

Central Asian Tea Culture along the Tea Road

Mahfuza Mamatova Bahridinova

P.D. Student, Department of History of Uzbekistan, Karshi state University, Karshi, Uzbekistan

ABSTRACT: Tea, as a luxury item, a means of cultural exchange from China went to India, and Central Asia became at the centre of the Tea Road. It is first time people of Central Asia have made earlier acquaintance with tea at the mid of VIII century. Only XVIII-XIX centuries it was adopted as a national drink in Central Asia. During this period, they drank different varieties of tea, such as green, black, brick, pressed, surrogate teas and ate shirchoi, tea with milk. At the beginning of the XX century, the teahouse was a necessary accessory of each settlement of the settled people of Central Asia. Drinking tea in teahouses became etiquette for the local people. Central Asian tea culture along the Tea Road today begins with an invitation to tea.

KEYWORDS: Tea culture, the Tea Road, green tea, black tea, brick tea, pressed tea, surrogate tea, tea with milk, tea etiquette, tearooms.

I. INTRODUCTION

Tea is just one of many goods that travelled the Silk Road from China. He travelled west to Turkey, north to Russia, southwest to Tibet and India, and south to the coast (a trade route called Chamadao or Tea Horse Road). It even travelled east to Japan. In the end, through sea routes (through the Trading Company East Indies), it made its way to London and all of Europe. Tea was brought to Central Asia from China and India. Acquaintance with tea among the Central Asian peoples took place before Europe - there were caravans of the Silk Road, which were brought along with goods like silk, spices, etc.

Tea, as a luxury item, a means of cultural exchange from China went to India, and Central Asia became at the centre of the Tea Road. Initially, the Tea Road develops as part of the Great Silk Road. Looking at the tea culture on the Silk Road, we see that tea is a common drink throughout China and its cities bordering the Silk Road trade routes.

The Tea Road and its role as Central Asian peoples have not yet been studied. Most studies of tea are regarded as a commodity of trade, but the history of tea, its economic value and social significance have not been investigated. In this article, we will examine how it got to Central Asia and when exactly? How has it changed drinking habits and why? What teas did the peoples of Central Asia drink?

II. MATERIALS AND METHODS

My methodology is largely text-based, as I rely on books on trade and culture in China and Central Asia through books and magazines articles. This follows an interdisciplinary approach, as my sources archaeological, geographical, folklore, socio cultural, economical and political. This article is dedicated to the Central Asian tea culture, where the term "Culture" refers to a set of values, knowledge, habits, lifestyle, views, beliefs, rules and customs that define a specific group people at a certain point in time.

Like Qing Shi Huang united China, tea began to spread to other parts of China. Allegations of Tea Along the Great the Silk Road dates back to the Han Dynasty [10], although its golden age during the Tang Dynasty developed a thriving interregional and inter-Asian tea trade. The Tang Empire established ties with Korea, Japan, India, Pakistan, Afghanistan, and even with Iran and Arabia [3].

From mid VIII century Central Asian merchants received widespread trade in tea. This new fashion drink tea has not captured only the Chinese, there is information in the sources that the Uyghur who arrived in the capital, First of all, they sent their horses to the shops of tea merchants [9].

Studying this data, we can say that since the Tang Dynasty, a two-way trade with Central Asia, namely famous cities like Samarkand, Bukhara, Kesh, Khorezm and Chach exchanged embassy offerings.

III. DISCUSSION

For a long time tea has been the traditional and most common drink in Central Asia. The peoples of Central Asia found for themselves in tea the main food product, unlike other peoples, tea was to a large extent a substitute for food,

reducing the consumption of other nutrients, heavier and more expensive, the consumption of which is not connected with such a pleasant taste sensation. In Central Asia, low grades of green tea were consumed in the hot season as a coolant, and in the northern parts of Turkestan it was sometimes used as a diaphoretic. Different varieties of tea were brought to Central Asia. They were brought from China (Kulji, Kashgar) and India. In written sources and archival materials, we can determine which teas drank in Central Asia in the XIX-XX centuries. From written sources it turns out that in the XIX-XX centuries, the local population of the regions Central Asia drank six types of tea:

Green tea

Green tea was called kook-tea in Uzbek and kabud-tea in Tajik. Russian travellers and researchers wrote about this, such as I.L.Yavorsky, E.Markov, S.P.Subbotin. In those years, it was Chinese green tea that was the reference and most beloved tea in Central Asia. That is why in the newspaper “Outskirts” (“Okraina”) in 1897 a note appeared as follows, where the Russian tea sellers once mixed neither Ceylon and Indian tea with Chinese tea, which was constantly paid attention to and printed on the label of each pack of its weight in large print: tea from China [7].

According to the data, we can find out that there were Chinese tea shops in Samarkand and there were up to 16 varieties of tea in the shops (Table 1).

Table 1 Varieties of tea in Central Asia

Names of tea	Meaning of names	Cost	Variety names	Cost	Types of tea
<i>cyrkma</i>	<i>cutting</i>	-	-	-	<i>green</i>
<i>ahbar</i>	-	-	-	-	<i>green</i>
<i>ak cuyruk</i>	<i>white cuyruk</i>	<i>1 ruble – 1 ruble 40 kop. (in Kuldzhi); 1 ruble 20 kop. - 1 ruble 50 kop (in Ferghana)</i>	<i>dira, dehra</i>	<i>80 kop. – 1 ruble.</i>	<i>green</i>
<i>shivin</i>	-	-	-	-	<i>green</i>
<i>cepel</i>	-	-	-	-	<i>green</i>
<i>shibaglu</i>	-	-	-	-	<i>green</i>
<i>gore shibaglu</i>	<i>bitter shibaglu</i>	-	-	-	<i>green</i>
<i>it kellesi</i>	<i>dog's head</i>	-	-	-	<i>green</i>
<i>bunge</i>	-	-	-	-	<i>green</i>
<i>poshun</i>	-	-	-	-	<i>green</i>
<i>tuntai</i>	-	-	-	-	<i>green</i>
<i>gulbuy</i>	-	-	-	-	<i>green</i>
<i>mishkgez</i>	-	-	-	-	<i>green</i>
<i>lyunka</i>	<i>the tasty part, the tasty piece</i>	-	<i>lungha, lunka, lanka</i>	-	<i>green</i>
<i>kumysh-lyunka</i>	<i>silver lyunka</i>	-		-	<i>green</i>
<i>almura</i>	<i>gentle, soft</i>	-	<i>hilmuri, halmuri</i>	-	<i>green</i>
<i>almura-shibi</i>	<i>smaller variety of almura</i>	-	<i>shibi, zira, latif</i>	-	<i>green</i>
<i>navzugur</i>	<i>fresh grown</i>	-	<i>navzur, navjur</i>	-	<i>green</i>
<i>patta</i>	<i>victorious</i>	-	<i>fatta, pata-kabud, pata-zarcha</i>	-	<i>green</i>
<i>geyчек</i>	-	-	-	-	<i>green</i>
<i>caypek</i>	-	-	<i>cempak</i>	-	<i>green</i>
<i>gura</i>	-	<i>1 ruble 20 kop. - 1 ruble. 30 kop.</i>	-	-	<i>green</i>
<i>shiva</i>	-	<i>90 kop. - 1 ruble. 20 kop</i>	-	-	<i>green</i>

<i>oisynch-ak kuyruk-tea</i>	-	<i>1 ruble - 1 ruble 20 kop</i>	-	-	<i>green</i>
<i>Tilan</i>	<i>medium black tea</i>	<i>Kelami</i>	-	-	<i>black</i>
<i>soldiers</i>	<i>the lowest grade of black tea</i>	-	-	-	<i>black</i>
<i>kagazy</i>	<i>paper</i>	-	-	-	<i>black</i>
<i>Kashgar black tea</i>	-	<i>1 ruble</i>	-	-	<i>black</i>
<i>irani</i>	-	-	-	-	<i>black</i>
<i>pu</i>	-	-	<i>fu, fu-gai</i>	-	<i>brick</i>
<i>At-bashi</i>	-	<i>horse head or muzzle</i>	<i>At-kalya</i>	-	<i>pressed</i>

All these are types and varieties of tea was known and loved not only in China, even Central Asia.

Almura, in Persian was called "hilmuri", sometimes "halmuri" and meant "gentle, soft". According to experts, it was the first-class green tea from Indian plantations on the southern slopes of the Himalayas (northwest of Calcutta), but according to Russian experts, by "Popovs' companies", the tea was Chinese. This tea was especially characterized by a large leaf with curls. Almura-shibi (only shibi) is a smaller variety of almura. It was also known as zira and latif [7].

Lyunka - according to some information, from the Turkish word means "the tasty part, the tasty piece", they was green teas, only of the highest grade. This tea was considered the noblest, and for one cup equal to two, one is enough - the only leaflet that good tea should be soft and soft [21]. However, in Central Asia, these teas were recognized as Indian, but Russian experts found out how Peshawar merchants received them from bombers, and they received them from Shanghai, from plantations in western China in ordinary Chinese boxes of 67 Russian pounds. Then for sending by horse-drawn transport, since before the opening of the Batumi transit there were no other ways, the commission agents closed up this tea in 6 pounds of a pack mule. The imbalance consisted of an internal closure in the form of a 2-pound calico bag, a small 4 pound felt, a 4-pound mat, and 8-pound horse leather. The top closure was sackcloth in two rows, 5-6 pounds of weight. In these places, to the mats, the commissioners stuck their Bombay stamps, and put "produced in China" on all the labels, which might seem like an advertisement. When sending from Bukhara into Central Asia, the ambulance was usually replaced, tea was poured into a new canvas bag, and the upper closure consisted of cotton blankets. Thus, due to the fact that green tea was brought from Bombay, it was suggested that this tea was from the plantations of Assam or the southern slopes of the Himalayas. When everything became clear, all deliveries to this tea, popular in Central Asia, passed to the Russian firms "K. and S. Popov", "Tokmakov", "Molotkov and Co" [7].

In the sale of the lyunka there were various advantages. According to the observations of merchants, the highest grades, having lain in the barns for a year or being long on the road, lost their dignity and, accordingly, their value [7]. Therefore, the merchants, taking care of the speedy delivery of tea, did not make significant stocks.

Kumysh-lyunka - "silver lyunka" - was a kind of types, which consumed only by the most prosperous part of the population. Most of the hatch was consumed in the Bukhara Khanate, a smaller one was exported to Russian Turkestan, mainly to the Samarkand region. The lowest grades of the hatch were most readily bought in Khiva.

Pari tea is the common name for lower grades of green tea. When they drank it without sugar, it was called "talx" (bitter), and with sugar, it was called tea-sweet [23].

Navzugur means a "fresh-grown", the most common variety of inferior quality, the second harvest from bushes from Indian plantations on the southern slopes of the Himalayas, but according to Russian experts - Chinese tea. In mountain Bukhara they called it dira, in other places - dehra, ak-kuyruk. Like Almura, it was characterized by a large sheet, folded with large curls. As noted, tea ak kuyruk was rare in Central Asia and China but was mainly used in Russia, Persia and Europe [7]. In 1893, dira (dehra) tea was brought to the Ferghana valley from Bukhara [5].

Cepet teas sold in the form of tiles, they drank only in the morning with cream and salt, they acted very excitingly [22].

Patta - in Persian called "Fatta", means "victorious", the tea of the lowest category of green teas. According to Russian experts - of Chinese origin. It was divided into pata-kabud and pata-zarcha, but, differing in price, outwardly they almost did not differ.

All the lower grades of green tea, as well as small segments of all these varieties of tea, called caypek (cempak) [6]. The very low price of this tea made it convenient for blending when brewing tea in a teahouse, especially since there were a lot of shredded hatch tea leaves separated from sifting tea during its production.

Also, in addition to all of these green tea varieties, in 1893 Ferghana drank teas like ak-tea, gura tea, shiva tea, oisynch-ak kuyruk-tea and all were brought from Bukhara [5].

Black tea

In Central Asia, black tea was called a "family tea". Here, black tea of any kind was called "Pamil tea". This name comes from the name "family tea", as tea bags used to indicate the names of the producers [10]. Of these, they were called Tilan (Kelami) and soldiers.

Tilan (Kelami) - medium black tea.

Soldiers "soldiers" - the lowest grade of black tea, which got its name since it was used by the lower ranks of the Russian army. In the northern part of Turkestan, the Russian population in cities and villages consumed long leaf tea delivered from Kyakhta [7].

The Russian population called black tea backhoe because in Russian trade this name extended to all loose teas as if their differences from brick tea [20]. This name is given to black teas due to the addition of white tea, called Chinese "buy", consisting of the youngest shoots of the tea bush.

In addition to these varieties, there was a variety that was considered not black and not green, but the Peshawars considered it green and this one was called kagazy - "paper", which can be packaged from paper [7]. This tea was of very poor quality and made in China.

Black tea delivered by Iranian merchants in Bukhara and was called "irani". In Mashhad and Yazd there were large warehouses of black tea. Black tea trade controlled by Iranian merchants in Turkestan and Bukhara in the end of XX century.

Brick tea

The third of them was brick tea, A.P. Subbotin and others wrote about this. As noted, the steppe population of Central Asia preferred brick tea and for residents of Turkestan, bricks up to 7 pounds in weight called fu-gai were prepared in China. It was brick large green tea, called ordinary tea, they were made from specially prepared large leaves, often with thin stems not separated from the leaf, sometimes mixed with twigs [21, P. 67].

All the lower grades of green tea, as well as small segments of all these varieties of tea, called caypek (cempak), crushed tea leaves spoiled during the preparation and drying of a wide variety of varieties, mixed into one dry mass, pressed and was known as "brick tea" [7]. It should be noted that brick tea played an important role in the everyday life of the nomadic tribes of Central Asia, for them it was the main subject of nutrition and at the same time served as a kind of monetary unit, a measure for evaluating other goods, especially in small transactions. And this role was played by ordinary brick tea. With increasing competition for Chinese teas in the markets from Indian, Ceylon, etc., the Chinese paid special attention to the development of brick teas for the spread of their tea trade in Central Asia.

Pressed tea

In addition to these types of tea in Central Asia, pressed tea called at-bashi or at-kalla (horse head or muzzle) was also used, this tea was pressed from rough material in the form of small round wormwood, often thickened in the middle for the convenience of wrapping a camel, so how this variety went mainly to Turkestan region. The length of these rounds reaches 1.5 arshins, and the thickness is up to 4-5 pips, all to the pound or more [21, P. 67-68]. In 1893, according to archival materials, at-calla tea was brought to the Ferghana Valley from Kashgar and this tea at cost of 50 kop. per pound.

Surrogate teas

All these varieties of green and black tea were very expensive (they were sold from 50 kop. to 1 ruble 50 kopecks), the inhabitants of Central Asia could not buy them, and then they used teas such as surrogates.

According to archival materials, we can find out what surrogate teas the inhabitants of Central Asia drank at the end of the XIX century (Table 2).

Table 2 Surrogate teas in Central Asia

<i>Names of surrogate tea</i>	<i>Preparing</i>	<i>Cost</i>
<i>tokai tea</i>	<i>preparing from a special plant that was collected, dried and threshed; obtained during milled labour soaked, tightly put on a mould and dried in the sun; in the form of bricks</i>	<i>selling 20 kop.</i>
<i>tal-bark tea</i>	<i>growing in swamps, bush; prepared like Tokai tea</i>	
<i>saryk (yellow) tea</i>	<i>growing in the steppes and was consumed by the poorest part of the Kyrgyz population, which dried it, boiled it in water and spiced milk.</i>	<i>not used for sale.</i>
<i>kipek (bran)tea</i>	<i>not messege</i>	
<i>khashak (dried grass) tea</i>	<i>including five elements (two varieties of dried grass, grain pepper, cinnamon and forelock tea, i.e., tea, sometimes with the addition of quince, almond, rose petals and grenade)</i>	
<i>turban tea</i>	<i>not messege</i>	
<i>kalampir (pepper)tea</i>	<i>not messege</i>	
<i>karagan tea</i>	<i>not messege</i>	
<i>suda (brown roots) tea</i>	<i>marsh and mountain bush plants, which were used in dried form instead of tea by the poorest people</i>	
<i>Caucasian lingonberry leaf</i>	<i>the chemical composition of this leaf was examined and it was harmless to use</i>	
<i>tash-tea</i>	<i>bringing from the city of Verny, where it was fabricated from the leaves of a plant and was sold in the form of tiles, which is why it got its name.</i>	<i>selling at the lowest prices and was bought exclusively by the Kyrgyz and the poor for a cheap price.</i>
<i>toy-type tea</i>	<i>mading from the leaves of some grass that was grown in the area. Jungushlak, between Murad Ali and Toy-tube, among the reeds; this grass is not high, rarely reached half the arches of heights when melons ripened (around August), and the time came to harvest the grass, preparing tea of this type; Kyrgyz reap grass, lay in layers between braids and pressed grass, after which the brown mass is only in colour a bit like tea; these layers were divided into pieces or completely divided and in canapes brought to the market.</i>	
<i>Raikhan (basil) tea</i>	<i>drinking nowadays</i>	
<i>Kutaisi tea</i>	<i>bringing to Samarkand and other cities of Turkestan, especially dried leaves are very similar and closely suitable for real Chinese black tea; when brewing, it had the same colour as black tea, but without tea taste and aroma, although the taste was somewhat similar to a very bad damp tea.</i>	<i>buying in Tiflis at 5-6 rubles. in pood, Ashgabat selling 8 – 12 rubles, and in Samarkand 12 – 14 rubles to pood.</i>

The infusion of these herbs is not harmful, mainly poor people bought this tea, for which Chinese and Indian green tea is too expensive. And the method of drinking these tea substitutes was ordinary, they were brewed in boiling water. According to archival data, tea substitutes were on sale in the markets, they went on sale to the bazaar in the form of factories, but the whole plant can only be delivered from the place of their culture.

In addition to these surrogates, the Chinese themselves began to sell their surrogate, composed of a set of leaves, called medicinal tea in China and found in the wild. This mixture was pressed into oblong pieces and, under the name of real tea, spread more and more in Turkestan.

Besides, according to archival data, it turns out that, at the end of the XIX century, the Russian government wanted to plant tea bushes in the Turkestan Territory. But this attempt to cultivate the tea bush failed, due to several reasons.

According to the plan, at the request of the Chief of the Territory of Russia, the consulate of Russia sent 16 boxes of tea seeds to Hankou to cultivate a tea bush in Turkestan. The seeds were sent on March 1, 1896, from Hankou to Shanghai

by sea and arrived in Tashkent at the end of August this year. Tea seeds sent from China were divided into two batches and one packed according to the method of Money, indicated in his famous work "Tea cultivation in India", other than the seeds were in a sheet of finely crushed charcoal layered with paper sheets. Another according to the generally accepted method among the Chinese, since expelling dry, sifted clay.

Because of receiving in Tashkent 11 boxes of Treasury tea seeds and their forthcoming transfer for trial crops to the experimental plantation and distribution to various places in the Turkestan Territory.

But given the widespread rumours that some boxes of the indicated batch of seeds were boiled with boiling water by the Chinese to prevent the success of breeding tea bushes outside of China.

Also, as the head of the Ferghana Region reports that of these boxes 4 boxes with tea seeds were delivered. At the opening of these boxes, it turned out that in two of them the seeds were wrapped in paper and then sprinkled with earth, the earth in these boxes turned out to be completely dry, and the tea seeds in them partly rotted and partially dried, and not a single seed suitable for landing in these two drawers is not. In the next two drawers there were two tins, one of which was tightly sealed, and the other, although sealed, was not completely sealed. In the first tin, sealed tightly, tea seeds are mostly rotten and only a small percentage is completely dry. In the second tin, without exception, all seeds were rotten [6].

Shirchoi (tea with milk)

However, it should be noted that in the XIX century. the population of Central Asia used a special type of tea - "shirchoi" (tea with milk), also known as "Kalmyk tea". Since that time, XIX century. Shirchoi was quite a significant competitor to ordinary tea. According to E.K. Meyendorf, who travelled to Bukhara in 1820-1821, he wrote about the Bukhara people: "... after morning prayer, they drink tea, which is boiled with milk and salt, which makes it look like a soup. They dine no earlier than 4-5 hours (...) Now, after dinner, they drink tea brewed as in Europe ..." [17]. According to the Russian prisoner Grushin, in Khiva at the beginning of the XIX century. only Khan drank tea: Kalmyk tea - daily, regular tea with sugar - twice a week [1].

Unlike ordinary tea, which is brewed and drunk with sugar and other aromatic additives, shirchoi is rather not a drink, but a special dish. According to the data, it turns out that brick tea was usually used for shirchoi.

The recipe for its preparation is quite standard for different regions of Central Asia: tea is brewed in a cauldron, then salt, milk, cream (fringe) or clarified butter (mine) are added, sometimes lamb butter (yog) is melted in a cauldron. The chowder is poured into cups, and the lamb grease (jizz) is put there, crumble the cakes and eat. Sometimes tea, butter and cream are served separately. When cooking shirchoi, quince sprigs, grape brushes, bitter almond leaves, rosehips, cloves, cinnamon, pepper, various plants or crushed walnuts are often added to boiling water (sometimes instead of tea). Shirchoi was widely used in the basin of Zeravshan and Kashkadarya [20]. Upper Zeravshan in the morning ate shirchoi [15]. In Karategin and Darvaz in the autumn and winter in the morning they make shirchoi, which is considered to be strong and satisfying [10]. The settled population of Bukhara and Kashkadarya in autumn and winter is not complete without a drink of shirchoi [16]. At the end of the XIX century Fergana was well-known to Uzbeks (nomads and semi-nomads) by the way, by the way [18], according to other sources, the indigenous inhabitants of the Ferghana Valley did not drink shirchoi and got into the southern regions of Fergana from Karategin[14].

IV. RESULTS

All the above data indicate that shirchoi and its varieties were popular primarily among the steppe and mountain nomads. This is understandable because animal products are needed to make this tea. With the advent of tea, the entire free supply of fresh milk began to be used to make tea with milk [24]. It got into the cities of Central Asia precisely because the local nobility belonged to the elite of nomadic tribes - hence the habits and tastes leftover from the nomadic way of life. It can be assumed that before the appearance of the shirchoi, the nomads of Central and Asia distributed a dish consisting of milk, butter and fat, as well as a brew of herbs and leaves.

The widespread penetration of tea into the life of a sedentary population has changed the ratio of different types of tea: the usual method of brewing it has become more popular, while they began to drink less often. There were reasons for that.

Firstly, in the XIX century and especially at the turn of the XIX-XX centuries, as a result of joining Russia, the nomads switched to a sedentary lifestyle, which entailed a reduction in the diet of their livestock products.

Secondly, at the beginning of the XIX century the samovar was borrowed from Russia, with the advent of which brewing tea turned into a quick and uncomplicated matter.

Already in 1836, there were benches in the city of Bukhara, there are Russian samovars, which are now brought in a lot. As Russian influence intensified, the fashion for brewing tea in samovars spread [19].

With the accession of part of Central Asia to Russia, the samovar became a necessity not only in cities but also in rural areas, where communal houses turned into teahouses (choikhona), which the local population called "samovars."

According to the data, it turns out that at first only men drank tea in public places or special occasions, later they began to drink it daily at home, including women and children [20].

Tea Room (Choikhona)

The earliest tea houses first appeared in China during the Song Dynasty and spread along the Silk Road through the Ming Dynasty. In Central Asia, the trading establishment was called a teahouse, which served customers green tea, sorbet and other soft drinks, pilaf, fruits and other treats. The teahouse usually had light lattice walls, located in the shade of trees, above the canal. Customers sat at the table-cloth (dastarkhan) on the carpets. They rested in the teahouse, indulged in conversations and games.

Trading establishments in usually located in parts of new cities were called a teahouse, which is a catering company with the supply of tea, bagels, white bread, dried bread, pilaf (national food of Central Asia), without hard drinks. In Central Asia, tea houses served as a place of leisure for a simple urban Russian resident. Like teahouses, teahouses were also served sexually. By tradition, the client was given a couple of tea, although at the counter it was possible to quickly drink a glass of tea from a huge, in several buckets, constantly boiled samovar [4].

According to information in the city of Tashkent, in 1910 the number of teahouses in the old part of the city (only locals lived) was 391, and the approximate turnover of these trading establishments was 700 thousand rubles. And the teahouse in the new part (mainly Russian residents lived) of the city was 192 and the approximate turnover of these trading establishments turned out to be 300 thousand rubles [8].

At the beginning of the XX century, the teahouse was a necessary accessory of each settlement of the settled people of Central Asia. In the summer heat, in the absence of radiant water and winter cold, in the absence of facilities adapted to combat it, the historical tea habit was rooted in the population, therefore, teahouse owners never complained about the lack of consumers. The teahouse is established in the same way as shops, i.e. in the form of canopies open on the street. Their floor is covered with felt, and depending on the vastness of the establishment, one, two, three, and even four sandalwoods are arranged in it. A narrow terrace is also separating the tea room from the street. Take a small corner with a special stove, in which there are coals and kettles with brewed tea. Boiling water is obtained from a large samovar, standing next to the stove. Near the stove, a clay vessel (corchag) bursts into the earth of enormous size, where ditches (aryk) water is poured, where it settles. If the place permits, two-three huge square beds, also covered with felt, are placed in front of the teahouse, which visitors are placed on in the summer. A three-cup tea kettle costs 2 kopecks. They drank green tea. A visitor is usually served with a teapot, a cup (a bowl - in the form of a small rinse), a tray with a handful of raisins and one wheat cake. There was a special fee for raisins and tortillas. At the request of the teahouse, one could order any meat dish. On ordinary days, visitors to the teahouse were travellers. In the evenings, every tea house turned to the club, a company of people gathered and had fun, doing stories, singing and dancing there. When the people worked, they impatiently removed either home or to the nearest teahouse, and parted with him no sooner as if they had empty their pocket [13].

By the way, at the turn of the XIX-XX centuries. tea houses with samovars were so widespread in Central Asia that an attempt was made to formalize the work of tea houses in a special profession with all its attributes - a charter (risola), social hierarchy and teaching procedure, special rituals for ordaining students to masters and commemoration of saints, etc. One of the elements of "professionalization" was the choice of the spiritual patron of tea houses and the creation of a legend about the ancient origin of the craft.

According to the charter of "tea keepers", the story looked like this: once the prophet Muhammad went with an army of associates to war with the infidels. Thirst was tortured in the desert and Allah, through the prayer of the prophet, gave water, but it was unfit for consumption. Then another prophet, David (the biblical David), appeared to Muhammad and showed him a stone, which had the form of a samovar. And thanks to the samovar stone, the soldiers boiled water and quenched their thirst [12]. However, it should be noted that the final transformation of the work of tea houses into one of the traditional professions did not happen.

Central Asian etiquette to drink tea

In Central Asia, tea was one of the most consumed drinks. It was prepared in two ways: they were boiled in teapots directly on the water, or they were boiled in a boiler with milk, butter, pepper and salt. Wealthy citizens in the morning drank tea with tortillas, while the poor often boiled various herbs instead of tea. They drank tea in porcelain or clay irrigation cups, usually without sugar, although in rich houses a saucer with finely chopped sugar served on the table [25].

After prayer, Central Asians should certainly have a cup of tea. They drink brick tea, with milk or sheep's fat, and they chop so much bread into a cup that it's a mess. In the afternoon, liquid tea is drunk, without sugar, with two or three flat cakes. Blowing tea is considered indecent, even a sin, why you need to splash hot tea in a cup until it is cold, and you must do it skillfully, otherwise, they will call it an ignoramus [2].

After tea, boiled leaflets are served as a treat to all visitors: each takes as much as two fingers can grab.

V. CONCLUSION

The Tea Road which connected China with Central Asia began earlier than Europe, in the VIII century, and the Tea Road from India to Central Asia began in the XIX century.

Despite its earlier acquaintance with tea of Central Asian peoples, it could not become a distributor of the drink, due to unstable trade and the conquest of Arabs and Mongols. Only XVIII-XIX centuries, it was adopted as a national drink in Central Asia. During this period, they drank different varieties of tea, such as green, black, brick, pressed, and of course, ate shirchoi.

At the end of the XIX century in Central Asia, they already drank mostly ordinary tea, which was brewed in teapots and samovars. Nowadays, green tea (kuk-choi, choi-kabud) became popular in Uzbekistan (regions of Khorezm, Bukhara, Samarkand, Kashkadarya and Surkhandarya), Tajikistan, and Turkmenistan In Kazakhstan and northern Uzbekistan (region of Tashkent), people preferred black tea (kara choi, choi-siyoh, pamil choi), also was eaten Shirchoi. Teahouses became the first necessity of belonging to each locality. Drinking tea in teahouses became etiquette for the local people.

This has not changed today. We still meet in teahouses to relax, talk, share culture and do business. Today, Central Asian tea culture along the Tea Road begins in the every meeting begins with an invitation to tea.

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