

Exploring the Spread and Influence of Chinese Central Plains Tea culture in the Western Regions during the Ming and Qing Dynasties

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ABSTRACT

Since the Han and Tang dynasties, the spread of Chinese tea culture to the western regions has had a profound impact on the inherent culture of the regions along the route, and has given rise to unique tea customs and tea culture spirit. This paper systematically analyzes the paths, ways, cultural identities and social impacts of the spread of Chinese tea culture to the West during the Ming and Qing dynasties through the literature of migratory birds and Chaghatai in the Ming and Qing dynasties. The study shows that tea not only served as a trade commodity, but also reconfigured the dietary structure and social etiquette of the Western region as a cultural carrier, and contributed to the symbiosis and mutual understanding of Chinese civilizations in the Ming and Qing dynasties.

Keywords: Ming and Qing Dynasties, Chinese Central Plains tea culture, Western regions, Diffusion, Influence.

1. INTRODUCTION

Tea in central China originated in the southwestern region centered on Yunnan, Sichuan and Guizhou, with the Ba Shu region, by virtue of its geography, becoming the central hub of the early tea trade. According to some scholars, "Tea traveled through the northern route through Sichuan, Gansu, Xinjiang, and eventually reached Central Asia; the southern route traveled south from Sichuan, entered Myanmar through Yunnan, and reached India from Myanmar."¹ This spreading process not only shaped the pattern of diversified Chinese Central Plains Tea-producing regions, but also promoted economic and cultural exchanges between the Central Plains and frontier regions through trade networks such as the Tea Horse Road. In the northwestern border areas, tea is creatively combined with the food culture of nomadic people. Taking the milk tea of the western region as an example, local residents combine tea from the central plains with local milk or goat's milk, and

through boiling, fermentation and other technological innovations, they form a specialty drink that combines refreshing efficacy and nutritional value. This phenomenon of culinary cultural intermingling vividly illustrates the cultural symbiosis formed by various ethnic groups in the course of long-term interaction. Since the Han and Tang dynasties, Chinese Central Plains Tea culture has been spreading in all directions, gradually developing into one of the most influential cultural forms in China and even in the world. With the growing prosperity of the tea trade, the Silk Road tea market gradually formed. "During the Qing Dynasty, Central Asia imported large quantities of tea from China, and tea consumption became very common in the region."² Imported tea was integrated into local customs, giving rise to unique tea-drinking styles, such as the Uyghur's "Breakfast Tea", the Kazakh's "Milk Tea", and the Uzbek's "Serve Tea", Kirghiz engagement ceremony "white cloth wrapped tea", etc., all reflect the important position of tea in life, and gradually formed a

1. Wang Xinguang. An Exploration of the Influence of Chinese Central Plains Tea on Central Asia [J]. Journal of Xinjiang University of Finance and Economics, 2016(4): 28.

2. Tao Dechen. Jin merchants and the tea trade in Xinjiang during the Qing Dynasty - A study on the history of tea trade in Xinjiang II [J]. Research on Chinese Social and Economic History, 2015(4): 60.

unique tea culture. This is a typical case of the spread of tea culture to the west and the diffusion of Chinese material culture to the outside world. Domestic writings are more closely connected with foreign countries, and Chinese scholars have consciously introduced Chinese Central Plains Tea culture to foreign countries by writing books; Lu Yu's Tea Classic is the earliest classic of tea science, and Renewal of Tea Classic is the first complete English translation of Tea Classic; Wang Ling's Chinese Central Plains Tea culture (2002), Liu Tong's Chinese Central Plains Tea (2005), Tea and Chinese Culture (2006), Lin Zhi's Tea Ceremony in English (2009), and The Chinese Central Plains Tea Ceremony (2010), among others, present the Tea Ceremony, the Tea Virtues, the Spirit of Tea, Tea Associations, Tea Books, Tea Utensils, Tea Scripts, Tea Poetry, Tea Paintings, and Tea Studies in the best possible light. Japanese scholars on Lu Yu's "tea scripture" to study, such as the stock of the "tea scripture commentary" (1931), "Lu Yu and tea scripture" (1936), "tea scripture commentary outside" (1943) and so on. Korean scholar Kim Yun-hak's Tea Culture in Korea (1981) for the first time translated the entire book of Tea Sutra into Korean, and Mr. Choi Kyu's compilation of Jintang Jiali, Chinese Central Plains Tea culture Chronicle, and Modern Man and Tea are also typical representatives of Korean research on Chinese Central Plains Tea culture. Meanwhile, the research on Chinese Central Plains tea culture in Western countries also focuses on Lu Yu's The Tea Classic, and there are also scholars from anthropology — Aaron Fisher's The Way of Tea: Reflections on a life with Tea (2010), culture — Warren Peltier's The Ancient Art of Tea (2011) and other studies on Chinese Central Plains Tea culture.

Domestic scholars have done some research on the spread and development of Chinese Central Plains Tea culture in the western region, such as He Julian's "A Brief Exploration of the Development of Tea Culture in the Western Regions of the Tang Dynasty"³, Men Weiwei's "The Westward Transmission of Tea Culture in the Medieval Period and the Study of the Silk Road"⁴, Tursunjan Yasin's "Slightly Exploring the Development of Tea

Culture in the Western Regions of Tang Dynasty"⁵, Ma Xiaoling's "The Spread and Development of Chinese Central Plains Tea culture in the Western Regions"⁶, Ouyang Weihua's "The Spread of Tea Culture in Tang Dynasty and Tea Culture in Central Asia"⁷. And so on. To summarize, through the systematic combing of domestic and foreign periodical literature, academic writings and research on the subject, it can be seen that there is a significant regional imbalance in the field of tea culture research in the current academic community. Existing research on the tea trade and tea culture historical data mining still have room for deepening, most of the results are still based on the origin of tea as the starting point for the study of linear extension, compared to the development of the Silk Road based on the radiation of the research is obviously weak-this kind of intergenerational research has a specific value of the current situation, but it is difficult to reflect the complexity of cross-cultural dissemination. Although such intergenerational studies have specific current value, it is difficult to fully reflect the complex picture of intercultural communication. Specifically, the research on the path and form of tea dissemination in the western regions of the Tang Dynasty has produced fruitful results, but the exploration of the mechanism of cultural integration is still obvious shortcomings, and the existing research focuses on the economic dimension of the "tea-horse exchange market", but pays insufficient attention to the mechanism of tea culture penetration in the arts, social customs and other dimensions. This paper innovatively utilizes Wang Guowei's "two-fold evidence method", combined with GIS spatial analysis technology, to systematically reconstruct the dissemination network of Chinese Central Plains Tea culture in the Western Region during the Ming and Qing Dynasties, focusing on the cross-cultural dissemination paths, socio-cultural impacts, and the mechanism of ethnic identity construction.

3. He Julian. Slightly Exploring the Development of Tea Culture in the Western Regions of Tang Dynasty [J]. Lantai World, 2013(36).

4. Men Weiwei. Research on the Western Transmission of Tea Culture and Silk Road in the Medieval Period [J]. Fujian Tea, 2018(8).

5. Tursunjan Yasin. Slightly Exploring the Development of Tea Culture in the Western Regions of Tang Dynasty [J]. Fujian Tea, 2018(2).

6. Ma Xiaoling. The spread and development of Chinese Central Plains Tea culture in the western region [J]. Fujian Tea, 2020(11).

7. Ouyang Weihua. Tea culture dissemination and Central Asian tea culture in Tang Dynasty [J]. Journal of Yichun College, 2021(10).

2. FORMATION AND CHARACTERISTICS OF CHINESE CENTRAL PLAINS TEA CULTURE

2.1 Explanation of the Term “Tea”

The word “čay” recorded in the migratory bird and Chagatay literature of the Ming and Qing dynasties is actually a phonetic translation of the Chinese word “tea”(茶[chā]), which refers to the drink made from the processed young leaves of the tea tree.⁸ The earliest written record of it can be traced back to the literature of GawChang Old Uyghur, when it appeared in the form of “čačan”(茶盏).⁹ The form “ča”(茶) was first recorded in the GawChang Old Uyghur Miscellaneous Characters, a bilingual Han-Uyghur bilingual dictionary compiled in the fifteenth year of the Ming dynasty Hongwu (1382).¹⁰ In the Qing Dynasty, it was pronounced “čay”(茶), meaning “tea,” in the 1759 edition of the “WuTiQingWenJian” (五体清文鉴).¹¹ After borrowing, the [e] sound at the end of the word ‘ye’ fell off, and the word was later expanded to mean ‘drinking tea’, ‘thanking for tea’, ‘taking turns in a gathering’, ‘newlywed engagement ceremony’ and many other cultural connotations. The cultural connotations of “drinking tea”, ‘thanking for tea’, ‘taking turns in gathering’ and “newlywed engagement ceremony”. Through the corroboration of migratory bird texts, Chagatay texts, and other documents from the western regions, it is fully proved that China was not only the core hub of the world's tea trade in ancient times, but also the birthplace of tea culture. The study of the pronunciation and textual evolution of “tea” and its related vocabulary not only confirms the international spread of Chinese vocabulary, but also highlights the far-reaching influence of Chinese Central Plains Tea culture in the Western region, which is of great academic value for the construction of the discourse system of Chinese Central Plains Tea culture.

2.2 The Formation and Characteristics of Chinese Central Plains Tea Culture and The Western Regions Tea Culture

In the Tang Dynasty, Lu Yu laid the theoretical foundation of “The Classic of Tea”. In the Song Dynasty, the tea-pointing technique reached its peak. and in the Ming and Qing Dynasties, the popularization of loose-tea brewing method resulted in the formation of the characteristic of “few famous teas but high quality”. In Sweden, Lund University Library, “Jarring collection” in the “Chagatay literature Prov.207” (hereinafter referred to as the Prov.207 document) recorded a variety of tea, such as blue tea, white tea, steeped tea, green brick tea, etc., become a daily necessity.¹² Chinese Central Plains Tea culture has both practical and ceremonial functions. Tea beverages are abundant, such as chrysanthemum tea, medicinal tea, fruit tea, etc., which have both health care and daily drinking functions. Hospitality to tea as the honor, “guests to tea” etiquette rigorous, exquisite tea utensils, such as purple clay pots, celadon lamps, etc., reflects the literati interest. Tea culture is even more integrated into the living customs and funeral rites, such as the custom of “ordering tea” in the Ming Dynasty and the “rice tea” offering to ancestors in the Qing Dynasty, etc., which have become the carriers of daily life and ethical life.

The Western Regions tea culture with the nomadic civilization and the Silk Road mingled and born. Since the Jin Dynasty, tea was introduced through the “Tea and Horse Exchange Market”, and the Qing Dynasty saw the formation of a drinking system centered on milk tea. Functionality of tea is prominent, medicinal tea formula contains cloves, cinnamon and other medicinal herbs, both healing and warming effect. Milk tea added ghee, salt, to adapt to the needs of alpine nomadic life. Tea rich in national characteristics, copper Samarwal teacooker, with patterned tea bowls both practical and artistic value, the use of tea to follow strict etiquette, such as pouring half a bowl of tea to show respect. Tea culture is deeply rooted in social life, marriage customs, “tea for life”, rituals, “tea soup” to communicate with the gods, tea has become the core symbols to maintain the identity of the Chinese nation.

8. Chinese Academy of Social Sciences, Institute of Languages, Dictionary Editorial Office. Modern Chinese Standardized Dictionary <Seventh Edition> [K]. Beijing: Commercial Press, 2017:136.

9. Gao Liqin. Chinese Loanwords in Uyghur at Different Periods [M]. Urumqi: Xinjiang University Press, 2005:19.

10. Hu Zhenhua and Huang Runhua. Gaochangguan miscellaneous characters (高昌馆杂字)[K]. Beijing: Minzu Publishing House, 1984:81.

11. Anonymous. “WuTiQingWenJian” (五体清文鉴), Beijing: Minzu Publishing House, 1957:3811.

12. Muhemmet Ali, Abduweli. Jarring collection Center, Chagatay manuscript text, written between 1905-1910, Lund University Library, Sweden, document Prov.207.

2.3 Cultural Connotation of the Mingling

Chinese Central Plains Tea Cultural to green tea as the honor, the pursuit of tea flavor and brewing techniques, reflecting the Confucian “neutral” aesthetics. Western Regions tea culture is based on milk tea, focusing on medicine and food and social functions, highlighting the pragmatism of Western culture. Although the two paths are very different, but in the long history of mutual influence. Chinese Central Plains Tea craft through the Silk Road to the west, the spices of the Western region of the tea drink enriched the Chinese Central Plains Tea system, together constitute a rich picture of Chinese Central Plains Tea culture, promote cultural exchanges and exchanges.

3. COMMUNICATION PATHS, MODES AND CULTURAL IDENTITY

3.1 Paths and Modes of Dissemination in the Ming Dynasty

Some scholars believe that “the main route for the spread of Central plains tea along the Northwest Silk Road in the 17th-18th centuries was Anhua, Hunan Jingyang-Shanxi xi'an- Gansu Lanzhou, Jiuquan - the ancient city of Ili, Kashgar, Yarkand, Tashkurgan, from which it began to enter all parts of Central Asia.”¹³ The “Pavilion of Miscellaneous Characters” includes the “Dietary Gate” detailing tea, such as the word “tea”, which confirms the importance of tea culture in the Silk Road exchanges.¹⁴ Research shows that the Ming Dynasty tea spread westward mainly through the form of trade, through Gansu, Xinjiang and other places extended to Central Asia, this process not only reflects the trade pattern of the Silk Road, but also highlights the elements of commerce and trade with tea as the core.

13. Liu Junli. Silk Road Tea Fragrance: the Intermingling of Tea Cultural Heritage in Kazakhstan with the Extremely Contemporary Society [J]. Agricultural archaeology, 2024(5):197.

14. Organized by Hu Zhenhua and Huang Runhua. GawChangguan Miscellaneous Characters [K]. Beijing: Nationalities Publishing House, 1984:49.

3.2 Paths and Modes of Dissemination in the Qing Dynasty

The Tea Law in the Map of the Western Regions (Foodstuff Chronicles)¹⁵, highlighting its position as an important hub of commerce and trade on the northwestern frontier in the Qing Dynasty. Ili Tea Market and Chaktu form a complementary, not only to meet the needs of nomads in Xinjiang, but also to promote the development of trade networks between China and Russia and Mongolia, and become a witness to the prosperity of the Silk Road Economic Belt. “Document Prov.207 - diet in the entertainment things statement” contains:

The best tea shipped from Lhasa, there are two kinds of tea: one is called “Chahar Su” (shaped like a four-square), each four kilograms of tea bricks shaped like green bricks, the center of the embossed gold chapter. The quality of this tea is excellent, when brewing one or two tea leaves with five small bowls of water, placed in a tin and copper pot to boil, made of “one or two tea with a money milk” drink. You need to add five small bowls of water to boil, then add water to seven small bowls according to the proportion, and simmer until it is concentrated into a bowl. After cooling, the tea will appear garnet red, then add a spoonful of high-quality milk will become milk tea, ten servings of tea need to be served in ten small bowls. This kind of pure milk tea has always been exclusive to the aristocracy. Another “shugar” tea brick is heavier, four times the thickness of ordinary tea bricks, the center of the same embossed with gold patterns. The tea drinkers are obsessed with this tea, and when the tea is broken, they will be so anxious that they will seek medical advice. It is important to note that this tea should not be paired with pomegranate bowls, as drinking it on an empty stomach can lead to indigestion. Special large bowl suitable for holding chow mein, ramen and other noodle dishes, tea drinkers see this vessel brewing tea, often mistaken for cooking utensils and refused to drink, not to mention that it will not use it to brew coffee or drink tea.

Kashgar people in the Qing Dynasty daily drinking tea mainly through the Lhasa transit input, at that time there are specializing in tea transportation caravan. Kashgar region as the Silk Road, business activities are very prosperous, import and export of a rich variety of goods. Its tea trade routes more than “lake tea west transport”

15. Wang Shuzhuan. Map of the Western Regions [M]. Shanghai:Shanghai Ancient Books Publishing House, 1911.

mode, the first will be produced in Hunan Anhua brick tea by land and water transportation to Lhasa distribution, and then by the caravan by Lhasa Kashgar. This trade system for the study of China's Qing dynasty frontier tea trade route changes and the history of economic exchanges between China and foreign countries provides an important historical basis.

3.3 Western Regions Tea Culture Identity in the Ming and Qing Dynasties

Qing dynasty tea law, basically inherited from the Ming dynasty.¹⁶ The Qing historical manuscripts - food and goods cloud": Ming tea law has three, said the official tea, storage side of the easy horse. Said the commercial tea, to cite levy class. Said tribute tea, then on the use. Qing because of it, in Shaanxi, Gan easy tomatoes. Other provinces are called businessmen issued by the levy class, between businessmen to the Department of the collar sales, there are also hawkers led in the state and county. And there are states and counties to cite, no business can be given, hair seed to tea brokers."¹⁷ Ming and qing dynasties in Xinjiang various nationalities diet "chayisu" tea party is to milk tea as the core, copper pot boiling, sitting around the kang, reflecting the nomadic hospitality, often accompanied by song and dance feast. "Document Prov.207 - Merchant's Statement" states that among the goods transferred from India were various types of tea, such as white tea, blue tea, medicines, and so on. Nobles diet is grab rice, rice, round naan, meat buns, baked buns, meat naan, mutton soup, sugar paste, minced meat, sheep's feet, black tea, the rich drink mutton soup, black tea, white tea, milk tea, sugar tea. Fully demonstrated that the widespread dissemination of Chinese Central Plains Tea tea culture in the western region, not only deeply integrated into the daily life of the local people, become an important part of the dietary structure, but also promote the prosperity and development of tea culture, and ultimately the formation of a unique spirit of tea culture in the western region.

4. SOCIOCULTURAL IMPACTS

4.1 Milk Tea Fusion

The fusion of Chinese Central Plains Tea culture and Kazakh milk tea culture has a deep historical origin. "The traditional Kazakh milk tea is based on black tea types such as porcupine tea, combined with fresh milk, salt and other raw materials boiled, forming a unique dietary tradition."¹⁸ On the Silk Road, tea was then introduced to Kazakh settlements through the Silk Road and became an indispensable drink in nomadic life. In the long-term practice, the Kazakhs innovatively combined tea and milk, not only created a milk tea culture with both nutrition and flavor, but also developed a complete cultural system including refreshment matching and hospitality etiquette.

4.2 Reconstruction of Etiquette

During the Ming and Qing dynasties, Chinese Central Plains Tea culture was deeply integrated into the marriage system, with tea serving as the central token of the marriage contract, typically symbolizing fidelity in the "three teas and six rituals". With the spread of the Silk Road culture, Uzbek wedding customs, including the engagement before marriage, "bride tea", wedding ceremony of the marriage of fresh milk and brick tea mixed with salt and boiled to drink milk tea when returning gifts, the bride to see the groom's relatives and friends to "Serve Tea".¹⁹ The Kyrgyz engagement ceremony formed a unique tea custom, with a white cloth dipped in tea to symbolize pure love, the bride to the guests tea to convey respect, the white cloth carries the best wishes for the new couple. Although their regional cultures are very different, they share the spiritual core of the Chinese culture of "fixing love with tea," highlighting the value of tea culture as a medium in the conclusion of marriage.

4.3 Hospitality Tea Ceremony

Tea market has been formed in the western region during the Qing Dynasty, and the main fine teas in the tea market are: Baihao, Wuyi, Zhuolan,

16. Cai Jiayi. Tea service in Xinjiang during the Qing Dynasty [J]. Western Region Studies, 2010(4):86.

17. "Qing Historical Manuscripts" Volume 124 "food and goods five".

18. Li Huailian. Exploration of Tea Culture in Central Asia [J]. Agricultural Archaeology, 2014(2):317.

19. Ouyang Weihua. Spread of Tea Culture in Tang Dynasty and Tea Culture in Central Asia[J]. Journal of Yichun College, 2021(10): 63.

Xiangpian, Daxie, Pu'er and so on.²⁰ “Document Prov.207” recorded that Kashgar tea includes white tea, milk tea and sugar tea. Kashgar has “hospitality three tea” and the custom of marriage tea ceremony. Kashgar “hospitality three tea” to clear tea, milk tea, oil tea progressive, reflecting the level of hospitality etiquette from quenching thirst to respect. Marriage tea ceremony to “three tea six rituals” to symbolize the solidity of marriage. Both of these rituals reinforce social ties through the ceremonial repetition of the tea ceremony, forming a functional analogy with the unity culture of the Uighurs and Kazakhs, who “drink milk tea together,” and together they highlight the emotional cohesion and cultural identity function of tea in Xinjiang’s multi-ethnic society.

5. RETHINKING THE CROSS-CIVILIZATION PERSPECTIVE

5.1 Comparative Cultural Perspective

The transformation of tea culture in the western region is reflected in the innovation of brick tea pressing technology and the depth of nomadic needs. After the introduction of Chinese loose tea via the Silk Road, the nomadic people, due to strong mobility and limited storage conditions, gave birth to the brick tea pressing process. Through high temperature and high pressure will be tightly pressed tea into blocks, easy to camel caravan long-distance transportation and long-term preservation. This move not only solves the problem of tea preservation, but also into the nomadic food culture - brick tea often combined with dairy products boiled milk tea, forming a “tea and milk” unique way of drinking, is the Central Plains and the Western Region in the resource endowment, the complementary interaction of lifestyle, highlights the This is a complementary interaction between the Central Plains and the Western Regions in terms of resource endowment and lifestyle, which demonstrates the wisdom of localization in the cross-regional dissemination of tea culture.

5.2 Historical and Cultural Characteristics

Some scholars believe that “the ancient tea-horse road was through Linzhi, Lhasa, Jiangzi, and

reached Yadong into Nepal.”²¹ The Mughal court's record of “Chinese Central Plains Tea drinking” reflects the uniqueness of the Silk Road's civilizational fusion. Spiritual connotations permeate the tea culture in the “clean, frugal and respectful” Confucianism into the Western society, the teahouse has become a multi-cultural convergence of public space. “The Tajiks have a proverb that no banquet is complete without tea, and the unique teahouses are important venues for weddings and grand gatherings, which usually accommodate thousands of people per day, on a scale comparable to that of traditional hotels in the Central Plains.”²² This spreading process not only highlights the inclusiveness of Chinese Central Plains Tea culture, but also reshapes the material life and spiritual landscape of the Western region.

5.3 Modern Revelation

“The Silk Road Tea Route, as an important carrier of the ancient East-West civilization exchange, has significant non-heritage conservation value. The feasibility of its inscription is reflected in the following: First, historical continuity, the Tea Road carries the tradition of cross-regional trade since the Tang and Song dynasties, such as the Tea and Horse Exchange and the Ten Thousand Miles Tea Route, which is a typical representative of cultural line heritage. Secondly, cultural relevance, the tea route connects China and five Central Asian countries, which echoes the history of the “Belt and Road” initiative and is in line with the international consensus of “cultural sharing and joint protection”. Thirdly, the protection foundation is solid. China has established a non-heritage protection program and promoted joint heritage application by cities along the route. For example, the tea-drinking practice of the Donggan ethnic group in Central Asia is a transnational shared non-heritage living heritage, and its anthropological value is manifested in the following ways: firstly, cultural integration, preservation of the “Three Battery” tea utensils and the “Covered Bowl Tea” ceremony in the Qing Dynasty, fusion of Shaanxi-Gansu folklore with the dietary traditions of the Hui, and the manifestation of the “harmony and difference” qualities of the Silk Road culture. The second is the function of identity, through the integration of Shaanxi and Gansu folklore and Hui food traditions, reflecting

20. Tao Dechen. Tea categories in the tea trade in Xinjiang during the Qing Dynasty [J] . Tea Industry Bulletin, 2018(3):133.

21. Ma Xiaoling. The spread and development of Chinese Central Plains Tea culture in the western region [J]. Fujian Tea, 2020(11):280.

22. Li Huailian. Exploration of Tea Culture in Central Asia [J]. Agricultural Archaeology, 201(2):318.

the Silk Road culture of “harmony and difference”. Second, the identity function, through the tea ceremony to promote Chinese history since the spirit of a family, become a connection between the central and western regions of the tea culture identity, witness Xinjiang is an inseparable part of China since ancient times. Third, the research value, for the Ming and Qing dynasties frontier trade, ethnic migration to provide live field cases, proving that the tea culture in the cross-civilization dialogue in the medium of the role. The inscription of the two can deepen human cognition of civilization mutual understanding and non-legacy living heritage. The tea culture is a typical representative of the production of tea.

6. CONCLUSION

During the Ming and Qing dynasties, the spread of Chinese Central Plains Tea culture to the west was mainly through two paths, one of which was through Linzhi, Lhasa, Kashgar to Central and South Asia. The second was through the trade network formed by the nodes of Anhua, Hunan Jingyang-Shanxi Xi'an-Gansu Lanzhou, Jiuquan, Dunhuang-Xinjiang Ili, Kashgar, Yarkand, Tashkurgan, etc., This kind of cultural dissemination shows a three-layer penetration pattern of “material-institutional-spiritual”, and the depth of its influence exceeds that of general material and cultural exchanges, making it one of the typical examples of the “flexible radiation power” of Chinese civilization. It has become one of the typical examples of the “flexible radiation power” of Chinese civilization. Through the practice of localization of the tea system to achieve cultural adaptation, and through the active choice of the Western Regions society to complete the cultural reconstruction, and ultimately formed a material carrier, institutional norms and spiritual values of the trinity of cross-civilization dialogue mode.

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- [4] Lu Yu. Tea scripture [M]. Kunming: Yunnan Science and Technology Press, 2004.
- [5] Chen Rafan. General history of the tea industry [M]. Beijing: Agricultural Press, 2008.
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