

序言 Preface

茶在漢代已見於史籍記載，出現於時人日常飲食生活當中。唐代時佛教大興，僧人提倡喝茶以利坐禪不眠，及陸羽著作《茶經》面世，大大促進了中國茶文化的確立和傳播。飲茶風尚遍及南北，而備茶器具亦趨考究精緻，演變為具實用功能又可供審美賞鑑的器物，為人珍傳。

唐以後，中國陶瓷茶具發展姿彩紛呈，其中宜興(陽羨)所產紫砂茶壺，因其特性優異，能配合泡茶發揮茶香而備受推崇。紫砂器具盛於明清，在明末以後文人更多直接參與製作紫砂茶壺，形成了集造型、詩詞、書法、繪畫、篆刻、雕塑於一體的專門類別。

羅桂祥博士從1950年代已收藏茶具，被散發著清雅韻味的古紫砂壺吸引，開啟他的紫砂收藏之路。他於1981年把他的茶具珍藏慷慨捐贈給前香港市政局，促成茶具文物館成立。是次展覽精選茶具文物館羅桂祥博士珍藏紫砂器115項，展示明、清及二十世紀製壺名家的作品，呈現紫砂陶藝的多元面貌。

鄭煥棠
香港藝術館館長(中國文物)



葵花八瓣壺
「陳鳴遠」印
「鳴遠」刻款
Teapot of sunflower shape
Seal of 'Chen Mingyuan'
Carved mark Mingyuan
羅桂祥藏品 The K.S. Lo Collection
C1981.0503

Records of tea, as found in various historic writings and the day-to-day diets of Chinese, date back to the Han dynasty. When Buddhism became widely popular in the Tang dynasty, monks advocated the notion that tea-drinking could help meditators to stay awake. The publication of Lu Yu's *Classic of Tea* substantially facilitated the establishment and dissemination of Chinese tea culture. As the trend of tea-drinking took both northern and southern China by storm, items of tea ware also became more delicate and sophisticated, and slowly evolved into treasured vessels that were both functional and aesthetic.

Chinese ceramic tea ware developed with brilliance and in a multitude of varieties after the Tang dynasty. In particular, *Zisba* teapots produced in Yixing (Yangxian) were critically acclaimed for their extraordinary features, which worked well in tea preparation and helped in bringing out the aroma of tea. *Zisba* ware flourished in the Ming and Qing dynasties. After the late Ming, more literati participated directly in the production of *Zisba* teapots, creating a specialism that comprised shaping, poems and lyrics, calligraphy, painting, seal engraving and sculpture in a single form factor.

Dr. K.S. Lo began collecting tea ware in the 1950s. The elegant and graceful charm of ancient *Zisba* teapots enticed Dr. Lo to embark on a journey of *Zisba* collecting. He generously donated his collection to the ex-Urban Council of Hong Kong in 1981, which prompted the founding of the Flagstaff House Museum of Tea Ware. In this exhibition, 115 sets of *Zisba* ware from the Dr. K.S. Lo Collection of the Flagstaff House Museum of Tea Ware have been selected to showcase the works of the renowned teapot makers of the Ming and Qing dynasties and the 20th century, as well as to demonstrate the diverse aspects of the art of *Zisba* pottery.

Mr. CHENG Woon Tong
Curator (Art) Chinese Antiquities

宜興 — 紫砂的發源地 Yixing — The Origin of Zisba

宜興古名荊溪、陽羨，位於江蘇省太湖西端，數百年來以製造紫砂陶器而聞名於世，在中國素有「陶都」之稱。

紫砂泥是生產於宜興南部丘陵山區陶泥的統稱。在宜興南部自丁山至蜀山一帶地區，為紫砂陶業的集中地，即現今在宜興東南約三十公里的丁蜀鎮所在。蜀山出細陶，宜於製作小型茶具；丁山則產粗大陶器，以缸盆之屬見稱。紫砂陶泥土質細緻，泥坯韌度極高，含鐵量超過百分之九，而且可塑性佳，乾燥後收縮率較小，產品不易變形，宜於製作精巧的茶壺。

紫砂泥料主要分為紫泥、朱泥(紅泥)和本山綠泥(又名段泥)三種，而以紫泥為主，通稱為紫砂。三種泥料均可單獨用來製作多種器皿，又能互相摻合，或加入礦物顏色，便可得到一系列不同深淺的褐色、紅色和黃褐色調；墨綠色和黑紫色是二十世紀的新色系。



Yixing, also referred to as Jingxi and Yangxian, is known as the Pottery Capital of China. Situated at the western end of Lake Tai, the small county in Jiangsu province has been famous for its production of *Zisba* ware for several centuries.

Zisba is a common name for the clay material excavated from the mountains in Yixing. The area from Dingshan to Shushan is the centre for the production of *Zisba* ware, currently known as Dingshuzhen. Shushan produces fine clay for tea vessels while Dingshan is known for the production of large items such as basins and jars. The clay is fine grained and highly malleable. It has a very high iron content of over 9% and boasts remarkable plasticity, which is perfect for the minute, precise modelling of tea ware.

Zisba can be divided into *zisha* (purple clay), *zhusba* (cinnabar or orange red clay) and *benshanlu ni* (yellow buff-coloured clay, also known as *duan ni*). These clay materials can be used independently or mixed together with mineral colours to achieve a wide range of earth colours in different tones of brown, red and yellow. Dark green and blackish-purple are early 20th century innovations.

提梁刻銘牛蓋蓮子扁壺
「(陳)光明」、「鳳」印
19世紀末
Teapot with overhead handle and ox-snout cover
Seals of '(Chen) Guangming', 'Feng'
Late 19th century
羅桂祥藏品 The K.S. Lo Collection
C1981.0362



宜興與文人 Yixing and Literati

茶的優點良多，它除了使人保持頭腦清醒，更有助文人激發文思、陶冶性情。自唐代中葉以後，文人以茶會友已成為社交活動，學者都視茶為自我修養的好伴侶。古代許多著名文人才子也酷愛茗茶，在他們的作品中出現不少記述或咏嘆陽羨茶和宜興的詩詞。

由於宜興古稱「陽羨」，故此該處出產的茶稱為「陽羨茶」。它以湯色清澈、氣味芳香及滋味鮮醇而享負盛名，自唐代(618-907)起便成為貢茶。陸羽(活躍於760-800)在《茶經》中亦推薦陽羨茶。

唐代詩人盧仝(約795-835)以嗜茶著稱，他在《走筆謝孟諫議寄新茶》的七言古詩中有採茶、焙茶及上貢陽羨茶的記述：「天子須嘗陽羨茶，百草不敢先開花。」接着寫自己一口氣品嚐了七碗茶，並且以生動活潑的文筆描繪喝完每一碗茶後各種奇妙的感受。

宋代(960-1279)大文豪蘇軾(1037-1101)亦是一位茶痴，他曾對宜興出產的陽羨雪芽表示非常欣賞，並留下：「雪芽我為求陽羨，乳水君應餉惠山」名句。此外，他對烹茶十分講究而且甚有心得，相傳他親自設計一種紫砂提梁壺作煮水用，後人把此款壺式命名為「東坡壺」或「東坡提梁壺」。蘇軾亦曾與友人遊遍宜興，對當地的山水讚嘆不已，並多次以詩詞抒發在宜興歸老的意願：「買田陽羨吾將老，從來只為溪山好。」(《菩薩蠻》詞)

從以上文人的詩詞中，可見宜興自古深得文人偏愛，不但出產優質的茶，而且山明水秀，風景怡人，觸發文人墨客的才情。

陳洪綬(1598-1652)
品茶圖
無紀年
水墨設色絹本
CHEN Hongshou (1598-1652)
Tasting Tea
Not dated
Ink and colour on silk
虛白齋藏品 Xubaizhai Collection
XB1992.0061



Tea has many health benefits. It helps to keep your mind sharp and clear, provide inspiration for writing and refine one's temperament. After the mid-Tang period, tea gatherings became a popular social activity for men of letters. Tea drinking was regarded as an integral part of self-cultivation. In ancient China, a number of famous scholars were known for their love of tea. Accounts or celebrations of Yangxian tea and Yixing can be commonly found in their literary works.

The tea grown in Yixing is called Yangxian tea, a title taken from the ancient name of the county where the tea is produced. The tea is renowned for its clear infusion, refreshing aroma and mellow taste. It became a selected local produce for the royals from as early as the Tang dynasty (618 - 907) and the tea connoisseur, Lu Yu (active between 760 and 800) gave it high acclaim in his classic *Chajing* (Classic of Tea).

Lu Tong (circa 795 - 835), a poet of the Tang dynasty, was best remembered for his love of tea. In his poem *A Message of Thanks to Imperial Censor Meng for the Gift of Freshly Picked Tea*, he recorded how Yangxian tea was picked, roasted and offered to the emperor: "The emperor must taste the Yangxian tea; all other plants delay their bloom." He then wrote about drinking seven bowls of tea in a row and vividly described the marvellous feeling after each bowl.

Su Shi (1037 - 1101), a great scholar of the Song dynasty (960 - 1279), was also passionate about tea. He appreciated Yangxian tea so much that he wrote: "The Yangxian snow bud is what I desire; for spring water choose Huishan and no other." Su was an expert in making tea. He even designed a special purple clay kettle with an overhead handle which was later dubbed the "Dongpo Teapot" or "Dongpo Tiliangbu" (teapot with overhead handle). Su visited all corners of Yixing with his friends. Captivated by the local landscape, he expressed his wish to retire to Yixing in many of his verses. For instance, in *To the Tune of Pusa Man*, he wrote: "I will buy a piece of land in Yixing to spend my latter years, where I can enjoy a life surrounded by beautiful mountains and streams."

The above verses reflect the special fondness which the Chinese literati had for Yixing. Not only was Yixing the home of top grade tea, its lyrical natural vistas also provided inspiration for many outstanding literary works.



香港中區紅棉路10號
10 Cotton Tree Drive, Central, Hong Kong

hk.art.museum

工作小組

香港藝術館茶具文物館組及設計組

Production Team

Flagstaff House Museum of Tea Ware Unit and Design Unit
Hong Kong Museum of Art

香港特別行政區康樂及文化事務署出版

香港藝術館編製

2020年5月首次編印

© 康樂及文化事務署

版權所有，未經許可不得翻印、節錄及轉載

Published by the Leisure and Cultural Services Department

of the Hong Kong Special Administrative Region

Produced by the Hong Kong Museum of Art

First published in May 2020

© Leisure and Cultural Services Department

All rights reserved



康樂及文化事務署
Leisure and Cultural
Services Department

HKMOA
Hong Kong Museum of Art 香港藝術館

茶•具•文•物•館
FLAGSTAFF HOUSE MUSEUM OF TEA WARE

紫砂的傳說

The Legend of Zisha

據明人周高起《陽羨茗壺錄》創始篇記載，紫砂壺首創者，相傳是明代宜興金沙寺一個不知名的寺僧，他選紫砂細泥捏成圓形坯胎，加上嘴、柄、蓋，放在窯中燒造而成。正始篇又記載，明代嘉靖、萬曆年間(1522-1620)，出現了一位卓越的紫砂工藝大師—龔春(供春)。龔春幼年曾為進士吳頤山的書童，他天資聰慧，虛心好學，隨主人陪讀於宜興金沙寺，閒時常幫寺裡老和尚搏坯制壺。傳說寺院裡有株參天銀杏，盤根錯節，樹瘤多姿。他朝觀夕賞，然後摹擬樹瘤捏製樹瘤壺，造型獨特，生動異常。老和尚見了拍案叫絕，便把平生製壺技藝傾囊授之，使他成為著名製壺大師。龔春在實踐中逐漸改變了前人單純用手捏製紫砂壺的方法，改為用木板旋泥並配合竹刀進行修飾，燒造的紫砂壺造型新穎、雅致，質地較薄而堅硬。龔春在當時就已名聲顯赫，人稱「供春之壺，勝如金玉」。

According to a piece of writing about Yangxian (ancient name of Yixing) teapots by Zhou Gaoqi in the Ming dynasty, the originator of *Zisha* teapots was a nameless monk who lived in Jinsha Temple, Yixing during the Ming dynasty. The monk selected some fine *Zisha* and moulded it into a round earthen base. Then he added a spout, a handle and a lid onto it, and fired it in a kiln to create a pot. The same piece of writing also made reference to the fact that between the reigns of Jiajing and Wanli (1522 - 1620) in the Ming dynasty, there was a brilliant *Zisha* craftsman called Gong Chun. Clever and eager to learn, Gong was the servant of a scholar named Wu Yishan when he was young. He accompanied his master to study at the Jinsha Temple in Yixing, and often helped the old monks there to make teapots in his free time. It is said that there was a towering ginkgo tree with entwined roots, gnarled branches and beautiful burls in the courtyard of the temple. Gong spent day and night admiring the beauty of the tree, and then imitated the shape of tree burls to make a tree-burl pot. The old monk greatly appreciated this unique and lifelike teapot and decided to teach Gong everything he knew about pot-making, which consequently helped to turn Gong into a renowned teapot master. Through practical experience, Gong Chun gradually improved on the original method of moulding *Zisha* pots purely by hand. He threw the clay with a wooden board and decorated his pots using a bamboo knife. His *Zisha* pots were novel and ingenious in style, with thinner and harder walls. Gong Chun became so famous that the pots made by him were considered as valuable as gold and jade at that time.

陸羽與茶經

Lu Yu and the Classic of Tea

陸羽出生於唐開元二十一年(西元733年)，復州竟陵(今湖北天門市)人。他身世坎坷，幼時被遺棄於小石橋下，幸得智禪禪師抱回撫養，從此在寺廟長大，在寺院中學文識字，習誦佛經，還學會煮茶。他一生嗜茗、精於茶道、工於詩詞、善於書法。

陸羽十二歲時離開龍蓋寺，當了伶人。雖相貌醜陋且有口吃，但憑其聰穎幽默得到竟陵太守李齊物的賞識。唐天寶五年(西元746年)，陸羽經李氏介紹去天門山鄒夫子處讀書。讀書之餘，他常去採摘野生茶，為鄒夫子煮茗。為了廣泛汲取茶學知識，陸羽出遊巴山峽川，並沿著長江的江河山川，尤其是名山、茶園、名泉進行實地考察。他一方面遊歷名山大川探泉問茶，另一方面與高僧名士交往，共研茶道，最終完成《茶經》的編寫，成為歷史上最有關茶及茶文化的文獻。基於他對中國茶業發展作出的卓越貢獻，被後世譽為「茶聖」及「茶神」。

Lu Yu was born in the reign of Kaiyuan in the Tang dynasty (AD 733) in Jingling, Fuzhou (present-day Tianmen County in Hubei Province). An orphan abandoned by his parents under a stone bridge, Lu Yu was brought up in a temple by a Buddhist monk called Zhi Ji. Little Lu Yu learned how to read and was taught the Buddhist classics and how to make tea by Zhi Ji and, with time, gradually became an expert in tea, poetry and calligraphy.

Lu Yu left the Longgai Temple and became an actor when he was 12 years old. Although Lu Yu was not particularly exceptional in terms of both his appearance and speech, his diligence and sense of humour won the recognition of Li Qiyu, the Prefect of Jingling, who helped him to go to the Mount Tianmen to learn from scholar Zhou during the reign of Tianbao (AD 746). Besides studying, he often picked wild tea leaves and prepared tea for his teacher. In order to enrich his own knowledge of tea, Lu Yu made trips into the wilderness as well as to different provinces along the Yangtze River to collect information about famous mountains, tea gardens and water springs. In addition to making field trips, Lu Yu also made friends with some of the most famous scholars and monks of the period through their mutual love of tea. Subsequently he compiled the “Classic of Tea”, the world’s first treatise on tea and tea culture. Thanks to his exceptional contribution to the development of Chinese tea, Lu Yu has been honoured as the “Saint of Tea” and “God of Tea” by later generations.

孟臣壺與功夫茶

Mengchen Teapots and Gongfu Tea



早於十六世紀初，宜興已生產細小茗壺供茗家清玩。大壺的缺點是茶葉容易浸泡過度以至鮮味盡失，而宜興小壺正是由於洞悉其中道理而大受茗家歡迎，特別是潮汕人泡工夫茶必備的茶具之一。清代後期，當江南文人將文人品味傾情融入紫砂茶壺，將壺式與書法、繪畫、印章融合的時候，遠離宜興的閩南粵東一帶，在乾隆年間發展了「工夫茶」文化。其引人入勝之處，袁枚《隨園食單》描寫得好：「杯小如胡桃，壺小如香櫞。每斟無一兩，上口不忍遽咽。先嗅其香，再試其味，徐徐咀嚼而體貼之，果然清芬撲鼻，舌有餘甘。一杯之後，再試一杯，令人釋躁平矜，怡情悅性。」

於是工夫茶壺逐漸自成體系：容量以小為尚，造型以壺腹能容較多茶葉而壺口收窄以凝聚香氣的梨式壺最為常見。而最關鍵的特色，是在壺底鐫刻署款多是惠孟臣（活躍於十七世紀中期的紫砂名家），亦有其他如惠逸公、思亭等。因此，工夫茶壺也稱孟臣壺，孟臣壺又是功夫茶壺的泛稱。

外銷梨形小壺

南京貨物之一
「玉香齋」刻款
約1750

Export teapot of pear shape
From the Nanking Cargo
Carved mark Yuxiang Zhai
Circa 1750

羅桂祥藏品 The K.S. Lo Collection
C1986.0054



Smaller tea pots were produced in Yixing as curios for connoisseurs as early as the turn of the 16th century. Tea enthusiasts were particularly fond of Yixing teapots because they cleverly overcame a major shortcoming of larger pots, in which tea loses its freshness owing to over-brewing. These smaller tea pots are an essential element of the *gongfu* tea ceremony of the Chaozhou and Shantou regions. In the late Qing dynasty, the literati of the Jiangnan area were keen to merge their various tastes for *Zisha* ware. As they integrated calligraphy, painting and seal engraving with tea pots during Qianlong’s reign, the culture of the “*gongfu* tea ceremony” was developed in Minnan and eastern Guangdong, which is distant from Yixing. Yuan Mei described the fascinating ceremony well in his writing *Suiyuan Shidan* (Recipes from Sui Garden): “Each cup is as small as a walnut and the teapot is no bigger than a citron; no more than one tael of tea can be held in each pouring. Placing a cup in front of my lips, I held back from swallowing it - I appreciated its aroma before tasting its flavour. I slowly drank the beverage and savoured the fragrant experience, then the aftertaste with a hint of bitterness came along. I finished one cup before tasting another. I was completely relaxed and at peace, basking in joy and contentment.”

The *gongfu* teapot has gradually taken on a style in its own: small in size, usually pear-shaped with a recessed mouth to keep the fragrance of tea inside. More importantly, *gongfu* teapots bear the name of Hui Mengchen (renowned *Zisha* potter in the mid 17th century), Hui Yigong, Siting, etc., all of whom became synonymous with *gongfu* teapots.

'Tea Ware from Yixing

Gems of *Zisha* Ware in
The K.S. Lo Collection of the
Flagstaff House Museum
of Tea Ware



茶具文物館羅桂祥紫砂珍藏

陽羨清韻

2020.05.22

2021.07.31