

Analysis of Mushroom Edible Problems in Song Dynasty

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Abstract: *Mushroom is one of the common ingredients in the life of the Song people. There are many kinds of mushrooms in the Song Dynasty, and there are many places of origin. The people of the Song Dynasty had initially mastered the cultivation methods of mushrooms, but due to the limitations of the times, the acquisition of mushrooms was still based on collection. The people of the Song Dynasty had a variety of ways to eat mushrooms, and the consumption scene was quite extensive. Mushrooms are closely related to scholar-bureaucrat -officials. Scholar-bureaucrat -officials regard edible mushrooms as an important way to show that they are not associated with the secular world and are close to nature. At the same time, poetry related to mushrooms also occupies a place in Song poetry.*

Keywords: Song Dynasty, Mushrooms, Diet.

1. Introduction

The mushroom is delicious and unique in taste, which is very popular among the Song people, so it is widely used in the life of the Song people. Ouyang Xiu once wrote a poem to praise the deliciousness of mushrooms, 'The southern diet is fine, people love mushrooms and bamboo shoots more than mutton'[1] People in the Song Dynasty often think that mutton is the most delicious. From this point of view, the status of mushrooms in the hearts of people in the Song Dynasty can be seen.

At present, the academic community has also made some achievements in the consumption of mushrooms. Yu Weijie has briefly discussed the mushroom species, consumption and cultivation in Hangzhou in the Song Dynasty[2]. Huang Lainian has a chronicle of Chinese mushroom industry in the 'Chinese Edible Fungi Encyclopedia', which mentions some mushroom cuisines recorded in the literature of the Song Dynasty [3]. At the same time, individual scholar-bureaucrats have also carried out textual research on the mushrooms recorded in the literature of the Song Dynasty. Chen Shiyu has verified the bamboo mushrooms recorded in the 'Fungus spectrum', and pointed out that the bamboo mushrooms should be Zhu Hong wax umbrella [4]. This paper focuses on the methods and taboos of mushroom consumption in the Song Dynasty, in order to deepen the understanding of the food culture of the Song Dynasty.

2. Basic Situation of Mushrooms in Song Dynasty

2.1 Mushrooms in the Eyes of Song People

Mushrooms in the eyes of the Song people generally refer to umbrella fungi with caps and stipes. Among them, those that grow on trees are usually called mushrooms, while those that grow on the ground are called fungus. 'Mushrooms are all caused by changes in grass and trees. The mushrooms that grow on trees are called mushrooms, and those born in the ground are called fungus'[5] 'Zheng Lei Ben Cao' also contains: 'Growing from the ground is called fungus; the wood living is ru. Jiangdong people are called mushrooms.' [6]

Mushrooms in the modern scientific sense refer to 'higher fungi that form large fleshy fruiting bodies or sclerotia, including most basidiomycetes and very few ascomycetes.', 'such as common *Agaricus bisporus*, *Auricularia auricular*, *Lentinula edodes*, *Ganoderma lucidum*, etc.' [7] People in the Song Dynasty believed that mushrooms and fungus, such as wood ear and *Ganoderma lucidum*, only grew in similar environments, but not in the same category. '*Lasiosphaera seu Calvatia*, fungus, wuzhi, wood ear, *Gyrophora esculenta*, etc., are all born on dead wood, stone, dung and soil'. [8]

In the literature, people in the Song Dynasty usually introduced mushrooms and wood ear separately to show the difference between the two. 'Xin'an local records' said: 'The fungus is high quality and there are many kinds'; the wood ear, *Ganoderma lucidum* of ancient swallow beans.' [9] 'Yang Sheng Lei Cuan' is also arranged in this way [10]. In the eyes of the Song Dynasty people, mushrooms and *Ganoderma lucidum* are not the same. Ge Lifang praised Du Fu's praise of friends as holy lucid *Ganoderma* in 'Yun Yu Yang Qiu', and regarded other poets' similar poems as rotten fungi. 'The poet praises the goodness of comrades' poems, more than jewellery, jade, beautiful and colorful silk fabrics, flowers and plants. 'Poems sent to Cen Shen' said... 'Amazing words! Appreciating other people's similar poems, just like the difference between the sacred *Ganoderma lucidum* and the rotten fungus.' [11] The difference between *Ganoderma lucidum* and fungus can be seen. Chen Renzi, in his book 'Wen Xuan Bu Yi, even juxtaposed the meaning of "fungus as *Ganoderma lucidum*" and the meaning of "deer as horse" at the same time to illustrate the harmfulness of the occlusion of the road. 'Loyal admonitions and far-reaching and careful planning are described as slanderous and unheard of words, that is, deer for horses, wild birds for mythical bird, and *Ganoderma* for mushrooms' [12].

2.2 The Species and Planting of Mushrooms in Song Dynasty

There are various kinds of mushrooms in the literature of the Song Dynasty. 'White mushrooms and purple mushrooms are born with trees, and there are many kinds of mushrooms, such as jiao mushrooms, bamboo mushrooms, fusiform mushrooms and reed mushrooms' [13]. Chen Renyu

introduced the growth environment, picking season, color and taste of eleven kinds of mushrooms (He mushroom, Chougaomushroom, Chestnut shell mushroom, Song mushroom, Wheat mushroom, Jade mushroom, Yellow mushroom, Purple mushroom, Four Seasons mushroom, Amanita mushroom) produced in Taizhou in his book 'Fungus spectrum'. Wu Zimu mentioned four kinds of mushrooms in 'Meng Liang Lu', including Huanger mushroom, Jade mushroom, Couchgrass mushroom and Bamboo mushroom. 'Mushroom, multi-growing valley, known as Yellow-eared mushroom mushroom. Su Dongpo said in the poem: 'Old Broussonetia papyrifera has Yellow-eared mushroom, So enjoy it with friends with white sprout ginger. 'The larger and whiter ones are Jade mushrooms, yellow ones are Yellow-eared mushroom, red ones are bamboo mushroom' [14].

At that time, Tung mushroom, Chougao mushroom, Wheat mushroom, Thunder mushroom and Tianhua mushroom were all high-value mushrooms. Some of them are famous for their delicious taste. Tung mushroom, also known as He mushroom, is the *Lentinula edodes* of today. 'Tung mushroom from Tiantai, the taste is very precious' [15]. Black mushroom is the most precious.' The black mushroom is the *chu murushroom*, it is the most precious.' [13] He mushroom is also a tribute to the imperial court, 'serving as a bouquet for decades' [16]. Wheat mushroom' they generally grow in the soft sand next to the stream, commonly known as Maidan mushroom. Other circumstances are not clear, but very delicious' [16]. 'Yang Sheng Lei Cuan' quotes Shen Kuo 's 'Meng Xi Wang Huai Lu 'about the narration of Thunder mushroom. ' Dig into the soil where it grows, and you will find that it usually grows on decaying wood and grows when it encounters thunder, so call it thunder fungus.' [10] Huanggu mushroom is also a delicious mushroom, ' Yuzhang people like to eat mushrooms, especially theHuanggu mushrooms are the most delicious.' [17] In spring, a kind of mushroom named Bamboo withered mushroom grows in the bamboo forest of Chuanshu area, which is deeply loved by the people. 'In March, there are mushrooms coming out of bamboo roots, which are red, and local people compete for food, which is called bamboo withered mushroom.' [18] The other part is rare and precious in production. Chougao mushroom can only be produced in Xianju Mountain, Taizhou, 'especially valuable' [16]. Tianhua mushroom is mainly produced in Wutai Mountain, 'the Tianhua mushrooms produced in Wutai Mountain are also the best of mushrooms.' [16] Lushan Mountain can also produce tianhua mushrooms, but the yield is far less than Wutai Mountain, 'Tianhua mushroom produced from Wutai Mountain..... There is also output inmt. lushan, but it is not easy to obtain.' [19] Because of the single origin, it is extremely precious. The Qing Dynasty local chronicle 'Qingliang Mountain Records' recorded: ' Tianhua is the name of a mushroom. The shape is like a bamboo hat, the color is dry yellow, born in wood, is a good product of Taishan, the most difficult to get.' [20] Qingliang Mountain is the nickname of Wutai Mountain. Lu You mentioned that some Mingjiao believers in central Fujian, ' burning must be frankincense, eating must be red mushroom, so the two things are expensive.' [21] It can be seen that red mushrooms are also precious things.

In the Song Dynasty, there were many producing areas of

mushrooms. Wutai Mountain in Shanxi Province was rich in tianhua mushrooms, ' the tianhua mushrooms produced in Wutai Mountain are also the best of mushrooms.' [16] Due to the climatic characteristics, the southeastern region has become an important producing area of mushrooms. 'Siming, Wen, Tai Valley between the prolific mushrooms.' [22] This is also mentioned in many local chronicles. The 'Taizhou local chronicles in Jiading period ' lists the places where mushrooms are produced in the area under its jurisdiction. 'Xianju produces a number of varieties of mushrooms, which are better produced in Jugao than in other places. There are left stream, right stream, middle stream, and the middle stream is the most fragrant. And Tiantai Wannian Mountain produces mushrooms. The local people attach great importance to them, and most of them have been dried and transported to a distant place. Xianju also has it.' [23] 'Xianxi local records' also recorded: 'The mushroom is recommended in spring, the gourd is picked in summer, the taro matures in autumn, and the yam is provided in winter.' [24] During the famine period, the people in Tongzhou and Taizhou took mushrooms as the ration for survival. 'In Xining period, Huaixi area suffered from locust drought for years, and residents ate hard. In Tongzhou and Taizhou, Many mushrooms have been grown in the wild, and the hungry people were able to feed.' [25]

The people of the Song Dynasty had initially mastered the cultivation method of mushrooms, ' using rotten mulberry, camphor, nanmu, cut into a long section, sweeping the rotten leaves in the month, selecting the fertile and shaded land, and burying the wood deep in the field, such as planting vegetables, pouring rice swill in the spring month, from time to time, pouring three times a day'. [26] When planting mulberry mushrooms and Huai mushrooms,' it is necessary to boil the porridge pulp on the wood and cover it with grass, then the mushroom grew out.' [27]

Song people think that the cultivation of poisonous mushrooms only needs to add poisonous snakes, and the remaining steps are basically the same as the cultivation of common mushrooms. The method of planting poisonous bacteria in Xianghu area is described in detail in 'Qing Yi lu'. 'The method is to take the big snake and kill it, thickly cover it with thatch, for several days, then the mushroom is produced, and the root is from the snake bone, Waiting for the mushrooms to grow up to collect ' [28] The method of planting poisonous fungi in Guangdong and Guangxi is similar to it. 'Take poisonous snakes to kill them, cover them with grass, sprinkle them with water, a few days, the poisonous mushrooms grew out.' [29] Although the Song people have mastered the method of planting mushrooms, field collection is still an important way to obtain mushrooms.

3. Eating Mushrooms in Song Dynasty

3.1 Edible Ways of Mushrooms

Looking back on the history of Chinese food development, the Song Dynasty is undoubtedly one of the important stages of food development. Liu Pubing believes that 'the Tang Dynasty is a period of Chinese food culture... The Song Dynasty is the basic mature period of Chinese food culture.' [30] In the process of cooking, people in the Song Dynasty not

only paid attention to the balance of nutrition, but also paid more attention to the matching of raw materials, in order to achieve a full range of colors, fragrances and flavors. Chen Weiming hold the view that: ' In the history of cooking in ancient China, the Tang and Song dynasties were an important historical period. The development of social economy has promoted the improvement of the level of food culture. One of the main aspects and contents is that the cooking of dishes has a very high level.' [31] Xu Hairong also highly praised the development of cooking in the Song Dynasty, and the food cooking in the Song Dynasty has made great achievements. During this period, the cooking skills were further improved, and the varieties of staple foods and dishes were greatly increased than in the past, thus writing a glorious new chapter in the history of Chinese food cooking.' [32]

According to the existing materials, before the Song Dynasty, people ate mushrooms in a single way, mainly in soup. The practice of mushroom soup was recorded in detail in the ' Qi Min Yao Shu ' of the Northern Wei Dynasty. ' Mushrooms, also known as chicken of land... Put the mushrooms in the pot blanching water to remove the smell, and then break. First finely cut onion white, mixed sesame oil. After that, the onion white, soybean paste, salt, pepper, and mushrooms are simmered in the pot.' [33] Zong Ping in the writing of the ' Jing Chu Sui Shi Ji ' said: ' The ingredients such as fewflower wildrice scape and mushrooms are good for soup. 'Luo Yuan of the Song Dynasty cited the above records when writing 'Er Ya Yi'. [34] In the Song Dynasty, people still used mushrooms to make soup. Taogu once introduced a soup called Shiyuan soup to the people. This soup used ten kinds of ingredients, including Rock fungus, tianhua mushroom and so on. It tasted delicious and full of flavor. [28] The mushroom soup containing chicken and the mushroom soup containing shrimp were sold in Kaifeng City of the Northern Song Dynasty. [35]

In the Song Dynasty, cooking methods were increasingly diverse. From the perspective of the name of dishes, there were twenty or thirty kinds of cooking methods, such as frying, stir-frying, smoked and roasted, boiling, steaming, baking, frying and so on.' [36] In addition to the popularity of vegetarianism, vegetarian dishes have been greatly developed. Therefore, the Song People's eating methods for mushrooms are also more diverse. In addition to making soup, there are also various eating methods such as salad, stir-frying, filling, and dessert. One of the more common ways of eating is to blanch the mushrooms with water to make a cold salad. he representative dishes of this way of eating are Shanjia Sancui and wine boiled jade mushroom. Shanjiasancui, ' Tender bamboo shoots, mushrooms, wolfberry head, into the salt soup boiled, with fragrant cooked oil, pepper, salt each a little, soy sauce, vinegar mixed food.' [37] Wine boiled mushroom, ' Clean the fresh mushrooms and cook them with water. Cook them slightly and then cook them with wine. Or with Linzhang green bamboo shoots, especially good.' [37] This way of eating is simple, but it can highlight the freshness of mushrooms to the greatest extent. Stir-frying is also one of the important ways to eat mushrooms. Zhao Xihu gave a high evaluation of stir-fried mushrooms in ' Tiao Xie Lei Bian '. 'The mushrooms are as big as fists, stir-fried and preserved are very good.' [26] During the Southern Song Dynasty, stir-fried chicken and mushrooms were sold in hotels in Lin 'an. This is

a dish fried with chicken and mushrooms, 'wine steamed chicken, stir-fried chicken and mushrooms, and five-flavor chicken'. [14] Mushrooms are also often used as fillings in the production of pasta. ' Blanching bamboo shoots, mushrooms, cuts, add pine nuts, and then stir with walnuts, and oil, sauce, spices.' [37] Lin'an Street also sells steamed pasta with bran mushroom fillings.' [38] Mushroom can also make dessert, in Shaoxing 21 years (1151), Song Gaozong drove to Zhang Jun 's mansion banquet, there was a dessert called ' cut honey mushroom'. [38] The 'Wulin old story' also mentioned the 'Tianhua mushroom', which should be a dessert with mushrooms in the court of the Southern Song Dynasty. [38] People often add mushrooms to Laba porridge when they boil it. 'Temples and people use walnuts, pine nuts, milk mushrooms, persimmons, millet and the like as porridge called Laba porridge' [38].

The variety of edible methods of mushrooms vividly reflects the rapid development of food culture in this period. In particular, cooking technology has become increasingly mature, and great progress has been made in cooking methods and seasoning, which has had a profound impact on the development of Chinese food culture in later generations.

3.2 Edible Scene of Mushrooms

The edible scene of mushrooms is quite extensive. People can buy food related to mushrooms in the market, and mushrooms are also widely used in various banquets. This reflects the Song People's love for it from the side. In the Song Dynasty, Kaifeng and Lin 'an catering industries were quite developed. There were many kinds of food and beverages sold in the market, including foods related to mushrooms. The mushroom soup containing chicken and the mushroom soup containing shrimp were sold in Kaifeng City of the Northern Song Dynasty.' [35] Lin 'an City in the Southern Song Dynasty sold ' bran mushroom stuffing pasta. [38] There are also mushrooms and chicken stir-fried chicken mushrooms sold in hotels in Lin'an. [14] The food sold in these markets has enriched the diet life of the citizens to a certain extent.

Mushrooms are also widely found at various banquets. In the Song Dynasty, vegetarianism was more popular. In Kaifeng, Lin 'an and other cities, there were shops specializing in selling vegetarian food. 'There are vegetarian shops selling monastery-like food in Kaifeng city.' [35] There are also vegetarian restaurants in Lin'an City, 'specializing in vegetarian food and tea, not mistaken for fasting' [14]. People often hold vegetarian banquets. 'Mushrooms are highly praised by people because of their unique flavor and occupy an important position in vegetarian banquets.' [39]

Mushrooms also often appear in the banquets of the scholar-bureaucrat -bureaucrat class. Guests visited poet Guo Xiangzheng, he used mushrooms to entertain guests, cooking mushrooms, chopped ditch fish. [40] 'There are pickled bamboo shoots and mushrooms at the banquet, as well as spicy food cooked with ginger and mustard.' [41] In order to reduce killing, individual scholar-bureaucrat -bureaucrats often replace meat with vegetarian foods such as mushrooms at banquets. 'When Lu Xizhe was the governor of the prefecture, he was in charge of public funds. He often stored the dried fish, dried bamboo shoots and dried mushrooms to

treat guests, so as to kill fewer animals such as chickens and ducks.' [42] Mushrooms were also used in high-level banquets of princes and aristocrats. In the 21st year of Shaoxing (1151), Emperor Gaozong of the Song Dynasty visited Zhang Jun 's mansion and held a grand banquet there. During the banquet, a dessert called 'cut honey mushroom ' appeared. [38]

Mushrooms can also be seen in the court life of the Song Dynasty. In the ' Wulin old story ', Zhou Mi mentioned a dessert called Tianhua mushroom in the court of the Southern Song Dynasty. [38] Queen Xie Daoqing and her clan, are also very fond of mushrooms, ' Tiantai 's Tung mushroom taste is very delicious..... Queen Xie and her relatives like to eat very much.' [15]

3.3 Food Taboos

Although the mushroom is delicious, it can not be eaten casually or overdosed. The medicinal properties of the mushroom were introduced in the 'Bao Qing Ben Cao Zhe Zhong' written by Chen Yan of the Song Dynasty. The mushroom 'is mild, cold and toxic.' [27] Tang people Meng Shen also pointed out that mushrooms ' can make the evil eight winds, into the meridians, touch the five internal organs, can also be congested meridians, but also cause hemorrhoids'. [43] 'Bao Qing Ben Cao Zhe Zhong ' also cited this view of Meng Shen. [27] It can be seen that the consumption of mushrooms has certain hazards, and improper consumption can cause diseases.

In a letter to his friends, Sima Guang reminded his friends not to eat too much mushrooms and other foods to prevent stagnation of qi. 'Bamboo shoots, mushrooms, milk curd, flour scum, bean cakes, are very cold and easy to stagnate qi. Many people have caused spleen and stomach weakness, abdominal distension, facial edema, and heavy waist and feet.' [44] At the same time, mushrooms can not be eaten together with pheasants, quails and other birds, so as not to induce hemorrhoids. Pheasants 'cannot eat with walnuts, mushrooms, and wood ear. They are prone to hemorrhoids bleeding which must be banned.' [45] Quails 'avoid eating with pork and mushrooms', 'If eaten with mushrooms can cause hemorrhoids.' [27] In typhoid fever, pestilence, after the initial recovery of a serious illness, mushrooms are often not eaten, 'raw fish fillets, boiled noodles, wine, leeks, mushrooms, eels, soybean flour, dog mutton intestinal blood, raw fruits, grease, after eating these foods can cause fever and diarrhea, it is difficult to cure.' [46]

4. Scholar-bureaucrat and Mushrooms

In the Song Dynasty, the diet was divided, and some scholar-bureaucrats 'diet was still extravagant. Another part of the scholar-bureaucrats advocated simple diet, and had a preference for vegetarian food. Su Shi, Huang Tingjian, Lu You and Yang Wanli were the representatives. Some scholar-bureaucrats also wrote books on vegetarian dishes, such as Chen Dasou's 'Ben Xin Zhai Vegetable Recipe'. As Peng Zhaorong said: 'Human diet is not simply to meet the biological needs, but on the biological needs attached to the quality of culture.' [47] Vegetarian food is endowed by the scholar-bureaucrat -officials class with the cultural significance of being content with poverty and not mixing

with the secular world. The scholar-bureaucrat -officials 'consumption of vegetarian food is to seek inner peace and detachment, so that the mind is not affected by the secular world, and it is also the embodiment of their own moral quality.' The richness of spiritual connotation is far more important than the appearance of material, and vegetarianism has become the key means for scholar-bureaucrats to shape their images.' [48] Vegetarianism also shows the elegant and interesting aesthetic mentality of the doctor class. 'The trend of eating vegetables in the Song Dynasty was prevalent, and the literati group loved it even more. They highlighted the individual's elegant cultural pursuit and elegant aesthetic mentality through the diet activities based on vegetarianism. The diet aesthetics is derived from the perceptual taste, understanding and rational knowledge and thinking in the process of diet activities.' [49]

Mushrooms generally grow in the quiet mountains, which is consistent with the literati 's pursuit of seclusion in the mountains, enjoying tranquility, and not living in the world. Therefore, eating mushrooms has become a way for literati to express their emotional pursuit. Wang Zao once described the quiet and natural growth environment of mushrooms in his poem, 'The good mushroom comes from there, it should be on the towering south mountain' [18]. In his poem, Shi Yun also said: ' Mushrooms really have a mountain forest flavor, but few secular people know this flavor.' [37] Mushrooms are delicious, and come from the mountains. Naturally, they are loved by the literati group, so poems about mushroom consumption are more common. The subject matter of the poetry content of the literati in the Song Dynasty is much richer than that of the Tang Dynasty. During this period, many new subjects emerged, among which diet poetry was one of them, which injected new vitality into poetry creation. Liu Li once discussed this, ' It can be said that before this, no literati in any dynasty paid as much attention to diet as in the Song Dynasty. This makes the relationship between food and literary creation more closely, among which poetry is the most obvious. The diet mentality of scholar-bureaucrats and their pursuit of ideal diet penetrate into poetry creation, and the aesthetic preference different from the previous generation makes poetry show a new style different from the past.' [50]

Wang Yucheng showed the scene of mushroom cooking in autumn night in his poems. 'On a cold autumn night, cook this mushroom leisurely with a tripod.' [51] Lu You often used mushrooms in his poetry to show the beauty and leisure of rural life, 'Tasty vegetables and mushrooms are served on the table one by one, and the utensils used are not cheesy at all.' [52] 'The mushrooms around the house are lush, and the mature white leeks can provide guests with a new dish.' [52] 'The wine in the small urn has not yet been fully fermented, but the back garden mushroom can be cooked.' [52] 'There are some Chucao mushrooms growing on the east side of the village. I am very happy to get these precious ingredients.' [52]

In the poems of scholar-bureaucrat -bureaucrats, it is often used to describe the verses of collecting mushrooms. Su Shi got Huang 'er mushroom on his way out, and wrote poems to record it. ' Old Broussonetia papyrifera has Yellow-eared mushroom, So enjoy it with friends with white sprout ginger. [53] Zeng Gong used to pick white mushrooms after rain. [54]

The poet Fang Yue has created 'picking mushrooms' [55], Secondary rhyme picking mushrooms [55] to record their experiences of collecting mushrooms. In the process of collecting mushrooms, the literati experienced the tranquility and harmony of being away from the hustle and bustle and returning to nature, which satisfied the spiritual pursuit to a certain extent.

The scholar-bureaucrat -bureaucrats also often wrote poems to praise the delicious taste of mushrooms. There is a cloud of poetry in Wang algae: 'The once rich prince, already don't like meat. Strive to eat delicious mushrooms, taste the delicacy of tianhua mushrooms together.' [18] Ouyang Xiu once wrote a poem to praise the deliciousness of mushrooms, 'The southern diet is fine, and people love mushrooms and bamboo shoots more than mutton' [1] Yang Wanli also wrote poems praising mushrooms for their delicious taste, 'the color is like a goose's palm, the taste is like honey, smooth and no astringent. [56] Through these verses, we can see the delicious taste of mushrooms and the love of literati.

5. Conclusion

Mushroom is one of the common food materials in Song People's life. There are many kinds of mushrooms in Song Dynasty, including tung mushroom and smallpox mushroom, and there are many producing areas of mushrooms. The southeastern region has become the main producing area of mushrooms due to its climatic advantages. The Song people had initially mastered the cultivation methods of mushrooms, but due to the limitations of the times, the acquisition of mushrooms was still based on collection. The Song people had a variety of ways to eat mushrooms, which vividly demonstrated the brilliant glory of the diet in the Song Dynasty. At the same time, the edible scene of mushrooms is also quite extensive, showing the Song people's love for mushrooms. Although mushrooms are delicious, they cannot be eaten too much, and the consumption of mushrooms often has certain taboos. In addition, mushrooms are closely related to scholar-bureaucrat-bureaucrats. The diet of scholar-bureaucrat -bureaucrats in the Song Dynasty was differentiated. Vegetarian food was respected by some scholar-bureaucrat-bureaucrats, and this behavior was given a certain moral significance. Therefore, some scholar-bureaucrat-bureaucrats used edible mushrooms as an important way to show that they are not participating in affairs in the secular world. At the same time, poetry related to mushrooms also occupies a place in Song poetry, which further enriches the theme of Song poetry. Through the study of this issue, we can further deepen the understanding of the food culture of the Song Dynasty and the spiritual world of the literati. At the same time, it is also beneficial to carry forward the long-standing mushroom culture in China.

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