dishonor.

By the period of this memoir, it seemed that Ayutthayans were accustomed to the way of preparing, drinking, and serving Chinese tea so well that they had conformed to a set of rules for Chinese tea as reception. In other words, the way of Chinese tea consumption as reception had likely evolved in the Ayutthayan society for quite some time, long before 1688, and had become a common custom of the people in Ayutthaya.

However, with the high cost of Chinese tea items during the mentioned period, we could assume that Chinese tea consumption as reception had been regarded as

¹⁸⁰ Simon de La Loubère. The Kingdom of Siam, Page 21-22.

high culture and was popular only among the Ayutthayan elites who could afford such practice.

Base on the account of the foreigner's description, Chinese tea was King Taksin's beverage and a significant social indicator. In 1769, one year after King Taksin liberating Siam from Burmese occupation and establishing Thonburi as the new capital, French missionaries, led by Father Corre, returned from Cambodia to Thailand.¹⁸¹ Father Coude, a French missionary, wrote his diary on 15 June 1779, mentioning about Chinese drinking tea that:

“After having been acquitted for three weeks, King Taksin graciously ordered us to have an audience with him. During that period of time, the patriarch had been so sick that he could not possibly call for the King. Only two of us went to meet the King... King Taksin expressed that he admired and appreciated us immensely. He graciously came down to sit on the lower place than ours and graciously ordered Chinese tea to give us for drinking. This had never happened before even towards those high-ranking officials. The King had never given them a cup of Chinese tea. Since then, we had opportunities to call for the King several times, whenever we met the King, he always greeted us cordially.”¹⁸²

In this matter, the offer of a Chinese tea cup from the king himself implied the king's high favor to these foreigners. Also, providing tea for the guest was an expression of friendship and giving honour, such that the missionaries felt impressed when they receive

¹⁸¹ อาเดรียงโลเนย์, *สยามและคณะมิชชันนารีฝรั่งเศส*, แปลโดย ประทุมรัตน์ วงศ์ดนตรี, (กรุงเทพฯ: กรมศิลปากร, 2528), หน้า 127-131.

¹⁸² อาเดรียงโลเนย์ (1853-1927) ผู้ประมวลหลักฐาน. *Histoire de la Mission de Siam (1662-1811)*, 1920. ใน *ประชุมพงศาวดาร ภาคที่ 32-39 (พ.ศ. 2469 - 2470)* อ้างถึงใน ขจร สุขพานิช, *ข้อมูลประวัติศาสตร์ : สมัยบางกอก*, (กรุงเทพฯ: องค์การการค้าของคุรุสภา, 2531), หน้า 910.

the tea from the king and interestingly implied that the king expressed that he admired and appreciated them immensely. Moreover, this had never happened before, even towards those high-ranking officials. The king had never given them a cup of Chinese tea.

In addition, we may assume that King Taksin also took Chinese tea as a part of his daily life. Based on the account of his lineage, the son of a Chinese father and Siamese mother,¹⁸³ the king's preference for Chinese tea could have been influenced from his Chinese ancestors. However, it is an undeniable fact that during the middle half of the eighteenth century Chinese influence was even more powerful under the might of Emperor Qianlong (1736-1795). Emperor Qianlong was also a devoted disciple of tea. He was especially keen on tea culture and held his own views on water quality as a result of his expansive travels throughout the country and the experiments he organized to measure the weight or density of various water sources. During the first lunar month of each New Year, in the Hall of Supreme Harmony in the Forbidden City, the emperor would hold festive tea parties, sampling various teas while composing poems honoring the occasion, with thousands of participants at each feast. Such occasions were some of the finest forms of art and culture in China's imperial age.¹⁸⁴ The Chinese customs and tradition was regarded as high culture among the Thai royal elite and was imitated by the Thai royal elite. Chinese tea consumption naturally remained a high culture among the royal elite and the affluent in Thai society.

This evidence not only gives a clearer picture of Chinese tea as the king's precious beverage, but also hints at a meaning of receiving Chinese tea from the king being regarded as an incredibly privileged honour. In the way of courtly life, giving Chinese tea to others was regarded as a privileged honour during the Thonburi period and was possibly the same as that which appeared during the Ayutthaya period. In other words, during those periods, pouring or giving Chinese tea to someone possibly meant

¹⁸³ David K Wyatt, *Thailand: a short history*, (New Haven and London, Yale University Press, 1984), Page 140.

¹⁸⁴ Ling Wang, *Tea and Chinese Culture*, Page 2, 44, 54.

giving honour or high admiration. Consequently, Chinese tea given by the king could have implied unbelievable admiration, appreciation, or gracious honoring received from the king.

3) Chinese tea as medicine

According to La Loubère, the Ayutthayans, similar to the Chinese and other the Asians, used Chinese tea as a remedy against headaches, especially drinking hot tea. *“They lye down in their bed, cover themselves up, and sweat. It is not very difficult, in such hot Climates, for Sudorificks to operate, and they are looked upon there almost as general Remedies.”* Hot tea also became a kind of medicine to reduce fever and general sickness. La Loubère identified some kinds of Chinese tea that the Ayutthayans preferred, *i.e.*, Tchaboui or Boui Tea, which is reddish and some say fattens and is astringent; *as a Remedy for the Flux*; and Somloo Tea, *which on the contrary purges gentle*,¹⁸⁵ to be the laxative medicine.

This point was noted in Legend of the Tableware and Chinaware compiled by Prince Damrong when he talked about the Chinese concept of the Chinese teapot. The Chinese had long believed that the tea taste was better when it was brewed inside a good teapot; especially an old teapot having absorbed a tea taste inside could make much more perfect tasting tea. More interestingly, this kind of Chinese tea could make the drinkers feel cool and calm throughout their hearts, *a kind of an elixir of life*.¹⁸⁶ This was an original concept in searching for a good Chinese teapot or Chinese tea ceramic collection that the Thai had received from the Chinese, specifically the Chaozhou and Fujian people since they traveled back and forth for their business more often than other groups of the Chinese since the Ayutthaya period.¹⁸⁷

¹⁸⁵ Simon de La Loubère. The Kingdom of Siam, Page 21.

¹⁸⁶ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 12.

¹⁸⁷ เรื่องเดียวกัน.

4) Chinese tea among the Europeans in Ayutthaya

Chinese tea consumption as a beverage for pleasure and reception was generally found among the French envoys and missionaries who came to Ayutthaya during the seventeenth to the eighteenth centuries as Chinese tea was already popular in their mother land.

Claude Céberet du Boullay (1647–1702), a seventeenth century French diplomat who participated in the La Loubère-Céberet embassy as envoy extraordinary to Ayutthaya in 1687, also recorded a memoir on his mission. According to this memoir, one could find some scenes that the diplomat drank Chinese tea after their talks. For instance, *“In the evening, Father Tachard came with Father de Bèze, followed by a present of tea and comfits offered by M. Constance, but he came without such sincere intentions as we had hoped.”*¹⁸⁸ Chinese tea was also used as reception or during conversations of the Europeans in Ayutthaya.

Chinese tea as pleasure after meals was also found in other French envoys and missionaries’ memoirs, for instance, *Le Voyage du Père Tachard* Volume 2.

(The Second Journey to Siam - Dissention between M. Constance and M. La Loubère) ... *The special envoys sat round the table while M. Constance was in a good mood. They seemed to be the most closely friends in the whole world. After finishing dinner, we return to the living hall to have tea, with several kinds of preserved fruits. ... After the envoys departed, M. Constance expressed his discontent in being harshly refused. He confessed to me that if he did not consider the feelings of the King, he would not*

¹⁸⁸ Céberet’s Journal, in translation. *Mission Made Impossible: The Second French Embassy to Siam 1687*, Edited by Michael Smithes, Chiang Mai: Silkworm Books, 2002, Page 108; จดหมาย หลุยส์ซีเบอร์เรต์ ราชทูตฝรั่งเศส ใน ประชุมพงศาวดาร เล่ม 29 (ภาคที่ 48 (ต่อ)-50) จดหมายเหตุราชทูตฝรั่งเศสในแผ่นดินสมเด็จพระนารายณ์มหาราชและ ตำนานเมืองระนอง (กรุงเทพฯ : องค์การตำราของคุรุสภา), 2511, หน้า 7.

*have restrained his emotion. He would let those people know how he was angry with this lose face. He said that he felt shock that these impetuous people were assigned to be responsible for such works that need being meticulous and careful...*¹⁸⁹

In this scene M. Constance and the envoys had dinner then tea with preserved fruits during their conversation, as we already have known that Chinese tea represented the symbol of friendship, thus, this scene reveals an irony that “*They seemed to be the most close friends in the whole world.*”

The severest occurrence happening during the reign of King Narai was Macassar uprising.* Upon the suppression by the armies led by General Forbin,** the Governor of Bangkok at that time, Chinese tea as reception was mentioned.

“M. Constance sent a messenger to General Forbin, with orders from the king, to hang out the chain, and to hinder the ship of the Macassars led by Captain Galley. General Forbin did so. When the Galley arrived at the chain, he found the way was blocked; the captain and seven of his men came ashore to speak with General Forbin. They were conducted to the old Fort, where General Forbin received him under a great square pavilion”. General Forbin received them with compliment, and asked them to sit down round a table where General Forbin commonly did not do with the

¹⁸⁹ บาทหลวงกี ดาซาร์ดี, การเดินทางของบาทหลวงดาซาร์ดี เล่ม 2 ฉบับลายมือเขียน ที่คัดมาจากต่างประเทศ เล่ม 2 แปลโดย สิทธิฯ พิณจ ภูวคณ, หน้า 58-63.

* The Macassar Rebellion concerned three hundreds Muslim rebels during the end of the reign of King Narai. They settled in the area of Ta Kien Canal (คลองตะเคียน) outside Ayutthaya. They conspire with other groups of local royalty to make trouble. However, they were suppressed and escaped by boat through Bangkok. At Bangkok’s fortifications, they were impeded by the European troops. Although the Macassar had only swords for weapons and the European troops had modern rifles, the latter were killed more than the former. Finally the Macassar rebellion was suppressed. This was recorded in Forbin’s record. ใน หม่อมหลวงมานิช ชุมสาย The Story of King Narai and His Ambassador to France in 1686, Kosaparn (1986), แปลโดย ธิติมา พิทักษ์ไพรวรรณ, หนังสืออ่านเพิ่มเติมวิชาประวัติศาสตร์ เรื่อง สมเด็จพระนารายณ์และโกษาปาน (กรุงเทพฯ: กระทรวงศึกษาธิการ กรมวิชาการ, 2531), หน้า 167

** Chevalier de Forbin-Gardanne (1656-1733), then Count de Forbin, was a French naval commander. In 1685-1688 he was on a diplomatic mission to Siam. He became the grand admiral, the governor of Bangkok and a general in the Ayutthayan army.

officers. After greeting a while, Captain Galley sent two of his men to fetch the rest that were aboard, “*during which, I treated him with Tea, till I had word brought me, that they (Macassars) were all landed, at which time I proposed to send my orders to apprehend them*”.¹⁹⁰ In this scene, before the Macassars were seized by the troop of soldiers, they were well served and *treated* with tea that meant a symbol of friendship. The contrast of the feeling and emotion of General Forbin and the Macassars made this scene of treating with tea worthy for recording.

From the above, we can see many scenes in which the Europeans who entered Ayutthaya during the reign of King Narai took tea as a part of their way of life, especially after meals, during their conversation, and greeting their guests. I used the term “Chinese tea” here, since during the eighteenth century, tea that was consumed around Europe, and Ayutthaya all was still imported from China. Moreover, tea drinking in Ayutthaya, even in the houses of the foreigners, had probably been in Chinese style.

5) Chinese tea drinking as friendship expression

Base on the account in the memoirs of the French envoys during the reign of King Narai and the history of Chinese tea consumption starting in Europe since the seventeenth century, Chinese tea drinking had been popular and common among the French envoys in Ayutthaya during the seventeenth to the eighteenth centuries. As Chinese tea drinking became a way of their daily lives, mention of it or recording a way of its consumption in the memoirs or letters regarding diplomatic missions might probably be regarded as a too common occurrence.

Exceptionally, Chinese tea consumption was mentioned in these historical memoirs and letters when the writers wanted to record some extraordinary information or event. This can be seen by La Loubère when he wanted to explain the way of life of the Thais, of which Chinese tea consumption had become a part; when Chevalier de

¹⁹⁰ Claude Forbin, Memoires de compte de Forbin, chef d'escader; chevalier de l'Ordre militaire de Saint Louis, (Amsterdam: F. Girardi, 1748), Page 147, 150-152.

Chaumont and Father Tachard wanted to record the list of King Narai's gifts presented to Louis XIV, for which they had responsibility; and when the writers wanted to imply some atmosphere that was contrary to the pleasant atmosphere of friendship among tea drinkers, for instance, Chevalier de Forbin recording tea reception for the Macassar rebels, and Father Tachard recording tea drinking among the incompatible envoys and politicians.

Based on the account of Tachard, for instance, we know that La Loubère and Claude Céberet dissented from Constantine's reaction to their diplomatic mission to Ayutthaya, as did Constantine.¹⁹¹ Recording the scene of Chinese tea serving and drinking during their conversation was a kind of irony and satire emphasizing the contrast between the pleasurable sense of Chinese tea drinking and the dissatisfied emotion of the drinkers.

It could be interpreted that Chinese tea drinking during conversations usually occurred among friends or in a cordial and pleasant atmosphere. In other words, it was a kind of generally symbolic custom of friendship and honour. Thus, whenever this happened in a contrary situation, it was mentioned or deserved recording.

6) Chinese tea as cultural assimilation

The way of Chinese tea consumption in Thai society during the Ayutthaya period, specifically the reign of King Narai when it was clearly recorded, represented a form of cultural assimilation.

Based on the account of La Loubère's memoirs, Chinese tea consumption was already settled in Ayutthaya; interestingly, the way of preparing and serving Chinese tea was exactly influenced from the way of the southern Chinese – the Chaozhou and Fujian – and while its way of drinking was likely receive from the southern Chinese, this way was similar to that of the Arabs.

¹⁹¹ บาทหลวงกี ดาซาร์ด, การเดินทางของบาทหลวงดาซาร์ด เล่ม 2, หน้า 58-63.

For the manner of preparing and serving Chinese tea, La Loubère recorded that the Ayutthayans had copper pots tinned on the inside, called Bouly, for boiling the water. They had another bouly of red earth, and without varnish. The latter bouly was a Chinese teapot. It can be assumed this was Yixing Chinese tea ceramic which was very popular during that period, the Ming Dynasty, both in China and abroad. They first rinsed the teapot with boiling water to heat it, and then they put in as much tea as one could take up with the finger and thumb, afterwards filling the teapot with boiling water, and after having covered it poured boiling water on the outside, not stopping at the spout as the Europeans did. When the tea leaves were sufficiently infused, they poured the tea into ceramic dishes, at first they filled only half, if it appeared too strong, they might tempered it by pouring in pure water, which they kept boiling in a copper bouly. If they wanted to drink more tea, they again filled the teapot with boiling water, which they might do several times without adding anymore tea leaves.¹⁹²

One acquainted with the southern Chinese way of Chinese tea preparation, called Gong Fu Cha, may easily notice that the way explained above was exactly the way of Gong Fu. Furthermore, carefully considering the kind of water for brewing Chinese tea was essential in the way of Chinese tea preparation, and this was also mentioned in the way of Chinese tea preparation by the Ayutthayans.

*“(Excellent water necessary for Tea) The most experienced do say that the Water cannot be too clear for Tea, that Cistern-water is the best as being the most pure, and that the finest Tea in the world becomes bad in water, which is not excellent.”*¹⁹³

Evidently, the way of Chinese tea preparation and serving among the Thais in Ayutthaya during the reign of King Narai was exactly received from the southern Chinese. At the

¹⁹² Simon de La Loubère, The Kingdom of Siam, Page 21-22.

¹⁹³ Ibid.

same time, the way of Chinese tea drinking might have been partly received from the Chinese and partly received from the Arabians.

*“(Whether it is necessary to drink the Tea hot) In a word, if the Chinese drink Tea so hot, ’tis not perhaps that they have found it either more wholesome or more pleasant after this manner; for they drink all sorts of Liquor at the same degree of heat.... ’Tis true that the infusion of Tea is perform’d quicker in hot water then cold...”*¹⁹⁴

The belief of drinking Chinese tea, particularly when it is very hot, was the belief of the Chinese. However, the Thais during the Ayutthaya period not only had Chinese tea when it was very hot, they also had it with a kind of candy.

*They put no Sugar into the Dishes, by reason they have none refin’d which is not candy, and the candy melts too slowly. They do therefore take a little in their mouth, which they champ as they drink their Tea.*¹⁹⁵

Drinking Chinese tea with sugar or candy had rarely been seen among the southern Chinese, but it was commonly seen among the Arabians.

“In that part of the world that stretches from central Asia to Arabia in the southwest and to Russia in the north, tea has been drunk for centuries throughout the day, in a very concentrated form – sometimes even boiled... Before drinking this piping-hot beverage, a lump of sugar or a spoonful of jam is allowed to dissolve on the

¹⁹⁴ Simon de La Loubère, *The Kingdom of Siam*, Page 21-22.

¹⁹⁵ Ibid.

*tongue to prepare the palate for the astringency and the bitterness of the tea. Sometimes spices such as cardamom and saffron are added.*¹⁹⁶

This Arabian way of Chinese tea drinking could have probably evolved or been influenced from the western Chinese, since as is mentioned at the beginning of this Chapter, all tea around the world originally came from China; however, this point will not be discussed in this research. The point is that, as the Arabs and Persians settled in Ayutthaya starting in the sixteenth century and played an important role in the Ayutthayan court, the way of Chinese tea drinking might have been integrated with the Arabian way.¹⁹⁶

All in all, this partly represents the cultural assimilation between the Chinese – tea leaves and the way of brewing tea – the Thais, and the Arabians way of Chinese tea consumption during the Ayutthaya period.

7) Chinese tea ceramic collecting for pleasure

According to several pieces of research and other historical evidence, ceramic had probably been imported into Thailand since the Sukhothai period.¹⁹⁷ It is evident that Chinese potters were brought to Sukhothai during the reign of King Ram Khamhaeng in the late thirteenth century, having them set up kilns at Sukhothai, Sawankhalok, and Songkhwae. The pottery probably was a craft for the sake of merchandising and used throughout Thailand and the near regions, such as Chiang Mai

* The teapot is placed above a samovar, filled with very concentrated tea, prepared from a large dose of tea leaves heavily steeped at the start of the day. Tea can be served from it all day long by pouring concentrated tea into a cup and diluting it with hot water from the samovar to suit one's taste. In Lydia Gautier, *Tea: Aromas and Flavors Around the World*, Page 36-37

¹⁹⁶ See in details, Julispong Chularatana, "Muslim Communities during the Ayutthaya Period", *Manusya: Journals of Humanities*, Faculty of Arts, Chulalongkorn University, Bangkok, 10.1, 2007, Page 90-107.

¹⁹⁷ See in details, Natalie V. Robinson, *Sino-Thai Ceramics in the National Museum, Bangkok, Thailand, and in Private Collections*, (Bangkok: Department of Fine Arts, 1982), Page 13-14;

and Luang Phra Bang. Thai Sangkhalok ceramics were created for no more than one hundred years, and then ceased.¹⁹⁸ The importation of Japanese ceramics to Ayutthaya began about the time of King Naresuan in the sixteenth to the seventeenth centuries. During the reign of King Narai, European ceramics were introduced, but these were not ceramic.¹⁹⁹

It was recorded in the archives during the reign of King Narai that Chinese and Japanese ceramic was used as state gifts to European countries. Moreover, among the decoration of the embassy quarters at Ayutthaya, Chinese and Japanese ceramic was included. It was believed that during the Ayutthaya period, all kinds of quality Chinese and Japanese ceramic was imported into Thailand. This ceramic was included in the royal gifts from the Chinese and Japanese emperors presented to the kings of Ayutthaya, gifts from Chinese and Japanese counselors and merchants, or those ordered by Thai royalty and members of the court, with most being imported to be sold commercially to the local people.²⁰⁰

It is hardly known what were the characteristics of Chinese ceramic used during the Ayutthaya period, and the difference between them and those used during the Rattanakosin period, because most Ayutthayan ceramic was damaged due to the fall of Ayutthaya in 1767. However, one could compare Chinese ceramic ruins dug out in Ayutthaya area and the Chinese ceramic decorated in the old Ayutthayan temples with some Ayutthayan antique collections, and could categorize them into two groups.

¹⁹⁸ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 30-36.

¹⁹⁹ Natalie V. Robinson, Sino-Thai Ceramics in the National Museum, Bangkok, Thailand, and in Private Collections, Page14.; สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 36-42.

²⁰⁰ Makiko Ichiura, "Chinese, Japanese, and Korean Ceramics at the Freer Gallery of Art," Arts of Asia (Hong Kong: Arts of Asia Publications, Jan-Feb., 1979), Page 71, cited in Natalie V. Robinson, Sino-Thai Ceramics in the National Museum, Bangkok, Thailand, and in Private Collections, Bangkok: Department of Fine Arts, 1982, p.14.; สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 36-42, 46.

First, Chinese ceramic that its shape and pattern was created by the Chinese, in this group, there were all kinds of Chinese items. Second, ceramic that the Thais ordered with shape and pattern given to be made in China and brought back to Thailand, mostly there were bowls, footed plates, jars, cups, spittoons, tree pots, and teapots. Popular designs of Chinese ceramics during Ayutthaya period probably were Thep Phanom and Norasingh designs.²⁰¹

Based on the fact that during the Ayutthaya period Sino-Thai diplomatic relations and maritime trade were very well established, Ayutthaya as the “Emporium of



Figure 6: Bencharong with Thep Phanom Design
Source:
<http://www.trocadero.com/stores/asianantiques/items/111811/item111811.html>

the East” served as a vital crossroads for

the flow of merchandise between Europe and China and Japan. As well, the popularity of Chinese tea and Chinese tea ceramic in Europe increased and Chinese tea ceramic production in China during Ming Dynasty flourished. Added to this is evidence of Chinese tea drinking that spread among the royalty and the elite. All of these points mean a great deal of quality Chinese tea ceramic, including Chinese teapots and tea sets, could have been imported into the Ayutthaya court and spread around the capital during that period. According to Natalie V. Robinson, these small pots were made in great numbers from the Wanli period (reign 1572-1620) of the Ming Dynasty through the Qianlong period of the Qing Dynasty, and declined thereafter through the reigns of Xianfeng, and Guangxu, but are still produced and exported. Some of them may have been made to imperial order by potters working inside the palace. Export of pots to Europe can be traced to the 1670s, and they are thought to have been brought to Thailand during the

²⁰¹ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, *ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น*, หน้า 36-42, 46.

Ayutthaya period, possibly ordered by the kings. In Thailand the pots were called “pan” or “panyang”.²⁰² According to Prince Damrong, Chinese tea ceramic collection for pleasure had been popular since the Ayutthaya period. This Chinese tea ceramic probably was imported and ordered from Yixing, Zhejiang province in southern China.²⁰³

Base on the account of the Legend of the Tableware and Chinaware compiled in 1917 during the early period of the reign of King Vajiravudh, the Ayutthayans preferred Japanese tea cups which were thinner. The importation of Japanese products probably first started in the Ayutthaya period when the kings of Ayutthaya highly favored the Japanese, although it was for only a short time, roughly from 1620-1632, particularly during the reign of King Songtham and the first three years of King Prasat Thong’s reign. From then on, the position of Chinese traders steadily improved for the remainder of the Ayutthaya period.²⁰⁴

*“Among the Chinese teapots collected in the Rattanakosin period, there was a Chinese teapot from the Ayutthaya period. This teapot was black-coloured, ring handled and three feet composed of round knobs, with inscription of Chinese characters ‘Diao Ong’ on its body. It was made between the period of the end of the Ming Dynasty and the beginning of the Qing Dynasty.”*²⁰⁵

Unfortunately, when a Chinese teapot is just a few hundred years old, its skin or outer layer normally will peeled away and the clay will come loose, naturally deteriorating. For the special quality teapots that were extraordinary well made and treasured, after passing the Ayutthayan-Burmese war period and migration, they may have been lost or

²⁰² Natalie V. Robinson, Sino-Thai Ceramics in the National Museum, Bangkok, Thailand, and in Private Collections, Page 307.

²⁰³ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 46.

²⁰⁴ William Skinner, Chinese Society in Thailand: An Analytical History, Page 9.

²⁰⁵ มัตตัญญู, ปั้นชาและถ้วยชาจีน, หน้า 19; สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น,

unavoidably destroyed.²⁰⁶ Thus, although a lot of Chinese tea ceramic was probably used and collected during the Ayutthaya period, as mentioned above, there is hardly any left; even fragmentary remains are scarce.

After establishing the Thonburi dynasty, King Taksin reestablished diplomatic relations and tributary trade with China. During that period, the Thais needed new utensils to replace the old ones that were damaged or lost during the series of wars and migration to the new capital city. There were a large amount of utensils imported from China, included Chinese pottery and ceramic. Among those, a lot of Chinese tea ceramic was imported.

During the Thonburi period, original Chinese ceramic was imported for sale in Thai society and Chinese ceramic was ordered by the Thai elites with fixed patterns and shape.²⁰⁷ Some types of Chinese ceramic utensils, including Chinese tea ceramic, were extraordinary ordered and made for the use of the Thai court. It was recorded that the existent “pan luang” [ปั้นหลวง] or the royal Chinese teapots ordered during the Thonburi period could be classified into two shapes: crystal ball shape (song luk kaew [ทรงลูกแก้ว]) and three-knobs footed shape (song thao pum ruam kho mo [ทรงเท้าปุมรวมคอหรือ]), with ring handles, both red and black colors, made from Yixing kilns in Yixing county, Zhejiang Province. These teapots were beautiful, and of a good grade. Although they were imported in great numbers, only a few remain.²⁰⁸

The short period of the Thonburi era and the long term of the wars left only a little evidence of Chinese tea consumption in the new capital city of Thailand. However, the evidence represents that Chinese tea consumption continued to be among the court life during a latter half of the eighteenth century.

In summary, several descriptions of Chinese tea consumption in the Ayutthaya period was vividly recorded in foreigners’ descriptions of the capital city, as

²⁰⁶ มัตตัญญู, ปั้นชาและถ้วยชาจีน, หน้า 54.

²⁰⁷ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 43.

²⁰⁸ มัตตัญญู, ปั้นชาและถ้วยชาจีน, หน้า 40-41; สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 68.

well as in foreign countries, mostly during the reign of King Narai in the seventeenth century and during the reign of King Taksin in the Thonburi period. However, Chinese tea consumption among the royal elite and the nobility may have occurred since the fourteenth century when Siam reestablished tributary trade system with the Ming Dynasty of China. Chinese tea as royal tribute, a kind of high-class beverage, and Chinese tea ceramic as royal presents was known among the Thai elite since the Ayutthaya period. The Thai royal elite, the affluent, and foreigners took Chinese tea for pleasure, conversation, reception, and friendship. Chinese tea consumption as high culture became a part of the daily life, such that during the eighteenth century after the fall of Ayutthaya, the new period – Thonburi – established in 1767, Chinese tea consumption as high culture still continued and existed.

2.2.3.3 Chinese tea consumption as high culture among the elite in Thai society during the early Rattanakosin period (1782-1851)

Upon reaching the Rattanakosin period, especially during the nineteenth century, Chinese tea consumption had continually and was widely spread in Bangkok. During the Thonburi period, even though a considerable amount of time was spent fighting, Chinese tea had still been a way of the court life. Unsurprisingly, during the Rattanakosin period when the country became more prosperous and peaceful, Chinese tea consumption as high culture among the elites flourished and reached its peak during the reign of King Chulalongkorn.

The list of import cargo from China to Siam between 1800 and 1850, corresponding to the period during the reign of King Rama II (reign 1809-1824) and King Rama III (reign 1824-1851), indicates that Bangkok imported a significant amount of

Chinese quality black tea leaves, teapots and tea cosies.²⁰⁹ This could be evidence to show the demand of Bangkokians towards Chinese tea consumption during that period.

In the first half of the eighteenth century, during the reign of King Rama II and King Rama III, lists of Chinese goods exported to Thailand during 1800-1850 have been found. Among several kinds of Chinese products, there were Chinese tea leaves, Chinese teapots, and tea-cosies. Specifically, a significant amount of quality black-colored Chinese tea leaves, 30,000 pieces of Chinese teapots worth 15,000 baht, and a small amount of tea-cosies.²¹⁰ Father Pallegoix, who came to Siam during the reign of King Rama III and King Rama IV, recorded that in 1850 every year Chinese people obtained a lot of Chinese tea leaves,²¹¹ representing the high demand during that time.

Kap He Chom Khrueng Khao Wan,* was composed in 1800 by King Rama II, who was at the time Prince Itsarasunthorn, later King Rama II, during the reign of King Rama I (1782-1809). The king reconfirmed the importation of Chinese tea leaves by the junk trade to Siam. *“In the third month, the junk arrives, there are “Zu Lan” Chinese tea leaves; tea caddy is close together, unexpectedly appearing a riddle.”*** This “Zu lan” tea could possibly be Zi lan tea, one of ten kinds of Feng Huang Dan Chong, the quality Chaozhou Chinese tea.²¹² It is a kind of Wulong tea, and is produced in the area of Guangdong Province.²¹³

²⁰⁹ Jennifer Wayne Cushman, Fields from the Sea: Chinese Junk Trade with Siam during the Late Eighteenth and Early Nineteenth Centuries, Page Appendix A Sino-Siamese Export Trade 1800-1850 Sec.2: Chinese Exports to Siam, Page 205, 207, 209.

²¹⁰ Jennifer Wayn Cushman, Fields from the Sea: Chinese Junk Trade with Siam during the Last Eighteenth and Early Nineteenth Century, Page Appendix B.

²¹¹ Jean Baptiste Pallegoix. Description of the Thai Kingdom or Siam, Thailand under King Mongkut.

* Kap He is a kind of verse with a regular rhythm and rhyme scheme used during the long period of rowing a boat. The content of this Kap He was about the poet bemoaning the departure from his lovers. Chom Khrueng Khao Wan means admiring the food and dessert. In this Kap He, the poet compared his feeling with the food, fruits, and dessert that his lover had made for him. Moreover, he also mentioned the ceremony of each month with his feeling of his departure.

** Translated by author, In Thai, “เดือนสามสำเภามา มีใบชาชาติจุหลิน ถ้ำคู่อยู่เคียงกัน กลับให้เห็นเป็นปจฺยณา” พระบาทสมเด็จพระพุทธเลิศหล้านภาลัย, กษัตริย์แห่งเรือ, ในประชุมภาพแห่งเรือ, พิมพ์ครั้งที่ 2 (กรุงเทพฯ: องค์การค้ำของคุรุสภา, 2516).

²¹² Interview Witchu Phasaphong, Owner, Ong Ew Kee Chinese tea shop, 21 July 2009.

²¹³ Yao Guokun, Tu Shuo Zhong Guo Cha (Illustration of the Chinese Tea), Page 39.

Both these pieces of evidence represent a similar characteristic of Chinese tea imported to Bangkok in the early Rattanakosin period – good grade. In Bangkok, the consumption of quality Chinese tea during the first half of the nineteenth century could have been limited among those who could afford this luxurious beverage. Other historical documents and Thai literature written during the nineteenth century mentioning Chinese tea and ceramic in Thai society reveal a clear picture of Chinese tea consumption as high culture in the early Rattanakosin period in the new capital city of Thailand – Bangkok.

1) Chinese tea as beverage of the king and high-ranking officials

Base on the account of the feature entitled Phra Raja Phithee Sipsong Duen (Twelve Months Royal Ceremony), compiled by King Chulalongkorn to describe the twelve month ceremonies of Thailand, in the ceremony of Loy phra prateep or Loy Krathong, the floating of lamps at night, it is mentioned that a Chinese tea tray was laid ready within the king's place. In the early reigns of the Bangkok dynasty this ceremony was observed with great splendour.²¹⁴

*“During this ceremony, the king departed from the palace wall and the city wall at night... At Rajavoradith port floating raft, there were two throne boats moored in parallel. On the throne boat near the port, they drew the curtain for the king's personal space, including sleeping and bathing quarters. The king was in this area from the evening until late at night. **For the royal food and utensils, there were golden plates and Chinese tea bowls for eating the meal...** But during the reign of King Mongkut, the king*

²¹⁴ Quaritch H.G. Wales, Siamese State Ceremonies Their History and Function with Supplementary Notes, (London: Curzon Press, 1992), Page 292.

*graciously ordered to abolish the sleeping and bathing quarters, except the Chinese tea setting was still placed.”**

The above lets us know that drinking Chinese tea after the food was the normal behavior for the kings, in here, King Rama I, King Rama II, King Rama III, and their royal elite. Chinese tea sets could possibly have been laid ready at the king’s personal place in the throne boat since the late Ayutthaya period or earlier. It was only a few nights that the king was out of the palace, but a Chinese tea set had to be laid ready. This implied how much the kings favored Chinese tea. During the reigns of King Rama I, King Rama II, King Rama III, this ceremony of Loy phra pradip was observed with great splendour, but during the reign of King Mongkut, the king reduced the expenditure on it.²¹⁵ This included even abolishing the sleeping and bathing quarters in the king’s personal space on the throne boat, but the setting of Chinese tea still remained. This definitely represented King Mongkut’s preference for Chinese tea drinking.

In addition, according to Kha Wee,** a piece of literature composed by King Rama II, we can find a scene describing a high-ranking official of King Sannurat drinking Chinese tea at home to relieve himself from working at the palace.

“Then, the official saluted and received the royal command. Entering the resting room, he felt a backache, so he leaned against the backrest. His servant made a quid of betel leaves and areca nuts

* In Thai, “ที่เปลื้องหน้าทำราชวรดิษฐ์มีเรือบัลลังก์สองลำจอดขนานกัน ในเรือบัลลังก์นั้นแต่เดิมลำในกันมานเป็นที่พระบรมมหาราชวังที่ตรงที่ลงพระบังคน ดูเหมือนว่าจะเป็นที่ประทับอยู่นานๆ ตั้งแต่หัวค่ำไปจนถึง เครื่องที่สำหรับตั้งนั้นก็พระสุพรรณราช และมีขันพระสุธารสอย่างเช่นสวยพระกระยาหาร...แต่กรั้นมาถึงแผ่นดินพระบาทสมเด็จพระจอมเกล้ารับสั่งให้เลิกที่ตรง ที่พระบรมมหาราชวัง คงแต่เครื่องพระสุธารสซึ่งเจ้าพนักงานยังจัดอยู่ตามเคย” พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, พระราชพิธีสิบสองเดือน, พิมพ์ครั้งที่ 14 (กรุงเทพฯ: ศิลปบรรณาการ, 2516), หน้า 27-28.

²¹⁵ Quaritch H.G.Wales, Siamese State Ceremonies Their History and Function with Supplementary Notes, Page 292.

** A literary play that related an old King Sannuraja who was captivated by Princess Chansuda, the leading actress. King Sannuraja had Yai Thao That Prasart (an old witch) capture Princess Chansuda. However she did not yield to be his mistress. King Sannuraja tried many ways to win the heart of Princess Chansuda, including casting a charm. Finally, Holvichai and Kha Wee, the leading actors, came to help Princess Chansuda and conquer King Sannuraja.

*for him, but he could not bite because of his bad tooth. He grabbed a water jug to drink, but choked. Removing the soaked embroidered cloth, given to the butler. **Picking up a teapot, he poured to drink two teapots, having the clerk write a notice...*****

This recorded that Chinese tea was a part of the way of life of the high ranking officials during the reign of King Rama II.

Base on the account of this piece of literature composed by King Rama II, apart from the kings, the royalty and the monks, Chinese tea also was the beverage of the high ranking officials in Siam during the early Rattanakosin period. In other words Chinese tea leaves were limited only among the royal elite, the monks, and the high ranking officials who could afford to drink Chinese tea in their daily lives.

2) Chinese tea as welcoming and leisure drink and Chinese tea as a privileged honour

Sang Thong,** is a piece of classical Thai literature composed by King Rama II. At the scene of the first reception for Phra Sang after he conquered Indra Deva by playing polo, Thao Samon received Phra Sang with great pleasure.

* *In Thai* “บัดนั้น เสนีค่านับรับคำสั่ง ออกมาที่ทิมริมคลัง เจ็บหลังนั่งอิงพิงพนัก บ่าวตะบันหมากสงมาส่งให้ เคี้ยวไม่ได้ฟัน ฟางห่างหัก ฉวยคนโทดื่มน้ำจืดสำคัญ เปลื้องสมบັกเปียกไปให้ทนาย **หยิบน้ำชามารินกินสองปั้น** ตั้งพันภาณให้เสมียนเขียนหมาย หมอเด่าจะสะเดาะ พระเคราะห์ร้าย บอกอุบายมิให้ใครสงกา” ใน พระบาทสมเด็จพระพุทธเลิศหล้านภาลัย, บทละครนอก รวม 6 เรื่อง, พิมพ์ครั้งที่ 9 (กรุงเทพฯ : บรรณาการ, 2540), หน้า 471.

** Sang Thong is a tale about Phra Sang, the son of King Yotsawimol and Nang Chandhevi, who was born in a conch shell so Phra Sang and his mother were driven from the palace. Later, he came out of the conch shell and soon after that separated from his mother. Nang Phanturat, a giantess transformed herself to be a human, adopted him as her son. Later, Phra Sang knew that Nang Phanturat was a giantess, so he left her with several magic items, including the form of Negrito. He arrived at Samol country with the form of the ugly Negrito. The king and queen of this country were King Samon and Queen Montha. During the period of selection of a consort for their seven daughters – princesses, the seventh princess named Rotchana selected Phra Sang, even though he was in a form of the ugly Negrito. King Samon got angry and drove out Princess Rotchana and her husband from the palace. Later, Indra Deva transformed himself to challenge King Samon to play polo. No one in Samon city was able to win against the Deva. Phra Sang cast off his ugly form and won against the Deva. Then King Samon and everyone

*“Embracing, kissing, and soothing, the couple (King Samon and his wife) laid down a sheet of cloth and bowed in respect. You are very exhausted, let us have meal before talking. Have sets of food served for my beloved son. Mother-in-law put dissolved powder on him. Flower fragrance scented the air. **She raised a tea set and poured out Chinese tea.** Enjoy eating, please, my son. Officials set a lot of food on the stand and served in front of him. Phra Sang, together with his father-in-law, had their meal. His mother-in-law crouched down and blew a fan.”**

From the above, there are at least two points to note on Chinese tea consumption. First, this piece of literature rarely mentioned Chinese tea serving, this was the first time. One may see that this was the grandest reception for King Samon’s sons-in-law in this literature, which may be interpreted that Chinese tea was used only for an honoured guest or beloved person. This piece of literature was written by King Rama II, thus this scene probably reflected the normal behavior of the king and the royal elite during the early Bangkok period. Receiving tea from the king equally meant receiving the king’s privileged preference and appreciation. Coincidentally, this behavior was similar to that which occurred during the reign of King Taksin when the king had Chinese tea served to the French missionaries to show his favor. Second, characters in this piece of literature normally had fresh water to refresh their thirst or to offer as a reception; however, when they wanted to receive someone grandly, they took tea. This is also similar to Simon de La Loubère’s record from the reign of King Narai that *“pure water is the ordinary drink of the Siamese; for pleasure and conversation the Siamese do take tea.”*²¹⁶ We may

liked Phra Sang. During that time, King Yotsawimol and Nang Chandhevi restored good relations and sought Phra Sang. Finally they met again and ended happily.

* *In thai*, “พลาถกอดจูบดูบไล้ไปมา ตัวเมียปูฝ้าลางค่านับ เจ้าเหน็ดเหนื่อยหนักหนาหน้าตาแห้ง ปรารมภ์ลมแล้งมันจะจับ ท้าวพ่อตาศรีสั้งบังคับ ขกสารับมาสู่ลูกกูกิน แม่ยายละลายเป้งมาทาให้ น้ำดอกไม้หอมฟุ้งจรงกลิ่น หยิบถาดน้ำชาออกมาริน เจ้ากินให้สมหายหาหิวมา พนักงานจัดสารับคั่งคั่ง ขกโตะเข้าไปตั้งลงตรงหน้า พระสังขน์นั่งกินกับพ่อตา นางเมียมาหมอบพับบดแมงวัน” พระบาทสมเด็จพระพุทธเลิศหล้านภาลัย, *บทละครนอก รวม 6 เรื่อง*, หน้า 204.

²¹⁶ Simon de La Loubère, *The Kingdom of Siam*, Page 21.

assume that Chinese tea consumption unchangeably became a part of the way of life of the kings and the royal elite since the seventeenth to the nineteenth centuries.

In addition, based on the account of Sang Thong, apart from the scene mentioned above, there was another scene mentioning Chinese tea being served in the extraordinary reception when King Samon, Phra Sang, and Princess Rotchana are taking care of King Yotsawimon and Queen Chanthevi – the king father and queen mother of Phra Sang – in their reunion after a long separation.

*“Arriving at the palace, they invited the king and queen to the throne, and had court ladies bring the best new royal clothes to present to the royal couple. They invited the royal couple to bathe and change their clothes. After bathing, they went and sat on the golden throne. At a glance of their refreshing appearance, King Samon was delighted. **Phra Sang sat pour (Chinese) tea**, Princess Rotchana blew a fan for them. King Samon asked how was the origin of their traveling through jungles in search of their son...”**

In this scene, King Samon wanted to receive Phra Sang’s king father and queen mother honorably after their long difficult journey. Chinese tea was used as a part of the honourable reception as a beverage. In the former scene, Phra Sang’s queen mother-in-law was the one who poured Chinese tea for her son-in-law, which implied that she wanted to pay respect and honour him, as well as to try and comfort her son-in-law who had long been neglected and insulted by the royalty. While in the latter scene, Princess Rotchana was the one who poured Chinese tea for her king father-in-law and mother-in-

* *In Thai*, “ครั้นถึงจึงเชิญสองกษัตริย์ ขึ้นนั่งเหนือแท่นรัตนผ่องใส ครั้นสั่งท้าวนางข้างใน เครื่องทรงใหม่ใหม่ไปเอา มา เราจะถวายสองพระองค์ จึงเลือกสรรผ้าทรงแลภูษา เข็มขานนุ่งอย่างดีมีราคา ที่เกาะหมากถวายมาเมื่อปีนี้ แล้วคืนพักดรามาดรัส ด้วยสอง กษัตริย์เรื่องศรี ขอเชิญเสด็จภูมิ เข้าที่ทรงน้ำให้สำราญ ครั้นเสร็จเสด็จจรจัด นั่งเหนือแท่นสุวรรณบรรจง เมื่อนั้น ท้าวสามนต์ขึ้นชมสม ประสงค์ เห็นกษัตริย์ก็ขวดองสององค์ เสร็จทรงสนานสำราญกาย พระสังข์นั่งรินน้ำชา รจนาทักษิณีถวาย พระปราศรัยไปตามตามสบาย ถึง เหตุผลคืนปลายแต่เดิมมา ซึ่งพระองค์นุกป่าฝ่าหนาม ตั้งใจติดตามโอรสา มีใครไปแจ้งกิจจา จึงรู้ว่าลูกชายอยู่เมืองนี้” พระบาทสมเด็จพระพุทธเลิศหล้านภาลัย, *บทละครนอก* รวม 6 เรื่อง, หน้า 241-242.

law, which implied that she wanted to pay respect and honour them and also take good care of them after their hardship. Also, offering tea to the parents-in-law is similar to the Chinese custom that the first morning after the wedding ceremony, the wife has to do this duty for her parents-in-law.

In this piece of literature, it is clear regarding the scenes that Chinese tea was mentioned. Characters used and took tea only when they felt delighted in a pleasurable atmosphere. Pouring tea for someone also implied a sense of paying respectful honour and friendship. This piece of literature gives details that agree with the French envoy's memoirs in the Ayutthaya and Rattanakosin periods as well. One could say that Chinese tea drinking culture became a part of the way of the courtly life, and it seems to have been a part of the Thai high culture. Consequently, the author put it in his Thai literature, without the sense and smell of Chinese or foreign culture.

John Crawford also recorded in his Journal of Embassy to the Courts of Siam and Cochin China that when he arrived at Bangkok, he was received by the son and nephew of the Foreign Minister with “*a present of fruit and fine tea*”²¹⁷ and after meeting with the Minister before the departure of the envoys “*a very neat dessert of choiced fruits, sweetmeats, and tea, were served up to us.*”²¹⁸ This agrees with the literature Sang Thong that Chinese tea drinking was a privileged reception for the honourable guests during the early Rattanakosin period.

Moreover, the above agrees with So Phlainoi [ส.พลายน้อย] who mentioned in his book entitled Rueang Khang Sam Rap (Story Beside The Food Plate) that Chinese tea was not consumed in all houses because most Thai people preferred cool rain water stored in a big water jar. The ones who drank Chinese tea in their daily life were the high-ranking official, the monks, the nobility, or the ones who had servants. It was told that during the reign of King Rama III, Phraya Sri Saha Thep (Pheng) who worked as a secretary to the Ministry of Interior was respected by a lot of people. There were many

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²¹⁷ John Crawford, Journal of an Embassy to the Courts of Siam and Cochin China, Page

²¹⁸ *Ibid.*, Page 82.

people who paid a visit to him both day and night. He needed to have water boiled for making tea to receive guests every day, about two big water pots. Khun Phum, a lady poet, composed a verse: “*May one not have to be the boiling water person of Phraya Sri!*”^{**} The verse and this tale represent that Chinese tea was a kind of beverage to serve guests among the nobility and the high-ranking official during that period.

3) Chinese tea as offering for monks

According to a part of the royal court order of King Rama I, the king graciously ordered the process of a Buddhist ceremony that “*Brew tea to serve monks all four times...Has the chef getting tea utensils,....., enough for boiling to serve monks for eight nights.*”^{***} This royal court order is evidence that Chinese tea consumption as high culture was integrated into a part of Thai way of life in terms of ‘*the temple culture*’ since the very early Rattanakosin period. Interestingly, they used the word “boiling” tea instead of “brewing” tea; this probably means they really boiled tea leaves in a big water pot in the case of serving many persons.²¹⁹

During the reign of King Rama II, according to Khun Chang Khun Phan,^{***} literature composed by King Rama II, King Rama III when he was Prince Chetsadabodin and other court poets, drinking Chinese tea was offered during the wedding ceremony between Phlaikaew and Phimphilalai. Base on a description of Prince

* *In Thai*, “ขออย่าให้เป็นคนต้มน้ำร้อนของพระยาศรี” ใน ส.พลาชน้อย “น้ำชา”, เรื่องข้างลำรับ, กรุงเทพฯ: อีปซีกรุ๊ป, 2553, หน้า 96-101.

** *In Thai*, “ให้แตงน้ำชาถวายสงฆ์ทั้ง 4 เวลา... ให้หัวปากท่อค้วรับเครื่องชา ต่อวิเสทหมากพลู ต้มถวายพระสงฆ์ให้พอ 8 คืน” ใน “ชากับความเป็นอยู่และประเพณี” สาระ...ชา. สำนักหอสมุดกลาง มหาวิทยาลัยรามคำแหง. แหล่งที่มา <http://www.lib.ru.ac.th/tea/cha.html> [26 มกราคม 2510]; ส.พลาชน้อย, เรื่องข้างลำรับ, หน้า 100-101.

²¹⁹ ส.พลาชน้อย, เรื่องข้างลำรับ, หน้า 101.

*** Literature from a folktale during the Ayutthaya period about the three main characters: Phlai Kaew (later Khun Phan), Khun Chang, and Nang Phim (later Wanthong). This quoted poem was from the early part of the story. Phlai Kaew married Nang Phim. However, the envy of Khun Chang and philandering nature of Khun Phan made this story was quite chaotic.

Damrong, the scene of the wedding ceremony between Plai Kaew and Nang Phim was composed during the reign of King Rama II.²²⁰

*“Monks were chanting the sutra loudly, splashing holy water around... As soon as the chant finished, **Chinese tea was offered to the monks.** After the meal, the monks bade farewell and went down the stairs to their dwelling.”**

This scene also represents that Chinese tea was used in Buddhist ceremonies, especially when it was an important ceremony. Interestingly, during the ceremony between Khun Chang and Wanthong later, tea serving was not mentioned. This probably was because the latter wedding ceremony was less focused than the former, thus, the details of the scene were not completely described.

Furthermore, base on the account of Twelve Months Royal Ceremony compiled by King Chulalongkorn, the royal making merit ceremony of “Offering food for monks in Chinese New Year”^{**} started during the reign of King Rama III, and indicated that a packet of Chinese tea leaves was a part of the royal offerings.

This ceremony occurred during the reign of King Rama III because of his concern about too much offering being presented by the Chinese on the occasion of Chinese New Year. There were abundant fresh ingredients, for example, pork, duck, and chicken, presented from so many people that there was more than enough left over. The king then thought of using these for merit making and he ordered a meal to be provided for the monks at Ratchakit Winitchai Throne Hall in the Royal Grand Palace without chanting sutras. There were thirty monks per day, who changed every day between the

²²⁰ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, “ตำนานเสภา”, พระบาทสมเด็จพระพุทธเลิศหล้านภาลัย, เสภาเรื่อง ขุนช้างขุนแผน, ตอนที่ 7 พลายแก้วแต่งงานกับนางพิม, พิมพ์ครั้งที่ 14 (ธนบุรี: ศิลปาบรรณาการ, 2513), หน้า (28).

* *In Thai*, “พระสงฆ์สามเณรตั้งโต๊ะหน้าไป เอน้ำซัดสาดให้อยู่ลานดำ...สามเณรตั้งปล้นมีทันช้า เอน้ำขามประเคนให้พระสงฆ์ทันแล้วลาไปตั้งใจง ลูกงบนันไปไปปฏิ” ใน พระบาทสมเด็จพระพุทธเลิศหล้านภาลัย, เสภาเรื่อง ขุนช้างขุนแผน, ตอนที่ 7 พลายแก้วแต่งงานกับนางพิม, พิมพ์ครั้งที่ 14 (ธนบุรี: ศิลปาบรรณาการ, 2513), หน้า 163.

** *In Thai*, การพระราชกุศลเลี้ยงพระครูจีน

middle section, north section, and south section in turn. Having the royalty and the court ladies set boats carried rice noodles, Mon style, and called from the front of the royal raft. These noodles were provided to offer to the monks. After the meal, a piece of Sabong, the skirt-like lower garment of a Buddhist monk, was offered, along with areca nuts and betel leaves, joss sticks and candles, and *a pack of Chinese tea leaves*.²²¹

This ceremony was held in the second or the third month of the lunar year, and was still held until the reign of King Chulalongkorn. Although there were some details modified, Chinese tea leaves were still a part of the offerings. This represented that Chinese tea consumption was the way of life of the monks during the nineteenth century.

Moreover, a literary work composed in 1842 by Sunthorn Phu, a royal poet during the reign of King Rama II and III, entitled Ramphan Philap* (or Bemoan Lament), illustrated that a Chinese tea tree once was planted inside the Thep Thidaram temple.

*“Seeing the pomegranate beside the monk dwelling, the Nerium Oleander flower made me weep with sadness. Seeing the tea tree in front of the stairs, I was filled with regret. Several times this tree helped me overcome my hunger. Picking a small amount per day tasted delicious during the poor times when short of things. Buying tea leaf would leave no money. Leaving the tea tree I had a longing for tea”.***

²²¹ พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, พระราชพิธีสิบสองเดือน, หน้า 129, 132.

* This is a poem of bemoaning having to leave from the temple when the poet stayed in the monastery. During the night, the poet had a nightmare that he would die. After waking up, he composed this poem about his bemoaning feeling. The content was about his own life and feeling of reluctance to leave the temple.

** Translated by author, *In Thai* “เห็นทับทิมริมกระถินดอกยี่โต สะอื้น ไอ้อาลัยจิตใจหาย
เห็นต้นขาน้ำกระไดใจเสียดาย เคยแก้ายหลายครั้งประทังทน
ได้เก็บฉันทันวันละน้อยอร่อยรส ด้วยยามอดอดคัดค้านขันขัน
จะซื้อหาเงินทรัพย์สินจน จะจากต้นขาน้ำให้อาลัยหา”

This bemoan lamented before leaving the temple by Sunthorn Phu let us know that tea leaf was very highly priced during the early Rattanakosin period and later, such that the ordinary people rarely bought or consumed it. Also, at one time a Chinese tea tree was planted in the area of a temple of Bangkok; we can assume that this tea tree was brought from China.

4) Chinese tea porcelain as a gift from the Chinese emperor presented to King Rama II

There were two kings of the Qing Dynasty who reigned contemporary with King Rama II (reign 1809-1824): Emperor Jiaqing (1796-1820) and Emperor Daoguang (1820-1850). However, it is likely that the Chinese tea porcelain presented to King Rama II came from Emperor Daoguang since it was recorded that the Thais had golden patterned porcelain ordered during the reign of Emperor Daoguang.²²² This magnificent set was a set of four cups, with small characters and a red rim pattern.²²³ It was said that Chinese tea porcelain (khrueng thuay plueak khai) presented to King Rama II from the Chinese emperor was the best quality in Thailand. Its layer was as thin and delicate as a real eggshell.* This Chinese tea set deserved to be a royal gift between the kings. It was also preserved until the reign of King Rama V. Although a cup of the set was partly broken, it was fixed with gold and preserved throughout the whole reign. This

ใน สุนทรภู่, “รำพันพิลาป”, ใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ชีวิตและงานของสุนทรภู่, พิมพ์ครั้งที่ 10, (กรุงเทพฯ: เสริมวิทย์บรรณาการ, 2518), หน้า 513.

²²² สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 5.

²²³ มัคคัญญู, ปั้นชาและถ้วยชาจีน, หน้า 73.

* “Among the ceramic sets during the first period (during the reign of King Rama I-III) that was considered as the most magnificent was khrueng tuay pleuak khai or a set of Chinese tea porcelain. The legend was that King Pinklao (the second king during the reign of King Mongkut) inherited this set. King Pinklao kept this set for the whole period of his life, then other people received it. Finally it was presented to King Chulalongkorn. This porcelain was accepted that more magnificent than any other tea porcelain having had in Thailand.” ใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 89.

represents the high value of Chinese tea porcelain as a priceless treasure during the nineteenth century among the Thai royal elites.

5) Chinese tea ceramic as the royal court's utensils and Chinese tea ceramic collecting for pleasure

Similar to other court cultures, the arrival of tea in courtly life created opportunities for new tableware and ceramic sets. When Chinese tea became a part of Thai court culture, Chinese tea ceramic was naturally crucial. Furthermore, in Thai society, Chinese tea ceramic art has a long history and has been highly valued by Thai elites and the affluent. This caused the importation a great deal of quality Chinese tea ceramic sets and precious Thai-Chinese art and cultural assimilation. The list of Chinese goods exported to Thailand during 1800-1850 indicated that there were 30,000 Chinese teapots.²²⁴ Chinese tea ceramic collecting for pleasure had been around since the Ayutthaya period and continued until the Rattanakosin period, and was very popular during the reigns of King Rama II and King Rama III. Then, it flourished during the reign of King Chulalongkorn.

2.3 The flourishing of Chinese tea consumption as high culture among the elite in Thai society during the reign of King Chulalongkorn

Since the Chakri Dynasty has been established, apart from the current reign, the reign of King Chulalongkorn has been the longest, during which time the country was remarkably prosperous. Many activities inside the country – education, science knowledge, and art – merchandise inside and outside the country, were more prosperous than in the former reigns. This caused people to become more wealthy so that

²²⁴ Jennifer Wayn Cushman, Fields from the Sea: Chinese Junk Trade with Siam during the Last Eighteenth and Early Nineteenth Century, Page Appendix B.

they could undertake their favorite activities, including making their living, making merit, and enjoying their leisure.²²⁵

According to historical documents, such as memoirs of the foreigners, dictionaries of the Siamese language and literature written during the reign of King Chulalongkorn and earlier, it is vividly recorded that a Chinese tea consuming culture had permeated into the way of life of the Thai people, especially among the royal elite and the monks. The popularity of Chinese tea set collecting that had spread widely among the elite for quite a long time reached its highest peak during the reign of King Chulalongkorn. Some studies on Chinese tea sets were published during this period, such as *Legend of Tableware and Chinaware* compiled by Prince Damrong. These writings give us a lot of knowledge on Chinese tea set collecting and its popularity, and a clear picture of the value towards Chinese tea consumption as high culture among the royal elite and the affluent in Bangkok during the reign of King Chulalongkorn. Furthermore, there are other pieces of literature composed during the reign of King Chulalongkorn and later that represent Chinese tea consumption and consuming culture in Thailand. For instance, *Nirat Mueang Luang Phra Bang and Rai Ngan Prap Ngiao (or The Journey to Luang Phra Bang city, and the Suppression of the Shan (Ngiao) Report)*, written by Luang Thuoy Han Raksa (Pherm) in 1885, partly depicted the selling of Chinese tea leaves at Pak Nam Pho water market, Nakhon Sawan province where there were a lot of Chinese people settled. *“Selling lotus seed and turnips piled up, products from the south are included, also salt, pepper, tea leaves, and trevally fish [ปลาสิกุล], mosquito nets, curtains, many things are in disorder and dazzling.”** During that period in the countryside, it is possible that Chinese tea leaves were sold among the other goods. Interestingly, Nakhon Sawan was a place that a lot of Chinese people came to settle, thus, the things related to the Chinese, such as Chinese tea leaves, were sold.

²²⁵ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, *ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น*, หน้า 57.

* Translated by author, *In Thai* “คำเมียดบัวหัวผักกาดกวาดขึ้นไว้ ของข้างใต้ติดเจือมาเกือบหนุน เกือบพลิกไทยใบชา ปลาสิกุล ชุมนมมั่งมานตุลานตา” *หลวงทวยหาญรักษา, นิราศเมืองหลวงพระบางและรายงานปราบเงี้ยว*, พิมพ์ครั้งที่ 4 (กรุงเทพฯ: กรมศิลปากร, 2548), หน้า 58, 78.

Base on the Dictionary of the Siamese language by Bradley printed in Bangkok in 1873, we have some knowledge of Chinese consumption, both Chinese tea drinking and Chinese teapot ceramic.

“ ‘Chinese tea’ is tea leaves that they bring from China; ‘good tea’ is good kind of Chinese tea leaves for putting in hot water to drink pleasantly; ‘bad tea’ is not quality Chinese tea leaves, to drink just for relieving thirsty, similar to that kind drunk by the Chinese blacksmith. ”²²⁶

We know from this dictionary that during the reign of King Chulalongkorn, Chinese tea was classified into two groups: good tea or quality tea and bad tea. Good tea was probably consumed among the high class, such as the nobility, the royal elite, and the affluent; while bad tea was consumed by the lower class, such as Chinese blacksmiths.

Apart from this, there were the meanings of teapot, as follows:

“ ‘Teapot (Paan)’ is a pot contained tea water, made by the Chinese from China; Polished teapot (Paan khat) is the mentioned teapot to be polished; Soil teapot (Paan din) is a pot made from soil; Patterned Teapot (Paan yang) is a teapot made according to a pattern given by the Thai and sent to China. ”²²⁷

Base on the account of the dictionary, we may assume that Chinese teapots, both polished teapots and soil teapots, were well known by the Thais. Both of these dictionary entries reflected that Chinese leaves and Chinese teapots had integrated into the way of life of the Thai during that period.

²²⁶ เอนก นาวิกมูล, “รู้จักจีนจากพจนานุกรมเก่า สมัยรัชกาลที่ 5” ใน เส้นทางเศรษฐกิจฉบับพิเศษ ลงจีน 200 ปี ภายใต้พระบรมโพธิ์สมภาร ภาค 2 กรุงเทพฯ: เส้นทางเศรษฐกิจ, 2526.

²²⁷ เรื่องเดียวกัน

2.3.1 Chinese tea as the king's precious beverage

The account of the Legend of Tableware and Chinaware compiled by Prince Damrong represented that King Mongkut and King Chulalongkorn admired drinking Chinese tea throughout their reigns. In a part of this work, Prince Damrong described the background of a teapot which had been used to brew tea for the kings throughout the whole period of the reigns of King Mongkut and King Chulalongkorn, and during the reign of King Vajiravudh (1910-1925) as well.

“This kind of teapot (pan-nguang-khru-duey-kai) has been used to brew (chinese) tea for the kings until the present time (1917). It was told that Chao Khun Ying Tai, also called Chao Khun Pra Sart, an older sister of Somdet Chao Phraya Borom Maha Prayurawongse²²⁸ presented this Chinese teapot, together with other offerings into an alms bowl of King Mongkut when he was a Buddhist monk. Since then, King Mongkut had used this teapot to brew Chinese tea for himself until he ascended to the throne in 1851. When it was used in the palace, this teapot broke. King Mongkut graciously commanded to repair this teapot by having it covered with gold plate. The king still used this teapot throughout his reign. This teapot has still been used to brew Chinese tea throughout the reign of King Chulalongkorn , and until the present time. This teapot used to have a five-nail dragon-patterned bowl as support. But I have not known its background, only knowing that when the bowl broke, the king graciously

²²⁸ Somdet Chao Phraya Borom Maha Prayurawongse (1788–1855) was a prominent political figure of Siam during the mid-nineteenth century as a regent for King Mongkut kingdom-wide. He led Siamese fleets in the Siamese-Vietnamese Wars and became a *Somdet Chao Phraya* - the highest title the nobility could attain with equal honor to that of royalty.

*command to have it covered with gold plate. It has also been used to support the teapot until the present time.”**

Based on the account of the feature mentioned above, this teapot played an important role as a royal teapot brewing Chinese tea to serve kings for about 70 years from the beginning of the nineteenth century to the beginning of the twentieth century. In other words, it is evident that three kings in Chakri Dynasty – King Mongkut, King Chulalongkorn, and King Vajiravudh – had taken Chinese tea drinking to be a part of their daily lives; as similar to the former kings in this dynasty and the former dynasties when Chinese culture had a great impact on the country and this region. Moreover, it can be assumed that the king’s favour for Chinese tea drinking led to *the important people’s* acceptance of Chinese tea drinking at that time. In addition, offering the Chinese teapot into the alms bowl of King Mongkut when he was a Buddhist monk is further evidence of offering Chinese teapots to the monks.

Apart from King Mongkut, King Chulalongkorn, and King Rama VI, it is recorded that King Pinklao also favoured Chinese tea drinking and Chinese tea ceramic collecting. It is understood that during the coronation ceremony of King Pinklao, a tableware exhibition was organized because King Pinklao also favored chinaware. However, this was not recorded.²²⁹ Because of the wealth of the Thais during the reign of King Chulalongkorn, there were various classes of Thai people who favored Chinese tea ceramic collecting for pleasure. According to the name list of the competitors and the

* *In Thai* “ปิ่นวงครุฑคือไข่มุกนี้ ตั้งเครื่องพระสุธารสอยู่ใบหนึ่งจนทุกวันนี้ มีตำนานมาว่า เมื่อครั้งพระบาทสมเด็จพระจอมเกล้าเจ้าอยู่หัวยังทรงผนวช เสด็จไปบิณฑบาต เจ้าคุณหญิงคำยที่เรียกกันว่า เจ้าคุณปราสาท เป็นที่สมเด็จพระบาทสมเด็จพระบรมมหาพระจุวงศาวัชรวิชัยขึ้นไบนีมากับของใส่บาตร พระบาทสมเด็จพระจอมเกล้าเจ้าอยู่หัว ได้ขงพระสุธารสเสวยเป็นนิศย์ มาจนเสด็จเถลิงถวัลยราชสมบัติ ขึ้นนั้นมาแต่กที่ในพระบรมมหาราชวัง จึงโปรดให้เอาทองคำหุ้มนอกไว้ ทรงใช้ต่อมาจนตลอดรัชกาล และได้ใช้ขงพระสุธารสตลอดรัชกาลที่ 5 มาจนครบเท่าทุกวันนี้ ปิ่นพระสุธารสนี้มีอย่างละขง 5 เส็บรองมาแต่เดิม แต่หาทราบตำนานอย่างไบนั้นไม่ ทราบแต่ว่าเมื่ออ่างนั้นแตก โปรดให้ทำทองคำหุ้ม ขงรองปิ่นพระสุธารสนั้นอยู่จนทุกวันนี้เหมือนกัน” ใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปิ่น, หน้า 76.

²²⁹ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปิ่น, หน้า 104.

committee in Chinese ceramic collection contest during the reign of King Chulalongkorn, it was found that most were royalty, high ranking officials and the affluent.²³⁰

2.3.2 Chinese tea as symbol of civilization

Chinese tea was regarded among the civilized countries as a symbol of civilization. For instance, the below is the way of thought on Chinese tea drinking among the royal elite during the reign of King Mongkut.

At length the King proposed drinking the health of the Consul. Having poured wine into three glasses, He took the gold teapot and turned tea in three others to serve those of us whom he well knew were stubborn teetotalers. One of our number, supposing that His Majesty was turning out another kind of wine from the teapot said, "May it please your Majesty, we do not drink wine." "I know it, I know it," said he, "I am pouring out tea for you." In this way and under such circumstances we responded to His Majesty's wish for the health of the Consul. In what respect was the tea a less suitable representative of good health and long life than the wine? Certainly the King of Siam took no exception to it. And would that the more refined monarchs and lords of each would as readily agree to the same opinion.²³¹

Above was the record of Dr. William Lee Bradley during the reign of King Mongkut. In this chapter, Consul Hood and the delegation, including Dr. Bradley, entered the palace

²³⁰ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, *ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น*, หน้า 107.

²³¹ William L. Bradley, *Siam Then* (California: William Carey Library, 1981), Page 116.

to participate in a party held by the king to receive Consul Hood and the delegation. This scene was a conversation between King Mongkut and a Father, with no record of his name, who did not drink alcohol. One may see that tea or Chinese tea during the mid-nineteenth century was respected as a suitable representative of good health and long life such that King Mongkut and the more refined monarchs and lords would promptly agree. This opinion influenced the acceptance of Chinese tea in Thailand.

2.3.3 Chinese tea as an offering for the monks

Phra Raja Phitee Sibsong Duen or Twelve-Month Royal Tradition composed by King Chulalongkorn in 1888 was praised for the best narrative description by the Literature Society (Wannakadee Samosorn) established during the reign of King Rama VI. “*The knowledge that you gain from this book is regarded as the most accurate description that one can find.*”²³² This work clearly described that packages of Chinese tea leaves were included in the royal offerings to the monks during the royal traditions. For instance, 1) the royal merit making tradition – Honey Alms-Bowl in the tenth month: with respect to the five kinds of medicine, if we think according to our country’s medical knowledge, except honey, the other four kinds of medicine are unwholesome food. Perhaps because of this reason, the offering of five kinds of medicine during the autumn festival (Sat festival), only honey is left. Offering honey is with the objective that it can be medicine for the monks. This is not like offering areca nuts, betel leaves, cane sugar, and tea leaves in other periods.* 2) The royal merit making to the monks on the occasion of Chinese New Year in the second or third month according to the Chinese calendar: This royal merit making on Chinese New Year tradition was started during the reign of

²³² สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, “คำอธิบายหนังสือเรื่องพระราชพิธี 12 เดือน”, ใน พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, พระราชพิธีสิบสองเดือน, หน้า ข.

* *In Thai* พระราชพิธีเดือนสิบ การพระราชกุศลศกศบาตรน้ำผึ้ง... เรื่องยา 5 สิ่งนี้ ถ้าจะคิดตามประเทศของเรานอกจากน้ำผึ้งแล้วก็เป็นของแสลง ที่หมอจะพึงห้ามไม่ให้คนไข้กินทั้งนั้น จะเป็นเพราะเหตุนี้หรืออย่างไร การถวายเภสัชทั้ง 5 ในสารทกาลนี้จึงคงถวายอยู่แต่ น้ำผึ้งอย่างเดียว ถวายด้วยความมุ่งหมายจะให้ใช้เป็นยาตามเรื่องเก่า ไม่ได้ถวายอย่างหมากพลู น้ำตาลทราย ใบชา เช่นในเวลาอื่นๆ” ใน พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, พระราชพิธีสิบสองเดือน, หน้า 656-657

King Rama III, and still existed until the reign of King Rama VI when this piece of literature was composed. After the monks have their meal, areca nuts, betel leaves, joss sticks, candles, and a pack of tea leaves would be offered.* 3) The royal making merit tradition – Vesākha in the sixth month:

*“After the king went up to light the candle for the worshipping things, His Majesty take the vow to observe the Buddhist precepts, but offered areca nuts, betel leaves, **a pack of tea leaves**, joss sticks, and candles. Then His Majesty ordered money himself to be offered, one each 25 satang (a quarter of a baht) or fueang (a half of baht), then the monks chant sutras, after which the king departed”.*

This was also the custom of Buddhist Sabbath day.** 4) The royal offering Vassa candle tradition in the eighth month: The eighth lunar month royal ceremony – the royal offering Vassa candle tradition... lighting the first Vassa candle had first been done in the Phra Chao Hall because in the morning the king graciously came down to place offerings in a monk’s bowl since the fourteenth day of the waxing moon. This was the time that the newly ordained monks and novices received offerings in the Royal Grand Palace...Among the offerings for them there were something special added, for examples, napkins, handkerchiefs, **and tea leaves**. These special things were offered only to the newly ordained. Other offerings were added according to the tradition were joss sticks, candles, toothbrush, areca nuts and betel leaves to the general monks. ”***

* *In Thai*, การพระราชกุศลเลี้ยงพระตรุษจีน...พระสงฆ์ฉันแล้วถวายสบงผืนหนึ่ง หมากพลูรูปเทียนกับใบชาหนึ่ง... ใน พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, พระราชพิธีสิบสองเดือน, หน้า 129-132

** *In Thai*, “เมื่อเสด็จขึ้นไปทรงจุดเทียนเครื่องนมัสการแล้ว ไม่ได้ทรงคิด ทรงถวายหมากพลูใบชารูปเทียนแล้ว รับสั่งถวายวัตถุปัจจัยมูลงศ์ละสลึงหรือเฟื้อง ซึ่งชาวคลังมากอยถวายอยู่ที่อฒจันทร์ ทรงรับเงินนั้นพระราชทานให้สังฆการี สังฆการีว่า วิบัติปฏิบัติพาหะ เสด็จขึ้น ก็เป็นธรรมเนียมวันพระตามธรรมเนียม...” ใน พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, พระราชพิธีสิบสองเดือน, หน้า 438-439.

*** *In Thai* “พระราชพิธีเดือน 8 – การพระราชกุศลฉลองเทียนพรรษา... แต่การที่จุดเทียนพรรษาเล่มแรกนั้น เคยจุดในหอพระเจ้าเป็นที่หนึ่ง ด้วยว่าเวลาเช้าเสด็จลงทรงบาตรในการขัดกัณฑ์พรรษาการบิณฑบาตพรรษาดังแต่วันขึ้น 14 ค่ำมา เป็นเวลาที่พระสงฆ์สามเณรบวชใหม่ ได้เข้ารับบาตรในพระบรมมหาราชวัง พระองค์เจ้า หม่อมเจ้า ทั้งพระทั้งเณร ได้เข้ารับบาตรทั่วกัน แต่พระมหาดเล็กกรมธรรมการต้องทำบุญขึ้นถวาย ต่อโปรดให้ผู้เฝ้าเข้ามาจึงจะมา

The Legend of Tableware and Chinaware compiled by Prince Damrong also mentioned the offering of Chinese teapots to the monks during the reign of King Rama III.

*“During the reign of King Rama III, there was a kind of long handle teapot (Pan Sai), round shape, red or black, that was offered to the monks by the King on the celebration of Wat Phra Chettuphon or Temple of the Reclining Buddha.”**

This is another piece of literary evidence recording that during auspicious ceremonies, such as the celebration of Wat Pho Temple, Chinese teapots were offered to the monks.

All in all, it is evident that since the reigns of King Rama I, King Rama II, and King Rama III, there was the custom of offering Chinese teapots and Chinese tea leaves to the monks, especially during important occasions. This custom probably had lasted since the Ayutthaya period, and was not just started during the nineteenth century.

2.3.4 Chinese tea as the way of life of the Thai.

In the mid-nineteenth century during the reign of King Mongkut, it was recorded that Chinese tea drinking became a part of the way of life of the Thai. Pallegoix mentioned in his memoirs, *“the usual drink, next to pure water, is tea because the Chinese bring it every year in considerable quantities.”*²³³ Later, Bowring confirmed that *“tea is nearly as generally used as in China.”*²³⁴ This again stressed Chinese tea

ได้ การทรงบาตรพระใหม่นี้ มีของไทยทานวิเศษเพิ่มเติม คือเป็นผ้าซั๊ดปาก ผ้าซั๊ดหน้า **ใบชา** และของเล็กๆ น้อยๆ เปลี่ยนกันไปทุกวัน เฉพาะได้แต่พระที่บวชใหม่ ส่วนของเพิ่มเติมตามเทศกาล มีรูปเทียน ไม้สีพื้น หมากพลูนั้น ได้ทั่วไปแก่พระสงฆ์ที่มารับบาตร ใน พระบาทสมเด็จพระจุลจอมเกล้าเจ้าอยู่หัว, พระราชพิธีสิบสองเดือน, หน้า 502.

* *In Thai*, “ในรัชกาลที่ 3 มีบั้นสาขอย่างหนึ่ง รูปทรงมัน สีแดงก็มี สีดำก็มี สีดำก็มี จะเป็นของหลวงสั่งหรือผู้สั่งเข้ามาถวายไม่แน่ แต่เป็น อย่างนี้เป็นของหลวงถวายพระเมื่องานฉลองวัดพระเชตุพน” ใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 82.

²³³ Jean-Baptiste Pallegoix, Description of the Thai Kingdom or Siam, Thailand under King Mongkut, Page 110.

²³⁴ Sir John Bowring, Page 110.

consumption during the mid nineteenth century in Thailand. The tea leaves were probably imported from China and the brewing of Chinese tea was influenced by the southern Chinese, which, along with Chinese tea consumption, Chinese teapots, and Chinese tea leaves, was generally used throughout Bangkok.

Description du Royaume Thai ou Siam or in English Description of the Thai Kingdom or Siam, Thailand under King Mongkut,²³⁵ written around 1850 and first published in 1854, gives an overview of basic features of the Thai people and of Thailand during the reign of King Mongkut. Pallegoix, the author, for many years a missionary working in Siam and later Bishop of Siam and neighboring countries, elaborates on the daily life of the Siamese and on physical features of the country as he found them in the early 1830s when he arrived and lived for about thirty years.

In a chapter on “Habits and Customs of the Thai” and another chapter on “Description of the Capital and the Provinces”, Pallegoix recorded the ways of life of Thai people showing that during the period of King Mongkut, for the Bangkokians, not only the Chinese, but also the Thai, Chinese tea consumption had become a part of their way of life, especially for the elite. The ‘important’ people, most likely the royal elite, the nobility, and high-ranking officials, including the Thais, the Chinese and the non-Chinese who want to imitate the way of life of the Chinese, had Chinese tea after their meals and when they wanted to relax. Chinese tea utensils became an essential part of their kitchen utensils.

On the Chapter of “Habits and Customs of the Thai” Pallegoix described the “important” Thai furniture and kitchen utensils. Among those utensils, tea utensils were included.

“Among the important people, one finds sofas, arm-chairs, mirrors, watches and a great number of vases in glass or crystal without counting gold or silver cutlery... Here is the enumeration of

²³⁵ Jean-Baptiste Pallegoix, Description of the Thai Kingdom or Siam, Thailand under King Mongkut, Page 51-52, 107, 109-110.

*their cutlery and kitchen utensils: a small furnace in baked earth, a frying pan, an earthenware cooking pot to cook rice, an earthenware pot for stews, a great yellow copper basin, a small basin, a great yellow copper spoon, a mother-of-pearl spoon, a coconut spoon, coconut basin, a copper platter, a wooden platter, sticks to eat rice, a big ceramic cup, a metal water-pitcher, ceramic plates and cups. For tea cutlery: a copper or sandstone kettle, a platter with a rim, tea-pot, small cups and a lead-tea box.*²³⁶

Among the important people, which implied the nobility and the high-ranking officials, tea cutlery was composed of a copper or sandstone kettle, a platter with a rim, a teapot, small cups and a lead-tea box as a tea caddy which became a part of their house, and became a part of their way of life during the mid nineteenth century.

Another part of this chapter identified the people in Bangkok, including the Chinese and a certain number of non-Chinese inhabitants, who wanted to imitate the way of life of the Chinese. This group of people represented well the influence of the Chinese in terms of Chinese culture and Chinese way of life on the way of life of the non-Chinese in Bangkok during the nineteenth century.

“Our Chinese of Siam, and a certain number of inhabitants who want to imitate them, take their meals squatted in a circle around a great copper platter with a rim on which have been placed the dishes cut in small portions in seven or eight ceramic cups. Everyone hold a bowl of rice in left hand; right hand was armed with two sticks. They placed the bowl of rice at their lips and by means of the sticks they made the rice tumble into their mouth...

²³⁶ Jean-Baptiste Pallegoix, Description of the Thai Kingdom or Siam, Thailand under King Mongkut, Page 107.

*When they are satisfied, they drink a great cup of tea and then a very small cup of arrak after which they started to smoke.*²³⁷

Interestingly, the Chinese of Siam, and a certain number of inhabitants who wanted to imitate them, made tea a part of their way of life. They took Chinese tea when they wanted to relax or for pleasure. However, not only the Chinese and the inhabitants who wanted to imitate the way of life of the Chinese, but the Thai also had Chinese tea as a part of their way of life, as follows:

*“The Thai take all their meals seated on a mat or carpet. The dishes are enclosed in great bronze vases with a lid in conical shape and adorned with a red cloth. The dishes are cut in small pieces and the rice is placed aside and to the right in a great, widening bowl. On the left side, there is a basin with water in which floats another small basin to drink. The diners have neither spoons, nor forks, nor knives. They only use a mother-of-pearl spoon to take from the plates. **For all the rest, fingers are sufficient for them. Only when they are satisfied do they drink pure water or a cup of tea.** ... Among the rich people, the husband usually eats before his wife who serves him at the table. **The Princes and the King are only different from their subjects by the richness of the cutlery and the variety of the dishes.**”²³⁸*

From the above, we are certain that this was the way of life of the general Thai from the sentence that *for all the rest, fingers are sufficient for them*. As well, this probably was the way of life of the Chinese and the non-Chinese who wanted to imitate the Chinese way of

²³⁷ Jean-Baptiste Pallegoix, Description of the Thai Kingdom or Siam, Thailand under King Mongkut, Page 109-110.

²³⁸ Ibid

life in that only after they are satisfied with their meal do they drink pure water or a cup of tea. In other words, this implies that Chinese tea drinking was a part of the way of life of the Bangkokians during the nineteenth century.

Finally, the king and the princes or the other royalty “*are only different from their subjects by the richness of the cutlery and the variety of the dishes.*”²³⁹ This probably means that the king and the princes also had Chinese tea when they were finished with their meal, similar to the important people, the Chinese, the ones who would like to imitate the Chinese and the general Thai people, the difference only being the richness of the cutlery and the variety of the dishes.

In another chapter on Description of the Capital and the Provinces, Pallegoix vividly pictured the ways of life of Thai people along the Chaophraya River while traveling to the central and the northern provinces. At Phra Bat *where the Buddha’s footprint is located*, he found more than five hundred great boats stationed at this place.

*“Everything was illuminated. The people were enjoying a comedy in a great hall on the bank. In the boats, some played instruments, others chanted. They were regaling, **drinking tea**, playing with dice or with Chinese playing cards, laughing, and quarreling. The racket and incredible pandemonium lasted all night long. Finally, the next morning, he saw that **princes, mandarins, rich men, ladies, young girls, and monks, all in festive dress, coming out of this multitude of boats.**”²⁴⁰*

These boats likely carried the royal elite and others from Bangkok to worship the Buddha’s footprint at Phra Bat; we may see their leisure activities at night, and also their beverage, Chinese tea.

In the Chapter of “Habits and Customs of the Thai”, Pallegoix gave more information of the best way of making Chinese tea:

²³⁹ Jean-Baptiste Pallegoix, Description of the Thai Kingdom or Siam, Thailand under King Mongkut, Page 109-110.

²⁴⁰ Ibid, Page 51-52.

“One boils rainwater in an unvarnished stoneware pot, the metal ones always give part of their odor to the water it contains. With boiling water they first rinse the teapot which must be made of red clay. Then they put a good pinch of tea in it and, finally, it is filled with boiling water. One or two minutes later they distribute the infusion of tea in ceramic cups in such a way that it is only half-filled. They fill the teapot again with boiling water and two or three minutes later they pour this second infusion into the first which was too strong. They rarely use sugar with tea, tea without sugar being better to quench thirst.”²⁴¹

The way of Chinese tea making was very similar to that which existed during the reign of King Narai according to the description of La Loubère. *“With boiling water they first rinse the teapot which must be made of red clay. Then they put a good pinch of tea in it and, finally, it is filled with boiling water.”* This kind of tea making was similar to Gong Fu Tea, the way of tea making of the southern Chinese. Undoubtedly, Chinese tea consumption among the Thai elites had been influenced by the southern Chinese for centuries from the Ayutthaya until Rattanakosin periods, from 1688-1850.

Additionally, The Kingdom and People of Siam written by Bowring (1792-1872) in 1856, the chapter of Manners, Customs, Superstitions, Amusements, repeated the way of life of the Thais, including Chinese tea consuming culture during the reign of King Mongkut, on which some pictures of tea sets, tea preparing and brewing, and tea drinking time in Bangkok about the middle of the nineteenth century were recorded.

Again Bowring mentioned the furniture in the Thai houses:

²⁴¹ Jean-Baptiste Pallegoix, Description of the Thai Kingdom or Siam, Thailand under King Mongkut, Page 110.

*“Excepted for the very lowest ranks, in the Siamese houses will be found carpenters’ tools, a moveable oven, various cooking utensils both in copper and clay, spoons of mother-of-pearl, plates and dishes in metal and earthenware, a large ceramic jar, and another of copper for fresh water. There is also a tea-set, and all the appliances for betel-chewing and tobacco-smoking, some stock of provisions and condiments for food.”*²⁴²

The record of Bowring clearly described that, except for the very lowest ranks, a tea set will be found in the Siamese houses. This helps confirm that during the nineteenth century in Siam, Chinese tea sets had become a part of the house and Chinese tea consumption had become a part of the way of life of the Bangkokians.

In addition, The Journey to Luang Phra Bang city, and the Suppression of the Shan (Ngeao) Report, written by Luang Thuoy Han Raksa (Pherm) in 1885, gave a picture of giving tea and coffee to the Thai soldiers before they departed Bangkok to undertake their duty:

*“At that time Chao Phraya Mahintr responsible for the ordinary people (prai) who became soldiers, kindly organized the banquet for all soldiers in the day of depart,...gave them both tea and coffee ”**

We know from this work that Chinese tea and coffee became a part of the banquet for soldiers during the late nineteenth century. This banquet had an important role of encouraging the soldiers before their departure.

²⁴² Sir John Bowring, The Kingdom and People of Siam, Page 108,110.

* *In Thai*, “เวลานั้นท่านเจ้าพระยามหินทร์ ว่าโยธินสมทบการทหารหน้า มีน้ำจิตประคิดเมื่อวันลา เสียงโยธาทัพใหญ่ทั้งไพร่นาย....สะพรั่งพรมุณีกรสลอนสลับ คอยแม่ทัพอยู่ที่ท่านาวาผาย มาพร้อมเพรียงเรียงกันจรลจราช ต่างก็ปราชเปรมปรีดิ์ดูดีดล เลี้ยงน้ำชากาแฟเสียงแซ่ซ้อง ต่างเรียกร้องไพรเพราะพูดเคาะขาน ทั้งบ้อยบ่าวเหย่าอย่างทีกลางขาน ดูพลุกพล่านพลาดพลาดล้าล้าเลย” ใน หลวงทวยหาญรักษา, นิราศเมืองหลวงพระบางและรายงานปราบเงี้ยว, พิมพ์ครั้งที่ 4 (กรุงเทพฯ: กรมศิลปากร, 2548), หน้า 58, 78.

Later, based on the description of Prince Damrong and other historical materials from the reign of King Chulalongkorn, we can undoubtedly state that Chinese tea consumption still remained a part of the way of life of several classes of the Thais.

Helpful evidence that proves that Chinese tea consumption was a necessary part of the Thai way of life is Chinese tea utensils that remained until the present time, as well as taking tea during various occasions. Literary evidence, based on the description of the Legend of Tableware and Chinaware, indicates that a large amount of ceramic was imported during the reign of King Chulalongkorn, not only for collection as leisure, but also for utensils used in the way of life of the Thais.

During the reign of King Chulalongkorn, there was a large amount of Chinese, Japanese, and European pottery and ceramic imported into Thailand. These items were also used for house decoration. The elegant people preferred European tableware for serving their meals, but for tea cups they preferred Japanese cups that were thinner and more delicate than the Chinese ones. Chinese ceramic can be classified into two groups. First, the quality ceramic ordered and used by the nobles and the royalty, and second, the lower standard items sold in the market. Among the quality ceramic, there were Chinese tea sets that were ordered several times, mostly blue and white, but some five colors.²⁴³ Both the duplicate Japanese ceramic imported in large amounts to sell at lower prices, and the quality Chinese and European ceramic mostly consumed among the nobles represented the popularity of ceramic consumption during the reign of King Chulalongkorn. These many pieces of ceramic included Chinese teapots mentioned by Prince Damrong that were used in many houses throughout the city.

“Teapots, tea cups, tea sets, all of them are a lot, and used all around the city; even though those for collection as pleasure are the

²⁴³ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 58.

quality ones. We could not possibly thoroughly describe all of them.”*

The quality ceramic meant the ones having specific patterns, designs, and shapes ordered from Chinese craftsmen in China to be produced or those were searched from several places and brought back to serve the elite’s demand. These pieces of ceramic were distinguished for their craftsmanship, much better than the ones for sale in the market. The ones for sale in the market, including teapots and tea cups, were imported in large amounts by the merchants according to the common demand. This kind generally was lower priced and easily sold out. Although there were a lot, they were not counted as the quality items. Consequently, Prince Damrong’s description of Chinese teapots, tea cups, and tea sets only focused on the quality ceramic, and did not include the market products.

However, the quality items mentioned in his treatise were various and in large amounts. Therefore, if we think about the market products that were much more than the quality ones, and consumed by the ordinary people, we may imagine the large quantity of Chinese tea ceramic imported and Chinese tea consumers during that period. Thus, during the nineteenth century, particularly during the reigns of King Mongkut and King Chulalongkorn, Chinese tea consumption, including Chinese tea drinking and Chinese tea ceramic collecting for pleasure, had normally and thoroughly permeated into the way of life of several classes, including the king, the princes, the important people, the Thai, the Chinese, and those who would like to imitate the way of life of Chinese in Bangkok.

2.3.5 Chinese tea sets as royal gifts presented to foreign kings, royal family, and honoured guests

* *In Thai*, “บันทึกถ้วยชาที่คิด ที่ชาที่ดี ถ้วยโดยทั่วไปเป็นของมีมาก ใช้กันทั่วบ้านทั่วเมือง ใช่วิสัยที่พระภิกษุถึงให้ถ้วนทุกอย่างได้ ถึงเล่นกันก็เล่นกันแต่ของที่ดี” ใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, *ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น*, หน้า 64.

“Since the end of the reign of King Narai throughout 160 years, the royal Thai government had never sent an ambassador or envoys to Europe for diplomatic missions. During the reign of King Mongkut, the said mission was reestablished in 1857.”²⁴⁴

To reestablish diplomatic relation with Britain, a Thai ambassador and envoys were sent to London for an audience with Queen Victoria during the reign of King Mongkut in 1857.

The account of Nirat London, composed by M.R. Rashothai* who accompanied the diplomatic mission to London, specifically index no. II – the list of 34 items of the royal gifts and gifts presented for Queen Victoria – indicated at item seventeen that a Chinese tea ceramic set was included. This tea set from King Mongkut presented to Queen Victoria included a golden teapot, a golden plate supporting the tea pot, and jade tea cups with lids, a little golden boat-shape plate supported the tea cups, with an engraved golden plate supporting the whole tea set. Furthermore, among the royal gifts presented to the Prince Consort, the Queen Mother, the Prince and the Princess of Queen Victoria, there were two big golden tea pots. Moreover, among the royal gifts for the nobles, there was a gold niello tea set for Lord Clarendon, the Minister of Foreign Affairs. Also, among the gifts Chao Phraya Ravivongs** presented to Lord Clarendon there was a niello cigarette box and a jewel-decorated golden plated Chinese tea set. These royal gifts, made of gold, diamond, and jewels, were kept at the treasury of Windsor Palace.²⁴⁵

Not only for the royalty, but a Chinese tea ceramic set was also presented to the nobility by King Mongkut.

²⁴⁴ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, “อธิบายเรื่องราชทูตไทยไปยุโรปแต่โบราณมา”, หม่อมราชพิทย, นิราศลอนดอน, พิมพ์ครั้งที่ 7 (กรุงเทพฯ: อรุณสภา, 2523), หน้า (40).

* หม่อมราชพิทย (ม.ร.ว. กระจ่าง)

** เจ้าพระยาวรวงศา

²⁴⁵ “ใบพิมพ์ที่ 2 บัญชีเครื่องราชบรรณาการ แลสิ่งของส่งไปพระราชทาน” หม่อมราชพิทย, นิราศลอนดอน และจดหมายเหตุเรื่องราชทูตไทยไปประเทศอังกฤษในรัชกาลที่ 4 เมื่อปีมะเส็ง พ.ศ.2400, พิมพ์ครั้งที่ 6, (กรุงเทพฯ: คลังวิชา, 2517) หน้า 258-264.

*“Then the Duke’s party was called up separately by name, and we each received two special nuts from the hand of His Majesty. The numbers enclosed in mine gave me a symbolic ring made of gold and a silver sacred cobra entwined, set with diamonds, and emeralds for eyes; **the second ticket gave me a blue-and-white tea service on a small silver tray.**”²⁴⁶*

We can see that Chinese tea ceramic sets, as with this blue and white tea service on a small silver tray, had high value deserving to be a royal present given to the nobility during the nineteenth century.

- Chinese tea and Chinese tea ceramic offering and presenting to the king

Chinese tea was included in the offerings in the worship tableware. Setting the worship tableware in front of the house to receive the king during the reign of King Rama VI and a long time earlier was derived from a Chinese custom. However, the way of setting had gradually become Thai style and was rooted in the way of life of the Thai people since the Chinese entered and settled in the Sukhothai period during the reign of King Ramkhamhaeng. After integration with Thai style and way of life, finally, it was called Thai tableware, not Chinese tableware.²⁴⁷

Tableware collecting for pleasure, which had been popular in the Rattanakosin period, could have started during the reign of King Rama II in 1718. Its origin was the decoration of the villa in the right garden of the Grand Palace. In fact, furnishing houses with Chinese furniture had been favored since the Ayutthaya period, and flourished again during the reign of King Rama II. Specifically, it is understood that

²⁴⁶ Florence Caddy, “After Dinner with the King and Post-cremation Diversions”, Cited in Michael Smithies, Descriptions of Old Siam, (New York: Oxford University Press, 1995), Page 227.

²⁴⁷ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 98.

this occurred since the decoration of the villa in the right garden of the Grand Palace in 1818. During that time, there were Thai envoys who had gone to China for the sake of diplomatic relations and had just returned to Bangkok. They had a chance to see the style of decoration of the Chinese palaces and the houses of the nobles, so they brought that knowledge with them to help decorate the villa in the right garden. Since then, the tableware and chinaware that the Thais tried to find for their collection spread. They were both the kind that the Thais ordered with specified patterns and designs, and the kind that was produced according to the Chinese style.”*

*“The manner of the tableware setting is to set a square table and tie a piece of cloth in front of the table. At the middle of the table, lay the offerings. If the hosts of the houses have prepared areca nuts, betel leaves, cigarettes, and **Chinese tea**, they may set (offer) these at the middle of the table. If they do not have the things, they may set other decorative items.”²⁴⁸*

One may see that Chinese tea had become a part of the offering set on the tableware, together with areca nuts, betel leaves, and cigarettes, which were necessary things in the way of life of the Thais. In other words, during the nineteenth century and earlier, Chinese tea consumption had become a necessary part of the way of life of the Thai elite, and worthy for presenting to the kings and the nobility.

One may notice that the origin of the tableware setting and collecting for pleasure reflected the popularity and high value of Chinese culture among the royal elite

* *In Thai*, “ซึ่งอีกอย่างหนึ่งคือการที่แต่งเรือนด้วยเครื่องประดับของจีนก็ปรากฏว่าชอบกันมาแต่ครั้งกรุงเก่า แต่ในชั้นกรุงรัตนโกสินทร์นั้นมาจับเล่นกันมากขึ้นในครั้งรัชกาลที่ 2 เข้าใจว่าตั้งแต่เมื่อสร้างพระตำหนักสวนขวาในพระบรมมหาราชวัง เมื่อปีชวด พ.ศ.๒๓๖๑ เวลานั้นทูตไทยออกไปเจริญทางพระราชไมตรีเมืองจีนกลับเข้ามาถึงใหม่ๆ ได้ไปเห็นการตกแต่งรั้ววังบ้านเรือนผู้มีบรรดาศักดิ์ที่เมืองจีนได้ความรู้มาช่วยอำนวยความสะดวกแต่งพระตำหนักในสวนขวา นับว่าเป็นมูลเหตุที่จะเล่นเครื่องโต๊ะบูชามาแต่ครั้งนั้นตั้งแต่รัชกาลที่ ๒ มา เครื่องถ้วยของจีนที่ไทยชอบซื้อหามาสะสม จึงมีแพร่หลายทั้งของไทยให้อย่าง และของที่ทำตามความคิดจีน” ใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 47.

²⁴⁸ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 101.

in the Rattanakosin period, specifically during the reigns of King Rama II to King Mongkut.

Moreover, Chinese tea in Chinese tea sets was not only offered to the king by setting on the tableware, but also by presenting to the king himself. For instance, the magnificent Chinese tea ceramic set that the Chinese emperor presenting to King Rama II was passed on to Prince Chuthamane. He carefully kept and used this magnificent set throughout his life. Then it was passed on to someone else. Finally, this set was respectfully presented to King Chulalongkorn. It was unanimously agreed that this Chinese tea ceramic set was incomparable, more valuable than any other Chinese tea set imported from China.²⁴⁹

Aya khadee rot hak [อาญาคดีรถหัก] was the designation of Khun Ayakhadee or the Minister of Criminal Cases during the reign of King Mongkut. The minister liked to collect Annamese or Vietnamese tea sets painted with a royal cart pulling-pattern. He collected almost a full set, except for a tea cup which belonged to one person who wanted to annoy the minister. The minister tried many ways to buy that tea cup, but in vain. This incident was widely known and caused the minister to receive this designation – Ayakhadeerothak or ‘Criminal Case Cart Lacking’. The “cart” had been missing in his set throughout his life during the reign of King Mongkut, until the reign of King Chulalongkorn when the minister and the owner of the cup brought the tea set and tea cup to present to King Chulalongkorn. Finally, the “carts” were complete when they belonged to the royal tea set.²⁵⁰

When one became elderly after collecting teapots, tea cups, and tea sets for the whole period of one’s life, they would be presented to the king. This reflected that tea ceramic was so highly valued that they were worthy of being an offering or a present to the king. In other words, only the king or the royalty deserved to be keepers of the high precious tea ceramic sets.

²⁴⁹ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 89.

²⁵⁰ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 92; มัตตัญญู, ปั้นชาและถ้วยชาจีน,

- Chinese tea sets as royal souvenirs presented in royal funerals

The best known Chinese tea sets, highly precious which represented the development and innovation of Chinese tea sets in Thailand during the reign of King Chulalongkorn were the Chakri sets with the initials of King Chulalongkorn.

During a royal cremation funeral of a high ranking member of the royal family at Sanam Luang in 1889, King Chulalongkorn had a high ranking official – Krom Luang Sapphasart Suphakit* – order the pottery factory at Deux Sevres in France to produce Chinese tea sets to give as souvenirs at the grand funeral. This Chinese tea set, entitled the Chakri tea set, had daisy and golden pattern ceramic, and its lid was a drawing of the discus (Chakra) and the trident (Trisula), which are the symbols of the Chakri Dynasty. There were nine colors: seven colors according to seven days of the week, plus silver and gold.²⁵¹ As well, a smaller set called Chao Fa Set was for the court ladies.**

Moreover, in the same year, the court ordered another Chinese tea set from Shanghai which duplicated the Chakri set, made in the style of the Chinese art in the late of Qing Dynasty during the nineteenth century. This represented the high popularity of the Chakri set such that someone ordered it to be duplicated.

These two sets, the Chakri set and the king's initials pattern set were ordered for use in official affairs and were presented to the royal family and the high-ranking officials, not for sale.²⁵² They represented the high innovation of Chinese tea ceramic collecting in Thailand during the reign of King Chulalongkorn and were a part of

* กรมหลวงสรรพศาสตร์ศุภกิจ

²⁵¹ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 92; มัตตัญญู, ปั้นชาและถ้วยชาจีน,

หน้า 77.

** ชุดเจ้าฟ้า

²⁵² สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 94.

the way of court life. They have been a family's honorable property and very precious heritage until the present time.

2.3.6 Chinese tea sets as Royal Decorations

In China, Chinese tea utensils were made from bronze, alloy of copper and tin, and had been produced since the early Ming Dynasty, similar to those made from precious stone, such as jade and garnet, first produced in the early Ming Dynasty. Almost all the utensils made from jade and garnet were the craftsmanship of the craftspeople in the palace.²⁵³

During the reign of King Chulalongkorn, it was first evident that among the royal utensils and the royal decorations conferred on the first Crown Prince in Chakri Dynasty – Crown Prince Maha Wachirunnahit (r. 1886-1895) – to mark his high status, there were Chinese tea sets, including a tea cup, made from jade, in Gai-Wan style, composed of a saucer, cup, and lid, and a golden teapot. This set was conferred to the second Crown Prince – Prince Maha Wachirawut – in 1894 and also the third and current Crown Prince – Maha Wachiralongkorn – during the twentieth century (in 1972). A golden Chinese tea set was also among the royal utensils conferred to Princess Maha Chakri Sirindhorn to mark her high status. As well, such a set was created during the reign of King Chulalongkorn to confer upon Queen Ramphai Phanni of King Rama VII. Moreover, a Chinese teapot and tea cup were also included in the decoration for princes and princesses in the ceremony to shave off the topknot.²⁵⁴

In fact, the history of royal decorations and royal utensils in this region go as far back as the Dvaravati Period in about the 10th century,²⁵⁵ although it has just been

²⁵³ มัตตัญญู, ปันชาและถั่วชาจีน, หน้า 55-56.

²⁵⁴ ม.ร.ว.สุริยวุฒิ สุขสวัสดิ์, เครื่องอภิวชิยศพระบรมราชวงศ์กรุงรัตนโกสินทร์ (กรุงเทพฯ: เจนซีบรันดิไทย, 2539), หน้า 57, 75-77, 83, 93-95, 139, 152, 168.

²⁵⁵ เรื่องเดียวกัน, หน้า 13.

evident during the reign of King Chulalongkorn that Chinese tea sets were included in the royal utensils to mark the high status of the royal family and the high ranking officials.

2.3.7 Chinese tea sets with the king's initials pattern

Another set is the Jo Po Ro [จ.ป.ร] or the initials of King Chulalongkorn set. They are blue and white colored ceramic created from a model by the king himself, and were producing at the pottery factory in Jing De Zhen, Jiang Xi Province, in China in 1888. The significance of the pattern was a design of King Chulalongkorn's Thai initials "Jo Po Ro" similar to Chinese characters. Until that period in Thailand, design by putting the initials of the king on Chinese tea set had never been seen before. This represented the royal identity.

This set had three colors, white, red, and black, with twelve designs: the king's initials in Chinese big characters design (ลายอักษรพระนามตัวหนังสือแบบจีนขนาดใหญ่); Lai Yi Yao design (ลายยี่ยาว); Lai Yi Son design (ลายยี่ซอน); Lai Yi Khot design (ลายยี่คด); Lai Yi Khat design (ลายยี่ขัด); Lai Yi Khot Khat design (ลายยี่คอคัด); Lai Yi Siam design (ลายยี่สยาม); Lai Kra Pae design (ลายกระเปาะ); Lai Kra Pae Ho design (ลายกระเปาะฮ่อ); Lai Ho Khrueng Mongkhon design (ลายฮ่อเครื่องมงคล); Lai Luk Mai Khang Khao design (ลายลูกไม้ค้ำคาว); and Lai Luk Mai Ak Son Phra Nam design (ลายลูกไม้อักษรพระนาม). Apart from the Chinese teapot, there were other utensils using the king's initials – a long necked cool water jar and plate for support, a cool water cup and plate for support, a small and big 'tae soei [แต้เซี่ย]' bowl used for tea leaf dregs, a tea caddy, a hot water pot, a cool water pot, and big and small spittoons.²⁵⁶ Interestingly, the whole utensil set with the initials of King Chulalongkorn was used for practical brewing and drinking of Chinese tea, not only as a souvenir or for exhibition.

²⁵⁶ มัตตัญญู, ปั้นชาและถ้วยชาจีน, หน้า 42, 77; สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วย
ปั้น, หน้า 83-84, 93-94.

2.3.8 Chinese tea ceramic stoneware collecting for pleasure for the royal elite and the affluent; and related contests

Chinese tea ceramic collecting as pleasure during the reign of King Chulalongkorn caused a large amount of Chinese tea ceramic to be imported, the artistic creation of Chinese tea ceramic in Thai style, and contests of Chinese tea ceramic among the royal elite and the affluent in Bangkok.

1) Collectors

In the foreword of Legend of Tableware and Chinaware compiled by Prince Damrong, the Fine Arts Department mentioned Prince Preeda, to whom this work was dedicated, who “*was an important feature among the collectors of tableware and chinaware during the reign of King Mongkut and King Chulalongkorn. He also engaged in many leisure activities, for instance, raising animals – doves, canaries, goldfish, etc. – collecting glassware, bronzeware, teapots, tea cups, tree pots, and tableware. He was an expert of these leisure activities so was respected by other collectors.*”²⁵⁷ This informs us of the social phenomena during the reign of King Mongkut and King Chulalongkorn so we can understand the liveliness of the leisure activities, including Chinese tea ceramic collecting among the royal elite during that period.

The collectors, particularly in the past, were limited only to the royal elites and the nobles, this because the process of collecting Chinese tea ceramic was about an investment of time, money, and effort. It was not only about spending money for teapot and tea cups, but also the tea plate for supporting tea cups and teapots. The quality plate should have been made of silver, not brass. For the royalty, they used plates made of gold or enamel when they went to a party or gave public performances. Normally, Chinese tea

²⁵⁷ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, *ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น*, หน้า (3)

ceramic collection would be well laid in set in the cabinet; for the quality Chinese teapots would be set particularly in the cabinet.²⁵⁸

During the reign of King Chulalongkorn, Chinese tea ceramic collecting as pleasure was a very popular activity throughout Bangkok. Because of the prosperity of the people, the popularity of Chinese tea ceramic collecting for pleasure was not only limited to the royal elites and the nobles anymore.²⁵⁹

Various levels of society were able to afford the luxurious activity as Chinese tea ceramic collecting indicated the growth of the economy and the wealth of the people in Bangkok under the reign of King Chulalongkorn. This phenomenon caused an emergence of the bourgeoisie, also known as the middle-class. They were the affluent people who could afford any consumption for their pleasure, the additional things beyond the necessities for their daily lives. Furthermore, with respect to their favour for Chinese tea ceramic collecting, perhaps this activity represented the affluence of the collectors; in other words, it was an activity belonging to the nobility or the rich, or it was an activity represented the high-class or a high-ranking value. Chinese teapots that were praised as high quality usually were ordered and imported by the royal elites or by the merchants that the nobles reserved for themselves; although some of them were ordered for sale in the market. Yet almost all of these high quality teapots were so expensive that only the affluent and high-ranking officials could afford them. As a result, these valuable Chinese teapots were limited to belonging to the royal elites, nobles, and the affluent only.

2) Chinese tea ceramic

During the reign of King Chulalongkorn, Chinese tea ceramic that was made in China during the Ming and the early Qing Dynasties was favoured as the highest and most precious for collection. Because of the scarcity, only one or two pieces were

หน้า 94.

²⁵⁸ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 92; มัตตัญญู, ปั้นชาและถ้วยชาจีน,

²⁵⁹ มัตตัญญู, ปั้นชาและถ้วยชาจีน, หน้า 77.

preserved with cherished care by the owners. The popularity during these periods of Chinese tea ceramic was so high that someone was sent to find them in China and Annam (Vietnam). Thus, quite a number of Ming and the early Qing Chinese tea ceramic collections were imported into Thailand.²⁶⁰ Chinese tea ceramic, which was made from the royal kilns of China during the middle and the late of Qing Dynasty, the same period as the reign of King Rama I to King Rama III, was the most excellent for collection by the individual collectors. Because most of the sets were specially ordered and only used among the royal court in the Grand Palace,²⁶¹ it can be assumed that they were used in the daily life of the kings and for royal ceremonies.

The Chinese tea ceramic brought into Thailand during the reign of King Mongkut was neatly and delicately made. In addition, the Chinese craftsmanship during the same period improved significantly. Consequently, this collection of Chinese tea ceramic was favoured for its good quality. Because of the limited number of these collections, the possessors naturally cherished them. Regrettably, later there were large amounts of fakes of the famous brands of this collection such that ordinary collectors were often deceived. At first, the ceramic brand ‘Yiak Chim Tian Chang’ was most valuable and was not collected by the general public; then, the ceramic traders ordered the same style from the other kilns, wrote the brand Yiak Chim Tian Chang and imported them for sale among the general public. However, the duplicate craftsmanship could not compare with the real ones and did not deceive the expert collectors. They can obviously be noticed so that the expert collectors could distinguish the real from the fake. Producing imitations of the magnificent ceramic represent that Chinese ceramic collecting as pleasure was very popular among the Thais during the later period.* Thereafter, such

²⁶⁰ มัตตัญญู, ปั้นชาและถ้วยชาจีน, หน้า 79.

²⁶¹ เรื่องเดียวกัน, หน้า 80.

* *In Thai*, “สำหรับเครื่องถ้วยชื้อเซี่ยกซิมเตียนจั้งนั้น เมื่อได้รับการนิยมนว่าเป็นของเลิศ และไม่มีเล่นกันในสังคมทั่วไป ดังนั้นพ่อค้าเครื่องถ้วยในสมัยต่อมาจึงสั่งทำจากเตาอื่นโดยกำหนดให้เขียนชื้อชื้อว่า เซี่ยกซิมเตียนจั้ง แล้วนำมาจำหน่ายในตลาดจนปรากฏอย่างแพร่หลาย แต่แม้ช่างจะพยายามเขียนแบบให้เหมือนอย่างไร ก็ไม่สามารถทำได้ดีเท่าเทียมได้เพราะฝีมือไม่ถึงกัน และไม่สามารถจะดบดานักเล่นได้ โดยจะมีจุดสังเกตต่างๆ ที่สามารถแยกของจริงและของเลียนแบบออกจากกัน การทำของเลียนแบบที่เกิดขึ้นอย่างแพร่หลายย่อมแสดงให้เห็นถึงความนิยมการเล่นปั้นชาจีนที่แพร่หลายอยู่ในสังคมทั่วไปได้อย่างชัดเจน”

collections became less popular in general, but were still favour among the experts who were able to distinguish the real ones.²⁶²

During the reign of King Mongkut, the Thai government abolished the tributary trade system long established with China for more than six centuries. Ordering any production from China passed through the merchants or the proprietors of the big shops in Bangkok. The unfortunate point was that no more Thai craftsmen were sent to supervise the production as earlier. Furthermore, Chinese ceramic no longer had the word “Gong Ju” to represent belonging to the royal class. However, interestingly, many brands happened to emerge according to the shops. There were two or three important shops ordering the production in China; these were the shop of Phra ya phi sarn su pha phol (Chuen)* which used the brand of Bo Zhu Li Ki** and the shop of Phra ya sho duek (Phuk)*** which used the brand Kim Tueng Hok Ki.† Also, there was the shop of Chin Sun.††

Than Phu Ying Phan (ท่านผู้หญิงพัน), the wife of Somdet Chaophraya Borommaha Srisuriyawong, had Phra ya sho duek ratchasetthi (Phuk) order and import Chinese teapots with a ring.²⁶³ The Chinese teapots that Than Phu Ying Phan ordered were white, red, and black color, bearing the brand of Gong Ju. These were different

²⁶² มัตตัญญู, ปั้นชาและถ้วยชาจีน, หน้า 80

* Phra ya phi sarn su pha phol (Cheun) [พระยาพิศาลศุภผล (จีน)] was the ancestor of the Phisarnbutr family. He was the proprietor of a Chinese-Thai junk trading business and also the owner of the biggest port in Thonburi. He also worked in the government as a supervisor for taxes and duties.

** *Bo zhu Li Ki* [ไปจูลิเก้] was the brand of the shop of Phraya phi sarn sup ha phol (Cheun) during the reign of King Mongkut. This brand was used after the tributary trade was canceled during the reign of King Mongkut and was used until the reign of King Chulalongkorn.

*** Phra ya sho duek (Puk) [พระยาโชฎีก (พุก)] was the ancestor of the Cho ti ka puk ka na [โชติกะทุกกะนะ] family. He was the proprietor of a Chinese-Thai junk trade business. He also worked in the government as the Director General of Eastern (left) Harbour Department [เจ้ากรมท่าซ้าย].

† Kim Tueng Hok Ki [กิมตึงฮอกกี] was the brand of the shop of Phra ya sho duek (Puk).

†† Chin Sun [จีนซุน]; “The brand of Sun Li Khung Ki was supposed to be Nai Sun’s, the staff of Phra ya sho duek (Huad), and the brand of Yiak Sim to be the Chin Sun’s” *In Thai*, “ชื่อชุนสี่คั้งที่สันนิษฐานว่าเป็นของนายซุน ลูกน้องพระยาโชฎีก (ฮวด) และชื่อห้อยเชือกขิม ของจีนซุน” ใน นพพร ภาสะพงษ์, ปั้นชาเสน่ห์งานศิลป์แห่งดินปั้น (กรุงเทพฯ: เมืองโบราณ), 2548, หน้า 51; ดูรายละเอียดใน พิมพ์ประไพ พิศาลบุตร, กระเบื้องถ้วยชามแตก, กรุงเทพฯ: นานมีบุ๊คส์พับลิคชั่น, 2550, หน้า 72.

²⁶³ มัตตัญญู, ปั้นชาและถ้วยชาจีน, หน้า 20-21.

from the former Chinese teapots in that the ring and spout were small, the pot layer was thick, the colors were fine, and they were set in the fairly good level.²⁶⁴ Based on the history of Chinese teapot production, the reign of King Mongkut was the same period that Chinese teapot production was more delicate and produced for general use.²⁶⁵ During this period, there were various designs of teapots created. The Chinese teapot that was popular during this time was the brand ‘Yiak Kim Tian Chang’, meaning ‘precious deserving for preservation’.²⁶⁶ This had been an old brand since the Ming Dynasty, of quality grade, and highly valuable. The order from Thailand was for very few pieces, which were not sold on the market. The amount imported was all preserved by the nobles. It appeared to have all Chinese designs.²⁶⁷ All Chinese designs imported show the favorites of Chinese tea ceramic in Bangkok during that period of time.

This interestingly supports a main point of this thesis, that with respect to Chinese tea ceramic collections and Chinese ceramic collecting for pleasure, the most beautiful, valuable, and popular pieces are scarce, and limited only among the royal elite or affluent because they were preserved since first importation into Thailand.

When reaching the reign of King Chulalongkorn, there was one lot of Chinese tea ceramic sets ordered during the reign of King Mongkut that became famous among the collectors. Initially these sets were ordered for the nobles, although the cost was higher than the market price, in fact it was not so expensive. At that time, one set cost ten Thai baht, three tam lueng.* However, these sets were ordered only once; after a long period, some pieces were lost and some were broken. Its scarcity and difficulty to find a full set caused it to become more expensive. Finally, one set of the same lot cost two or three hundred Thai baht or more.²⁶⁸

²⁶⁴ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 83.

²⁶⁵ มัตตัญญู, ปั้นชาและถ้วยชาจีน, หน้า 69.

²⁶⁶ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 90.

²⁶⁷ มัตตัญญู, ปั้นชาและถ้วยชาจีน, หน้า 74; สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น,

หน้า 90.

* An old unit of currency was equivalent to four baht.

²⁶⁸ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 92.

During the reign of King Chulalongkorn, Chinese tea ceramic collections ordered during this reign were regarded as new and just good quality collections. Also, during this reign there was a lot of Chinese tea ceramic imported, thus, there were quite a number of levels of quality for the collections. Most of them were used in the temple. Some sets of Chinese tea ceramic that were more popular than others ordered during the same period were the ones with the king's initials pattern, the Chakri Set, and the Front Palace Set, because they bore symbols and the title of nobility that were regarded as important and auspicious. Moreover, these specially ordered Chinese tea sets were graciously given by the king or the royalty, not for exchange or sale in the market. A lot of people tried to locate and possess them.²⁶⁹ Apart from the royal orders, there were individual orders from Krom Luang Adisorn Udom Det, Phra Ong Chao Preeda and Phra ya cho duek ratchasetthi (Huat).^{*} The patterns of these collections followed the patterns ordered during the reign of King Rama II; however, these were not as beautiful as the royal collections.²⁷⁰

During the reign of King Chulalongkorn there were also some collections that had been continuously ordered since the reign of King Mongkut, for instance Bo Zhu Li Ki Set, Kim Tueng Hok Ki Set, and Chin Sun Set. Bo Zhu Li Ki Set were first ordered during the reign



Figure7: Bo Zhu Li Ki Ceramic

Source:

http://www.matichon.co.th/news_detail.php?newsid=1296712880&grpId=catid=08&subcatid=0804

²⁶⁹ มัตติชญญ, ปิ่นชาและถ้วยชาจีน, หน้า 80

^{*} พระเจ้าบรมวงศ์เธอ พระองค์เจ้าสุขสวัสดิ์ กรมหลวงอดิศรอุดมเดช, พระองค์เจ้าปรีดา, พระยาโชฎิกราชเศรษฐี (ฮวด)

²⁷⁰ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 84.

of King Mongkut by Phra ya phi sarn su pha phol (Chuen). The second period was during the reign of King Chulalongkorn when it was ordered by Phra ya phi sarn phol pha nit (Sue). The Kim Tueng Set was also ordered during the reign of King Mongkut and King Chulalongkorn by Phra ya cho duek ratchasetthi (Phuk) and Phra ya cho duek ratchasetthi (Huat), respectively; the first time it bore the brand of Kim Tueng Hok Ki, and the second time the set bore the brand of Kim Tueng Huat Ki. For the Chin Sun Set, Chin Sun was the staff of Phra ya sho duek (Phuk) who went to China to order the Chinese ceramic production. Apart from ordering the production by his boss's command, he also ordered his own production for sale. This brand was very few and as good quality as Yiak Chim Tian Chang Set, but more scarce.



Figure 8: Kim Tueng Hok Ki Ceramic
Source:
<http://www.pralanna.com/boardpage.php?topicid=1452>

The Front Palace Set was a tea ceramic set that Somdet Krom Phra Ratchawang Bowon Wichaichan ordered, a quality white-colored tea ceramic from China; then, at his palace colored pictures from Thai literature with golden-line inserted were drawn and coated enamel at the kiln of his palace. These Chinese tea ceramic sets were presented by him to his close relations. Apart from Chinese tea set, there were spittoons. These ceramic sets have been very well-known until the present time.²⁷¹

²⁷¹ มัตตัญญู, ปิ่นชาและถ้วยชาจีน, หน้า 76-78.

Ordering plain-colored Chinese tea ceramic sets in China then drawing pictures or patterns in Thailand occurred since the reign of King Rama II. During the reign of King Chulalongkorn, the increase favor of Chinese tea ceramic naturally caused the same phenomenon. Interestingly, in the Front Palace Set, ceramic sets from the reign of King Chulalongkorn had only Chinese tea sets and spittoons, and were also only given to close persons. These represented the favour for the usage of Chinese tea sets and spittoons in the past. These two things might be very necessary in the daily lives, or the symbol of nobility to present to others. They might be more essential than other kinds of ceramic or be used in public performance – spittoons for spitting used betel nut and Chinese tea sets for receiving guests and during conversation.

Chinese ceramic tea setting in Thai style that was used among the abbots of the temples and the affluent during the reign of King Chulalongkorn and King Rama VI were composed of a Chinese teapot with a bowl to support the teapot, four Chinese tea cups with plates for supporting the tea cups, a Chinese tea caddy, spittoon for the used Chinese tea leaves, a boiling pot and a gas lamp for boiling water.²⁷² These utensils represented that Chinese tea consumption was a part of the way of life of the abbots and the affluent.

- Importation of a large number of Chinese tea ceramic sets

During the reign of King Chulalongkorn, there were a large number of Chinese ceramic tea sets imported into the country. Not only Chinese tea ceramic with fixed shape and pattern was ordered to be produced in China, but also scarce ancient and precious Chinese tea ceramic, which was found from the old families in China and very high priced. The latter were imported to be a “souvenir” for the affluent. They were very expensive and collected among the “inside” society or high-class. The ordinary collectors did not dare to try out these scarce Chinese tea ceramic sets, even looking at them for

²⁷² มัตต์ฉุญญ, ปิ่นชามและถ้วยชาจีน, ภาพที่ 19.

knowledge was very difficult. Thus, these ancient and precious Chinese tea ceramic sets were highly valued by the collectors for their age, beauty of feature-skin-color* and also the appearance of the Chinese artist influence. Their possession was naturally cherished. These sets of Chinese tea ceramic generated the emergence of the proverb “soil is more expensive than gold”.** This was exactly true when you compared the weight of a Chinese teapot with its cost. There evidently were some Chinese teapots weighing only one tam lueng that cost twenty to thirty chang.***

This proves that, first, even during the reign of King Chulalongkorn, there was high prosperity, some precious Chinese tea ceramic was collected only among the royal elite and the affluent; second, apart from these collectors, there were a lot of ordinary class collectors during that period; third, the high-class collectors collected Chinese tea ceramic not only for pleasant-eyed collections, but also for really brewing Chinese tea leaves, for instance, The Without Another Set† that was made in the middle of the Ming Dynasty with only a few imported into Thailand during the reign of King Chulalongkorn and presented to HRH Prince Boriphath Sukhumphan, Prince of Nakhon Sawan.†† He always used it brew Chinese tea during his work at the office.²⁷³

Apart from the above-mentioned Chinese teapot, during this reign, Chinese tea ceramic collections ordered since the reign of King Rama II were regarded as being of excellent quality. It appeared that one white-colored, ring-handled teapot of this set was sold for 1,600 Thai baht. This phenomenon happened because Chinese tea ceramic collecting ordered during the reign of King Rama II was all for excellent and

* คิว-เนื้อ-วรรณะ

** *In Thai*, “ดินแพงกว่าทอง”.

*** A tradition Thai monetary unit equal to 80 baht. ดูรายละเอียดใน มัคคัตถุญ,

ปั้นชาและถ้วยชาจีน, หน้า 33.

† *In Thai* “ปั้นหนึ่งไม่มีสอง”

†† HRH Prince Boriphath Sukhumphan, Prince of Nakhon Sawan (1881-1944) was a highly influential Thai official in the early twentieth century during the last years of the absolute monarchy. He worked as Chief of Staff of the Royal Thai Army, Commander of the Royal Thai Navy, Naval Minister, Army Minister, Defense Minister, Interior Minister, and a Privy Counsellor to both King Wachirawut and King Prachathipok.

²⁷³ มัคคัตถุญ, ปั้นชาและถ้วยชาจีน, หน้า 35.

incomparable appearance. Furthermore, among the royal court at the Grand Palace, there was a “White Elephant” cabinet with twenty excellent quality white-colored Chinese teapots, all of them were the products ordered during the reign of King Rama II.²⁷⁴

3) The exhibitions and Chinese tea ceramic among the tableware and chinaware contests

Interestingly, Chinese tea consumption for pleasure was not only the activity of individuals, but it originated social activities, for instance, contests of Chinese tea ceramic. This became a specific social space for the royal elite, the nobles, and the affluent. Contestants of Chinese tea ceramic not only brought Chinese tea ceramic to participate in the competition, but this was the place for exchanging Chinese tea ceramic knowledge between the participants, the collectors, and those who were concerned.

Based on the account of Legend on Tableware and Chinaware written by Prince Damrong, the number of participants and board of the committees of these contests were hundreds. They all were the royalty, the nobility, and high-ranking officials, including ones who particularly knew about Chinese teapots, for example, Phra ya sirisatstit (Chan Phrammananan).^{*} These people were leading persons or the cream class of Thai society during that period.

The first big exhibition of tableware and chinaware was held in 1899 at the funeral ceremony of Princess Naphachonchamrassri^{**} at Sanam Luang. The royal proclamation for arrangement this exhibition illustrated that Chinese tea ceramic collecting had already flourished during that time. Also, the exhibition of tableware and chinaware certainly displayed Chinese tea ceramic. Later, during the long reign of King Chulalongkorn, the exhibition became more popular.

²⁷⁴ มัคตัญญู, ปิ่นขาและถ้วยชาจีน, หน้า 23.

^{*} พระยาสิริสัจด์สถิตย์ (จัน พรหมมณีนันท์) ครอบงำและเขียนใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปิ่น, หน้า 82.

^{**} เจ้าฟ้านางจรัสศรี

“Usually there were lively decorations upon the funeral ceremony. This funeral ceremony had no lively decoration, so it will be lonely. If we persuade everyone to create something really new for the decoration, it will be troublesome. The king had an idea that nowadays almost all the royalty and officials ‘play’ or ‘collect’ tableware, chinaware, including tea ceramic so if persuade them to support the decoration with these items, it will be a pleasure. It will be a good chance for an enjoyable exhibition but depends on their willingness.”²⁷⁵

This illustrates how the royalty and the officials collected tableware, chinaware, including tea ceramic, so that if persuaded, they would exhibit these items and it would not be too troublesome.

Apart from Chinese tea ceramic mixed with tableware and chinaware, there was the Chinese tea ceramic of Mom Chao Pha nu mat (of Kromphra phithak thewet).^{*} This exhibition vividly represents the popularity of Chinese tea ceramic collection as pleasure among the royal elite.

Since then, during the long reign of King Chulalongkorn, this kind of exhibition became more popular and was continuously arranged from 1899-1910, as follows:

Table 1: Contests of Chineseware Collection, 1899-1910

Year A.D.(B.E.)	Number (times)
1890 (2433)	6
1891 (2434)	6
1892 (2435)	1
N.A.	

²⁷⁵ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, *ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น*, หน้า 118.

^{*} *In Thai*, หม่อมเจ้าภาณุมาศ (ในกรมพระพิทักษ์เทเวศร์) ใน “บัญชีเครื่องโต๊ะตั้งงานพระเมรุ ร.ศ. 108” ใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, *ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น*, พิมพ์ครั้งที่ 9 ในงานฉาปนกิจศพ นายมงคล อ่องจรีด (กรุงเทพฯ: กรมศิลปากร), 2514, หน้า 118.

1898 (2441)	5
1899 (2442)	3
1900 (2443)	9
1901 (2444)	3
1902 (2445)	1
1903 (2446)	2
1904 (2447)	2
1905 (2448)	1
1906 (2449)	1
1907 (2449)	1
1909 (2452)	2
1910 (2453)	1

The table illustrates the continuous attention among the royal court towards Chinese ceramic collection contests at the end of the nineteenth century to the beginning of the twentieth century.

With respect to tableware collecting for pleasure, it should be noted that only quality items that were different from others would receive a prize. Interestingly, Chinese words were used to call the prize, for example: Shang hao (เซี่ยงฮ้อ) and Tek Suan (เต็กซวน) and a stamp of the royal seal with red wax. The prize was a green-colored silk in jackfruit seed pattern with the golden Chinese character. This was one of the best examples representing the expansion of Chinese culture among the court and high class during that period. The excellent pieces of ceramic were divided into two kinds. One was the Royal Golden Silk received from the king, and another one was Shang Hao pieces. The Royal Golden Silk prize was for ceramic that King Chulalongkorn favored with the thought that there were some quality pieces that did not receive the Shang Hao, red-coloured cloth prize because of slight damage or there were some pieces that were better than the ones that received red-coloured cloth prizes. Thus, the king had a rule of giving

the Royal Golden Silk prize in 1898. There were two kinds of Royal Golden Silk prizes: big Golden Silk and small Golden Silk. For the ceramic that received the Golden Silk prize, the official would register with a stamp of the royal seal in red wax. When the owner went to a party, they could tie a bow on the ceramic with the big or the small golden silk. There were four hundreds pieces of ceramic that received the Golden Silk prize, including thirty four pieces receiving the Big Golden Silk prize. Among these pieces receiving the Golden Silk prize, there was Chinese tea ceramic, for instance, a Chinese tea brewing cup of the royal table. The Shang Hao prizes would be given to the pieces that were not of the same design or the same kind in the contest. The first Shang Hao contest occurred in 1898. Shang Hao had seven levels: golden shang hao, silver shang hao, yellow shang hao, red shang hao, pink shang hao, green shang hao, and purple shang hao. There were five pieces of yellow shang hao, among them there was Chinese tea ceramic of the royal table. To identify which pieces were Shang Hao, the pieces were stamped with the royal seal with black wax.²⁷⁶ We may note that the name of the reward used Chinese words, which reaffirmed the great Chinese cultural influence towards the royal Thai elite and Thai society during that time.

4) Chinese tea ceramic and literary works

At a funeral ceremony in 1899 at Sanam Luang, Phra ya yo tha khuen khan (To Coriander)* composed Tableware in verse,** dedicated to King Chulalongkorn. He composed a verse about each piece of tableware, number fifty was Chinese tea ceramic “...*the fiftieth one picked up many pieces of Chinese tea set, too small to see for those common people...*”***

²⁷⁶ จดหมายเหตุของนายกรรมการตรวจโต๊ะ ได้บัญชีกรงานต่างๆ ที่ได้ตั้งโต๊ะ ตั้งแต่ปีชลา ร.ศ. 109 พ.ศ. 2433 จนถึง ร.ศ.129 พ.ศ. 2453” อ้างถึงใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 118.

* *In Thai*, พระยาโยธาเชื่อนขันธ (โตศักดิ์)

** *In Thai*, เพลงยาวว่าด้วยเครื่องโต๊ะ

*** *In Thai*, “...ที่ห้าสิบหีบหาที่ซามาก ดูลำบากกระจัดกระจุกแถมไม่พอ...” ใน จดหมายเหตุของนายกรรมการตรวจโต๊ะ ใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 134.

The pleasure of Chinese tea collecting during the mid nineteenth century was in the searching for each piece of a collection. If some set was very scarce, whoever was able to collect a complete set could sell them at a very expensive price. Thus, the enjoyment or pleasure of this activity was in searching for each piece scattering in many places. Sometimes they mixed the same pattern and shape, or even separate brands, which were called Chinese tea ceramic-in-mix (Khrueng pra som). If every piece was the quality Chinese tea ceramic, the collectors would respect this because of the difficulty in searching and collecting each piece to compose a set, which was more challenging than buying the whole set. Both Chinese tea ceramic-in-mix and tableware-in-mix made their owners feel proud and they wanted to exhibit them in public. In literary works, designations of these collectors were created, for instance “Nai Chui Funny Ware, Chao Ban Duan Yi, Je Sua Phuk Map, To Coriander, Criminal Case Cart Lacking.”*

Nai Chui Funny Ware referred to Mr. Chui who never collected normal patterns and designs similar to others. He loved to collect funny-shapes or funny-patterned Chinese tea ceramic.

Chao Ban Duan Yi referred to Mr. Ban who loved to collect Chinese tea ceramic made in China during the reign of Emperor Duan Yi in the Qing Dynasty. Among the collectors of the same period, no one could compare with him. He lived during the reign of King Mongkut and King Chulalongkorn. When he was elderly, Mr. Ban presented his all Duan Yi ceramic, including Chinese tea ceramic, to King Chulalongkorn.

Je Sua Phuk Map was Phra ya sho duek (Phuk). He loved map-patterned tea ceramic and tried to collect a whole set of Annam (Vietnam) map-patterned tea ceramic. However, he lacked a cup. He sent someone to find it in China, but could not locate it. Long later, he found this cup in Vietnam and finally the whole set was complete.

To Coriander was Mr. To who was an official of the Front Palace. He was a favored person of Krom Phra Ratchawang Bowon Wichaichan and was appointed to be

* *In Thai*, นายชัชเครื่องขัน, เจ้าบันถ้วนซี่, เจ้าสัวพุกแผนที่, โศคักซี่, อาญาคดีรอกหัก ใน สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 95.

Phra ya yo tha khuean khan. However, many people kept calling him To Coriander, his name since he was young because he admired collecting coriander-patterned Chinese ceramic, including Chinese tea ceramic.

Criminal Case Cart Lacking or Aya kha dee rot hak has already been mentioned.

Apart from Legend on Tableware and Chinaware that became literary evidence of Chinese tea consumption as high culture among the Thai elite, there was a treatise on Chinese teapots composed during the mid nineteenth century. The origin of this treatise was assumed by Prince Damrong that it was composed by Phra Ong Chao Preeda himself to dedicate to King Chulalongkorn on the occasion of the initial popularity of Chinese teapot collecting as pleasure during the early period of his reign in 1872.²⁷⁷ The objectives of this treatise were to educate the collectors and the amateurs to be able to distinguish the real from the fake.²⁷⁸

This treatise illustrates that during the latter half of the nineteenth century a large amount of Chinese teapots, including real and fake teapots, were imported such that a treatise on Chinese teapots was necessary. This treatise also clarified that there were various and different categories of quality Chinese teapots imported. Many of them were of excellent quality and very precious. Moreover, this treatise indicates the strong interest by Chinese tea ceramic collectors during that period.²⁷⁹ The creation of this treatise, thus, illustrates that Chinese tea ceramic collecting for pleasure became the way of life of the Thai elite and impacted the creation of literary works as well.

Conclusion

Historical evidence shows that for more than two-hundred years, from the end of the seventeenth century, to the beginning of the twentieth century (1688-1910), southern Chinese tea drinking culture and Chinese tea ceramic collecting for leisure had

²⁷⁷ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น, หน้า 67.

²⁷⁸ เรื่องเดียวกัน, หน้า 69.

²⁷⁹ เรื่องเดียวกัน, หน้า 69-82.

firmly settled amongst the peoples in the capital cities of Thailand and became a part of the way of live for several classes. In the world arena, even though tea began in China, it spread around the world and had great impacted on religion, society, language, politics, legends, arts, and culture.

Tea has had a very long history since first starting in China and spreading throughout the world. To understand the relationship between Chinese consuming culture and Thai society, we need to understand the Sino-Thai relationship, as well as Chinese society and Chinese influence on Thailand. We know that this relationship has existed since the thirteenth century, especially for the southern Chinese, the owners of the area of tea plantations, who immigrated to southeastern Asia since that time. The status of Ayutthaya as the Emporium of the East resulted in Chinese goods spreading around the city. Moreover, as a result of the role and the popularity of Chinese tea consumption as high culture between the East and the West from the seventeenth to the nineteenth century, as well as the influence of Chinese culture around the world during that period, we can see that Chinese tea consumption became a part of the way of life of the Thai elite, especially during the period of Ayutthaya, Thonburi, and Rattanakosin.

In conclusion, by surrounding factors and as a symbol of civilization, Chinese tea consumption became popular among the royalty and the affluent. The growth of Chinese tea consumption during the early Rattanakosin period and the re-emergence during the reign of King Mongkut and King Chulalongkorn in terms of beverage and tea ceramic collection for leisure were important roots for the resurgence of Chinese tea consumption as high culture in the later period in Bangkok.

CHAPTER III

CHINESE TEA CONSUMPTION AS “HIGH CULTURE” IN CONTEMPORARY BANGKOK

As mentioned in Chapter II, a Chinese tea consuming culture gradually permeated into the way of life of the Thai people from the Ayutthaya period. There is an old riddle: “What comes from China and climbs to live in the cave” (in Thai, ‘cave’ has the same pronunciation with ‘tea caddy’)?²⁸⁰ The answer to this riddle is Chinese tea leaves. This riddle also reflects that Chinese tea leaves and Chinese tea utensils permeated into the way of life of the Thai people for a long time.

The popularity of collecting Chinese tea sets, especially Chinese teapots, an art created from the Chinese tea consuming culture, also widely spread among the elite since the Ayutthaya period and reached its highest peak during the reigns of King Rama II and King Chulalongkorn,²⁸¹ and re-emerged during the contemporary period. Interestingly, the change of the administrative systems of China that impacted the regional countries, including Thailand, also impacted Chinese tea consumption as high culture among the royal elite during the present time.

3.1 Change in China: Impact on Thailand

During the reign of King Chulalongkorn, the popularity of Chinese tea consumption reached its peak as can be seen through the collecting and creating of Chinese tea set ceramic among the elite. Also, a lot of Chinese people, especially the Southern Chinese, such as Fujian people, immigrated to Siam during the reigns of King Chulalongkorn and King Rama VI. Some Chinese tea leaf merchants started to open Chinese tea leaf shops in Bangkok, for example the Wang family.

²⁸⁰ Translated by author, *In Thai*, “อะไรเอ่ยมาจากเมืองจีนปีนเข้าไปอยู่ในถ้ำ ใน อ.ปรมสุวรรณ, “อาชีพเก่าแก่ของคนจีน”, ใน เส้นทางเศรษฐกิจฉบับพิเศษ คนจีน 200 ปีภายใต้พระบรมโพธิสมภาร ภาค 2 (กรุงเทพฯ: สหมิตรการพิมพ์, 2530), หน้า 107.

²⁸¹ สมเด็จพระเจ้าบรมวงศ์เธอ กรมพระยาดำรงราชานุภาพ, ตำนานเรื่องเครื่องโต๊ะและถ้วยปั้น; มัตตัญญู, ปั้นชาและถ้วยชาจีน.

The year 1910 was a turning point in the history of the Chinese in Siam.²⁸² King Chulalongkorn passed away, which was followed by the enthronement of Prince Vajiravudh.²⁸³ Thailand participated in World War I (1914-1918) on the side of the Allies – United Kingdom, France, and Russia. This led to the revision of some treaties between Thailand and the Europeans after the end of the War, which the Allies won.

From the end of World War I until the economic recession era around the world in the 1920s, there still were Chinese laborers entering the port at Klong Toey, Bangkok and other boundaries. The Thai government had never changed any policy on the Chinese to settle in Thailand and do their own business. Even though there were certain policies championed by King Rama VI, in fact, they were only developed to protect the country from the effect of republicanism from China.²⁸⁴ Moreover, the Chinese economic role in Thailand still continued and was supported by the Thai policy while the chaos in China became even greater. Thus, the number of Chinese immigrants coming into Thailand was still large. For instance, through the period of 1918-1931, there were 983,212 Chinese immigrants who came to settle in Thailand through the port at Klong Toey, not including those who were smuggled through other boundaries.²⁸⁵ The flow of Chinese labourers was less important than the fast increasing number of Chinese females who immigrated to Thailand during the 1920s. According to the official statistics, up to 1929, there were 131,510 Chinese women who immigrated to be prostitutes and other occupations in Thailand.²⁸⁶ Since then, the Chinese male labourers who made the decision to settle in Bangkok and other parts of Thailand, instead of choosing native females as their wives, chose Chinese women as their wives. Thus, Thai nationals of Chinese descent gradually increased, and after the revolution in Thailand in 1932, the Thai government enacted many laws related to the resolution of Chinese

²⁸² William G. Skinner, *Chinese Society in Thailand: An Analytical History*, Page 155.

²⁸³ Ibid.

²⁸⁴ ภาวคณ ทรงประเสริฐ, *Overseas Chinese ลอดลลาขม้งกรโพนทะเล*, (กรุงเทพฯ: ทิปป์โป้ง พอยท์, 2545), หน้า 63-

64.

²⁸⁵ เรื่องเดียวกัน, หน้า 64.

²⁸⁶ เรื่องเดียวกัน, หน้า 65.

labourers and occupations, such as immigrating laws, alien registration, and establishing port of entry inspection stations. Until the government of Field Marshal Plaek Phibunsongkhram, both before and during World War II, a nationalism policy led to a great change of the domination of Chinese economy over Thai society during that period and later; especially the labour trade, some occupations, and holding land by the Chinese was greatly impacted. At the same time, Chinese labourers and aliens who wanted to settle permanently in Thailand had to adjust to suit the Thai economic, social, and political conditions thoroughly the period of World War II until the present time. The descendants of those Chinese labourers developed themselves to be the bourgeoisie or middle class Thai nationals of Chinese descent, and became the employers of Thai labourers in later periods.²⁸⁷ These Sino-Thai bourgeoisies would become the group of Chinese tea consumers in the later period.

As a result of the revolution in China in 1949, during the period of the Cold War (1947-1991), the Thai government abolished diplomatic relations with China. Certainly, this action impacted trade between the two countries, including Chinese tea in Thailand, which had been initially imported from China, but during this period, was imported from Taiwan instead.

At the same time, during the period of General Sarit Thanarat (1959-1963), through his policies, the Sino-Thai were assimilated to Thai identities. Until the end of Cold War when the United States reestablished diplomatic relations with China, Thailand also re-established diplomatic relations with China. This was the turning point linking the periods of Nationalism and Globalization, the period when China reemerged as a power in the world.

3.2 Circumstances and decline of the value of Chinese tea consumption during the early 20th century

²⁸⁷ ภูวคต ทรงประเสริฐ, *Overseas Chinese ลอดลายมังกรโพ้นทะเล*, หน้า 65-66.

In 1911, only one year after King Chulalongkorn's passing away, the revolution in China by Dr. Sun was accomplished. "Kang Sai" ceramic produced after the Chinese revolution was called 'Republican Chinaware' by Thai collectors according to its political era. In 1929, the capital city of China was moved from Beijing to Nanjing. The situation inside the country was chaos. Quality and low-cost Japanese pottery was substituted for Chinese ceramic for the foreign market. Chinese ceramic industry became depressed.²⁸⁸

When the administrative system in Thailand changed to democracy in 1932, the royal power of the king naturally decreased. King Rama VII went to England in January, 1933 and renounced the throne the next year. Until King Rama IX's accession to the throne on 5 May 1946, the royal family dwelled in Europe for about a decade, except for short periods of traveling back to Thailand. During those thirteen years, the personnel surrounding the king changed; their salary decreased according to the government's budget. While the old officials tried to adjust to the new administrative system, their long kept and precious treasure was sold depending on each family's necessity.

A lot of antique shops opened at Nakhon Kasem Court. A significant amount of the Chinese ceramic that was sold at these antique shops came from Bang Khun Phrom Palace. The palace had a China room called the Kim Tueng Room* or Ma Son Room.** His Royal Highness, Prince Boriphatsukhumphan Kromphranakhonsawan Woraphinit*** admired art objects for collecting. The Chinese ceramic at Bang Khun Phrom Palace included large vases in various shapes, pots, large-water-jars, and pottery ceramic, of which Chinese tea ceramic was included. During the revolution, Prince Boriphatsukhumphan was arrested and in custody for nine days. After his decision to leave his palace, he had only one night to return there. In the afternoon of the following day, he was sent, together with his family, to Penang, Malaysia, left only Mom Chao

²⁸⁸ พิมพ์ประไพ พิศาลบุตร, กระเบื้องถ้วยกะลาแตก, หน้า 195.

* ห้องกิมตึ้ง

** ห้องม้าสน

*** Prince Boriphatsukhumphan, Prince of Nakhon Sawan (1881-1944), was a highly influential Thai military officer and government minister in the early 20th century during the last years of the absolute monarchy. He also served as a Privy Counsellor to both King Rama VI and King Rama VII.

Thawonmongkon and Nai Naraphiban (Silpa Thesapaet), his caretakers, to collect his things. The treasure inside the palace was not confiscated by the government. The jewelry and gold was deposited in the bank; other items were auctioned because they had to transfer the palace to the new government. The antique merchants came to the palace to buy the treasure. The chinaware took almost one month to be sold.²⁸⁹

For the royal collection described by Prince Damrong, the courtly Chinese tea ceramic collections in the Grand Palace were admired by the foreign royalty and officials as marvelous and extraordinary as they had never seen as much as these before, neither in China nor in Europe. No one knows how much is left from that time. Phimpraphai Phisarnbutr only heard from the elderly court attendants that during the period when the kings did not dwell in Bangkok, a large number of royal Chinese ceramic was lost. Some high-ranking officials brought them to sell at the antique shops every day. A lot of precious and priceless Chinese tea ceramic was shown at the Nakhon Kasem Court and sold at very low prices. This really was the era of “treasure transferring to admire.”²⁹⁰

Previously, how the development and decline of China influenced the way of life of the Thai elite has been described. In particular, when students who were sent to Europe returned to Thailand, their way of life, which had been influenced by European culture, significantly impacted the Thai people. Imitation of the way of life of the Europeans became a normal standard of the Thai elite as high culture. Particularly, in the world stage, the United Kingdom and Western countries had become powerful countries and played an important role among the Southeast Asian countries. The development and change of Thai culture, thus, was according to the way of life of the Western countries. This also included the way of tea consumption among the high class. Although tea leaves and tea utensils* were still in Chinese style, the way of drinking was impacted by English

²⁸⁹ พิมพ์ประไพ พิศาลบุตร, กระเบื้องถ้วยกะลามะเดก, หน้า 196.

²⁹⁰ เรื่องเดียวกัน

* Tea utensils had gradually changed to be the western style, especially among the nobilities.

culture, which during this period influenced world culture, especially the colonial countries such as India, Sri Lanka and Singapore, the countries that had influenced Thailand's development to catch up with the global change.

3.3 Reemergence of China/ Open of the country/ Re-establishment of diplomatic relations between Thailand and China after the period of the Cold War

During World War II, the Thai government participated in the war by taking the side of Japan, who was an important belligerent nation against China, and Chinese influence in Thailand, thus, significantly decreased. Because of the role of the Free Thai Movement that took the side of the United States, after World War II when Japan was defeated by the Allied forces, Thailand became part of the victorious countries. The situation in China seemed to be better after the defeat of Japan; however, the civil war between Communist China and Nationalist China broke soon after. Communist China won and established the People's Republic of China; Thailand, who took the American side, severed diplomatic relations with China. Certainly, this action impacted trade between the two countries, including Chinese tea in Thailand. The mountains of tea plantation in China of some Chinese merchants were confiscated by the new Chinese government as well.

Later, the Korean War, the Taiwan Strait crises, and the Vietnam War represented major conflicts during the Cold War period, making East Asia one of the main battlefields of the Cold War, while also creating conditions to prevent the two superpowers from engaging in a direct military showdown. Beijing's split with Moscow and rapprochement with Washington fundamentally transformed the international balance of power, eventually leading to the end of the Cold War with the collapse of the Soviet Empire and the decline of international communism.²⁹¹ After the Cold War, when the United States reestablished diplomatic relations with China, Thailand also reestablished diplomatic relations with China in 1975. After that period, not only diplomatic relation,

²⁹¹ Chen Jian, *Mao's China and the Cold War*, North Carolina: The University of North Carolina Press, 2001, back page.

but also cultural relations were bound together. Cultural activities started from sports to academic exchanges.²⁹²

On 1 July 1975, the reestablishment of official diplomatic relations between China and Thailand opened a new page of Sino-Thai relations. Since then, the Sino-Thai relationship has developed rapidly, thoroughly, harmoniously, and equally. With all attempts at bilateral cooperation, since that time, the leaders of both of these countries, including the Thai royal family, has made continued visits to each other. Various organizers and institutes also have made close visits. Both countries have efficiently cooperated in many aspects, such as political, economic, commercial, military, cultural, education and technology. Local and international affairs have been positively collaborated. All of these developments are forces for an on-going relationship between the two countries at a family-like level.

In February 1999, China and Thailand signed a Memorandum of Understanding in Cooperation in co-planning for the 21st century between China and Thailand. The MOU was set with direction and criteria in continuity of the relationship between the two countries. This MOU signified the strong path for a better and closer relationship in the coming century.²⁹³

The Chinese and Thai governments have both focused on trading for a long time, which enables cooperation and exchange through economic contact between the two countries with continued and dynamical expansion.

In 1978, the Chinese and Thai governments signed an economic and commercial agreement with official committees established. Later, other committees have been set up between China and Thailand for other affairs, such as science and technology, including an MOU on civil-airline business (1980), economy and technology (1997), and marine transportation (1999).

²⁹² ประพฤทธิ์ สุกศรีคนมณี, ข้อคิดในการศึกษาประวัติศาสตร์ความสัมพันธ์ไทย-จีน ตั้งแต่สมัยโบราณจนถึงสิ้นคริสต์ศตวรรษ, ใน *ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 31.

²⁹³ สำนักงานสารนิเทศแห่งคณะรัฐมนตรี สาธารณรัฐประชาชนจีน, *ความสัมพันธ์จีน-ไทย* (กรุงเทพฯ: สำนักพิมพ์ไชน่า อินเตอร์คอนติเนนตัล, ม.ป.ป.), หน้า 1.

There have been other collaborations as well. For instance, in 2003, the two countries agreed to decrease the tax on importing and exporting vegetables and fruits. During the 1990s and 2000s, the economic relationship between China and Thailand developed into one of regional co-operation, along with Laos and Myanmar, including development among the Mekong sub-region.

In the initial stage of establishment of the diplomatic relationship between China and Thailand, the trading value reached 21 million US dollars in 1995, which has increased to 3,362 million US dollars in 2000 and 6,600 million US dollars in 2003. Such numbers make China the third ranking countries in terms of trade with Thailand.²⁹⁴

Being in close relationship for a long time, China and Thailand have shared many similarities in culture, tradition, and people. The cooperation and development between the two countries can be seen from the saying “Chinese and Thais are Siblings”.²⁹⁵

In correlation to the commercial development, art and culture aspects have also been focused upon. There are cultural visits made more often in diverse areas, such as sports, classical performances, journalism, painting, aesthetical art, photography, alternative medical care, religion and literature. The exchange of these various aspects of art and culture is appreciated by both nations. Above all, this creates friendships beyond the ground of commercial activity which stabilizes the constructed co-operation.²⁹⁶

With reference to the Globalization period that link the world altogether, in Thailand’s Boom, the chapter, “Pillow and Mat” Capitalism, Chris Baker and Pasuk Phongpaichit mention with respect to the rise of Bangkok business that private enterprise has been the driving force of Thailand’s boom.

“Not so long ago, Bangkok was still a rather courtly city, famed for its palaces, temples, canals, and dominated by its population of

²⁹⁴ สำนักงานสารนิเทศแห่งคณะรัฐมนตรี สาธารณรัฐประชาชนจีน, *ความสัมพันธ์จีน-ไทย*, หน้า 58-59.

²⁹⁵ เรื่องเดียวกัน, หน้า 118-119.

²⁹⁶ เรื่องเดียวกัน, หน้า 86-87.

*government officials. Today Bangkok has become a city of business. The city has the buzz of Hong Kong, Taipei, Seoul, Shanghai – the sound of Asia making money. The rise of Bangkok business over the past generation is the central story of the boom. The business community is totally dominated by the immigrant Chinese. In Bangkok they have become more secure and more expansive than elsewhere in Southeast Asia.*²⁹⁷

Normally, the influence of Chinese culture will increase depending on the economic role of Chinese people.²⁹⁸

Shortly before the return of Hong Kong to China, there was criticism in various aspects, especially regarding the reemergence of Chinese power in the world arena. After the return of Hong Kong to China in 1997, Hong Kong's new administration, and the opening of China to capitalism, all were factors leading to the trend of learning the Chinese language and Chinese culture re-emergence in Thai society. These phenomena related to various kinds of Chinese cultural trends, including Chinese food and drink. Chinese tea consumption was also effected. We may see as evidence a boom in Chinese tea shops, with a lot of books on Chinese tea published at the end of the twentieth century and beginning of the twentieth first century.

During the period of close relationship between Thailand and China, along the sides of Yaowarat and Charoenkrung Roads, a lot of the shops have opened selling goods from China. Among such shops, there is one called “Leng Hong” which sells 4,800 kilograms of tea leaves yearly. Thus, tea has been distributed throughout Thailand in more than 500 shops.²⁹⁹

²⁹⁷ Pasuk Phongpaichit and Chris Baker, **Thailand's Boom!**, (Chiang Mai: Silkworm Books), 1996, Page 10.

²⁹⁸ ประพฤทธิ์ สุกุลรัตน์เมธี, “ข้อคิดในการศึกษาประวัติศาสตร์ความสัมพันธ์ไทย-จีน ตั้งแต่สมัยโบราณจนถึงสิ้นสุดคริสต์ศตวรรษ”, ใน *ศิลปวัฒนธรรมไทย-จีนศึกษา*, หน้า 36.

²⁹⁹ สำนักงานสารนิเทศแห่งคณะรัฐมนตรี สาธารณรัฐประชาชนจีน, *ความสัมพันธ์จีน-ไทย*, หน้า 72.

During this same period, when the Chinese administrative system was stable, Chinese people became more prosperous, and the rich Chinese could afford to buy the old precious Chinese ceramic that was returned to the country. The price of Chinese art objects in the world market sharply rose during a short period of time. Chinese millionaires participated in auctions all around the world to search for Chinese ceramic, including Chinese tea ceramic, with scarce Chinese ceramic auctioned at very high prices.³⁰⁰

The trend of consumption, both in product and culture, became very popular in various countries, including Thailand. The growth of the advertising industry has empowered the stream of consumption. This also has impacted the tea consuming culture in various countries and influenced Thai society. Tea has been promoted in other brands, apart from Chinese brands, evolving from the traditional way of Chinese tea drinking to be more modern in terms of convenience and health. The value of Chinese tea consumption also evolved from a symbol of high status to one of health care. At the same time, Chinese influences, especially political, economic and cultural, spread throughout the world, including Thailand. It could be said that this has also been the period of Chinese culture revival, with an influence on Chinese tea consumption as high culture in Thai society in the contemporary period.

3.4 Chinese tea consumption as “high culture” in contemporary Bangkok

Tea is the product of the leaves, leaf buds, and internodes of the *Camellia sinensis* plant, prepared and cured by various methods. The tea plant, *Camellia sinensis*, originates in a region of the world extending from the Golden Triangle to the Yunnan Mountains in China and the jungles of Assam in India, tea plants also originated along the mountains in the north of Thailand. However, the first drinking of tea entered Thailand and this region from China.

³⁰⁰ พิมพ์ประไพ พิศาลบุตร, *กระบืออภัยภูธร*, หน้า 197; นพพร ภาสะพงษ์, *บ้านชา เสน่ห์งานศิลป์แห่งดินนี้*, หน้า 43, 45.

For the Chinese, from the past until the present, Chinese tea has been closely related to Chinese people: Chinese people say “open the door, find seven things: fire wood, rice, cooking oil, salt, soy bean sauce, vinegar, and tea.” This can be interpreted that Chinese tea is one of the most important things in Chinese daily life, as important as food. Moreover, Chinese tea is also the inspiration for Chinese artists to create their works, *i.e.* paintings, calligraphy, and poetry. Chinese tea drinking is also deeply related to the mind, philosophy, and religion. In Bangkok nowadays, Chinese tea consumption as high culture can be found similar to that which occurred during the reign of King Chulalongkorn and earlier. The characteristics of Chinese tea consumption as compared between the reign of King Chulalongkorn and contemporary periods will be divided into two groups: the continuity of Chinese tea consumption and the new aspects of Chinese tea consumption.

3.4.1 The continuity of Chinese tea consumption until the present time

3.4.1.1 Chinese tea sets as royal decorations



Figure 9: Royal Decorations of His Royal Highness Crown Prince

Source: Book on Royal Decorations – The royalty of Rattanakosin Period

It has been recorded that a Chinese tea set was included in the Royal Decorations to represent the noble rank of His Royal Highness Crown Prince Maha

Vajirunhis, which was followed by His Royal Highness Crown Prince Maha Vajiravudh. This Chinese tea set has remained until the present time and is included in the Royal Decorations of His Royal Highness Crown Prince Maha Vajiralongkorn. Another Chinese tea set was produced during the reign of King Chulalongkorn and included in the Royal Decorations of Queen Rambai Barni of King Rama VII. This set still remains until the present and was included in the Royal Decorations of Her Royal Highness Princess Maha Chakri Sirindhorn. Apart from these two set, Chinese tea sets were also included in the offerings of tonsure, shave of the topknot ceremony of royal children, as well.³⁰¹

3.4.1.2 Chinese tea as the royalty's precious beverage

Her Royal Highness Princess Maha Chakri Sirindhorn takes Chinese tea in her daily life. Her Royal Highness takes Chinese tea at meetings with board committees and when receiving guests, for example, when receiving ambassadors, Chinese tea will be set and served during their conversation.

3.4.1.3 Chinese tea as an offering for monks and the divine gods.

³⁰¹ หม่อมราชวงศ์สุริยวุฒิ สุขสวัสดิ์, *เครื่องอิสริยยศ พระบรมราชวงศ์กรุงรัตนโกสินทร์*, หน้า 75, 94-95, 139, 152.



Figure 10: Chinese Tea Offered to the Buddha and Buddhist Sculptures Everyday in the Morning
 Source: Ong Ew Kee Chinese Tea Shop (Photo by Author, 2012)

During this contemporary period, Chinese tea leaves and Chinese tea sets are still included in the alms offered to Buddhist monks. For Chinese ceremonies, Chinese tea in a small cup is still offered to the divine gods and their ancestors during several ceremonies, for instance, wedding ceremonies, the Chinese New Year ceremony, Qing Ming or yearly offering to ancestor ceremony, and every day presentation of Chinese tea to gods or holy spirits.



Chinese tea in Buddhist ceremonies and offering to Chinese god ceremonies are ancient. Chinese tea has been a part of the ceremony for centuries. Chinese tea was used in receptions and as a gift for guests, the elderly and the bride during the period of Three Kingdoms (A.D. 220-280) in the area of

Figure 11: Chinese Tea is Offered to the Chinese God Everyday in the Morning
 Source: Photo Granted by Oranee Thanakitleelacharoen, 2012

Jiang Nan, and the Jin Dynasty (A.D. 265-

420).³⁰² Thus, it is supposed that Chinese tea leaves and Chinese tea as a part of the offerings to Chinese divine gods should have occurred during this period. Chinese tea is also related with Daoism and Buddhism.

In Thailand, it has been recorded that Chinese tea leaves and Chinese tea have been used in the Buddhist ceremony as an offering to the monks since the early Rattanakosin period, and should have been earlier in the Ayutthaya period because of the heritage of the ceremonial pattern that has been handed down. As mentioned earlier in Chapter II, it has been recorded that the royal announcement for the royal Buddhist ceremony proclaimed that Chinese tea must be provided and offered to the monks three times a day.

Until the present time, in Chinese culture Chinese tea leaves and Chinese tea sets have been used in the offering for Chinese gods. Similar to Thai culture, in the royal Buddhist ceremonies and ordinary Buddhist ceremonies, Chinese tea has been included in the offering.

3.4.1.4 Chinese tea and Chinese tea ceramic offered and presented to the royalty

Chinese tea and Chinese tea ceramic have precious value such that they deserved to be presented to foreign kings or royalty; on the other hand Chinese teapot ceramic has been presented to Thai kings by the elderly collectors. Chinese teapots became the high valued things warranting presentation as gifts to the kings and the elderly. This belief has been sustained until the present time.

Until the present, Chinese teapots have been tribute presented to the royal elite. For instance, a lot of Chinese teapots and Chinese tea sets in various kinds and

³⁰² เรื่องรอง รุ่งรัศมี, ราชบริณกัณษา, หน้า 166.

shapes have been presented to Her Royal Highness Princess Maha Chakri Sirindhorn.* When the communication between Thailand and China became easier, it was found that Chinese teapots, Chinese tea sets, and Chinese tea leaves became common gifts presented to the leading person of the country and the elderly.



Figure 13: Chinese Tea Ceramic, Yellow Color with Five Nails Dragon, Presented to the Royal Elite at the Present Time. Source: Suan Pathum Palace (Photo by Author, 2011)

3.4.1.5 The high value of Chinese tea set with the king's initials and Chakri set

During the contemporary period, Chinese tea set with the king's initials and Chakri³⁰³ set were regarded as high precious value among the collectors.

Smithi Siripatra, a collector of Chinese teapots, said:

“Big teapots were mostly collected in the Palace and the temples. Some teapots which were my favorite, I took to use because of my favourite for tea drinking. I have the idea that if I bought an

* Exhibited in the Chinese Room at the Suan Pathum Museum Palace, Pathum Thani Province.

³⁰³ The Chakri, which provides both name and emblem to the house of Chakri, is composed of a discus (chakra) and trident (tri), the celestial weapons of the god Phra Narai, of whom the Thai king is seen as a personification. Narai is an incarnation, or avatar, of the Hindu god Vishnu. The conjoined names – chakra and tri – denote strength and power. The ancient title, Chao Phraya Chakri, held over 10 years by King Rama I before he became king, was given in recognition of battle field prowess. In founding the dynasty, he chose both the name “Chakri” and the symbol for the Royal House of Chakri. In “The Chakri Insignia” The House of Chakri, Chart by Owen Wrigley.

*antique, that antique must be able to be used. I will not allow these antiques to be my boss; I had to be their boss. Their price will be thousands or ten thousands, not millions that should not be used. However, for the Chinese tea set with the king's initials that should also not be used because it is regarded as highly precious things.*³⁰⁴

Chinese tea sets with the King Chulalongkorn's initials, nowadays, are regarded as highly precious Chinese tea sets deserving of preservation and being the heritage for the next generations.

Associate Professor Sneu Nildej, a collector of Chinese tea ceramic, mentioned about Chinese tea sets with the king's initials and Chakri sets that:

*"The Thais favor Chinese teapot pottery not ceramic, but the cups are various designed ceramic. The most famous is the king's initials set; there are various sets...Another set considered as important set is the Chakri set. This set was presented by the king at the funeral ceremony of Chao Fa Siriraja kakutthapan. It was made at Sèvres factory and favored since there is the Chakri insignia on the set; there are seven colors, and plus the silver and gold, totally are nine colors.*³⁰⁵

From these interviews, it can be seen that the king's initials and Chakri tea sets have been considered as highly precious valuable tea sets since they were first produced during the reign of King Chulalongkorn until the present time. They are praised as highly valuable Chinese tea collections because of their design containing the valuable symbols of King

³⁰⁴ สมบัติ ศิริภัทร์, "คุยกับนักสะสมปั้นชา" ใน นพพร ภาสะพงศ์, ปั้นชา เสน่ห์งานศิลป์แห่งดินปั้น, (กรุงเทพฯ: เมืองโบราณ, 2548), หน้า 55 (ภาคผนวก).

³⁰⁵ เสนอ นิลเดช, "คุยกับนักสะสมปั้นชา" ใน นพพร ภาสะพงศ์, ปั้นชา เสน่ห์งานศิลป์แห่งดินปั้น, หน้า 55-56 (ภาคผนวก).

Chulalongkorn and the Chakri dynasty. They are deserving of preservation, not for sale or to be used, but to be a heritage for the next generations.

3.4.2 The new aspects of Chinese tea consumption during the contemporary period

3.4.2.1 Publications on Chinese tea consumption

Since the end of the twentieth century, a lot of books on Chinese culture have been published. Among them, Chinese tea culture books are included, starting with “Nak leng cha” (นักเลงชา) or “Tea Specialist” and “Kuan nam cha” (กวนน้ำชา) or “Tea Gang” in the book entitled Knowledge on Chinese Tradition from the Old Man (ความรู้เรื่องจีนจากผู้เฒ่า) by Chitra Konantakiat. This book was a publication of Dokya Publishing in 1996, only one year before the return of Hong Kong to China. The coming of the twenty-first century has seen the appearance of a lot of books on Chinese tea and on Chinese tea consuming culture, starting with The Scent of Chinese Tea (รวยรินกลิ่นชา) in 2000 by Rueang-rong Rung-ratsami (เรืองรอง รุ่งรัศมี) published by Phraew Publishing. In the following year 2001, Tea Dance (ระบำชา) by Ong (อ่อง) or Nopphorn Phasaphong (นพพร ภาสะพงศ์) was published in Phloy Kam Phet Magazine (พลอยแกมเพชร) and then published as a book; and in the same year, Tea Round Table and Brew Tea (ล้อมวงชงชา) by Dr. Banchop Chunhaswatdikun (นายแพทย์บรรจบ ชุณหสวัตติกุล) was published by Ruamtat Publishing. In 2002, Tea Time: Tea Affection (เส่นหาแห่งชา) by Thanittha Daensin (ธนิษฐา แคนศิลป์) was published by Another Publishing (อีกหนึ่งสำนักพิมพ์). Then in 2003, Tea...How to Select and Buy (ชา: เลือกชาดื่มซื้อชาเป็น) by Koa Joseph S.G. (เกาสง) was published by The Knowledge Center. Pouring Heart into Tea: Handbook for Tea Lovers (รินใจใส่ชา คู่มือคนรักชา) written by Pratchanan (ปรัชนันท์) was published by Another Publishing and Tea Legend in Chinese Treatise (ตำนานชาในตำราจีน) written by Wang Ling and translated by Kiattichai Phongphanit

(เกียรติชัย พงษ์พานิชย์) was published by Matichon Publishing in 2003. In 2005, Tea after Time (ชานอกเวลา) written by Utsani Prawang (อุษณีย์ ประวััง) was published by Fullstop Publishing. Then in 2006, Matichon published A History of the World in Six Glasses (ประวัติศาสตร์โลกใน 6 แก้ว) by Tom Standage was translated into Thai by Khunakon Wanitwirun (คุณากร วาณิชย์ วิรุฬห์), Sukkhaphapjai Publishing launched Coffee and Tea Dictionary compiled by Nopphon Suwanphanit (นพพร สุวรรณพานิช), and Saengdao Publishing issued Green Tea Honey or Poison compiled by Wat-ravee (วัฒน์ระวี). Moreover, Thai Stang Book Publishing launched From the Beautiful Garden to a Cup of Tea (จากสวนสวยสู่ถ้วยน้ำชา) in 2006. In addition, The Origin of Chinese Tea and Chinese Alcohol was written by Zhang Jianli, translated by Sinuan Roeksirinukun (สินวด ฤกษ์ศิรินุกุล) and published by Sukkhaphapjai Publishing in 2009. The decade of 2010s began with Miracle of Seven Coloured Flower Tea (มหัศจรรย์ชาดอกไม้ 7 สี) written by Kritsada Kritsanaserani (กฤษฎา กฤษณะเสรณี) published by Rich Publishing in 2010. In the same year, Tea: Contemporary Healthy Drink (ชาเครื่องดื่มสุขภาพร่วมสมัย) written by Phukanda Phitchomphu (พุกานดา พิษขมพู) was published by PlanB publishing. Followed by A Brief History of Tea (ประวัติศาสตร์โลกในถ้วยชา) written by Roy Maxham, translated by Wilasini De Base (วิลาลินี เดอบาส) and published by Matichon Publishing in 2011. In addition, Tea Encyclopedia (completed version) was compiled by Japanese Tea Training Association and published by Blue Sky Books in 2010.

Table 2: Books on Chinese Tea Published in Thailand

Book	Author	Categories	Publishing	Year
Knowledge on Chinese Tradition from the Old Man (ความรู้เรื่องจีนจากผู้เฒ่า)	Chitra Konantakiat (จิตรา กอนันตเกียรติ)	Feature	Dokya Publishing	1996

Book	Author	Categories	Publishing	Year
The Scent of Chinese Tea (รวยรินกลิ่นชา)	Rueang-rong Rung-ratsami (เรื่องรอง รุ่งรัศมี)	Feature	Ammarin (Phraew Publishing)	2000
Tea Dance (ระบำชา)	Ong (Nopphon Phasaphong) (อ่อง - นพพร ภาสพะงศ์)	Feature	Sri Sara	2001
Tea Round Table and Brew Tea (ล้อมวงชงชา)	Dr. Ban chop Chunhaswatdikul (บรรจบ ชุณหสวัตติกุล)	Feature	Ruamtat Publishing	2001
Tea Time: Tea Affection (เสน่ห์หาแห่งชา)	Thanittha Daensin (ธนิตฐา แคนศิลป์)	Feature	Another Publishing	2002
Tea...How to Select and Buy (ชา...เลือกชาดื่มชื้อชาเป็น)	Koa Joseph S.G. (เกาเฮง)	Feature	The Knowledge Center	2003
Brewing Tea with Heart: Handbook for Tea Lovers (รินใจใส่ชา คุ่มมือคนรักชา)	Pratchanan (ปรัชนันท์)	Feature	Another Publishing	2003
Tea Legend in Chinese Treatise (ตำนานชาในตำราจีน)	Wang Ling, translated by Kiattichai Phongphanit	Feature	Matichon Publishing	2003
Tea after Time (ชานอกเวลา)	Utsani Prawang	Feature	Fullstop Publishing	2005
A History of the World in Six Glasses (ประวัติศาสตร์โลกในหกแก้ว)	Tom Standage Translated by Khunakorn Wanitwirun	Feature	Matichon Publishing	2006
Book	Author	Categories	Publishing	Year
Coffee and Tea Dictionary	Nopphon Suwanphanit	Reference	Sukhaphapjai Publishing	2006

พจนานุกรมกาแฟและชา (ไทย-อังกฤษ)	(นพพร สุวรรณพานิช)			
From the Beautiful Garden to a Cup of Tea (จากสวนสวยสู่ถ้วยชา)		Feature	Tai Stang Book	2006
The Origin of Chinese Tea and Chinese Alcohol (ต้นกำเนิดชาและเหล้าจีน)	Zhang Jianli (ASIAPAC COMIC)	Feature	Sukhaphapjai Publishing	2009
Miracle of Seven Coloured Flower Tea (มหัศจรรย์ชาดอกไม้ ๗ สี)	Kritsada Kritsanaserani	Feature	Rich Publishing	2010
Tea: Contemporary healthy drink (ชา เครื่องดื่มสุขภาพร่วมสมัย)	Phukanda Phitchomphu (พูกานดา พิศขมพู)	Feature	PlanB Publishing	2010
A History of the World in Tea Cup (ประวัติศาสตร์โลกในถ้วยชา)	Roy Maxham (translated by Wilasini De Base)	Feature	Matichon Publishing	2011

During 1996, just before the return of Hong Kong to China, people around the world kept an eye on China and became more alert to Chinese culture. “Nak Leng Cha” provided an image of the author’s father, who was 80 years old and had come from China since he was 21 years old. He favored Chinese tea drinking. This chapter also classified twelve kinds of Chinese tea that were regarded as superb quality: Spring Time Picked Tea, Spring Time Green Bud, The One Spring Time, Thousand Li Scented, Big Red Shirt, Big Red Plum Flower, Expensive Skin, Golden Key, Golden Liu branch, Golden Tea Mountain, Expensive Golden Brass, and Old Silver Pin. The way of brewing

Chinese tea was clarified. For “Kuan Nam Cha”, the author’s father was portrayed as being very lively when he participated in his ‘tea gang’ because he spent time with his friends drinking Chinese tea. He had several tea gangs, one was for enjoyment at Yaowarat, the Chinatown of Thailand, one was with old business entrepreneurs, and another was with his friends of 50 years. In this chapter, the tea gang at Lum Phi Ni Garden was mentioned as the biggest tea gang gathering place. With these two chapters, we gain quite some knowledge of Chinese tea consumption in Bangkok.³⁰⁶

The Scent of Chinese Tea elaborately explained Chinese tea culture; the tea treatise written by Lu Yu; tea and death; tea and wedding ceremonies; tea and offerings; tea and receptions; tea categories; tea leaves and the way to preserve them; the way of tea drinking and tea brewing; tea advantages and disadvantages; the way to select tea leaves and tea utensils; tea gangs – the gathering place of several kinds of people and their dialogue; and also the experience of the author on Chinese tea.³⁰⁷

Tea Dance by the owner of Ong Ew Kee, introduced the origin of Chinese teapots and the production place Yixing where there is special soil for Chinese tea pottery. The author also mentioned tea leaves which were classified into about 350-500 kinds according to their original places, production places, and the color of the tea. Chinese teapots in Thailand were affected by the Chaozhou and the Fujian who favored quality Chinese Wulong tea – Shui xian and Tie guan yin – which was brewed in a small teapot produced by Zi sha (purple sand) in Yixing, and which was widely spread since the sixteenth century during the middle of the Ming Dynasty, corresponding to the Ayutthaya period. It was recorded that Siam had imported Yixing Chinese teapots since the early Rattanakosin period, which flourished during the reign of King Chulalongkorn, and at present has become very famous and sought after by collectors. Since the eighteenth century, Chinese teapots were exported to several countries, mostly to Thailand; the buyers were Chinese merchants who had settled in Thailand, high-ranking officials, and the nobility. Until the present time, Yixing teapots were exported around

³⁰⁶ จิตรา ก้อนันทเกียรติ, ความรู้เรื่องจีนจากผู้เฒ่า, (กรุงเทพฯ: ดอกหญ้า, 2536), หน้า 11-22.

³⁰⁷ เรื่องรอง รุ่งรัศมี, ราชบัณฑิตยสถาน, หน้า 20-249.

the world and exhibited in the British Museum and Victoria and Albert Museum in London, as well as the Groninger Museum and Gemeentelijk Museum in Holland and other places. However, in Thailand only a few are left because mostly of them were bought by the Taiwanese, Singaporean, and Malaysian buyers and taken out of Thailand.³⁰⁸ This book also illustrated the procedure of the harvesting season and tea pottery, as well as describing the brand name of Chinese teapots that were greatly popular, for instance Shi Dabing during the Ming Dynasty, Hui Menchen (Meng Qin) during the Qing Dynasty, and Chen Ming Yuan during the republic period. Moreover, this book talked about the legends of the famous Chinese tea leaves, for example, Da hong pao, Wulong, Dong ding, Bi luo chun, Pu-er, Chinese green tea. Also, the four periods of Chinese teapots: the Ming Dynasty to Jia Qing and Dao Guang Emperors during the Qing Dynasty, Xian Feng Emperor to the end of the Qing Dynasty, the Republic of China period, and the present period.³⁰⁹

Tea Round Table and Brew Tea used the word “tea”, but was really related to herbal drinks, called herbs plus “tea”, its ingredient not mentioning “camellia and camellia’s benefit”. Herbal tea is dried longan tea (cha lam yai haeng), for instance.³¹⁰

Tea Time: Tea Affection talked in brief about the history of tea in various countries – China, Japan, India, Sri Lanka, Malaysia, Indonesia, Portugal, Holland, France, Britain, America, Russia, Kenya, Uganda, Tanzania, and Australia. The book also talks about the procedure of tea production and the way of tea drinking in various countries, for example, China, Tibet, Cashmere, Britain, America, Taiwan, Japan, Russia, France, India. Tea plantations in India were also mentioned. This book gives credit to Darjeeling as the best quality Western style tea, most of which is exported to London. In 1866, Darjeeling had only 39 rai of tea plantations and produced only 21,000 kilograms of tea; but at the present time, Darjeeling has 19,000 hectares of tea plantation and produces 10-11 million kilograms of tea per year. Apart from Darjeeling, Ceylon tea and

³⁰⁸ อ้อง, ระเบียบวิชา, (กรุงเทพฯ: ศรีสารา, 2544), หน้า 59-60.

³⁰⁹ เรื่องเดียวกัน, หน้า 13-166.

³¹⁰ นายแพทย์บรรจบ ชุณหสวัตติกุล, ส้อมวงชงชา ตั้งถาดดื่มสมุนไพร, (กรุงเทพฯ: รวมทรงสน์, 2544), หน้า 5-162.

Lipton of London in Sri Lanka were mentioned. The origin of drinking tea in the garden and afternoon tea were clarified. This work also tried to describe the legends of tea in China, the legend of Tie Guan Yin and the discovery of tea by Shen Nong, for instance. The spread of tea to Japan and the way of Japanese Zen tea ceremony were also explained. The way of brewing tea, for example, Gong fu cha, was also described. The categories of Chinese tea as white tea, green tea, Wulong tea, scented tea, red tea, and black tea, as well as the water to brew tea and teapots from Yixing, were also described. This book also quoted some part of the Legend of Tableware and Chinaware written by Prince Damrong to explain the way Chinese collecting in the past has become the way of the collectors at the present. The author also performed an interview with Nopphorn Phasaphong, the owner of Ong's tea shop, about the history of this Chinese tea shop and the way of development of the shop. In a part of an interview, Nopphorn Phasaphong said that in the past (not so long ago) tea drinking was regarded as out of date, but at the present it has the trend that Chinese tea drinking is charming and classic, so the drinkers have gradually increased. However, the tea market in Thailand has still been small. In this book, Chinese tea plantations at Doi Mae Salong and other mountains in Thailand were also mentioned. Herbal tea and fruit tea, for example, lemon grass tea, mulberry tea, tamarind tea, saffron tea, strawberry tea, and their benefits, were explained. The way to brew tea, tea utensils, tea advantages and disadvantages as well as tea places and tasseology were mentioned.³¹¹

Tea...How to Select and Buy talked about the origin of tea in China; the Tea Treatise or Cha Jing written by Lu Yu in 780; several names of tea in China before “Cha”, for examples: Tu, Kia, Ming, Tay; the evolution of tea plantations; the various kinds of tea, for example: Chinese tea, green tea, Wulong tea, black tea, white tea, flower tea; Miang in the north of Thailand; herbal drinks; foreign tea; and tea bags. The book also talked about the spread of tea to European countries, from tea leaves to the opium war, Boston Tea Party, the various places of tea plantations in about 30 countries around

³¹¹ วิทยฐานะแดนศิลาปี, เสนาหว่าแห่งชาติ, (กรุงเทพฯ: อีกรหนึ่งสำนักพิมพ์, 2545), หน้า 13-206.

the world. The work also mentioned tea production; English grading of tea by considering the whole tea leaf, broken tea leaf, and fine tea leaf; Chinese grading of tea by considering the kind of tea plant; the age of tea trees; the characteristics of tea leaves; the season for harvesting, including the date, time, and weather of harvesting; tea's origin and production. In addition, the book described the way of preservation; the charm of Chinese tea brewing; Chinese tea utensils; the various kinds of tea brewing: Chinese, Japanese, and European; the advantages of tea; tea selection; tea and religion, for example: Lao Zi mixed tea drinking and his teaching such that the tea drinkers must have action and mind to be harmonious with nature, the tea drinkers must be free from happiness and suffering, the tea drinkers will receive wisdom and intelligence thus various kinds of temptation will not affect their way of life; Confucius compares tea brewing and tea drinking with keeping balance of body and mind; Buddhism compares the bitterness of tea with the Buddha's suffering before enlightenment and compares the scented and pure water with the code of monastic disciplines that help lead to peacefulness. However, tea drinking of the Chinese nowadays is not related to religion as in the past, tea drinking at the present is for relaxing, conversation, meeting with friends, and creating friendships. For the Westerner, tea drinking used to be compared with searching for liberty, equality, and fraternity; this has still remained at some tea shops in France. In addition, tea and wedding ceremonies, tea legends, for instances, Da Hong Pao, Tie Guan Yin, and why the drinker had to tap the fingers, were mentioned. As recounted in this book, on 18 August 1998, at the auction of Wulong tea named Red Robe or Da Hong Pao, a sale was made to a Singaporean buyer who offering the highest bid of 1,350,000 US dollars per kilogram. In addition, Pu-er brick tea was also mentioned that in the past it can be used as money to exchange with goods from some ethnic groups.³¹²

³¹² Kao Joseph S.G., ชา...เลือกชาดื่ม ชื่อชาเป็น, (เชียงใหม่: The knowledge Center, 2546), หน้า 1-142.

Pouring Heart into Tea: Handbook for Tea Lovers talked about the history of tea in various countries; tea plantations and harvesting; tea categories and benefits; tea brewing; teapots and tea cups; and also provided several formulas for herbal tea.³¹³

Tea Legend in Chinese Treatise gathered information and knowledge on Chinese tea recorded in several Chinese treatises, including Cha Jing written by Lu Yu during the Tang Dynasty, and other treatises, drawings, poems, and legends. There were eleven chapters, including China the land of tea culture; the origin of Chinese tea drinking and the origin of tea culture; eras when Chinese tea culture flourished; the art of Chinese tea; the spirit of Chinese tea ceremony; the culture of Chinese tea houses tea with literature and arts; tea with the social ceremonies; folks arts of tea; Chinese tea traditions of the ethnic groups in China; and Chinese tea culture spread around the world. We gain a lot of knowledge on Chinese tea in detail from reading this book. Unfortunately, the pronunciation of the Chinese vocabulary in this book was not Mandarin, so it was quite difficult to understand some special words, especially people's names and places names.³¹⁴

Tea after Time agreed that around the world any traditional tea drinking, Chinese, Japanese, Indian, or British, is regarded as one of the high level arts of human beings. However, the brewing tradition is only the end of tea drinking, careful; the delicate art starts from the tea plantation and tea production. The brief histories of tea in China, Japan,* India, America and Europe – Portugal, Holland, France, and Britain – were mentioned. This work also introduced 2,000 kinds of tea in this world, categorized as Chinese tea, herbal tea, Japanese tea, Indian tea, Sri Lanka tea, African tea. Not only were the various kinds of tea introduced, but this book also mentioned tea with wars; tea culture in China, Korea, Russia, America, particularly in Japan and Britain afternoon tea; tea gardens influenced by the Dutch; tea dancing during tea time; teetotaling; tea breaks; high tea and low tea; Billy tea in Australia; teapots in brief; tea for health; tasseology; the

³¹³ ปร๊ชนันท์, รินใจใส่ซ่า: คู่มือคนรักชา, (กรุงเทพฯ: อีกรหนึ่งสำนักพิมพ์, 2546), หน้า 15-138.

³¹⁴ หวาง หลิง. ตำนานชาในตำราจีน. แปลโดย เกียรติชัย พงษ์พาณิชย์ (กรุงเทพฯ : มติชน, 2546), หน้า 15-216.

* It is said that Japan was the first country to receive Chinese tea as a present from the Chinese Emperor. ใน อุซนีย์ ประวัง, Tea after Time ฆานอกเวลา, (กรุงเทพฯ: พลัสตีอปล, 2548), หน้า 40.

Lipton tea story; tea party organizing; tea ceramic of Japan; tea in music; tea for beauty of the eyes, face, hair, skin, mouth, feet; tea in a bottle, which started in 1985 in Japan before spreading around the world; tea parties; and tea recipes. It is said that there are 1,200 tea shops around America, and new tea shops are opened monthly. It is estimated that in the past 2-3 years in Thailand, the growth of the ready drinking tea market has increased 70%, with the value of the market being more than a billion baht. In not more than five years, instant tea has vigorously and unexpectedly grown. Although tea in a bottle, box, or can is different from the traditional way of tea drinking, it is undeniable that this phenomenon has been a part of the evolution of tea consumption in Thailand, and has partly made tea to be sustained harmoniously in Thai society generation by generation.³¹⁵

A History of the World in 6 Glasses used six kinds of beverage – beer, wine, alcohol, coffee, tea, and coca-cola – to describe the history of the world. For the part related to tea, the author explained the origin of tea in China; the spread of tea to Europe; the population of tea in Britain; tea to support industry; tea with the independence declaration in America; Chinese tea with the Opium War; and tea plantations in India and Sri Lanka.³¹⁶

Coffee and Tea Dictionary added some interesting information about coffee and tea in Japan, China, and Britain. In the dictionary, not only are the Thai words translated to English, but some detail and background of the words has been also added. The vocabularies and their meaning illustrated the long story of coffee and tea in China, Japan, Britain, and other countries. The reader will be able to find words on tea and coffee, including their origin, plantation, and consumption.³¹⁷

Green tea Honey or Poison compiled by Wat-ravee mentioned a little of the origin of tea in China, before spreading to Japan and the Western countries. This book stressed tea plantations in Thailand; the cooperation between the Universities – Kasetsart

³¹⁵ อุษณีย์ ประวััง, Tea after Time ชานอกเวลา, หน้า 11-299.

³¹⁶ Tom Standage, A History of the World in 6 Glasses, Page 175-220.

³¹⁷ นพพร สุวรรณพานิช, พจนานุกรมกาแฟและชา (ไทย-อังกฤษ), (กรุงเทพฯ : สุขภาพใจ, 2549), 47-289.

University, Maejo University, Chiangmai University – with the Royal Project; and also significantly stressed the advantages and disadvantages of green tea. The advantages of green tea are not only because it contains Catechin, which has the benefit of an anti-oxidant, but also green tea has vitamins and minerals, such as amino acids, vitamin C, vitamin B, vitamin E, and fluoride. However, there are disadvantages of green tea, particularly caffeine. Consuming too much caffeine can cause bad effects to the nutrition system.³¹⁸

From the Beautiful Garden to a Cup of Tea gathered information by interviewing the entrepreneurs of tea gardens, tea factories, and tea shops, as well as the tea cooperatives in the north of Thailand, for instances, Wawee brand, Dove brand, Chui fong brand, Suwirun brand. The work gave information of the history, problems, and solutions of each brand. Also, the history of Chinese teapots, especially Yixing teapots, was included. Moreover, the way to do the business on tea was described.³¹⁹

The Origin of Chinese Tea and Chinese Alcohol is a kind of illustrated book that talked about the culture of Chinese tea and alcohol. For tea culture, information was provided on the origin of tea; Lu Yu the first teacher on tea; tea process; tea kinds; the first tenth of high quality tea; tea plantations; boiling water; tea sets; tea selection; tea preservation; the way of brewing, drinking, and the philosophy of tea drinking; tea ceremonies; tea serving; tea and Chan (a sect in Buddhism); tea houses; food with tea ingredients; tea and health; avoidance of tea drinking; the advantages of tea dregs; the ways of tea of ethnics group, for example, Tibetan, Bai, Miao, Pu Yi; the way of tea drinking at the present; tea spreading around the world; proverbs relating to tea; and poetry and songs on tea, for instance: to recite a piece of poetry, or to drink a cup of tea, with free body and mind, is alike to float a small boat downstream in the sea.³²⁰

Miracle of Seven Coloured Flowers Tea presented tea in history and legends in brief; the process of each kind of tea production: black tea, green tea, white

³¹⁸ วัฒนระวี, ชาเขียว น้ำผึ้งหรือยาพิษ, (กรุงเทพฯ: แสงดาว, 2549), หน้า 1-145.

³¹⁹ จากสวนสวยสู่ถ้วยน้ำชา, วาสนา ไชยแก้ว บรรณาธิการ, (กรุงเทพฯ: ไทสดางค์น้ก, 2548), หน้า 13-231.

³²⁰ จังเจียนตี้, ต้นกำเนิดชาและเหล้าจีน, (กรุงเทพฯ: สุขภาพใจ, 2552), หน้า 1-150.

tea, Wulong tea, and flower tea, which is non camellia, and their benefit. Seven coloured flowers tea are according to seven days. For instance, Sunday is red; the flowers for Sunday are roselle, goji berry or wolfberry, pomegranate, and rosemallow.³²¹

Tea: Contemporary healthy drink talked about the origin of tea in China, Cha Jing and Luyu, and legends on tea. During Western Jin (265-317), tea during conversation was widely favored; tea became the symbol of a beautiful mind and high virtue; reception of the guest with tea and fruits became the symbol of simplicity and non-wastefulness. According to Chinese tradition, tea is always served to receive guests, and the Chinese pay attention to tea the same as food in their daily life. Tea drinking in different parts of country is different – the Northern people prefer flower tea; the Southern people prefer green tea; Beijing, Shanghai, Tianjin, and Hangzhou people prefer Long Jing and Bi Luo Chun; Fujian and Guangdong prefer Wulong. This work also mentioned the spread of Chinese tea to Japan and how it developed to be Japanese high culture. The book also talked about the spread of Chinese tea to Western countries; how tea gardens and tea dances were created; Sri Lanka with Ceylon tea was mentioned. Moreover, the book also talked about tea with Thai people, with the record of La Loubère and Bradley Dictionary* mentioned. Tea plantations; the tea production process; tea culture in various places – Chinese tea, Hong Kong tea, Japanese tea, English tea, Morocco tea, Tibetan tea, Mongolian tea, Russian tea*, Indian tea, Egyptian tea, and Malaysian tea; quality tea and antioxidant benefits and other benefits; how to select tea to match the drinker; the art of brewing tea; flower tea; fruit tea; and tea recipes were also mentioned. Afternoon tea was created by Anna Russell Duchess of Bedford (1788-1861). English tea times were separated into early morning tea, breakfast tea, eleven tea,

³²¹ กฤษณา กฤษณะเศรษฐี, มหัศจรรย์ชาดอกไม้ 7 สี, (กรุงเทพฯ : วิซ, 2533), หน้า 9-156.

* The Bradley Dictionary in 1873 define the word “Cha (tea)” as the leaves name come from China; also the word “Cha Dee (Good tea)” as the quality tea come from China for putting in hot water to be drunk for pleasure.

* It was discovered that the soldiers who drink tea had less pain because of cold weather and other sicknesses than the soldiers who did not drink tea. So in 1886, tea was added to be one of the necessary military equipment of Russia.

afternoon tea or low tea, high tea, and night tea. Finally, this book provided tea recipes, for example: green tea fried rice, milk tea cake, green tea cake, green tea ice cream.³²²

A Brief History of Tea explained a part of the history of the world during the Imperialism era (the seventeenth to the twentieth centuries) through his own experience as the manager of a tea plantation in Nyasaland (at the present Malawi), Africa during the twentieth century. The tea plantation area was 500 rai** and Maxham had to supervise more than one thousand labourers. The background of his story is some part of the history of tea during the seventeenth to the nineteenth centuries, for instance, tea spreading to Europe; Catherine of Braganza bringing tea and the right over Bombay Island to Britain; the power of the East India Company; tea houses; imitation tea; tea addiction in Britain; tea and health; tea taxation; tea smuggling; tea and Thomas Twining; the Boston Tea Party; tea revolution; the origin of tea in China; tea and death during the Han Dynasty; tea and social status; Lu Yu and the Classic of Tea; Emperor Hui Zhong during the Song Dynasty with a new kind of tea that influenced the Japanese tea culture; the Ming Dynasty and tea spreading to Europe; the blending of tea and red tea creation; tea plantations; the opium wars leading to the Nanking and Tian Jin treaties; and handling the Chinese. The Victorian company in India was mentioned in that there was the importation of tea trees several times and tea plantation during the end of the nineteenth century covered an area of 500,000 acres, or 780 square miles, and tea production was more than 200 million pounds, 85 percentage of production was export to Britain, and the status of the labour in Indian tea plantation was criticized as well. The Victorian company in Sri Lanka: about 1900, Ceylon had an area of tea plantations around 384,000 acres, or 600 square miles and exported tea production of about 150 million pound, mostly to Britain. This book also talked about the new empire of tea plantations, how during the beginning of the twentieth century, Britain became the biggest tea producer in the

³²² พุกานดา พิศมพ, ชาเครื่องดื่มสุขภาพร่วมสมัย, หน้า 9-144.

** A unit of area equal to 1,600 square metres.

world.³²³ This book also explained that during the first half of the nineteenth century, the quantity of tea drinkers slightly increased. In 1800, tea consumption per head was 1.5 pounds per year. In 1850, tea consumption per head was 2 pounds per year. However, during that period, the growth of population was rapid. Thus, tea consumption doubled and all of the tea leaves came from China. This was the start of opium production to exchange for Chinese tea leaves. Until 1830, China imported opium from India, more than 18,000 chests, or 2.5 million pounds, per year; this was higher than the quantity of Chinese tea exportation.³²⁴ In 1901, the quantity of tea consumption increased to more than 6 pounds per head and gradually increased because most of tea was imported from the Commonwealth at a lower price. Moreover, the growth of the population was another factor of tea demand, with consumption increasing to 259 million pounds. Tea production in India and Sri Lanka made the supply sufficient for the demand. In fact, the production was more than demand by 100 million pounds which was sold to other countries.³²⁵ When Britain lost India and Sri Lanka, Britain had to find a new place for tea plantation – Kenya in Africa, for instance. The Kenya Tea Development Authority was established in the 1960s and succeeded.³²⁶ During the beginning of the twentieth century, China was in chaos. The most tea production in China was in 1886 when China produced about 296 million pounds of tea leaves, but this decreased to 41 million pounds in 1920. However, after the twentieth century, green tea production and consumption rapidly increased. At present, China produces more than 1,500 million pounds of tea leaves. China is the second largest tea exporter in the world; China exported 1/3 of total tea production. This book also mentioned the vegetative propagation or cloning tea initiated by the Japanese during the nineteenth century to confirm that the tea tree will not change.

³²³ รอย มือกั้ม, ประวัติศาสตร์โลกในถ้วยชา (A Brief History of Tea), แปลโดย วิลาลินี เดอบบส, (กรุงเทพฯ: มติชน, 2554), หน้า 17-292.

³²⁴ เรื่องเดียวกัน, หน้า 86-93.

³²⁵ เรื่องเดียวกัน, หน้า 225.

³²⁶ เรื่องเดียวกัน, หน้า 248-249.

Tea Encyclopedia (completed version), compiled by Japanese Tea Training Association and published by Blue Sky Books in 2010, described Japanese tea, Red tea, Chinese tea, Herbal tea, healthy tea, and coffee. In the part about Chinese tea written by Kudo Yoshiharu, a Chinese tea critic mentioned that Chinese tea shops in Japan have gradually increased for those who favor Chinese tea. The realms of Chinese tea flavors are various and are widely broadening. This variety is the special point of Chinese tea. Moreover, drinking Chinese tea according to the time is interesting, for example: Long Jing tea when waking up in the morning; Pu-er tea together with a fat meal; Tie Guan Yin tea to help recovering from drunkenness. Gong fu cha has lead people to be more interested in tea, both tea taste and tea utensils. Tea categories, according to fermentation, are green tea, white tea, yellow tea, green tea (semi-fermented), red tea, black tea, as well as flower tea. This article describes each kind of tea; its characteristics; history; quality; benefits; the process of production; tea utensils; and factors in the way of brewing: the quantity of tea leaves, the temperature of the water, duration of brewing, as well as sweets, for example, melon seeds, pumpkin seeds, dried prunes, dried fruit, moon cake.³²⁷

Apart from the books on Chinese tea consumption in terms of Chinese tea drinking, books on Chinese teapot ceramic have also been published. For instance, Teapot: Artistic Fascination of Pottery (ปั้นชา เสน่ห์งานศิลป์แห่งดินปั้น) written by Nopphorn Phasaphong was published by Muang Boran (เมืองโบราณ) in 2005, and Ceramic: Life behind the nobility treasury (กระเบื้องถ้วยกะลาแตก ชีวิตเบื้องหลังสมบัติผู้ดี) written by Phimpraphai Phisalbutr was published by Nanmeebooks in 2007.

Teapot: Artistic Fascination of Pottery illustrated the history of Chinese teapots since the sixteenth century during the reign of Emperor Zheng De in the Ming Dynasty, and the potters of the Ming and Qing Dynasties, and the republic period as well. There were many potter of the Ming Dynasty after the first creation by Gong Chun, for instance, Shi Dabing, Li Zhongfang, and Hui Mengchen. During the Qing Dynasty, there

³²⁷ ฤดี ไชยสาร, “ชาจีน”, สารานุกรมชาฉบับสมบูรณ์, (กรุงเทพฯ: บลู สกาย บুকส์, 2553), หน้า 102-139.

also were famous potters, such as Hui Yigong, Chen Mingyuan, Chen Manshen, Yang Pengnian, and Shao Er-chuan. During the republic period, there were famous potters, such as Chen Shouzhen, Yu Guoliang, Fan Dashen, Zhu Kexin, and Gu Jingzhou. The composition and various kinds of Chinese teapots were introduced. The Chinese teapots that were sealed with the words “Gong Ju” and imported to Thailand in a large amount were also described. There are those with the seals of the Thai design ordered to be produced in China, these seals are the wheel of the law, magic design (Tra Yan), and rat year 110 (Tra noo sok). Yixing was not only the land of Chinese teapots, but also the land of tea plantation since the Han Dynasty, and the well known tea leaves as Yangxian or Ji Chen cha. The author also mentioned the Record of the Famous Porcelain in Yangxian, which was written by Wu Qian during the reign of Qianlong Emperor in the Qing Dynasty; there is a literary record that the first Chinese teapot was created during Zheng De Emperor in the Ming Dynasty by Gong Chun. During the seventeenth century, during the reign of Jia Qing Emperor when China opened up to trade with the Dutch East Indian Company, there was a lot of silk, tea leaves, and ceramic exchanged for silver and spices. The Chinese teapots imported into Siam were also mentioned and described. The Chinese teapots that the Thai favored were plated with alloy of gold and copper, bronze, silver, or gold. The Yixing Chinese teapots were imported into Siam in a large amount. Interestingly, the book’s index recorded an interview with teapot collectors and the way to select a teapot.³²⁸

Ceramic: Life behind the nobility treasury illustrated the history of Chinese ceramic, including Chinese teapots in Thailand, especially those sealed with the brand of Gong Ju and Bo Zhu Li Ji with the royal court and the ancestor of the author that were imported to Thailand, respectively, since the reign of King Mongkut and earlier. Through the descriptive writing on Chinese ceramic, this book talked about the economic history of Siam, especially during the nineteenth century – the Chinese junk trade and the

³²⁸ นพพร ภาสะพงษ์, ปั้นชาเสน่ห์งานศิลป์แห่งดินปั้น, หน้า 8-63.

European free trade. The development and decline of Chinese tea ceramic during each era was also explained.³²⁹

From the end of the twentieth century until the present, a great number of publications on Chinese tea consumption have been published. These publications represent that people are paying attention to Chinese tea, both its history and culture. The account of these books cover people in Chinese tea history; Chinese tea spread to other countries; tea culture of each country; Chinese tea brewing art; Chinese tea drinking benefit, advantages and disadvantages; selection of Chinese tea leaves and Chinese teapots; Chinese tea and religion; Chinese tea and ceremonies; Chinese tea and literature and art; tea plantations; tea categories; tea production; Chinese tea grading; Chinese tea preservation; and Chinese tea shops.

More than ten books on Chinese tea history and Chinese tea consuming culture, as well as on Chinese teapots, were published during the period of one decade after the return of Hong Kong to China in 1997. Some books were published more than once, The Scent of Chinese Tea, for instance. Although some books focused on tea in India or in Western countries, A Brief History of Tea, for instance, the books undeniably mention the origin and history of tea in China before spreading around the world. Moreover, there are a lot of books on the health benefits of Chinese tea and other herbal tea that have been published since 2000.

In other words, these publications are evidence of the re-emergence of Chinese tea drinking and Chinese teapot ceramic in Thailand. These works also partly function similar to the Legend of Tableware and Chinaware compiled by Prince Damrong, and another treatise on Chinese teapots written during the early period of the reign of King Chulalongkorn, in that they are an acknowledgement of people who are interested in Chinese tea consumption and their able to distinguish the real from the fake, and also a recording of the popularity and high value placed on Chinese tea ceramic during that period. Moreover, the books on Chinese tea drinking and Chinese tea culture

³²⁹ พิมพ์ประไพ พิศาลบุตร, กระเบื้องถ้วยชามแตก, หน้า 15-217.

published during the contemporary period make the readers recognize that Chinese tea has a long history, which is related to philosophy, literature, religion, and culture. The people who want to start drinking Chinese tea should be intellectualized and understand the way of tea, its history, benefit, and categories. On the other hand, these books also help people who first start consuming either Chinese tea drinking or Chinese tea ceramic to have enough knowledge to be able to understand the way of tea as high culture.

All in all, these books acknowledge Chinese tea as a kind of beverage, but not only a beverage. It has a long history profoundly related with human life. Tea leaves, teapots, and tea utensils all involve a large number of legends, artistically related to the culture of several countries. In China, tea is related to the way of life of several classes of society. In Thailand, Chinese tea also has long history and the drinker should be those who are intellectualized and recognize the spirit of Chinese tea in a small cup.

3.4.2.2 Chinese tea for health

Based on a study of scientists, a dry tea leaf is composed of potassium, calcium, phosphorus, iron, magnesium, manganese, sulphur, aluminum, sodium, silicon, zinc, and copper. Drinking Chinese tea benefits blood circulation, clears the mind, decreases alcohol levels at a faster pace, increases the body's immunity, prevents decay of teeth, enables free radicals, prevents aging, drives urine from the body, fosters eye-sight, digestion, relieves muscle pain, lowers thirst, is an anti-oxidant, prevents cancer, and nurtures the heart.³³⁰

Nowadays, there is a popular trend in using Chinese tea for health care among different classes in Thai society, especially the middle class upwards. Since using Chinese tea for health is naturally quite expensive, it can only be consumed among the middle class upwards who have to means; however, the high price is perhaps another reason to show that they are affluent. This popular trend for Chinese tea in health care covers the area of food and drink. In the highly competitive market for food and drink,

³³⁰ Kao Joseph S.G (เกาเสง) , ชา...เลือกชาดื่ม ชื่อชาเป็น, หน้า 117-119.

one strong point to meet the demand of the new generation of consumers is healthy food or healthy drink. For instance, some brands of instant Japanese tea focus on drinking healthy tea by promoting the medical benefits or the herbal ingredients, both Chinese and Thai herbs. These are to make customers confident in their healthy product. Moreover, there is popularity for organic food, including organic tea.

This healthy trend makes the Bangkok middle class who can afford realize and pay attention to “Food for health”, which has become a kind of standardization for a quality life. In this case, Chinese tea is considered a product for health, too. With its own medical benefits, it is easy to add Chinese tea to the menu of these healthy food restaurants. For instance, at the Chinese food restaurant at Phra Ram 9 Road, named Waterdrop Teahouse and Restaurant, there are menu items of Chinese food focusing on healthy food, and healthy beverages are included. The main beverage of this restaurant is Chinese tea.

Waterdrop Teahouse and Restaurant

Concept of the restaurant

Waterdrop Teahouse and Restaurant has the concept of vegetarian food – good health brings a good mind. The restaurant is at Wongwanit Plaza, 2nd floor, Rama 9 Road. The restaurant has been opened for two years and a half. Mr. Ben is the owner; Mr. Ti is a waiter who gave an interview on 10 March 2012.³³¹ The concept of the restaurant is healthy vegetarian food. The first step of the restaurant is related to the establishment of the Fo Guang Shan Temple in Bangkok; at first the incomes were not separated, but now they are.

³³¹ Interview Khun Ti, Waiter of Water drop Teahouse and Restaurant, 10 March 2012.



Figure 12: Chinese Teapots Mainly for Sale.

Source: Water Drop Restaurant, Rama IX (Photo by author, 2012)

Main Products

This restaurant imports various kinds of Chinese teapots from China to sell in the restaurant. Chinese tea leaves from Thailand and Lao are sold in the restaurant, too. Various kinds of Chinese tea drinks are on the menu for the benefit of healthy food, and related to the temple. Other beverages are also healthy. Chinese tea leaves are Henry Wei or Three Horses Brand, some from China and Laos; for instance, Tie Guan Yin, Green Tea, Jasmine Green Tea, Guan Yin Hua, and Shui Xian. Most customers are foreigners, such as Indians.

The Role and Characteristics of Chinese Tea

In the kind of the restaurants where Chinese tea is added for the benefit of health, the seller may explain the benefit of each kind of Chinese tea, but the way of brewing is not complicated like “Gong Fu”^{*} or “Gai Wan”^{**}. It is not the selection of each tea leaf and teapot, but the way of comfort and convenience. Mostly, a Chinese tea bag is put into the hot water pot. The point is selling and focusing on the benefit of each kind of Chinese tea for health.

^{*} Gong Fu or Gong Fu Cha means a kind of tea brewing. It is popular in the southern part of China, especially in Fujian, Chaozhou.

^{**}Gai Wan means another kind of tea brewing. It is popular in the northern part of China.

In addition, Chinese tea also has emotional benefits. Chinese tea leaves are adapted to be various healthy products, for example, pillows filled with tea leaves, Deodorizing Charcoal with Tea Leaves, etc.

The herbal production from tea leaves is a choice for people who do not like chemical additives. Moreover, the pillow filled with tea leaves is assimilation with the belief that Chinese tea gives a good manner. Chinese tea leaves are highly valued to present to the elderly, and have an important role in wedding ceremonies.³³² This is the uniqueness of giving Chinese tea leaves. Chinese tea leaves as production for emotional benefit, thus, is acceptable and deserved to be a present.

3.4.2.3 Chinese tea as the way of life of the affluent

In the Chinese tea shops and Chinese tea houses in Bangkok nowadays, we see that Chinese tea has become a way of life for some people in Thailand. Some people go to the shop to take tea at least once a week. Some customers consume Chinese tea at their house and also with their friends at a tea shop in Paragon or at a Chinese restaurant at a five-star hotel while engaging in conversation. Some customers buy a box of tea leaves and leave it at the tea shop to have the tea shop's staff brew it for them every time they come to the shop.

3.4.2.4 Chinese tea ceramic collecting as leisure for the royal elite and the affluent, the popularity of buying and selling Chinese tea sets as collectable items

Chinese tea ceramic collecting was a leisure activity for the royal elite, and the affluent. After the reign of King Chulalongkorn, especially after the revolution of 1932, popularity for Chinese tea ceramic slowed down and sold at low prices. However, after the reemergence of China in the world arena, the popularity of buying and selling

³³² เรืองรอง รุ่งรัศมี, *ราชวินทกถีนชา*, พิมพ์ครั้งที่ 4 ฉบับปรับปรุงใหม่, (กรุงเทพฯ: แพรวสำนักพิมพ์, 2549), หน้า 70-79.

Chinese tea sets as collectable items flourished. Some pieces of Chinese tea ceramic were sold at very high prices again. Nowadays, there are some books, as mentioned above, written about “how to select tea pots and tea sets”, for instance, Teapot: Artistic Fascination of Pottery³³³ describes how to select fine teapots for collection and usage.

To select teapots, one should first consider the objectives of the buyers, whether for brewing tea or only collecting for pleasing the eye. If purchased only for collection, then the selection is mostly according to the collector’s desire. Someone collecting only the teapots that are branded and sealed by the famous potters, the price of these kinds of teapots are naturally different from the general teapot; their starting price is naturally higher than the general because these kinds of teapots have been delicately produced, beginning with preparing the soil, in which each artist has a different way and formula of mixing and applying the soil. In particular, Yixing soil had a high quality, unique colour, and delicacy. Moreover, the craftsmanship of the potters is at various levels – from fair potters to those at expert levels of craftsmanship, from no-name artisan to the famous artisans. Most teapots at the tourist places are low quality, and low price; if you find a teapot of a famous artisan among them, you should firstly suspect that they are the fake ones.

For those who drink tea and would like to find a teapot for brewing tea, the selection should depend on the kind of tea leaves which are to be brewed. Wulong tea will be used in a fist-size teapot for two or three drinkers. Gong Fu tea prefers a small teapot. The small teapot can control the taste easier than a big one. The design and pattern of the teapot depends on the buyer’s value. Teapots for Gong Fu tea mostly are simple in design; in the past was the crystal ball pattern (Song Luk Kaew). Each Chinese teapot has a different kind of soil paste. Some contain a lot of sand; some contain a lot of soil. Thus, the holes of the skin of the teapot are naturally different. This causes a difference in absorbing and dispersing the scent and taste of the tea. A teapot brewed with different kinds of tea leaves gives different tastes. A teapot that suits which kind of tea should be

³³³ นพพร ภาสะพงษ์, บ้านชาเลนงานศิลป์แห่งดินปั้น, (กรุงเทพฯ: เมืองโบราณ, 2548), หน้า 63 (ภาคผนวก).

used to brew only that kind. The ones who prefer drinking tea naturally have more than one teapot. Chinese teapot treatises of Thailand generally suggest selection of teapots that have three even points, i.e. when turning the teapot upside down, the ring, the mouth of the pot, and the mouth of the spout should be even. For preservation, after using, throw the tea dregs away, then parboil with boiling water several times until the teapot is clean, do not use any washing cleanser, then wiping with a dry cloth will make the teapot quickly glossy.³³⁴

After the nineteenth century until the revolution in 1912, China encountered several wars: the Opium Wars, the Tai Ping Rebel, the Japanese Invasion, and internal conflicts. These impacted the qualification and standardization of Yi Xing Chinese teapots. After the end of the wars, the economic and social situation in China developed rapidly. Shanghai became a leading port city. A lot of new companies were launched. A new generation of Yi Xing potters gathered under the leadership of Gu Jing Zhou (1915-1996). This gathering brought back the fame of Yi Xing Chinese teapots, which are highly valued by the people because of their extraordinary craftsmanship and incompatible soil. Also, because of the development of kilns with high technology, Yi Xing Chinese teapots are highly valued in various towns and countries – Tai Wan, Hong Kong, Singapore, Japan – where several exhibitions have been organized. There are many famous Yi Xing Chinese tea potters, for example: Jiang Long, Wang Shi Geng, Wang Yi Xian, He Da Hong, Li Yao Chen, Li Chang Hong. The Chinese teapots produced by these famous tea potters are very rare and expensive because of the requirements of the collectors. For similar teapots that are easily bought, all are fakes.³³⁵

3.4.2.5 Public space for people who love the same thing

³³⁴ นพพร ภาสะพงษ์, ปั้นชา เสน่หางานศิลป์แห่งดินปั้น, หน้า 63 (ภาคผนวก).

³³⁵ นพพร ภาสะพงษ์, ปั้นชา เสน่หางานศิลป์แห่งดินปั้น, หน้า 52.

Chinese tea ceramic has a function to create a public space for people who love the same things. For instance, during the reign of King Chulalongkorn, Chinese ceramic, including at Chinese tea ceramic contests, Chinese ceramic and Chinese tea ceramic lovers came together to share their knowledge of Chinese ceramic and Chinese tea ceramic collecting. These people were generally limited among the royal elite and the affluent.

During the contemporary period, Chinese tea ceramic and Chinese tea consumption also has served a function to provide a space for Chinese tea gangs who love drinking Chinese tea and collecting Chinese tea ceramic to come together to talk and share their knowledge of Chinese tea topics or other topics. The place for their gathering is specifically limited in some places. For instance, tea shops at Yaowarat, the tea shop at Ong's Tea in Siam Discovery and Siam Paragon, and Chinese restaurants at five-star hotels. Tea shops at Yaowarat are provided for the people who live or used to live around that area, while tea shops at Siam Discovery and Siam Paragon are provided for people who have similar backgrounds, or love the same things, that is Chinese tea drinking and Chinese teapots. Drinking tea at Chinese restaurant in five-star hotels is focused among family, friends, and the affluent.

1) Chinese tea at Chinese restaurants

Concept of the Restaurant

There are a lot of Chinese restaurants that serve Chinese tea as their main beverage, for instance, MK Suki, Ding Tai Feng – a Taiwanese restaurant at Central World Plaza, Chinese restaurants at Yaowarat, etc. However, most do not provide Chinese tea utensils for sale inside the restaurants.

Main Beverage

For most Chinese restaurants with Chinese tea as their main beverage, brewing Chinese tea means a Chinese tea pack immersed in water. Sometimes, Chinese tea with ice is preferred over hot Chinese tea, although these all do not follow the principles of healthy Chinese tea. However, they are acceptable as the main beverage for Chinese food. Also, serving Chinese tea with ice is a response to the requirement of customers who prefer it over hot Chinese tea in this tropical country.

The Role and Characteristics of Chinese Tea

The restaurants do not provide Chinese tea because of the health trend or the new trend of Chinese tea consumption, but only because of the original reason that Chinese tea suits Chinese food, including Dim Sum. Other reasons are that Chinese tea helps digest, dissolves fat and decreases cholesterol, as well as other medical benefits. In general, the people have still felt that Chinese food should be taken with Chinese tea.

2) Chinese tea at Chinese restaurants at five-star hotels

Concepts of the Restaurants

The Chinese restaurants at five-star hotel covered in this research were the Bai Yun Restaurant³³⁶ at the Banyan Tree Hotel, opened in 1997; the Chinese House³³⁷ at the Mandarin Oriental Hotel, opened in 1990; and Liu Restaurant³³⁸ at the Conrad Bangkok Hotel, opened in 2003. The criteria for selection of these restaurants were that they are Chinese restaurants opened in five-star hotels in which the customers are regarded as middle upper class and high class. In addition, the first two Chinese restaurants opened well before the end of the twentieth century, they are representatives

³³⁶ Interview Weerasak Roopsuay (วีรศักดิ์ รูปสวย), Manager of Bai Yun Restaurant, 15 July 2012.

³³⁷ Interview Sakchai Sangpathomrat (ศักดิ์ชัย แสงปฐมรัตน์), Manager of the Chinese House, 2 July 2012.

³³⁸ Interview Nithinan Rochanakarintr (นิตินันท์ โรจนครินทร์), Manager of Liu Restaurant, 29 June 2012.

of quite old Chinese restaurants. On the contrary, the last Chinese restaurant was opened in 2003, and it is representative of a quite new Chinese restaurant. Moreover, these Chinese restaurants serve Chinese tea during the meal, which is one point this research has focused on. In particular, Banyan Tree pays high attention to Chinese tea types.

Main Beverage

Serving Chinese tea at these Chinese restaurants is their normal style. Chinese tea usually is served with a clay teapot in white chinaware or ceramic, together with Chinese food, Dim Sum or other sweets, mango pudding and red bean pancakes, for instance.

The Role and Characteristics of Chinese Tea

In general, the way of brewing is not Gong Fu or Gai Wan. They just put one teaspoon or one teaspoon and a half of tea leaves in a thin cloth, tie the cloth tightly so that the tea leaves will not come out, put the tea bag inside big teapot, and fill with boiled water in a big teapot. The water needs to be boiled until the appropriate temperature. They pour the tea into the customer's white ceramic tea cup about two thirds. The tea cups may have a lid and a saucer in Gai Wan style or have a ring with no lid. After refill the water in the big teapot two to three times, they will change the tea bag to a new one.

We may notice that Chinese tea at five-star hotels pays attention to the taste of the tea, more than normal Chinese restaurants. They will encourage the customer to order tea to drink with Chinese food or desserts, too. Chinese food is quite fatty and oily, and desserts quite sweet and oily, thus Chinese tea is ordered to reduce fat and sweetness. There are several choices of tea: Pu-er, soft stem Wulong, Jasmine tea, for instance. The price is per pot or per person, with hot water always refilled; for example, Jasmine tea is ninety baht per pot, Wulong tea is one hundred and forty baht per pot. The

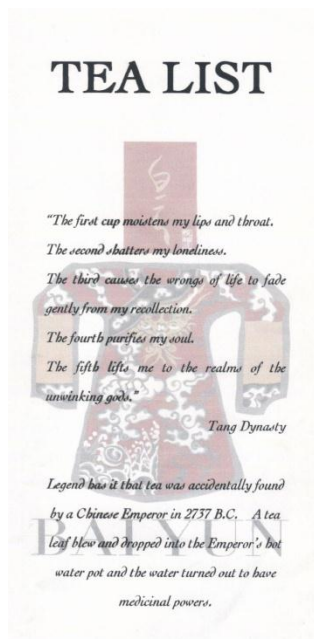
service time is between 11.30 a.m. to 2.30 p.m. and between 6.00 p.m. to about 10.30 p.m. or 11.00 p.m.

Bai Yun Chinese restaurant in Banyan Tree Hotel pays special attention to Chinese tea drinking. According to an interview with Mr. Weerasak Roopsuay,* the manager of the restaurant, this restaurant was opened the same year as Hong Kong's return to China. There are 31 kinds of tea to serve the customers depending on their selection. Normally, customers order Jasmine tea, Chrysanthemum tea, Pu-er tea, or Wulong tea. According to the manager, this restaurant provides many more kinds of tea than other Chinese restaurants. For other restaurants, the maximum kinds of tea are five to six.

During the evening time, the manager will push a handcart of tea utensils to every table to demonstrate Chinese tea brewing in complete Gong Fu style and serve a welcome drink in small white tea ceramic cups to each customer to try the scent of tea and tea taste. During the demonstration, the manager will explain the process of brewing and introduce the benefit of that kind of Chinese tea. Customers may order a pot of that kind, and then the tea will be served in Chinaware, both a jar-pot and cups with no lids. The tea leaves will be packed in a small thin cloth bag and put inside the jar-pot, hot water will be poured about tea deep for about one minute and then the tea is poured out. They do not use this first tea to serve the customer. The first tea is used for cleaning and stimulating the tea leaves. One pot is for four cups for three rounds, after which the tea bag will be thrown away and a new tea bag will be put in. The price per person allows customers at the same table to order different kinds of Chinese tea. In this case, the waiter will have a seating list with the name of the tea to prevent confusion.

As mentioned, there are thirty-one kinds of Chinese tea at this restaurant, all of them directly imported from China and Taiwan. The first page of this tea list starts with a poem from the Tang Dynasty:

* Mr. Weerasak Roopsuay is the manager of the restaurant. He was sent to China – Yunnan and Li Jiang – twice, one month each time. He has learned the process of tea brewing, both at tea houses and tea shops. The tea house focused on tea, not food.



*“The first cup moistens my lips and throat.
The second shatters my loneliness.
The third causes the wrongs of life to fade
gently from my recollection.
The fourth purifies my soul.
The fifth lifts me to the realms of the
unwinking gods.”*

**Figure 14 Bai Yun Restaurant
Chinese Tea List**

Followed by the legend of tea, “Legend has it that tea was accidentally found by a Chinese Emperor in 2737 B.C. A tea leaf blew and dropped into the Emperor’s hot water pot and

the water turned out to have medicinal powers.” The poem and legend of Chinese tea on the tea list of this restaurant provides the feeling that you are drinking a glass of a kind of magic beverage, not only a cup of tea. Also, demonstrating and serving tea at night helps create an atmosphere of a real Chinese restaurant, similar to one in China, Hong Kong or Taiwan, and represents the good characteristics of Chinese tea as high culture.

On the menu, there are six categories of Chinese tea: Wulong Tea, Pu-er Tea, Red Tea, Green Tea, Scented Tea, and Herbal Tea. Each category has one to seven kinds of tea named in English and Chinese and a description in English, together with the price per person.

For instance, the description of Wulong Tea is “*very popular in southeast China and Taiwan. It is mostly used for Kung Fu (Gong Fu) Cha or the Chinese tea brewing process. Its caffeine content is more than green tea’s but less than black tea’s. The leaves are put under direct sunlight for 4-5 hours until they begin to give a distinctive fragrance. Wulong tea helps rejuvenate, digest and neutralize the effect of tobacco. It also prevents the proliferation of cancer cells and accelerates the blood circulation.*” There are seven kinds of this category: Ji Pin Tie Guan Yin, Dong Ding Wulong, Ren Shen Wulong, Wuyi Yan Cha, Ji Pin Huang Jin Gui, Ben Shan Wang, Xiao

Hong Pao. Each kind has a description and price per person. For instance, Ji Pin Tie Guan Yin, or the best kind of Tie Guan Yin: *“Tie Guan Yin is the name of the Chinese Iron Goddess of Mercy. The tea comes from the Fujian province, in the southeast of China. It is famous for its delicate orchid-like aroma and subtle fruity flavor.”* Ren Shen Wulong or Ginseng Wulong, the best seller of the restaurant: *“This Wulong tea is mixed with light ginseng. The antioxidant properties of ginseng will give beneficial effects on blood pressure. It can also help cure colds and coughs.”* Xiao Hong Pao, literary meaning little red skirt: *“This is the first grade Wulong consisting of the finest Wulong harvested during the premium seasons: spring and winter. Each tea leaf is handpicked to ensure the harvest of young buds. It gives a roasted chestnut aroma and aftertaste, which lingers at the back of the throat.”* The price is 360, 95, and 440 baht per person, respectively. In this tea list the most expensive tea per person is Xiao Hong Pao and the cheapest tea per person is Pu-er Shu Cha 2003 or Pu-er Ripe Tea year 2003, 50 baht per person. The descriptive information provides the origin, benefits, and characteristics to help the customer make a decision on selection, and also gives a magnificence to each kind of Chinese tea leaves.

Customers

According to interviews with the manager, most customers are forty years old and upwards. They are proprietors, plant owners, the rich, etc. Most of them are Thai, Sino-Thai or Chinese. All customers will be taken care of by the manager or waiter. They have the list of tea that regular customers favor so they keep and provide their favorite tea when they see that customer’s name in the booking list, sometimes before the customer comes to the restaurant.

In the Chinese restaurants, Chinese tea is matched with Chinese food and sweets and for its medical quality. However, it can also show the status of each person who chooses each kind of tea. Moreover, the style of Chinese tea serving for each restaurant can help promote the Chinese tea culture as well.

3) Chinese tea with Chinese tea shops promoting Chinese tea culture

The Concept of Chinese Tea Shops

Some Chinese tea shops are not only for selling Chinese tea leaves and Chinese tea, but as a space for customers to come to learn Chinese tea culture and Chinese tea related things. Although Chinese tea originated from China, when it spread throughout the world, each country developed Chinese tea as their unique beverage. When we consider Bangkok nowadays, we find that we have different kinds of tea shops; for instance, English tea shops, such as Witthard of Chelsea; Japanese tea shops, such as Cha Ho, and Chinese tea shops, such as Ong's Tea. These tea shops have tried to create their own brands and improve the uniqueness of English tea, Japanese tea, or Chinese tea.

The criteria for selection of these three Chinese tea shops – Ong Ew Kee and Ong's Tea, Three Horses or Henry Wei, and Ju Rui Tang – is that the first two shops have operated almost a century; they are representative of old tea shops that have development to catch up with the social change. Ju Rui Tang, on the other hand, was just opened about two years ago; this shop is representative of a Chinese tea shop opened recently. Also, the main product item of these shops is Chinese tea, mostly imported from China. Moreover, the owners and the sellers are able to share knowledge on Chinese tea with the customers very well.

Ong Ew Kee³³⁹

The History and Concept of the Chinese Tea Shop

³³⁹ Interview Nopphorn Phasaphong (นพพร ภาสะพงษ์) and Witchu Phasaphong (วิชชุ ภาสะพงษ์), Owners, Ong Ew Kee and Ong's Tea Shops, 16 July 2009 and 21 July 2009 respectively. Interview Prayong Niratprachakul (ประยงค์ นีราศประชากุล), Staff, Ong Ew Kee Tea Shop, 1 June 2012.

Ong Ew Kee is very old, it has been opened at Phraya Sri Square or Si Kak Phraya Sri, Bamrungmueang Road almost a hundred years, since the reign of King Rama VI. This area was the center of merchandise during that period. Both Chinese and Western merchants opened their shops in this area so that most Bangkokians came to this area to buy goods.³⁴⁰

According to interviews with Ms. Nopphon Phasaphong and Mr. Witchu Phasaphong, the third generation owners of Ong's tea, we know that because of several wars and economical crises in China, their grandfather left Anxi Village, which is famous for making Tie Guan Yin Tea, in Fujian province for Bangkok since the reign of King Chulalongkorn. He was just about nineteen years old. He opened a tea shop at Bamrungmueang Road. At that time there were probably other tea shops in Bangkok because his grandfather's cousins also came to Siam and they knew the way of producing and buying tea as well. Customers of Ong Ew Kee at that time were the royal elite, the rich, high ranking officials, both Chinese, Sino-Thai, and Thai. These customers bought tea to drink themselves, and to give to the monks to make merit. The Chinese and Sino-Thai also served tea to their gods every day and especially in their rituals. Most of them, after serving tea to the gods, drank that kind of tea during the day. In fact, many Chinese people keep the best tea only for the gods; for themselves they drink a lower-grade kind of tea.

Figure 15: an Old Chinese Tea Shop with Its Old Chinese Tea Cabinet Keeping Packs of Tea Leaves Inside
Source: Ong Ew Kee Chinese Tea Shop, Bamrungmuang Road
(Photo by Author, 2009)

The reason for open a tea shop was because his ancestors owned a Chinese tea plantation at Anxi Village, Fujian Province. It was the best place for a tea plantation. However, during that period, the end of the Qing Dynasty, there was chaos in China, an

³⁴⁰ ศันสนีย์ วีระศิลป์ชัย, ย่านการค้า “ตะวันตก” แห่งแรกของกรุงเทพฯ, อ้างถึงใน ศิริัญญา สุจินตวงษ์ เรียบเรียงจากบทโทรทัศน์รายการพินิจนคร, 7 ย่านเก่าในบางกอก, (กรุงเทพมหานคร: อมรินทร์, 2554), หน้า 60-65.

economic crisis, and several wars inside China. A lot of Chinese people emigrated from China to abroad, including Thailand, to find better opportunities.



The Main Products

At Ong Ew Kee, there are old cabinet with packs of tea inside. These kinds of cupboard can be found at other old tea leaf shops in Yaowarat. There are various brands of tea at Ong Ew Kee, for example, Tra Pan Tea (Cha Tra Pan), Golden Dragon Tea (Cha Tra Mangkorn Thong), Green Dragon Tea (Cha Tra Mangkorn Khiao), which was very famous in the past and especially in the country side. The lowest price is twenty baht per pack.

Ong Ew Kee now seems to be the oldest tea shop that has still kept developing products and markets in Bangkok or maybe in Thailand. After the shop at Bamrungmueang became successful, the owner and their descendants opened other branches under the name of Ong's Tea at Jasco, Yao Han, Kaysorn Plaza, Siam Discovery, and Siam Paragon.



Figure 16: A Contemporary Chinese Tea Shop Selling Chinese Tea, Chinese Teapots and Tea Utensils. The Shop is Decorated Like a Gallery.

Source: Ong's Tea at Siam Discovery (Photo by Author, 2009)

Inside the shop at Siam Discovery, one may see that the decorations and furnishings are unique, similar to a gallery with soft Chinese instrumental songs. The decorations are very beautiful. There are pictures displayed inside the shop, including a picture one of Her Royal Highness Princess Maha Chakri Sirindhorn when she visited the shop. This is the owner's pride. There is also a plaque inside the shop:

“Established 20 years in Siam. One of the biggest firms in Siam dealing in Tea. Sole Agents of ANN KHOTO TEA, world-renowned for its excellent flavour and unrivalled in quality. Purveyors of tea to merchants and notabilities, especially to the Lord Chamberlain's Department of the Ministry of the Royal Household. Tea sold by our firm is of superior quality and is unsurpassed in flavour so if you want to get good tea, please come straight to us and get your supply from OUANG EWE KEE, 677&679 Sao Ching Cha Square, Bangkok.”

This is an old plaque used for advertisement in the past and also another pride of the shop which confirms the long history of Ong Ew Kee. The customers of this teashop include merchants and notability, especially to the Lord Chamberlain's Department of the Ministry of the Royal Household. The use of English language in the advertisement indicates that at that time Ong Ew Kee's customers included foreigners.

The products inside the shop include teapots. Ms. Nopporn said that there are some people who buy teapots only for keeping and showing, not for use. These teapots are quite expensive and provided for the customers here. Ong Ew Kee at Bamrungmueang Road or even other tea shop at Yaowarat does not have this kind of product. Their products are focused on items imported from China, Taiwan and also Japan.

There is a corner for tea making and tea drinking inside the shop. Since their tea is high quality, high priced, and the shop is in an air-conditioned site, and is well-equipped, they can give a chance to the customer to taste each kind of tea before making a decision to buy. The shop provides places and other sweets for customers to keep the customers inside the shop and enjoy a cup or a pot of tea with friends longer than the old tea shop.

Customers

Customers can order green tea jellies, green tea ice cream, and green tea in a bottle. They will serve Chinese hot tea for free. They also have a menu for Chinese tea. Customers choose which kind of tea they would like and the staff will make a pot of tea and refill the water as much as they would like.

Some customers come to the Ong's Tea shop to drink Chinese tea and talk about Chinese tea leaves; some customers talking on other topics. Some customers bring new Chinese tea leaves to try and exchange with other customers in their gang, and some customers bring their new Chinese teapots to brew Chinese tea to try its taste. This represents that Ong's Tea Chinese tea shop unexpectedly has assumed the duty of promoting Chinese tea consumption, and also a space for sharing information.

The reason to open the branch at Siam Discovery and Siam Paragon relates to the stream of change and development. During the period of Ong Ew Kee at Bamrungmueang Road during King Rama VI, that area, Si Kak Phraya Sri, was a very famous commercial zone. There were both foreign and Chinese department stores along

the road. Ms. Nopporn has heard from some elders that there was a horse cart that came from the palace and parked in front of the shop to buy things and ended up buying tea leaves at Ong Ew Kee before returning to the palace. Thus, the idea of selecting a place for a Chinese tea shop of Ong has tended to be in the center of the merchandise zone from the past until the present.

Since then, the shop has developed quality products and packaging. But it was side tracked by World War II. Some children of the grandparents were sent to the countryside at Pathum Thani Province, some children left for Taiwan to organize a tea plantation. During that period, the Thai government abolished diplomatic relations with China. The Chinese government confiscated all tea plantations in China. The shop could not bring Chinese tea leaves from China, but they solved this problem with the tea plantation in Taiwan instead. When the Chinese and Thai government reestablished diplomatic relations in 1975, the shop started to buy Chinese tea from China again. Tea prices from China were lower than from Taiwan. For the quality, they cannot compare to each other as it depends on who likes which kind of tea; however, the Chaozhou and Fujian people in Thailand prefer tea from Fujian province.

There are more customers at the present because of the new trend for the health benefits of Chinese tea. Ong's Tea is focused on the high market and the middle-high class. Some old Chinese tea shops have faded away since they do not continuously create new markets.

Three Horses or Henry Wei³⁴¹

The History and Concept of the Chinese Tea Shop

Three Horses Tea Shop was established in 1940. The tea merchant started the business by riding a bicycle to sell Chinese tea leaves to the customers. The shop has

³⁴¹ Interview Ekkalak Anurakhada (เอกลักษณ์ อุนุรักษ์ชาดา), Expert Staff, Three Horses Tea Shop, 16 June 2012.

four kinds of Chinese tea leaves: Wu long Shui Xian, Wu long Tie Guan Yin, Green tea, and Jasmine tea.

The Main Products

Tea leaves are imported from China and Taiwan. The decoration inside the teashop is mixed between the new and old style. They cut and paste columns from the newspaper regarding the benefits of Chinese tea to promote their own tea leaves. The strong points that have kept the shop operating for a very long time are the quality of the tea leaves and honesty towards the customer. In the past, every year in September the shop would open a booth at Makro Department Store to demonstrate the way of brewing Chinese tea, letting the customer try Chinese tea and buy Chinese tea leaves. Religious and New Year festivals are the periods when the shop does their best sales because people want to offer a package of tea leaves in alms presented to the Buddhist monks. According to an interview with Mr. Ekkalak Anurakthada, a specialist on Chinese tea leaves, nowadays the young people do not know how to brew Chinese tea, thus the shop innovates Chinese tea leaves in teabags to be more convenient for consumption.

Customers

The elderly prefer Wu long Shui Xian, while the middle-aged customers prefer Wu long Tie Guan Yin, and the younger ones prefer Green tea. Their customers are Thai, Chinese, and foreigner, both women and men.

Ju Rui Tang³⁴²

The Concept of the Chinese Tea Shop and Its Products

³⁴² Interview Paulla (พอลล่า), Owner, Ju Rui Tang Tea Shop, 29 May 2012.

Ju Rui Tang or JRT Chinese tea shop is situated near Chong Nonsi sky train station. The shop distributes Pu-er Chinese tea leaves and various styles of Chinese tea utensils, especially Chinese teapots: Yixing, ceramic in various auspicious meaning patterns such as bat,* plum, bamboo, and pile tree – these trees and flowers bear the meaning of friendship.

The shop's owner is Paulla from China. She can speak Chinese, English, and Thai. Her manner is impressive, for example, she receives and gives bank notes with both hands. She can give a lot of information on Chinese tea, especially Chinese tea brewing, the proper temperature of water for brewing each kind of Chinese tea, as well as the benefit of Pu-er tea that was planted in Yunnan.

The decoration of the tea shop is in the style of a gallery. Chinese tea leaves are on the left side and Chinese tea paintings are on the right side. There are Chinese paintings depicting Chinese tea drinking as well. In the middle are various kinds of Chinese tea ceramic. All products are imported from China. Chinese teapots at this shop are not as expensive as the ones at Ong's Tea; however, the customers have been the middle-high class as well. A glass Chinese teapot costs about 450 baht, one Chinese tea brewing cup costs about 300-400 baht. They also sell the paintings which cost almost one hundred thousand each.

The second floor is for Chinese tea drinking. According to Paulla, some customers come often to drink or sip tea. The occupations of the customer are reporters, businessmen and officers who work near the tea shop. They are 30-40 years old. Some customers have already consumed Chinese Pu-er tea before coming to the shop, some customers started to drink it here. For the ladies, they prefer fermented Pu-er tea, for the gentlemen, they preferred green Pu-er tea because it is stronger than the fermented type. Both Pu-er teas benefits reduced fat and weight; reduced cholesterol; the fermented Pu-er tea has no caffeine so the customers can drink all day. The older Pu-er tea is the better.

* The Chinese pronunciation of bat is similar to the word meaning lucky in Chinese character.

There are also some quite inexpensive products here, for instance, a package of Pu-er tea, three years old, weighing 100 grams, produced on 13 July 2008, costs 160 baht.

Customers

According to Paulla, for those who would like to drink tea, they have to learn about Chinese tea first because there are several kinds of Chinese tea and each Chinese tea has different benefits. Then, they need to know about themselves to know which kind of tea they like, and which kind of tea is appropriate to their health. This knowledge we can learn during the period of drinking Chinese tea together with other people who drink tea or with the sellers.

With respect to sales, firstly, customers can use a credit card for large amount of sale, for example one thousand baht or more. Secondly, Tou tea was given as a souvenir for customers who come in the first day the tea shop was opened. Thirdly, Chinese tea knowledge is given to the customers.

The Role and Characteristics of Chinese Tea

When entering this kind of Chinese tea shop, various kinds of Chinese tea leaves presented on the shelves can be seen, along with whole Chinese tea sets both for demonstration and sale. The owners or the sellers know about various kinds of Chinese tea leaves and Chinese tea brewing very well, and they are able to give knowledge and information on Chinese tea to new customers. A demonstration of each kind of tea brewing process and its benefit will be made. For brewing Chinese tea, stresses is put on selecting the Chinese tea leaves and the water, preparing the tea utensils, especially a Chinese teapot that suits each kind of Chinese tea. There are both Gong Fu and Gai Wan.



Figure 17: A Whole Chinese Tea Set for Demonstration of Chinese Tea Brewing
 Source: JRT Chinese Tea Shop
 (Photo by Author, 2012)

They also stress taking care of the customers, not only sharing knowledge and information on Chinese tea, but also remember each customer's preference for each kind of Chinese tea. When new Chinese tea leaves arrive at the shops, the owner or the seller will call the customer to tell them about the new Chinese tea. Not only Chinese tea leaves, but also Chinese teapots, they all know and remember the preference of the customer. When good Chinese teapots come to the shops, they will tell the interested customer not to miss this quality one. This is a way to get more customers, as well as to treat and keep the customers. For the customers, they will receive knowledge on Chinese tea gradually from both the sellers and other customers. Among the customers are members of Chinese tea gangs who bring new Chinese teapots to the gang to try brewing Chinese tea. They talk about Chinese tea legends, Chinese teapots, Chinese tea leaves, and other topics. In this way, the Chinese tea shop is the place to promote Chinese tea knowledge and to share other information.

Chinese tea drinkers who are able to brew Chinese tea at home have to have knowledge of Chinese tea brewing and specially taking care of Chinese tea. Thus, Chinese tea drinkers or customers in this kind of Chinese tea shop not only gain knowledge on Chinese tea history, Chinese teapots, Chinese tea sweets, and Chinese tea brewing technique, they also realize that Chinese tea drinking with companionship increases joyfulness. The joyfulness of talking about Chinese tea, how to brew Chinese tea, each kind of tea leaves, could be paired with which kind of sweet, and which kind of

teapot should be used, although sometime the conversation leads to other topics apart from what is all about tea.

Thus, Chinese tea is not limited by a range of gender, age, and nationalities. More importantly, how much time spent drinking tea for pleasure should be considered. This kind of tea shop serves a very good role in promoting Chinese tea culture.

Apart from old Chinese teapots, modern Chinese tea items can be found in this kind of Chinese tea shop. Fairly small, handleless cups are used, along with those with handles. For all-day drinking, the preferred vessel is a tall mug about twice the size of a standard cup, with a matching lid. While many of these are of very ordinary china, beautifully decorated cups are treasured and enjoyed throughout life. Covered mugs of reddish brown Yixing stoneware, inexpensive, practical, and artistic, are popular.

Glass, of a very thin material so they do not crack even when hot water is poured in, has also been used in recent decades. Some think this is the influence of the Russian tea glass. The difference is that the Russian glass rests in a wrought silver frame with a handle. Any hapless drinker who, in a hurry for his tea, has burned his fingers on an unclad Chinese glass may wonder whether this is an improvement.

The one advantage of glass is aesthetic because this makes it possible to enjoy the floating world created by certain kinds of tea leaves as they unfold. With this criterion alone in mind, glass might be recommended, particularly for Long Jing and Baihao Yinzhen (White tea).³⁴³

Conclusion

We may notice Chinese tea consumption by the high class at Chinese tea shops, Chinese restaurants in five-star hotels, in the royal court and the monasteries. Chinese tea consumption as high culture is still valid and evident.

³⁴³ Kit Chow and Ione Kramer, All the Tea in China, Page 69.

Chinese tea consumption as high culture in contemporary Bangkok is in various dimensions. These various dimensions are because Chinese tea has had a very long history and a detailed structure that is able to relate with many aspects of life of the Thai and the Sino-Thai. Chinese tea consumption as “high culture” in contemporary Bangkok is evident in publications on Chinese tea consumption; Chinese tea sets as royal decorations; Chinese tea as the royalty’s precious beverage; Chinese tea as an offering for monks and the divine gods; Chinese tea for healthcare; Chinese tea as the way of life of the affluent; Chinese tea and Chinese tea ceramic offering and presenting to the royalty; the high value of Chinese tea sets with the king’s initials and Chakri set; Chinese tea ceramic collecting as pleasure for the royal elite and the affluent; the popularity of buying and selling Chinese tea sets as collectable items; and the public space for people who love the similar things, including Chinese tea at Chinese restaurants, Chinese tea at Chinese restaurants at five-star hotels, Chinese tea at Chinese tea shops that all promote a Chinese tea culture.

CHAPTER IV

RESURGENCE OF CHINESE TEA CONSUMPTION AS “HIGH CULTURE” IN CONTEMPORARY BANGKOK

This chapter will make a comparison of the characteristics of Chinese tea consumption as “high culture” during the reign of King Chulalongkorn and contemporary period. Furthermore, this chapter will analyze the factors contributing to the emergence of Chinese tea consumption as “high culture” during the reign of King Chulalongkorn and its re-emergence during contemporary period.

Acceptance of a Chinese tea consumption culture in Thai society has been different from the original Chinese tea consumption culture that was influenced by the philosophy of Taoism in China. Based on the historical background of Chinese tea consumption as “high culture” in Thai society since the Ayutthaya period, Thai society accepted Chinese tea as an object of consumption without the philosophical aspects that are central to its original tradition in China. Chinese tea consumption as “high culture” in Thai society during the reign of King Mongkut and King Chulalongkorn was also partly influenced by the Western tea consumption culture.

The period of modernization during the reigns of King Mongkut and King Chulalongkorn was the period that Western influence impacted many aspects of Thai society, including knowledge, technology, culture and the way of life. During that period, these aspects became the new social norms in term of civilization in Thai society, particularly in Bangkok, which influenced Thai traditional culture and the way of life such that traditional wisdom changed or evolved. The Chinese tea consuming culture was also impacted by Western influence.

The Thai, for their part, also developed a spirit of nationalism during the first two decades of the twentieth century. Young members of the Thai elite, in increasing numbers throughout the reign of King Chulalongkorn, were educated in Western schools

in Siam and sent abroad to study in Europe. In terms of cultural influence, the Western culture appeared to have greater impact instead of Chinese cultural, including English tea set and English tea culture replacing the long-lasting Chinese tea set and Chinese tea consumption as “high culture”.

At the time the price of Chinese ceramic was falling down, it became relatively inexpensive and more people could afford to buy it. On the other hand, Western ceramic and Western style consumption boomed among the royal elite. As mentioned above, young members of the Thai elite, in increasing numbers throughout the reign of King Chulalongkorn, were educated in Western schools in Thailand and sent abroad to study in Europe. While the royal elite during the early Rattanakosin period in the nineteenth century imitated Chinese consuming style as “high culture”, during this period in the beginning to the middle of twentieth century, Western consuming style was imitated and regarded as “high culture” by the royal elite.³⁴⁴ Afternoon tea with sweets, the influence of English tea style, became a daily life manner for high-class children, especially those who received Westernized education. They nowadays became the elite of Thai society, the millionaire businessmen, famous doctors, professors, and their wives.³⁴⁵ They also have affected the broader society in later periods.

In World War I, during the reign of King Rama VI, there was a Red Cross Tea Room organized by Miss Edna S. Cole and her school teachers and students at Phraya Sri Square (Si Kak Phraya Sri) to raise funds for the National Red Cross. This tea room was opened to sell tea, coffee, muffin and cake on every Thursday from 3.00-6.00 p.m.³⁴⁶ During the reign of King Rama VII, afternoon tea seemed to become a normal way of life of the royal elite.³⁴⁷ During the twentieth century, afternoon tea, which was

³⁴⁴ ประทุมพร วัชรเสถียร, ฉันรักกรุงเทพฯ ตอน เก็บตกเรื่องเล่าของชาวกรุงเทพฯ, (กรุงเทพฯ: แพรวสำนักพิมพ์, 2552), หน้า 63.

³⁴⁵ เรื่องเดียวกัน.

³⁴⁶ งานและการศึกษาของสตรีในโรงเรียนกุลสตรีวังหลังและหม่อมโคต และเรื่อง ประโยชน์ของการประพุดิธรรมของปัญญานันทภิกขุ พิมพ์เพื่อเป็นอนุสรณ์ในงานพระราชทานเพลิงศพนางสุวรรณ วิชาชนวิทยาสัทธ 10 มีนาคม 2507, (ม.ป.ท.: โรงพิมพ์มหาไศย, 2507)

³⁴⁷ หม่อมหลวงเนื่อง นิลรัตน์, ชีวิตในวัง เล่ม 1 (กรุงเทพฯ: ศรีสารา, 2537), หน้า 66, 175.

influenced by the English culture, became a common aspect of the way of courtly life. However, the tea leaves were probably still Chinese tea leaves.

Tea leaves, tea articles, and the way of brewing Chinese tea, the Gong Fu style, were received from the Southern Chinese; however the thought of drinking Chinese tea as a civilized beverage, especially during and after the reign of King Mongkut and King Chulalongkorn, was influenced by the Western countries, the civilized countries that regard tea as such.³⁴⁸ During the mid-nineteenth century, Chinese tea was respected as a suitable representative of good health and long live such that King Mongkut and the more refine monarchs and lords would promptly agree. This opinion influenced the way of consuming Chinese tea in Thailand. The Thai did not receive the way of Taoism that considers tea as a common, natural beverage, to be consumed with the feeling of spontaneity and carefree informality, but adopted the way of civilized countries that saw tea as a civilized beverage that became a representative of good health and long life.

Based on the use of Chinese tea ceramic sets, we may assume that the royal elite during the reign of King Chulalongkorn received the way of brewing Chinese tea – tea, water, and tea implements – and also the way of offering Chinese tea to the divine gods, the monks, or the honoured people, from the Chinese; at the same time, the Thai received the way of thought that Chinese tea was a civilized beverage and the manner of consuming afternoon tea from the Europeans. This way of consumption influenced the royal elite in Thailand during that period, and also later periods as mentioned above, particularly during the reigns of King Rama VI and King Rama VII when the royal elite and high-ranking officials received tea in the afternoon.

The refined and graceful life style of the royal court is typically the model which the general public looks up to with admiration and after which they follow as the right example. It was customary for nobles and rich families to send their daughters and sons to be trained in the royal court. Things associated with the courtiers, the beautiful people, were fashionable. When these courtiers started their own families and households outside the royal court, they brought with them the royal standard in their ways of life,

³⁴⁸ William L. Bradley, Siam Then, Page 116.

standards which were in turn imitated by the common people associated with them. These refined, artistic things ranged from the art of cooking, dressing, gardening, to the art of dancing, poetry, music, sculpture, and painting,³⁴⁹ including Chinese tea consumption as afternoon tea. Thus, Chinese tea consumption among the royal court, including Chinese tea drinking and Chinese tea ceramic collecting naturally were imitated by the common people as well.

Chinese tea consumption, as “high culture”, is defined by the consumer, tea leaves, tea brewing, and the tea drinking occasion. For Chinese tea consumption as “high culture” during the reign of King Chulalongkorn, the consumers were mostly the royal elite, high-ranking officials and the monks; tea was good grade and brewed in Gong Fu style. Tea drinking was after meals, to satisfy oneself, to receive guests or in a ceremony.

With respect to Chinese tea consumption as “high culture” in the contemporary period, the consumers are the affluent; tea is good grade brewed in Gong Fu style or easier; and tea drinking is after meals, to satisfy oneself, to receive guests or in a ceremony.

Thus, the significant difference between Chinese tea consumption as “high culture” during the reign of King Chulalongkorn and the contemporary period is the consumer. During the reign of King Chulalongkorn, Chinese tea consumption belonged to the royal elite. Chinese tea ceramic during the reign of King Chulalongkorn was also established as Royal Decorations. Chinese tea consumption as “high culture” during the reign of King Chulalongkorn, thus, implied the power of the ruling class. During the reign of King Rama IX in the contemporary period, Chinese tea consumption belongs to the rich or the affluent, which implies the social class.

We may interpret that the well-educated elite in Thai society during the absolute monarchy was focused on the royal court and the temple, which we call the court culture. However, during the contemporary period, the well-educated elite have

³⁴⁹ Mattani Mojdara Rutnin, Transformation of the Thai Concepts of Aesthetics, (Bangkok: Thai Khadi Research Institute, Thammasat University, 1983), Page10.

been expanded to include the intellectuals. Although the intellectuals are less in number, they are influential people in the society.

The way of brewing Chinese tea in the contemporary period is sometimes easier than before because of the rushed life style. People, who have not much time to select each Chinese tea leaf to fill the Chinese teapot, prefer the way of brewing Chinese tea using a tea bag, which is easier and faster. This is especially evident in Chinese restaurants where a tea bag is put in a teapot and then filled with hot water two or three times until the tea is diluted, then a new tea bag is provided. However, the Chinese way of brewing Chinese tea according to the Southern part of China – Fujian and Chaozhou – can still be found in many places.

4.1 Comparison of the Characteristics of Chinese tea consumption as “high culture”

4.1.1 Comparison of the Characteristics of Chinese tea consumption as “high culture” in the reign of King Chulalongkorn (the middle of the nineteenth century) and the contemporary period (the twenty-first century)

As mentioned above, Chinese tea consumption as “high culture” flourished in Bangkok, especially during the reign of King Chulalongkorn. Then, Chinese tea consumption as “high culture” re-emerged during the contemporary period. The resurgence of its consumption in contemporary Bangkok shows some characteristics that are similar to those that existed during the reign of King Chulalongkorn.

The continuities and similarities between these two periods are the use of Chinese tea sets as Royal Decorations; Chinese tea as the royalty’s precious beverage; Chinese tea used as an offering for the monks and the divine gods; Chinese tea and Chinese tea ceramics offered and presented to the royalty; the high value of Chinese tea sets with the king’s initials and Chakri sets. The new aspects of Chinese tea consumption

are publications on Chinese tea consumption; Chinese tea used for health; Chinese tea as a way of life of the affluent; Chinese tea ceramic collecting for pleasure by the royal elite and the affluent; the popularity of buying and selling Chinese teapots as collectable items; and social spaces for people who love similar things.

The difference between these two periods is the consumer. As mentioned above, Chinese tea during the reign of King Chulalongkorn and earlier was consumed primarily by the royal elite, the nobility, and high-ranking officials; while Chinese tea during the contemporary period has spread out to the affluent – the rich and the intellectual. This reflects social change.

4.1.2 Comparison of the Characteristics of Chinese tea consumption in Thai society and Chinese tea consumption in Chinese society

Similarity

1) Medicinal value

Since first starting in Chinese history in the legend of Shen Nong, who accidentally discovered how to make Chinese tea, Chinese tea has been credited with medicinal benefits as an elixir of life. Most likely tea leaves were originally mixed with other plants and eaten or consumed as herbal medication. Chinese physicians still prescribe tea for its healthful properties.³⁵⁰ Thus, originally Chinese tea was consumed as medicine before it acquired its culture aspects, and later its unique artistic quality as a beverage representing the value of high class. The medicinal benefits are in agreement

with the stream of health care nowadays. There have been several pieces of research that have discovered the medicinal benefits of tea.³⁵¹

2) A symbol of civilization and high status in the society

In China, the first treatise on Chinese tea – Cha Jing or Tea Treatise – written by Lu Yu during the Tang Dynasty, was the result of Chinese tea consumption that had been lifted to an art in China. Every year during the spring season, quality tea leaves from all tea plantations were transferred to the royal court as tribute. When a large amount of quality Chinese tea leaves entered the royal court, they were transferred as special gifts to the royal elite and high-ranking officials. Receiving tea leaves from the emperor meant an appreciation graciously given. Chinese tea consumption spread among the royal elite and high-ranking officials. During this period, Chinese tea consumption implied social status. The nobles all wanted to show their high status, they tried to seek quality Chinese tea leaves for their pleasure and their guests. Then, Chinese tea utensils gradually developed to become more delicate and beautiful.³⁵²

We may compare Chinese tea consumption as a symbol of high status during the Tang and Song Dynasties with the way of Chinese tea drinking during the Ayutthaya period until the Rattanakosin period, especially during the reign of King Chulalongkorn in Thailand. Teapots and tea sets were remarkable and very precious, and became symbolic items of the high status of the nobles and the royal elite.

Chinese tea drinking gradually developed in China during the Ming and Qing Dynasties. The way of Chinese tea drinking gradually simplified and became the beverage for all classes of society. There were tea houses everywhere, every temple

³⁵¹ เรื่องรอง รุ่งรัศมี, ราชวินทกถีนชา (ฉบับปรับปรุง), หน้า 75-84.

³⁵² เรื่องรอง รุ่งรัศมี, ราชวินทกถีนชา (ฉบับปรับปรุง), หน้า 30.

prepared Chinese tea for the people. The peasants, the scholars or the students, and the monks all liked drinking Chinese tea.³⁵³

3) Delicate culture

Making Chinese tea is an art. It has a very long history, more than three thousand years in China. In Thailand, the brewing process has been regard as culture and art, as well. When one would like to receive royal guests or government guests, a reception with a Chinese tea ceremony was warranted. In Thailand this occurred since the early Bangkok period. At present there are Chinese tea ceremonies organized at Rai Mae Pha Luang (Mae Pha Luang farm) to receive foreign royalty, for instance, Their Majesties, the King and Queen of Denmark and Sweden. Also, a brewing ceremony was organized to receive His Royal Highness Crown Prince Maha Vajiralongkorn and Her Royal Highness Princess Maha Chakri Sirindhorn.³⁵⁴

4) Deserve for offering to the divine gods, royalty, monks, and guests

Offering food or items to the divine gods has been the way of life of the Chinese since ancient times. It can be assumed that tea became related in the food offering after tea became the beverage of the Chinese in daily life and then gradually developed to be a distinct culture.³⁵⁵ It is record that before the Eastern Han Period (A.D. 25-220), the Chinese did not use tea in offering ceremonies; it is assumed that this

³⁵³ เรื่องเดียวกัน.

³⁵⁴ จากสวนสวยคู่ถ้ำน้ำชา, วาสนา ไชยแก้ว, บรรณาธิการ, หน้า 99.

³⁵⁵ เรื่องรอง รุ่งรัศมี, วาสนา ไชยแก้ว (ฉบับปรับปรุง), หน้า 82.

occurred during after the Jin Dynasty (A.D. 265-420), which most Chinese imitated by serving tea for their guests. It is clearly evident that tea leaves and tea was widely used in offerings to the ancestors during the North and South dynasties.³⁵⁶ In Thailand, Chinese tea drinking has been used in offerings since the early Rattanakosin period or even earlier, which was mentioned in Chapter II regarding the literature “Sang Thong” and “Khun Chang Khun Pan”.

5) Chinese tea houses, Chinese tea leaf shops, and Chinese restaurants

In general, when talking about drinking tea with care for the taste, we often think of drinking Chinese tea at our own house or our friend’s house. This is because in Thailand we do not really have Chinese tea houses similar to those in China or Taiwan.³⁵⁷ In fact, in Thailand there are some places for drinking Chinese tea outside the house, for instance, Chinese restaurants at five-star hotels and Chinese tea leaf shops at Yaowarat and Siam Paragon. Some of them opened after 1997, the year of return of Hong Kong to China.

However, in China, Chinese tea houses focus on selling brewed tea, which is different from Chinese tea leaf shops that focused on selling Chinese tea leaves, or even the kind of Chinese tea shops promoting Chinese tea culture, such as Three Horses or Ju Rui Tang. These kinds of tea shops will be equipped with Chinese utensils for demonstration and for sale. Tea is brewed to promote the taste of each kind of Chinese tea leaf so the customer can make a decision before buying.³⁵⁸

Tea houses in Taiwan have an atmosphere similar to a pub – relaxing and peaceful. They do not focus on food, but significantly focus on the taste of tea. When ordering brewed Chinese tea at these kinds of Chinese tea houses, one has to indicate the

³⁵⁶ เรื่องเดียวกัน, หน้า 82-85.

³⁵⁷ เรื่องรอง รุ่งรัศมี, รวชรัตนกลิ่นชา (ฉบับปรับปรุง), หน้า 99.

³⁵⁸ เรื่องเดียวกัน, หน้า 101.

kind of tea leaves and the tea house will provide the customer with a Chinese teapot, small Chinese tea cups, hot water in a vacuum flask or a pot with a small stove. The cost is similar to wine or alcohol, meaning it will be cheap or expensive depending on what kind of tea ones orders. Some Chinese tea houses provide snacks with the taste to match each kind of tea. Most teahouses are decorated neatly in ancient Chinese style; on special occasions, some places organize a show of ancient Chinese instruments.³⁵⁹ In Bangkok, on the second floor of a supermarket in Yaowarat, although there is not a show of ancient Chinese instruments and the decoration is not similar to an ancient Chinese tea house, they will provide the customer with tea leaves that customer has selected, a Chinese teapot, Chinese tea cups, and a pot with a small stove. The cost depends on what kind of tea is selected.

Chinese tea restaurants in China, Hong Kong, and Taiwan means the place that has various kinds of Dim Sum with Chinese tea, usually a quality Chinese tea. The tea brewing is not as meticulous as in a Chinese tea house; however, the taste is still unique and of high quality. In Thailand, the atmosphere in this kind of Chinese tea restaurant can be compared with or is similar to a high class Chinese restaurant at a five-star hotel that has Dim Sum served with Chinese tea.³⁶⁰ In Bangkok, the Chinese restaurant Bai Yun at the five-star hotel, Banyan Tree Hotel, is quite similar to a Chinese tea house in that brewing Chinese tea is demonstrated to the guests as a welcome drink which encourages the customers to order that kind of tea. In addition, this restaurant is decorated in Chinese style.

Difference

1) In Thailand, no distinguished influence of Taoism

³⁵⁹ เรื่องรอง รุ่งรัศมี, ราชบัณฑิตยสถาน (ฉบับปรับปรุง), หน้า 101.

³⁶⁰ เรื่องเดียวกัน, หน้า 102.

As mentioned above, in Thailand there is not the distinguished influence of Taoism among Chinese tea consumption as “high culture” in Bangkok. While the way of brewing, utensils, and Chinese tea ceramic was received from China, the way of drinking Chinese tea in the nineteenth century until the present was more impacted by the ‘civilized’ Europeans.

Another point is that the Chinese thought is that when you are alive, you should live in the light and bright, when you die, you should die with conscious. Living with unconscious, thus, is not approved for the Chinese.³⁶¹ This thought has made Chinese tea related with every Chinese person and all classes. Therefore, while Chinese tea is related with all classes in China, in Thailand, Chinese tea is limited among the affluent.

4.2 Comparison of the factors contributing to the flourishing of Chinese tea consumption as “high culture” between during the reign of King Chulalongkorn (the middle of the nineteenth century) and contemporary period (the twenty-first century)

The factors causing a flourish of a Chinese tea consuming culture during the reign of King Chulalongkorn and the resurgence of Chinese tea consumption as “high culture” in contemporary Bangkok consist of internal and external events that occurred during the reigns of King Chulalongkorn and King Rama IX.

4.2.1 During the reign of King Chulalongkorn

4.2.1.1 Internal factor

³⁶¹ เรื่องรอง รุ่งรัศมี, *ราชบัณฑิตยสถาน (ฉบับปรับปรุง)*, หน้า 64.

The primary internal factor that causes Chinese tea consumption as “high culture” to flourish during the reign of King Chulalongkorn was the growth of economy. Because of the growth of economy during the reign of King Chulalongkorn, the royal elite and ordinary people were increasingly able to consume art objects.

The growth of the economy during the reign of King Chulalongkorn was the result of signing commercial treaties during the reign of King Mongkut that caused the country to turn into a full market economy. Thailand also became a country that produced agricultural products, especially rice to export to the world market. As a result, Thailand needed more labour and during this period, Chinese emigrated to meet the demand for labour.

The growth of the economy raised the prosperity of the Thai people, especially the high class, and also caused an emergence of the bourgeois or the middle class. The bourgeois during this period were the Chinese or the Sino-Thai.³⁶² The prosperity of these groups caused them to be able to afford more than before, and caused the value of consumption to represent their high status, including Chinese tea drinking and Chinese tea ceramic collecting for pleasure. Chinese tea ceramic collecting for pleasure started to be popular among the high class and later the middle-upper class, resulting in social activities such as Chinese tea ceramic contests.

4.2.1.2 External factor

The external factor that caused the flourish of tea consumption as “high culture” during the reign of King Chulalongkorn was the stream of Westernization. King Chulalongkorn reformed the country not only to save Thailand from colonization, but to modernize Thailand to fit the Western stream of change.

³⁶² ถัดรทิพย์ นาดสุภา, ประวัติศาสตร์เศรษฐกิจไทย คำบรรยาย ณ มหาวิทยาลัยโตเกียวและมหาวิทยาลัยโทโฮกุยกุกุอิน (กรุงเทพฯ: สำนักพิมพ์แห่งจุฬาลงกรณ์มหาวิทยาลัย, 2545), หน้า 89.

“The need for a strong absolutist state was justified to overcome external threats (colonialism) and internal disorder so that Thailand could achieve progress and become a significant country in the world. The right of the existing royal elite to rule this strong state was explained by history, and by the elite’s selflessness, professionalism, and monopoly of civilization.”³⁶³

The development of Chinese tea consumption that occurred during the reign of King Chulalongkorn was a part of this change as well. In the earlier years of his reign, prior to the First Grand Tour to Europe in 1897, the Chinese tea ceramic that represented the civilization of the country was in the Chinese-Thai style. Yet, after the First Grand Tour, tea ceramic changed to become more distinctively Westernized, although symbols representing Thainess remained on the ceramic. In addition, Chinese tea leaves were still mainly imported from China. In Thailand, while tea was a beverage, it could also represent social status. The patterns and designs used during this period on both Chinese and English tea ceramic indicated Thai identity and characteristics of the king and the country. This also represented that the status of Thailand was equal to China and Britain, particularly the design of the king’s initials and Chakri set.

Because of the reformation in Thailand, the king transformed a traditional custom to adjust with the modern trends, including changing the pattern on Chinese tea ceramic from traditional designs to more unique designs. For instance, the king’s photograph and the king’s initials were painted on the ceramic.

4.2.2 During the contemporary period

4.2.2.1 Internal factor

³⁶³ Chris Baker and Pasuk Phongpaichit, A History of Thailand, Cambridge: Cambridge University Press, 2005, Page 263.

The internal factor that has caused Chinese tea consumption as “high culture” to re-emerge during the contemporary period is the growth of the economy. The long reign of King Rama IX has covered eleven national economic and social development plans and the period of globalization and localization. During the early period of King Rama IX’s reign, Field Marshal Sarit Thanarat served as the Prime Minister. Sarit, with help from the United States, reunited the royal and military strands. Because of the policy of United States in Southeast Asia, almost of the governments in this region were significantly developed under the financial support from the United States. In the case of Thailand under the leadership of Prime Minister Sarit Thanarat, he launched the first National Economic Development Plan in 1961. Since the first plan was launched, the economy of the country flourished. Everywhere must have tap water, electricity and roads. During this period, there were many construction projects, for example, the construction of the Mittraphap Highway to link the northeastern and the central parts of Thailand, construction of the Chao Phraya Dam to develop agricultural areas, etc. There was farming contracts to engage the local people to raise chickens and pigs. There was a campaign motto “job is money, money is job, leading to happiness” for the middle class or bourgeois. The value of the middle class undertook efforts to succeed in life focusing on money that could bring ‘happiness’. This ‘happiness’ included their social status. They can now afford many luxurious items. Later, when Chinese tea consumption as “high culture” re-emerged and became the symbolic beverage of high status, the middle class or the bourgeois took Chinese tea as the representation of high class.

The victory of communism in Burma and Laos in Southeast Asia in 1975 increased the pressure on Thailand to depend on herself more than depend on the United States. After the Vietnam War in 1975 when the United States withdrew its troops, military stability in this region, including Thailand, was shaken. This stimulated Thailand to find new economic allies. In addition, Chinese economic policy was adapted from Mao Zedong’s communist policy to Deng Xiaoping’s four modernizations. More significantly,

the United States reestablished diplomatic relations with China. In 1975, Thailand also re-established diplomatic relations with China. As a result, this reestablishment affected the resurgence of Chinese culture in Thailand. Prior to the reestablishment of diplomatic relations with China, there was a propaganda movement to resist Chinese culture in Thailand; everything related to Chinese culture was anti, including Chinese education, Chinese books, etc. Chinese tea also could not be import from China. Chinese tea merchants had to import Chinese tea from Taiwan instead. After the reestablishment of diplomatic relations with China, Chinese tea merchants were able to import Chinese tea from China again. More importantly, Chinese tea from China was cheaper than Chinese tea from Taiwan.

Globalization is the period when the whole world became connected through technology, such as television and computer. Cultural streaming to each country has become rapidly linked. However, under globalization is the emergence of localization. Localization represents the identity. Apart from the trend of health care, the re-emergence of Chinese tea consumption as “high culture” can also represent the re-emergence of the identity of the Chinese and the Sino-Thai in Thailand.

4.2.2.2 External factor

An external factor contributing to the flourishing of Chinese tea consumption as “high culture” in contemporary Bangkok is the re-emergence of the People’s Republic of China as a world power in the post-Cold War era.

In the nineteenth century, the West forced China to accept a series of unequal and undignified treaties, compelling China to open its door to foreign trade. The United States was a signatory to one of those treaties. The problem was that while the West coveted such Chinese products as tea and silk, it had little to offer in return that the Chinese wanted, which is partially how the British got into the opium trade. Close to two centuries later, trade between the former adversaries is booming, and, again, Americans seem more interested in Chinese goods than Chinese are interested in America’s. This

time around, the Chinese want to sell, and American and European ports handle a lot more made-in-China merchandise than tea and silk.³⁶⁴

*“Nowadays, what we are witnessing is the sustained and dramatic growth of a future world power, with an unmatched breadth of resources, lofty aspirations, strong bargaining position, and the financial and technological wherewithal of an established and business-savvy Diaspora. The impact of a rising China on the countries of the world – both developed and developing – will be enormous and so will be the need to develop strategies and responses to meet the challenge.”*³⁶⁵

If one adjusts for purchasing power differentials, China is already the world’s second largest economy. Growing at a faster step than any other major nation, it is on course to surpass the United States as the world’s largest economy within two decades.³⁶⁶

“China’s aspirations are not only rapid modernization and joining the ranks of developed nations – it wants no less than to restore its Imperial glory, a small but relevant symbol of which has been recent purchases by newly affluent Chinese of Chinese arts looted by the West. Restoration means not only a reinstatement of the global economic leadership of bygone centuries, but also reestablishment of the nation’s stature of politics, culture, and security. If the Chinese Empire was a regional player, today’s China

³⁶⁴ Oded Shenkar, The Chinese Century: The Rising Chinese Economy and Its impact on the Global Economy, the Balance of Power and Your Job, (Upper Saddle River, N.J.: Wharton School Publishing, 2005), Page 7.

³⁶⁵ Ibid., Page 1.

³⁶⁶ Ibid., Page 2.

sees itself as a global player with interests reaching far beyond its ancient sphere of influence of East Asia.”³⁶⁷

Among the valuable things that are being purchased by the Chinese include Chinese tea ceramic as mentioned in Chapter III.

*“In a cultural, economic, and geo-political sense, China consists not only of the People’s Republic, but also of Hong Kong, an entrepreneurial center which, from 1997, has been a Special Administrative Region of China with its own trade and foreign investment jurisdiction.”*³⁶⁸ Interestingly, after Hong Kong returned to China in 1997, it seems Chinese culture and Chinese tea culture reemerged; there were a lot of books on Chinese culture, including Chinese tea culture, that were published during this period as mentioned in Chapter III. Importation of Chinese tea leaves became much easier than before. There were a lot of Chinese restaurants opened, for instance, Liu Restaurant at All Season Building. In this kind of restaurant, Chinese tea is served as the main beverage.

Like other nondemocratic regimes, China is obsessed with symbols of grandeur. From building the world’s tallest building to hosting the Olympics 2008, which is a traditional coming-of-age for Asian nations symbols are important to the Chinese regime, whose legitimacy increasingly rests on delivering economic performance and growth on the one hand and on nationalist sentiments on the other. Showcase projects are there to impress citizens and outsiders with the regime’s capabilities and signal that the inspiration to be counted among the world’s leading nations is achievable.³⁶⁹ Pu-er Chinese tea that was produced as souvenirs for all the country leaders who participated in the 2008 Olympics is an example of a Chinese symbol. Production of a large amount of Pu-er Chinese tea, where the tea leaves – *assamica camellia sinensis* – can only be planted in Xishuangbanna Dai Autonomous Prefecture, has been inadequate to meet the

³⁶⁷ Oded Shenkar, The Chinese Century: The Rising Chinese Economy and Its impact on the Global Economy, the Balance of Power and Your Job, Page 35.

³⁶⁸ Ibid., Page 6.

³⁶⁹ Ibid., Page 36.

demand. China has had to import *assamica camellia sinensis* from Thailand. In Thailand, *assamica camellia sinensis* leaf is called “Miang”. Later, it appeared as Pu-er “Thai”, instead of “Chinese”, as tea produced by the Royal Project, as mentioned above in Chapter III. This is one example of the further development of Thai tea leaves that have been grown for centuries and can be produced in the country.

Chinese culture, including Chinese tea consuming culture, was regarded as “high culture” and set a standard of luxury in Siam and all Southeast Asian countries for the whole period of the eighteenth century and the early nineteenth century, corresponding with the end of Ayutthaya period until the early Rattanakosin period, especially during the reign of King Rama III. When reaching the reign of King Chulalongkorn in the middle of the nineteenth century, Chinese power was in decline and British power, as the most powerful country in maritime trade between China and India, had substituted Chinese power in the world arena. British culture was generally regarded as “high culture” among the royal elite. This can be noted from the value placed on English tea consumption. However, the long rooted value given to Chinese tea consumption still existed. The more the British influenced China, the more Chinese “high culture” spread throughout the outer world, including Siam; for instance, many pieces of Chinese ceramic of the Chinese royal elite were brought to the market after the burning of the Gardens of Nurtured Harmony which occurred during the suppression of the Boxer Rebellion. Thus, Chinese tea consuming culture during the reign of King Chulalongkorn combination styles between the original Chinese tea consumption and English tea consumption. On the contrary, during the contemporary period, Chinese tea consumption as “high culture” has once again resurged together with the re-emergence of Chinese power in the world arena and their very high influence both in politics and economics. Therefore, at this time Chinese tea consumption has the original Chinese style and less Western influence than occurred during the reign of King Chulalongkorn.

4.3 Reflect Thai society through Chinese tea consumption as “High Culture”

The characteristics of Chinese tea consumption culture and the characteristics of Thai society that have created Chinese tea consumption can be integrated into a part of Thai “high culture”.

In general, Thai people regard things which are refined, formal, graceful, stylized, elaborate in design, and intricate in craftsmanship as beauty or ‘ngaam’; as opposed to anything rough, uncouth, informal, wild and disorderly. As well, extreme complexity, which may create confusion or conflict, is unacceptable. On the other hand, too much simplicity and bareness are not considered aesthetic values either.³⁷⁰ That is why Chinese tea consumption that needs refined utensils and is elaborate in design and is regarded as aesthetically pleasing in Thai society.

1) Chinese tea with sweets

Thai are people who like sweets very much. This is because Thailand is a country that has abundant sugar from long ago. This includes sugar from coconut, palm, and sugarcane. The oldest evidence of sweets is in Traiphuum Phra Ruang (Three Worlds of Phra Ruang) during the Sukhothai period.³⁷¹ The traditional sweet was produced using flour, sugar and coconut. Flour or rice is the paste of the sweet, sugar gives sweetness, and coconut gives sweetness and fat. Mixing these ingredients in different way produces various kinds of sweets. Some sweets use green bean instead of rice and flour, Luk chup (ลูกชุบ) for instance; or used green bean as a pastry filling with flour, khanom khai hong (ขนมไข่หงส์), khanom thua paep (ขนมถั่วแปบ), for instance.³⁷² Thai desserts are delicate

³⁷⁰ Mattani Mojdera Rutnin, Transformation of Thai concepts of Aesthetics, Page 8.

³⁷¹ นิตดา หงษ์วิวัฒน์, ขนมไทย (กรุงเทพฯ: สำนักพิมพ์แสงแดด, 2553), หน้า 9.

³⁷² เรื่องเดียวกัน.

and sweet-scented. Although the ingredients and cooking are not complicate, they are meticulous and refined.³⁷³ It could be said that Thai sweets are the identity of Thai culture.³⁷⁴ Thais also like to cook sweets according to festivals and auspicious events, for example, Buddhist ceremonies, wedding ceremonies, ordination ceremonies.³⁷⁵ As a result, Chinese tea helps compliment the delicate sweets, to which they can match and are suitable. Khanom Pia (ขนมเปียะ), a sweet that is consumed with Chinese tea, is also used in auspicious ceremonies, which appropriately matches Thai style.

2) The artistic process of brewing Chinese tea

The arts of Chinese tea drinking are different depending on regions. For instance, the Southern Chinese people prefer drinking tea in a small-sized tea cup, brewing with a fist-sized teapot, and using expensive quality Chinese tea leaves, Tie Guan Yin, for instance. This kind of preference influences the old Chinese tea ceramic collections in Thailand. Yixing ceramic was exported from China during the end of the eighteenth century and mostly imported into Thailand. The buyers were the royal elite and Chinese merchants who settled in Thailand. Yixing teapots were sold in sets, which included saucers and small tea cups. Some tea cups were red color as the teapot clay, some tea cups were white ceramic. Southeastern Asia countries were among the first groups that imported Chinese tea ceramic.³⁷⁶ This kind of Chinese tea ceramic set is suitable for brewing Chinese tea in Gong Fu style.

‘Gong Fu Cha’, or brewing tea in Gong Fu style, means brewing tea with (specialized) handcraft. The process starts with parboiling the teapot and tea cups with boiled water. This parboiling prepares the teapot so that when brewing the tea leaves the

³⁷³ นิดดา หงษ์วิวัฒน์, *ขนมไทย*, หน้า 10.

³⁷⁴ รุ่งทิวา วงศ์ไพศาลฤทธิ์, *ขนมไทยในงานพิธี* (กรุงเทพฯ: ไทยควอลิตี้บุ๊คส์ (2006), 2553), หน้า 10.

³⁷⁵ ปิ่นเต๋งขนมไทย, *กระชายพิพย์ เรือนใจ*, บรรณาธิการ, (กรุงเทพฯ: ต้นธรรมสำนักพิมพ์, 2537), หน้า 9.

³⁷⁶ อ้ออง, *ระบำชา*, หน้า 77-78.

temperature will not reduce so much as when pouring water into cool utensils. Second, the tea leaves are put into the warm pot, approximately one-third or a quarter of the pot. Third, boiled water is pouring into the pot until the water overflows. Then, the lid is closed and boiled water is poured onto the lid to avoid the scent escaping from the pot. The first tea water is poured into every cup and then thrown away. This step is to “arouse” the tea leaves from sleeping and to cleanse the tea leaves. Next, boiled water is poured into the teapot again and the lid put on with, the water poured onto the tea lid. Then, the tea is poured into all the tea cups by way of cycling. This means pouring in a cycle from the first to the last cup several times until all the cups are full. As a result, every cup will have the same tea taste. While it seems that the Gong Fu Cha method is complicated, a specialist of Gong Fu Cha noted that whatever way to make Chinese tea is acceptable, as long as the water is boiled water.³⁷⁷

As mentioned above, Thai people regard things which are refined, formal, graceful, stylized, and elaborate in design, intricate in craftsmanship as “ngaam”. Chinese tea brewing in Gong Fu style is moderately between too complex and too simple. Thus, it has been accepted by the Thai people. However, nowadays as some people or some places are too busy to brew tea in the way of Gong Fu style, they use tea bags put in boiled water in the teapot or tea cup instead.

3) Delicate Chinese tea ceramic sets

The one who takes meticulous care for Chinese tea drinking usually has several Chinese teapots. Each teapot is specifically used for brewing each kind of Chinese tea, so that each kind of tea will have the correct taste, scent, and color. A teapot that has been used for a while will be covered with tea water residue. When the teapot is old enough, if you only put boiled water into the teapot, the tea water residue will expel the scent, color, and taste of Chinese tea. Chinese tea drinkers all want to try this kind of

³⁷⁷ อ้อง, ระบำชา, หน้า 76-78.

significantly pure Chinese tea taste, not just because they are crazy to collect antiques and desire an old and high price collection. However, the tea lovers who are not crazy to collect antiques similar to the antique collector typically cannot refrain from collecting Chinese teapots when they drink Chinese tea for quite a period of time. The reasons are they would like to try several kinds of Chinese tea leaves and Chinese teapot ceramic is considered delicate and beautiful artistic work.³⁷⁸ Also, the different kinds of Chinese tea leaves should be brewed in separate Chinese teapots to avoid mixing the tea taste.

Chinese teapots that are produced by a quality and famous craftsperson are sought after by rich Chinese tea drinkers all the time because of their beautiful shape and practical usage. Even if not produced by the famous craftsperson, they are often favoured by people because small Chinese teapots are designed and created according to the imagination and creativity of the craftsperson.³⁷⁹

As mentioned above, Thai people regard things which are refined, formal, graceful, stylized, and elaborate in design, intricate in craftsmanship as “ngaam”. It is natural that artistic Chinese teapots from Yixing are regarded as beauty or “ngaam”, too. Many times Chinese tea drinkers move from merely tea drinking to tea ceramic collecting, and many times Chinese tea ceramic collectors start from Chinese tea ceramic collection to Chinese tea drinking. The latter is because Chinese teapots have to be regularly used to “arouse” the teapot and make the teapot have more beauty and quality.

In conclusion, there are four points in this chapter regarding the characteristics of Chinese tea consumption as “high culture” in Thai society. First, Chinese tea consumption as “high culture” is defined by the consumer, the tea leaves, the tea brewing, and the tea drinking occasion. The difference between Chinese tea consumption as “high culture” during the reign of King Chulalongkorn and contemporary period is the consumer, which reflects the social class.

Second, the resurgence of Chinese tea consumption as “high culture” in contemporary Bangkok expresses many characteristics which are similar to those that

³⁷⁸ เรื่องรอง รุ่งรัศมี, รวชรัตนกลั่นชา (ฉบับปรับปรุง), พิมพ์ครั้งที่ 4 (กรุงเทพฯ: แพร่สำนักพิมพ์, 2549), หน้า 136-137.

³⁷⁹ เรื่องเดียวกัน, หน้า 137.

existed during the reign of King Chulalongkorn: publications on Chinese tea consumption; Chinese tea for health; Chinese tea sets as the Royal Decorations; Chinese tea as the royalty's precious beverage; Chinese tea as offering for the monks and the divine gods; Chinese tea as the way of life of the affluent; Chinese tea and Chinese tea ceramic warranting presentation to the royalty; the high value of Chinese tea sets with the king's initials and Chakri set; Chinese tea ceramic collecting as pleasure for the royal elite and the affluent; the popularity of buying and selling Chinese tea sets as collectable items; and the social space for people who love the same thing.

Third, the factors contributing to the flourish of Chinese tea consumption as "high culture" during the reign of King Chulalongkorn and in the contemporary period consist of internal and external factors. Internal factors are the growth of the economy during the reign of King Chulalongkorn and during the reign of King Rama IX. External factors are the new stream of Westernization during the reign of King Chulalongkorn and the re-emergence of China during the contemporary period. Thai society is reflected through Chinese tea consumption as "high culture": tea accompanied with sweets, the artistic process of brewing, and delicate tea sets.

Last, when making a comparison between Chinese tea consumption in Thai society and Chinese tea consumption in Chinese society, it is found that there are both similarities and differences. The similarities are tea's medicinal value; tea as a symbol of civilization and high status in the society; Chinese tea houses; Chinese tea leaf shops and Chinese restaurants; delicate culture; and tea warranting offering to the divine gods, monks, royalties, and guests. The difference is that in Thailand Chinese tea consumption as "high culture" has no distinguishable influence of Taoism.

CHAPTER V

CONCLUSION

China introduced tea, or *camellia sinensis*, in terms of a kind of beverage to the world. At present, tea is second only to water in terms of beverage consumption in the world. Chinese tea has a long-lasting history and has spread to many nations around the world. After it had spread, tea became a unique culture of different countries, where specific styles, traditions, various kinds of formulas have become the symbolic items and cultural heritage of each. Tea in each nation is unique in various aspects – agriculture, production, preservation, utensil preparation, and the manner of consumption. It could be said that tea has been able to cross the boundary of time, nation, race, and religion.

5.1 Summary of the Research

This dissertation is to study the resurgence and analyze the characteristics and development of Chinese tea consumption as “high culture” in contemporary Bangkok. The approaches used in this dissertation are historical methodology and documentary analysis, as well as field research.

The research found that although it is not exactly certain when the first set of Chinese tea leaves and tea ceramic entered the Thai Kingdom, it is quite certain that tea’s status was regarded as a highly precious item from the Chinese Empire and was consumed in the court by the royal Thai elite and the affluent since first entering. This is

most likely because the price and value of Chinese tea leaves and tea ceramic, even in China, was regarded as highly precious and limited to the Chinese court.³⁸⁰

Interestingly, tea in Thailand first started as royal tribute to the royal elite. In other words, the value of Chinese tea in Thailand has warranted being presented to the royalty, elite, nobles, including monks and spiritual gods for hundreds of years.

The bilateral relationship between Thailand and China cordially flourished from the establishment of the Sukhothai kingdom, through the long period of Ayutthaya, the short period of Thonburi and the period of Rattanakosin, especially before the full-powered period of the British Empire and Westernization spread throughout Asia in the end of the nineteenth century. The influence of the Chinese, especially the southern Chinese, significantly affected Thailand in various aspects, including Chinese tea. When reaching the Rattanakosin period, especially during the reign of King Chulalongkorn in the middle of the nineteenth century, Chinese cultural still had a significant influence on the Thai elite culture, similar to the present time, thus Chinese tea consumption continually and widely spread, and flourished. During that period, Chinese tea functioned as the king's precious beverage, as a symbol of civilization, an offering for the monks, and the way of life of the Thai; Chinese tea set functioned as Royal Decorations, royal gifts presented to foreign kings, royal family, and honoured guests; Chinese tea ceramic was collected for pleasure by the royal elite and the affluent; and related contests.

All the internal and external factors represent the resurgence of Chinese tea consumption as high culture during the contemporary period in Bangkok. Interestingly, this is similar to what occurred during the latter half of the nineteenth century in the reign of King Chulalongkorn. Specifically, the continuity of Chinese tea consumption until the present time are Chinese tea sets as royal decorations; Chinese tea

³⁸⁰ “Rare and precious tea- In the Song Dynasty, there was a tea cake known as Longfengtuan. It was valued at two taels of gold per each. Only on momentous occasions would the Emperor grant this tea as a gift, and each tea cake was shared by four persons. It can be seen how highly this tea cake was regarded. During another dynasty, tea could only be traded for exquisite silk materials. The palace at that time decreed that only officials above a certain rank, along with their families, were allowed to drink tea. Punishment would also be meted out to those who gave away tea leaves as gifts to others.” In Zhang Jian Li, Origins of Chinese Tea and Wine, Page10.

as the royalty's beverage; Chinese tea as an offering for the monks and the divine gods; Chinese tea and Chinese tea ceramic offering and presenting to the royalty; the high value of Chinese tea set with the king's initials and Chakri sets. The new aspects of Chinese tea consumption during the contemporary period are the many publications on Chinese tea consumption; Chinese tea for healthcare; Chinese tea as the way of life of the affluent; Chinese tea ceramic collecting for pleasure; and the popularity of buying and selling Chinese tea sets as collectable items.

It can be seen that Chinese tea has become in high demand in the present market. While there are few areas in Thailand appropriate for tea cultivation, the landscape and climate in the north of Thailand is appropriate for tea plantations. The Royal Project's support for tea plantations and tea production is a good example of sustainable highland agricultural development. Furthermore, under the name of the Royal Project, Thai Pu-er Tea has entered the realm of high culture. The value of Chinese tea consumption has also evolved from the symbol of high status to that of health care. Therefore, in Bangkok society, Chinese tea nowadays relates to various dimensions of life.

Moreover, Chinese tea consumption as high culture in ancient and contemporary Bangkok is in various dimensions, economic, social and cultural. These various dimensions are because Chinese tea has had a very long history and a detailed structure that has been able to relate to many aspects of the life of Thai people.

At the same time, tea's popularity across time and periods and the flourishing of Chinese tea consumption during the reign of King Chulalongkorn and contemporary period represent that Chinese tea consumption in terms of Chinese tea leaves and Chinese tea utensils have neatly stepped into the realm of the Thai consumption as "high culture". Chinese tea has its own unique identity in that it has been able to assimilate into Thai culture, *i.e.*, delicate tea sets, the artistic process of brewing, and being accompanying by sweets, also the offering to monk and gods, tea being served as reception for those in seniority, as well as a beverage that is associated with long lasting legends; tea has also been the beverage for conversation. Interestingly, tea has its

own identity – Chinese and Thai; for example, Chinese tea sets that are decorated with Thai styles or five colors. The artistic assimilation is deserving of preservation. The collectors, interestingly, feel that they collect Thai artistic heritage, not a foreign one.

The resurgence of Chinese tea consumption as high culture in contemporary Bangkok expresses some characteristics which are similar to those during the reign of King Chulalongkorn; for instance, publications on Chinese tea consumption; Chinese tea for health care; and the social space for people who love the same things coming to share their knowledge and experience on Chinese tea utensil collections, Chinese tea leaves, Chinese tea articles, and other topics.

The factors causing a flourish of Chinese tea consuming culture during the reign of King Chulalongkorn and the resurgence of Chinese tea consumption as high culture in contemporary Bangkok consist of internal and external factors. The internal factor that causes Chinese tea consumption as high culture to flourish during the reign of King Chulalongkorn and re-flourish during the contemporary period is the growth of the economy. The external factor that caused the flourish of tea consumption as high culture during the reign of King Chulalongkorn was the stream of Westernization. For the contemporary period, the external factor is the re-emergence of China as a power in the world.

This study has identified that Chinese tea consumption as high culture, both in the past and contemporary periods, has existed in various dimensions: ritual, social, arts, cultural, economic and health. The reason why it can exist in various dimensions is because Chinese tea consumption has a long history in Thailand and has a colorful, elaborate structure and components.

Moreover, knowledge regarding Chinese tea has been disseminated through various publications during the past two decades. Knowledge regarding Chinese tea is not only limited to Chinese tea history, but also covers arts, culture, and medicinal benefit. Knowledge on Chinese tea has also been distributed to the consumers through Chinese tea shops that help promote Chinese tea culture. These kinds of Chinese tea

shops gather amateurs and specialists who come to exchange their knowledge on Chinese tea.

5.2 Discussion: Thainess Reflected through the Chinese Tea Consumption as “High Culture” in Bangkok

From the reign of King Chulalongkorn, until the reestablishment of Chinese diplomatic relation in 1975, was a period of several wars and chaos in politics in Thailand, and Chinese tea influence among the Thai royal elite declined. Chinese tea consumption declined during the period that Chinese power decreased in the world arena, and new kinds of tea beverage – English tea and Japanese tea for instance – were adopted according to the global power of these two nations. During the reign of King Chulalongkorn, especially after he returned from Europe, Thai-Chinese ceramic sets, including Chinese teapot ceramic, were influenced by the Europeans, for instance, being printed with the king’s photograph, the king’s initials and the Chakri mark to signify the royal identity and independence. During that period, the British Empire and colonization were the major threats for this region. Chinese and Indian experience under colonialism taught the Thai to change quickly. Naturally Thailand tried many ways to improve herself to go along with the Western trends – the civilized countries during that period. Chinese tea ceramic sets were naturally impacted by British colonialism.

The resurgence of Chinese tea consumption as high culture during the contemporary period has occurred when China has reclaimed her power in the world arena, as well during the period when Thailand and China reestablished diplomatic relation and opened a new page in Sino-Thai relations. Chinese development has been in many ways – economic, social, and cultural. China has become a big trading country with Thailand and the Southeast Asian countries. Chinese influence gradually has impacted economic, social, and cultural aspects in Thailand once again.

These phenomena reflect the Thai people and the Thai identity because Thai people are prompt to adopt useful things and adapt them to fit with the country.

They are prompt to adjust to the step of the world rhythm. On the other hand, Thai people try to preserve their own identity as reflected through Chinese tea ceramic sets with the king initials and Chakri tea sets, as well as various kinds of herbal tea leaves. Offering Chinese tea to the monks is another page of Thai history that represents the assimilation of Chinese tea into Thai culture. Also, giving Chinese tea ceramic sets as rewards or decorations to the royal elite and high-ranking officials or to mark their high status shows the assimilation of Chinese tea into Thai culture. Moreover, collecting delicate and beautiful tea ceramic sets agrees with the Thai behavior. However, there has been localization of Chinese tea in Thailand, for instance, drinking tea with ice, or serving sweets to accompany Chinese tea – Khanom Pia (ขนมเปียะ), of which there are several kinds of filling in Thai style, for instance, durian and fish filling – which are produced throughout the country.

At the same time, the popularity of Chinese tea consumption and Chinese tea ceramic sets in the realm of Thai high culture has seemingly transcended the boundary of time, existing since Ayutthaya, through Thonburi, flourishing in the early and mid Rattanakosin period and re-emerging at the present time. This is because Chinese tea has its own characteristics – being accompanied by sweets; the artistic process of brewing; delicate Chinese tea ceramic sets; as well as warranting offering to high status persons and deserving of preservation as Thai heritage. In other words, Thai people have always valued the artistic, aesthetic, and unique part that comes along with tea consumption as high culture.

Thus, the artistic process of brewing, delicate Chinese tea ceramic sets, and high-grade tea leaves have brought Chinese tea consumption gracefully into the realm of Thai high culture. On the contrary, these aspects are a significant wall making Chinese tea consumption as high culture limited within specific groups of people. During the reign of King Chulalongkorn, these groups were the royal elite, the high-ranking officials, and the affluent. During the contemporary period, these groups are the rich, the upper middle class, persons seeking healthcare, intellectuals and the affluent, all of whom possess time and money for consuming Chinese tea in artistic and aesthetic ways. The

ones who are concern about and study access into the realm of Chinese tea consumption as high culture are able to understand and touch the beautiful arts of Chinese tea consumption as high culture as well.

Moreover, Chinese tea drinking and Chinese tea ceramic collecting have become public space for people who love the same things to be able to come together to share their experiences and opinions on tea and other topics. The consumers of Chinese tea consumption as high culture during the reign of King Chulalongkorn and contemporary periods seem to be different. This reflects that Thai society has changed as the world has changed; the high status persons of the Thai society, or persons who can access the high culture, have also changed.

During the past, the high status persons were the royal elite, the nobility, and high-ranking officials. During the contemporary period, when the Thai people have stepped into the realm of consumerism and capitalism, the high capital persons have become the high status persons. Also, Chinese tea has become associated with medicinal benefits, thus persons seeking healthcare who have capital also have the potential to be able to access Chinese tea consumption as ‘high culture’. In addition, monks, another group of those with high social status who deserve high respect, warrant receiving high value Chinese tea as offerings.

In the social realm of intellectuals, since the beginning of the twenty-first century, more than ten books on Chinese tea history and Chinese tea consuming culture have been published. These books are sources of knowledge for those who are interested in Chinese tea consumption. Also, the upper middle class became the power stimulating the resurgence of Chinese tea consumption as “high culture” in Bangkok, including writers and readers of many books on Chinese tea published during these two decades; owners of Chinese tea shops; and consumers – the drinkers of Chinese tea and the collectors of Chinese tea ceramic.

Moreover, the trend of health care has made upper middle class Bangkokians who have the means, realize and pay attention to “food for health”, which has become a kind of standardization for a quality life. In this case, Chinese tea has

become a product for health, too. Given the medical benefits, it is easy to add Chinese tea to the menu of health food restaurants. Chinese tea also has emotional benefits. Chinese tea leaves are, thus, adapted to various healthy products.

The significant difference between Chinese tea consumption as “high culture” during the reign of King Chulalongkorn and the contemporary period is the consumer. During the reign of King Chulalongkorn, Chinese tea consumption belonged to the royal elite. The significance of Chinese tea ceramic during the reign of King Chulalongkorn was also made evident by its use as Royal Decorations given to the princes, princesses, and high-ranking official to mark their high status and this tradition still exists until the present time. The authors of the books related to Chinese tea were primarily nobles. Chinese tea consumption as “high culture” during the reign of King Chulalongkorn, thus, implied the power of the ruling class. During the reign of King Rama IX, or in the contemporary period, Chinese tea consumption belongs to the rich, the upper middle class, those seeking healthcare or the affluent. The authors of the books related to Chinese tea are upper middle class intellectuals, implying the higher social class. The ones who have been able to access Chinese tea consumption as high culture during the reign of King Chulalongkorn and the contemporary period seem to be different. This reflects a transition between these two periods representing that Thai society has changed from absolute monarchy to capitalism such that those of high status in the society or the ones who are able to access the high culture have changed. During the feudal period in Thai history, the high class or high status people meant the royal elite, the nobility, the high-ranking official and monks. At the present time when Thai society has stepped into the period of capitalism, the ones who possess high capital or the rich have become the high class or those of high status. However, because Chinese tea is also related to medicinal benefits, those seeking health care and the intellectuals who are very interested in Chinese tea consumption in high culture have also become the ones who are able to access this high culture. This includes the monks who have high status in Thai society and deserve respect and valuable offerings.

Contribution to Thai Studies

Chinese tea entered Thailand at least four hundred years ago during the middle of the Ayutthaya period, at the latest. Thai society has been impacted by a Chinese tea consuming culture for a very long time. However, while Thai society had been impacted by Chinese tea consuming culture for a very long time, probably longer than other kinds of beverages, except water, there has been little research focused on Chinese tea consuming culture in Thai society. Almost found research performed to date covers the topic of tea trade, agriculture and benefit. Consequently, this dissertation on Chinese tea consuming culture helps enlarge Chinese tea cultural studies and Thai consuming cultural studies arena.

5.4 Suggestion for Further Research

For those who would like to do research on Chinese tea consumption, tea consumption or other kinds of beverage in Thailand, there are many more aspects to be investigated. For instance:

- 1) A comparison between the tradition of Chinese tea consumption in the Western world and in the Eastern world.
- 2) A comparison of the characteristics and history between Chinese, English, and Japanese tea consumption in Thailand.
- 3) The impact, characteristics and history of tea consumption in Thailand, specifically in the Northern and Southern parts.
- 4) A comparison between tea consumption and coffee consumption in Bangkok.

The author also humbly hopes that this study can stimulate concerned specialists and practitioners in various parts of society to consider the development, study, and research of “Chinese tea” and *Assamica camellia sinensis*, or “Miang”, that can be planted in Thailand in order to become a marketable product and help maintain the

cultural charm. One benefit would be to support incomes; another benefit would be to preserve the Thai identity and the multi-cultural and original attractiveness that has harmoniously existed in Thailand for a very long time through Chinese tea consumption as “high culture”.

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