

Diet and Culture Exchange between Central Plains and Turpan during Tang Dynasty

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ABSTRACT

The culinary culture of the Tang Dynasty was extremely prosperous, with a wide variety of food and a meticulous production process. Moreover, due to the development of the Silk Road and cultural exchange between the central plains and Turpan, the diet communication between the central plains and western regions are especially frequent. The phenomenon of dietary Hu Feng in the Tang Dynasty is one of the main examples of Cultural exchange between China and the West and the absorption of foreign culture by Han ethnic group. According to the researches on the diet communication between central plains and western regions, it can be a different perspective to learn about the history and culture of Tang Dynasty. This paper mainly expounds the communication between the Central Plains and Turpan in the Tang Dynasty in terms of diet, which is analyzed and studied from three aspects: the overview of differences, the influence of blending and the possibility and inevitability of cultural exchange. This paper probes into the types and structural differences of staple food and non-staple food between the Central Plains and Turpan. And the spread of Hu food, such as Hu cakes and grapes, in the Central Plains, and the spread of the Central Plains special diet in Turpan. This paper analyzes the blending of food culture from the description of food culture by literati in Tang Dynasty. Finally, it analyzes the possibility and inevitability of food exchange between the Central Plains and Turpan in terms of geographical environment, historical reasons and phenomena.

KEYWORDS

Culture Communication; Tang Dynasty; Diet Communication; Culinary Culture.

1. INTRODUCTION

The background of exchanges between the Central Plains and Turpan in the Tang Dynasty is full of contradiction and harmonious coexistence. Turpan in this essay contains many western areas such as the Anxi capital (Figure 1). In the 14th year of Zhenguan (640), Emperor Taizong set up an Anxi capital protection office in the western regions, and then set up four Anxi towns: Qiuci, Shule, Yutian and Yanqi (Broken leaves once replaced Yanqi as one of the four towns in the last years of Tang Gaozong). Anxi Duhu was originally stationed in Jiaohe City, Xizhou (now Turpan, Xinjiang), and then moved to Qiuci. When the jurisdiction of Anxi Dufu is the widest, its jurisdiction starts from Jinshan (now Altai Mountain) in the east and reaches the West Sea (now Caspian Sea, the Aral Sea) in the west, including the vast areas of countries in the valley of Congling, Xizhou in the east and Yaosha Water (now Sire River) and Wuhu Water (now Amu Darya River) in the west. As for the food here, it can easily be found that there are various eatables such as dumplings and wonton, appearing in Turpan which come from the Central Plains. Jiaozi and wonton in Tang Dynasty were found in the tomb of Astana Tang in Turpan, Xinjiang, and their shapes are almost the same as those of similar foods in modern times. ^[1]With the help of researching food types, etiquette systems, household

utensils, it is clearer to explore the differences and integration of dietary culture. Also, there are some specific things such as tea, alcoholic drinks and food therapy to learn about the interaction of food culture between Central Plains and Turpan in Tang dynasty.

Issues covered by existing studies that are associated with diet and culture exchange are numerous. Such as the essays and books: "On Prehistoric Inhabitants diet Culture in Xinjiang from Its Archaeology Discoveries" from He Julian. *Trade along the Silk Road in the Western Regions in the Tang Dynasty and the Prosperity of the Commercial Economy in Xizhou* from Yin Qing and the *Culture from Han and Tang Dynasty and Historical Gaochang*. To specify these important books and papers, they are mainly focusing on the elements including periods, food types, food culture phenomena related to the culinary culture of Turpan and Central Plains. These researches reflect the progress in history fields, it can also be helpful to research different cultures. And they can also provide alternative perspectives when we are in-depth study of the culinary culture during the Tang dynasty, but it seems the researches focusing on the findings of the cultural exchanges and previous culinary etiquette. This article covers some aspects of the dietary aesthetics and lifestyle attitudes of ancient people. It can also be helpful to further promote Chinese culinary culture and search for the findings of the relationship between agricultural civilization and oasis civilization deeply. Previous research has focused more on the history of the Silk Road during the Han and Tang dynasties, while this article focuses more professionally on the history of the Central Plains and Turpan regions during the Tang dynasty, with a focus on culture behind the fusion of cuisine.



Figure 1. The Tang Dynasty marched into the Western Regions

2. DIFFERENCES AND INTEGRATION OF DIETARY CULTURE

2.1. Food Types

The staple foods of Tang Dynasty are various, such as rice, wheat and millet. In the Tang Dynasty, there was still water and soil rice in tributes of Jingzhao County, Jingzhao Prefecture. According to the records of the Tang Dynasty, there are many kinds of grain, among which rice is very common among the upper ruling class and bureaucrats. Meanwhile, the non-staple foods of Chang'an residents are mainly meat and vegetables. Meat is very common in Chang'an city, there have been specialized meat shops that divide livestock and poultry game into three parts. This is directly related to a large number of northwest nationalities in Chang'an in Tang Dynasty and Hu Hua in Chang'an.^[2] Among the livestock are sheep, pigs, cattle, dog and so on. On the other hand, pasta is one of the staple foods of ancient ancestors in Xinjiang. A large number of carbonized wheat and naked barley (green tree) were unearthed from Tongtiandong site in Jimunai county, Altay region, dating back about 5200 years, which is the earliest known remains of wheat and naked barley (highland barley) in China. At

the same time, archaeologists also found millet in the same stratum of wheat and naked barley (highland barley) at the site, which was about 5,000 years ago and is the earliest known millet in Xinjiang, accounting for more than 60% of the crops found. During the Tang dynasties, the food crops found in the ruins and tombs in Xinjiang and the pasta made from them were more abundant and varied, especially in the Astana cemetery. The types of bread in Xinjiang in Tang Dynasty mainly include baking bread and cooking bread. Among them, baked bread is divided into wheat pancakes, fancy pastry and glutinous rice cakes. As for non-staple food, the original diet in Xinjiang is monotonous because of animal husbandry, mainly beef and mutton. Overall, during Tang Dynasty, people in the Central Plains mainly ate rice, while people in Turpan mainly ate cakes and meat.

In terms of dietary integration, there is a record in the unearthed documents of Turpan that "almond sixty" is used as medicine to "tonify and treat"^[3]. In the same way, in the recipes of the Central Plains people in the Tang Dynasty, the characteristic of dietary integration was also very obvious. The most popular among them are various types of small Hu cake. Hu cake is sesame seed cake with meat in the middle. For example, Volume 4 of Tai Ping Guang Ji once mentioned such a cake merchant: A young man surnamed Zheng came back from his lover's house before dawn, when the door of his Lifang was not open, and while waiting for the morning drum to open the inner door, the young man patronized such a cake shop. According to records: (Zheng Zi) and the inner gate, the door was not issued. There is a house for Hu Ren's pancake beside the door, and a square lamp is lit on the stove. Zheng Zi took a rest and waited for the drum. ^[4]From this, it can be seen that the popularity of Hu cake making in the Central Plains region.

The other story goes like this, when He Zhizhang first arrived in Chang'an, he taught his students, visited his friends with gave pearls as gifts. The friend didn't care, and told the children to hold dozens of baked cakes for everyone to eat. ^[5]These ancient accounts provide powerful examples of the extensive dietary exchanges between the Central Plains and Turpan in the Tang Dynasty. The people of Tang Dynasty had a deep love for Hu cakes.

2.2. Etiquette System

In the Sui and Tang Dynasties, China people's meal options began to transition to the joint dining system. In this process, they experienced a stage of not sharing meals at the same table, which was called "joint dining system" by scholars such as Yao Weijun and Gao Qi An. This "dining system" is similar to the dining system of modern western food, and its basic characteristics are as follows: "Although guests sit on the same dining bed to eat together, the main dishes and foods are distributed according to their needs by the chef or servant. Only dry foods such as cakes or porridge, soup, fishy smell and soup are combined, placed on or beside the dining bed, and distributed by the eater or servant and the chef." ^[6]

The Tang Dynasty was an era when the people placed great emphasis on dining forms and etiquette. Scenes about the eating system can be vividly reflected in many murals and paintings in the Tang Dynasty. For example, the mural "Picnic Banquet" (Figure 2) of the tomb of Webster's family in Tang Dynasty, excavated in Nanliwang Village, Chang'an, Shanxi Province, depicts the scene of people sitting around the table but eating separately. The picture depicts a rectangular case with rich food, three benches around the three sides of the table, and three people sitting on each long table, with the same tableware in front of each person. There is steamed bread, steamed cakes and table. In Zhou Fang's famous painting "Gong Le Tu" (Figure 3), more than 10 ladies-in-waiting sat around a big case, feasting and having fun. There is a maid-in-waiting holding a spoon with a long handle, and she is pouring drinks from a big basin to her companions. It is worth noting that, unlike the Picnic Picture, the ladies-in-waiting are not sitting on a long bench shared by several people, but a very exquisite single chair. On the north wall of Cave 25 in Yulin Cave, Dunhuang, a picture of Tibetan-Chinese Wedding (Figure 4) depicts a feast scene of a Tibetan-Chinese wedding in the border area. In the face,

a tent was set up outside the door, a landscape screen was set in the account, and many steamed cakes stood high in the big container placed on the food case. One spoon with a long handle was inserted in the pot with spoon head and handle next to the case. Obviously, all these pictures show that people in China practiced the dining system which people sat at the same table but didn't eat together during the Tang Dynasty.



Figure 2. Mucal picnic of Webster's family tomb in Tang Dynasty



Figure 3. Tang Zhou Fang Gong Le Tu

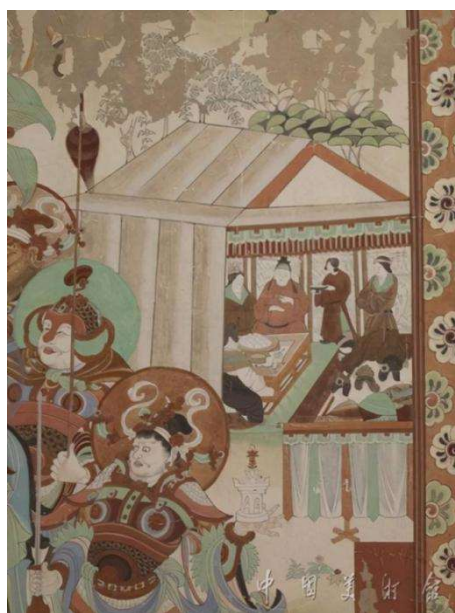


Figure 4. Tibetan-Chinese wedding in Cave 25 of Yulin Cave in Dunhuang

Also, in Tang Dynasty, there were so many Chinese etiquette system and concepts have influenced Turpan. The dietary customs and traditions of the Central Plains had deep influence in Turpan. Such

as the Cold Food Festival. The formation of cold food originated from the prohibition of fire at the end of Zhou Dynasty and the custom of paying homage to meson tui in Shanxi, the former site of the state of Jin in the Spring and Autumn Periods. In the process of the formation and inheritance of cold food festival, the influence of the latter source is increasing. The Cold Food Festival was one or two days before the Qingming Festival, and it was a big festival from the pre-Qin Dynasty to the Sui and Tang Dynasties. During the Sui, Tang and Five Dynasties, "no matter how rich or poor, we paid great attention to the Cold Food Festival".^[7] From the Turpan unearthed documents, There are 41 pieces of Tang lesson money account calendar, of which the 34th piece says, "Zhang San will have 200 cents, and I promised to pay for the cold food within five days."^[8] Explain that people in Turpan in the Tang Dynasty also celebrated the Cold Food Festival.

In addition, Gaochang's tribute to the Central Plains Dynasty is actually one of the important means and forms of food culture exchange, such as grapes and red wine. Tribute is a special form of expressing vassals to the central government of the Central Plains by various ethnic groups and local governments in ancient China, and it is also a rewarding material exchange method under certain conditions at that time.

Tribute system in the Tang Dynasty is a hierarchical network political order system, and the surrounding canonizers need to pay tribute to the Tang Dynasty regularly to show their obedience to the Tang Dynasty. This system also promoted the trade and cultural exchanges between the Tang Dynasty and neighboring countries. Tributes from all parts of the frontier are mostly local specialties and treasures. And the Central Plains dynasty will also give back some items, some of which are also special products of the Central Plains including metalware, ginger, etc.

Many articles of the trade between Gaochang and other areas are related to diet, such as grapes, wine and honey in Gaochang, which were once used as tributes. For example, during Xuanzong of the Tang Dynasty, it was recorded in the Biography of the Western Regions of the Old Tang Dynasty, "Jiaohe County in Xizhou was the county in the first year of Tianbao, and the local tribute was: silk, overlapping cloth, felt, honey, and 'Pu Tao Wuwu wine pulp was fried and wrinkled'". Tribute trade enriched the material and cultural life of people in the two places, sometimes mainly the upper class, and also promoted the cultural exchanges between Turpan and Central Plains and , including the exchange of food culture.

2.3. Cooking with Utensils

The spread of food production technology and daily utensils to the west. For example, kettles and retort are common in pottery found in the Jin tombs in Turpan, which is a common set of cooking utensils in the mainland. "In the era of digging Asna tombs, people seem to have used wooden plates painted black. The wooden tray is quadrangular, with rounded corners and two fishtail handles. A vessel like this was also found in a tomb dating back to 541 years (unearthed from tomb No.36 in Astana, see Cultural Relics magazine, No.6, 1960). The antiquity of the shapes of daily necessities found in the ancient tombs in Astana shocked all archaeologists, because these objects often have amazing similarities with the utensils used in the Han Dynasty in China. "^[9] Obviously, in terms of eating utensils, the utensils of the Central Plains in the Tang Dynasty were widely spread in Turpan.

As for the way of cooking, people in the early Tang Dynasty began to enjoy eating semi raw and unripe fatty and fresh food. Before Qin and Han Dynasties, people always regarded bear's paw as beautiful, so Mencius said, "You can't have your cake and eat it." In the Tang dynasty, bear white is beautiful, which is the fat on the bear's spine. Therefore, there is a famous saying in the Tang dynasty that "eating bears is fat and eating frogs is thin".^[10] During the Kaiyuan period, a large number of Hu people served as senior generals in the Tang Dynasty. In order to win them over, Emperor Xuanzong of the Tang Dynasty often gave fresh fat to Hu people. On one occasion, "Xuanzong ordered an official to shoot a fresh deer to take blood and fry the deer intestines, which was called the 'Reluo River' and was given to Anlu Mountain and Geshuhan."^[11] Deer intestines are the most beautiful

place on the deer, and with fresh deer blood, it is naturally fat and fresh. In order to keep the meat fat and fresh, the Tang people often used an extremely barbaric cooking method to cook animals. For example, when Zhang Yizhi processes animal meat, it first "puts geese and ducks in a big iron cage, in which there is a hot charcoal fire, and a copper basin stores five flavors of juice. When geese and ducks walk around the fire, they drink the juice when they are thirsty, and the fire turns with pain, and the surface is cooked, the hair falls off, and the meat is red and red, and they die."^[12] This deeply reflects the mutual influence of cooking methods between the Central Plains and the Western Regions.

3. THE INTERACTION OF FOOD CULTURE

3.1. Wine

We should not only look at the variety of food in their types, but also pay attention to the proportion of "Hu food" in the daily diet structure of residents at that time. In other words, research the main diet structure of ordinary people.

Wine is an important drink in the life of people. In the Tang Dynasty, at least many foreign wines were well known to people: it was recorded that Lin Yi could make wine with betel nut juice,^[13] and Hulingtu extracted juice from coconut flowers to make a palm leaf wine. Dang Xiangqiang is "seeking barley in other circles and brewing it into wine."^[14] However, the material can not find any evidence that people in the Tang Dynasty drank these foreign wines, the only exception being the wines from the western regions. In the ancient encyclopedia '*natural history*', it is recorded that there are wines in the western regions, which have been invincible for years. It can last for ten years. If you want to drink it, it will relieve you after being drunk for a long time.^[15] There are a large number of Hu people, and the drinking and brewing customs of Hu people have a great influence on the Tang people.

The communication between Turpan and the Central Plains food culture is two-way and interactive. While accepting the influence of the Central Plains food culture, Turpan's food culture has also spread eastward to the Central Plains. There is a great demand for wine from merchants, which also promotes and maintains the endless wine-making industry in Tang Changjiu. In addition, the Hu people's management of the wine house also objectively promoted the development of the wine-making industry in Tang Dynasty. The smart proprietress would hire Hu Ji with exotic charm and good looks to fill the guests with precious wine in amber cups or agate cups. "Hu Ji attracts vegetarian hands, and the guests are drunk with gold bottles", where the flowers in Sichuan travel, and Li Bai and other scholars often enter these restaurants. Restaurant Hu and Hu Ji have become an important feature of Tang Dynasty food culture.

It is worth mentioning that the wine brewing process reappears in the archaeology of Turpan area. A mural "Life Map of Manor" unearthed in Turpan in 1964, "There are dense vines painted in the square frame in the lower right corner, and 'Putao' is written next to it, which should symbolize the vineyard", and at the same time, there seems to be a general appearance of a picture of squeezing grape juice behind a "flour grinder"; A big barrel was placed on a curved foot table, and a person reached into the barrel with a curved rod next to it. Two-thirds of the lower part of the barrel is a lot of balls, which may represent grapes; Draw a horizontal line on the top third, which may represent the squeezed grape juice. A clay pot is placed under the curved foot table to bear the grape juice flowing out of the barrel. To vividly reflect the filtration process of grape juice, the side of the curved foot case is specially drawn as a grid, symbolizing the filter screen of the vat. There are two patterns on the right side of the 'Juicing Map', only the utensils are placed, but there are no figures, or they are also related to the 'Juicing Map': the following pattern is a container placed on a three-legged kettle, which may symbolize the process of boiling grape juice before brewing; The pattern on it is a three-story tower-shaped curved foot case, with a can under it, which is related to the process of fermentation and brewing and canning."^[16] The wine brewing process has been well preserved and developed in Turpan,

and through the cultural exchange along the Silk Road, people in the Central Plains can also enjoy the delicious wine.

3.2. Aesthetics of Dietary Life

China's food culture has a long history. As early as the Spring and Autumn Period, Guan Zhong once said, "The king regards the people as the sky, the people regard food as the sky, and those who can know the sky can do it."^[17] The Chinese nation has bred eight major cuisines in the long river of five thousand years, and Chinese cuisine enjoys a worldwide reputation. With the prosperous foreign trade in the prosperous Tang Dynasty and the deep ethnic integration within the country, the food culture of the whole society was still rich and diverse. Represented by Bai Juyi, his career was troubled all his life, and he traveled all over the country, thus being able to record the cultural features of all parts of the country, showing a true picture of folk customs in the Tang Dynasty for future generations, reflecting the cultural connotation in a specific historical environment. The example of Bai Juyi is one of the important iconic poet of the change in dietary culture among the people of the Tang Dynasty. Diet no longer only meant solving the problem of people's food and clothing, but also developed a variety of diet aesthetics in the Tang Dynasty. People in the Tang Dynasty paid attention to food therapy, dietetic art and so on, which reflected their attention to diet life and culture.

Among them, flax culture is one of the characteristics of catering aesthetics in Tang Dynasty. *Sesamum indicum*, belonging to Linaceae, *panicum miliaceum*. Native to East India, distributed in tropical and subtropical regions. From being introduced as a foreign object, growing and spreading in China, to entering Chinese people's field of vision and being integrated into life, while accompanying Chinese people, Hu Lin has also accumulated and formed profound cultural meanings related to daily life, food, clothing, housing, religion, medicine, language and literature with the deepening of Chinese people's cognition and function development, and on the basis of repeated quotations from future generations' documents and superposition of past dynasties. In the Tang Dynasty, flax culture has been greatly expanded.

Since it was introduced into China, flax has accumulated profound cultural connotations such as horse feeding, food, medicine, Taoism, history, literature, etc. These superimposed cultural connotations have also been branded into the minds and hearts of poets in the Tang Dynasty, which has become the cognitive background of flax writing in Tang Dynasty, especially its Taoism and food culture, which has even become an important content of flax writing in Tang Dynasty. Therefore, it is necessary to trace back its Taoist and food cultural connotations first. After flax first entered China, its function and efficacy of strengthening the body were discovered by monks who took food for longevity, and it was legendary and miraculous. The legend that eating flax can lead to immortality and enlightenment appeared in the Han Dynasty. The legendary story of a female bait, Hu Ma, who became immortal, appeared in the anonymous "Three Auxiliary Huang Tu" in the Han Dynasty. Zhang Huai quoted the cloud in the biography of Emperor Wu of the Han Dynasty: "Lu Nusheng, a native of Changle, was first lured with flax and techniques. She has been out of the valley for more than 80 years, and she is young and strong, and her color is like peach blossoms. I can walk 300 miles a day, and I can walk with elk. The cloud that has been handed down from generation to generation, more than 300 years later, I collected medicine and went to Gaoshan to see a woman. Day: I served as an official for three days. Take the true shape of the five mountains and tell them to be implemented. Once the girls say goodbye to their friends and old friends, they will go to Huashan. Fifty years after he left, the first acquaintance met the girl in front of Huashan Temple, took a white deer, and took thirty girls from Jade, and thanked his relatives and friends in his village."^[18] There are both exaggerated and absurd parts, and there are also some real understandings of the edible and dietetic effects of flax. And its function of cultivating monasteries and immortals was also widely used in Tang literature, and it was endowed with the symbolic meaning of Taoist immortal symbols. Just like Ge Ya'er's poem "Huai Liang Ren" in the Tang Dynasty: The hair on the temples is rare in the world, and the cloth skirt is still a wedding dress. Good sesame seeds have no human race, it is precisely

when they return that they do not return. It can be seen that during the Tang Dynasty, people extensively cultivated sesame in agriculture.

In addition, cheese is also a typical example of dietary communication. Cheese is a dairy product, which is extracted from animal milk. According to the degree of refinement, it can be divided into milk, cheese, crisp and long, and according to the way of eating, it can be divided into drinks, food and seasonings. Eating cheese has always been regarded as the eating habit of nomadic people in the north and Turpan area, but it is not that there are no dairy products in the mainland, but it is influenced by the traditional eating structure of "five grains for raising, five animals for benefiting, five fruits for helping, and five vegetables for filling" in China, and the planting owners and the small proportion of animal husbandry. But in the Middle Ages, central emperors of Tang Dynasty and Buddhist monks promoted dairy products, especially in the north, which became the main part of the diet. Due to the influx of northern nomads into the mainland and the growth of animal husbandry economy, the atmosphere of "drinking cheese" was once popular in the upper class.

Milk drinks were very popular among scholars in the Tang Dynasty, which could be blended with tea, medicinal materials and other ingredients. When Fang Shou held a banquet in June to entertain guests, he "concocted goat cheese to make it contain wind"^[19] and made a cool drink dairy product to cool off the summer in season. Among the foods given to An Lushan by Emperor Taizong of Tang Dynasty, there is "horse cheese", which tastes like wine.^[20] Yan Shigu, a Tang Dynasty, noted that "horse cheese tastes like wine, and you can get drunk when you drink it, so you can call it horse wine".^[21] Li Mi's poem "Fu Tea" says: "Swirling foam turns into a jade pool, adding crisp and scattering glazed eyes",^[22] which should be butter tea. Taizong once took milk-fried water chestnut drink to relieve dysentery.^[23] When Han Siyan, a Tang Dynasty man, toured Chengdu as an imperial adviser, in the process of dealing with the case of three brothers fighting for money, he "made the chef drink the milk from himself and gave the rest milk to those who fought for money",^[24] so as to arouse the friendship of three brothers' breast milk, and the result was happy.

4. POSSIBILITIES AND REASONS OF FOOD EXCHANGE

4.1. Reasons

Turpan has always been the core of China's western regions since the 2nd century BC. Living in the hinterland of Asia and Europe, it is the hub of the ancient Silk Road, connecting western Central Asia, South Asia and West Asia. Wang Binghua, an archaeologist in Central Asia, said: "Turpan is the only place in the world where China culture is mixed with Indian culture, Persian culture and Greek and Roman culture."^[25] It can be seen that Turpan is in an indispensable position as a gateway connecting the inside and outside, even the Central Plains and the Western Regions. Therefore, cultural exchange has certain reasons and historical basis.

From the perspective of natural geographical environment. Turpan area was called Gaochang in ancient times, and its central area is in Turpan basin, which is a typical representative of agricultural civilization in the western oasis. The specific geographical environment of oasis determines that farming here is strongly restricted by natural conditions: first, it can't enjoy the benefits of rain; Second, because it depends on groundwater and river water, the amount of water is limited; Third, because of the limited amount of water, the cultivated land cannot be expanded indefinitely. It is true that the isolation and closeness determined by geographical conditions played an "eggshell" role in protecting, organizing and governing oasis life in the initial period. However, due to the small land, limited water and arable land, the population and arable land will lose balance sooner or later, and the resources can not meet the needs of improving life. That is to say, with the development of history, the geographical closeness of oasis has become an obstacle. Here, local residents have broken through this difficulty by interacting with other oases or other production areas, and it is extremely natural for

caravan development to overcome the difficulties and obstacles in the desert, and the development of the Silk Road has also become inevitable.

Secondly, the western regions have diverse cultures since ancient times, and there has long been a tradition of cultural exchange. An important feature of the western region culture is the long-term existence and development of multi-ethnic settlement pattern, and the continuous migration of ethnic groups in history, which objectively promotes the exchange and integration of ethnic cultures, including food culture. It is the period of multi-ethnic formation and foundation stone laying in Xinjiang. Although modern ethnic groups have not yet been formed in this period, the distribution of different ethnic groups has provided preconditions for the formation of multi-ethnic settlement pattern; The Tang Dynasty was a period of ethnic migration and integration in Turpan. During this period, the pattern of multi-ethnic distribution has been formed, but the pattern of multi-ethnic distribution did not simply exist, but developed on the basis of continuous integration with each other ... In the long-term development of the multi-ethnic settlement pattern in Turpan, it is worth pointing out that the complementarity and integration among ethnic groups is a prominent feature and an objective law. "[26] Multi-ethnic living and blending will inevitably provide favorable conditions for cultural exchanges.

Last but not least, The specific political, historical and cultural characteristics in Turpan determine the commercial characteristics of the nationalities in the western regions, and its cultural history is a history of blending food culture. Matsuda Hisao, a Japanese scholar, pointed out that the specific geographical environment of the oasis determines that "oasis residents are not just farmers, but also have the nature of commercial people". [27] As the main channel of agricultural communication between East and West Asia, China Oasis Belt not only depends on the geographical advantages of inland mountains and rivers in Asia, but also depends on the political, economic and cultural situation of ancient oases, which is the product of comprehensive utilization of natural factors and historical factors. At the same time, as an ethnic settlement, in addition to the Han nationality, in the long history, Turpan has also welcomed other western immigrants and nomadic immigrants around Turpan, and even immigrants from the west, such as the Sogdians. Turpan area can be said to be an immigrant area during the Jin and Tang Dynasties. The formation of immigrant society involves politics, economy and culture, but deep analysis is also a result of cultural, social and lifestyle changes and adaptation.

4.2. Possibilities

As for the spread and change of Hu Feng in food culture, the foreign appearance embodied in Tang Dynasty's food culture is not an independent individual expression, but a manifestation of the influence on domestic social life during the spread of Hu Feng in other places. Therefore, to discuss the related issues between food and Hu Feng is to return it to the background of the exchange of Chinese and foreign civilizations after all. The Tang Dynasty is an important stage and a peak in the development history of Sino-foreign exchanges, which is more concentrated and prominent in material civilization, and has different manifestations in the long-term communication process of nearly 300 years: internal changes, different performances before and after, and different centers of influence. In terms of class communication, it is characterized by top-down, good at top, and effective at bottom. In the past dynasties, "Hu Shi" was usually described as an aspect of social expression under the influence of Hu Feng, and there was a prominent commonality in the writing. They all mentioned that Hu Shi and other Hu things started from the upper class. There is a gathering atmosphere in the society, which gradually forms a popular situation in the society. The popular way of such novelty is more common in the records of the Tang Dynasty.

In terms of species spread, from one to many. The main internal cause of the popularity of a diet in a foreign country must be the diet itself, that is, the diet itself has its own characteristics, which is different from the finished products and customs of the imported places. The characteristic of Hu Shi

is that the development foundation of most areas where it originated is animal husbandry economy, which is different from the economic and geographical environment of agricultural planting in most areas of ancient China. The vast area and natural grassland are suitable for raising sheep, cattle, horses and other livestock. Besides being used in life, production and war, animal meat and cheese are also important sources of food. Even similar crops and food types have different cooking methods and food preservation habits. Chang 'an, as the capital of the Tang Dynasty, is located in the marginal area of the farming-pastoral ecotone, where the fusion of Hu food and local food is more obvious. After Hu food was introduced into Han, its species and processing technology will be influenced by the original food culture system and habits in Han, and its performance can be divided into two categories: fusion and disappearance.

5. SUMMARY

This paper expounds the differences between the Central Plains and Turpan in the Tang Dynasty in terms of food culture, and the possibility and inevitability of blending with food culture. There were significant differences in staple food and non-staple food between the Central Plains and Turpan in the Tang Dynasty, but after cultural blending, the intercommunication in food was also significant. Many Hu foods were deeply loved by the people in the Central Plains, and similarly, many special foods in the Central Plains were introduced to the Western Regions.

As a bridge of cultural communication between the two places, the food exchange between the two places not only brings about cultural mutual influence, but also benefits each other in the fields of politics, economy, culture and transportation. The development of Hu food industry in Tang Dynasty, on the one hand, is the embodiment of the spread of Hu food from top to bottom, and it moved from a shelf to the people. On the other hand, it reflects the spread from the center to the outside, and the region is not limited to the capital, but also spread to other large and medium-sized cities where Hu people gather. Among them, the appearance of the group of pancake of Hu people in Tang Dynasty is a feature different from that of Hu food industry in the previous dynasty, and it is the product of prosperous foreign exchanges and open and inclusive society in this period.

Although influenced by Hu Feng, the Tang Dynasty's food culture always takes China's traditional food culture as the core, and constantly integrates and learns the newly introduced culture from other places. The relationship between Tang Dynasty food culture and outland Hu Feng is reflected in two aspects. On the one hand, under the influence of Hu Feng, the food in Tang Dynasty was innovative in ingredients, finished food, production technology and banquet customs, which was highlighted by the influence of Hu Feng in Tang Dynasty's food life. On the other hand, after being influenced by Hu Feng, the Tang Dynasty continued to internalize and integrate with time, and then the cultural achievements after the integration spread to Alakazam, a result in which foreign countries were influenced by the catering atmosphere of the Tang Dynasty.

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