

## *Original Paper*

# The Formation and Analysis of the Concept of Tea Horse Ancient Road

Yan Hongliang<sup>1\*</sup> & Chen Ming<sup>2</sup>

<sup>1</sup> Tea College, Xinyang Agricultural and Forestry College, Xinyang, Henan, China

<sup>2</sup> Intelligent Engineering College of Henan Mechanical and Electrical Vocational College, Zhengzhou, Henan, China

\* Yan Hongliang, Tea College, Xinyang Agricultural and Forestry College, Xinyang, Henan, China

Received: August 19, 2023      Accepted: October 22, 2023      Online Published: November 02, 2023

doi:10.22158/jar.v7n4p12

URL: <http://dx.doi.org/10.22158/jar.v7n4p12>

### ***Abstract***

*The Tea Horse Ancient Road is an original achievement proposed by the Chinese academic community that differs from the concept of the Western Silk Road. It was initially proposed by six scholars, including Mu Jihong and Li Xu. This concept has completely different characteristics from the popular concept of the Southern Silk Road. The Tea Horse Ancient Road mainly transports tea to Tibet, rather than overseas trade. It is not a so-called branch line of the Southern Silk Road, and the main trading goods of the two commercial routes are also different. One is cake tea, and the other is Shu cloth and silk. From this, it can be seen that the formation of the Tea Horse Ancient Road is mainly due to the tea trade.*

### ***Keywords***

*Tea Horse Ancient Road Concept, Southern Silk Road Tea Horse Exchange Tea System*

### **1. Introduction**

The concept of the Tea Horse Ancient Road was first proposed by six scholars, including Mu Jihong and Chen Baoya, in their work “Exploring the Cultural Secrets of the Dianzang Sichuan Triangle”. These six scholars were not motivated by curiosity or the pursuit of sensationalism, but rather conducted an interdisciplinary comprehensive cultural survey to explore the unique cultural phenomena of the region. The goal was clear and the plan was well planned, covering multiple disciplines such as ethnology, folklore, linguistics, geography, cultural anthropology, etc. The formation of the Tea Horse Ancient Road is closely related to the widespread demand for tea from various social classes in Tibet. Early scholars mistakenly believed that the Tea Horse Road was a branch of the Southern Silk Road.

However, later scholars such as Mu Jihong have clearly distinguished between these two routes. In the early stage, many mathematicians held a negative attitude towards the concept of the “South Silk Road”, viewing it as a textual research path that lacked realism and made it difficult to summarize the unique road and freight transportation modes in the Southwest region. In contrast, the “Tea Horse Ancient Road” is more suitable for the unique commercial development process and actual situation in Southwest China. Tea horse swap transactions are its main content, and also involve the trade and circulation of other goods. In this paper, we will draw on the research achievements of predecessors to differentiate and generalize the ancient tea horse road.

## **2. Proposing the Concept of Tea Horse Ancient Road**

### *2.1 The First Proposal of the Concept of Tea Horse Ancient Road*

Before 1990, the term “Tea Horse Ancient Road” had not appeared in literature or media. The term first appeared in the book “Exploring the Cultural Secrets of the Yunnan Tibet Sichuan University Triangle” co authored by several scholars and published by Yunnan University Press in early 1992. The book’s cover is prominently marked with the words “Research on the Tea Horse Ancient Road Series”, and the concept of the Tea Horse Ancient Road is first proposed in the book, providing a preliminary description and study of this legendary and cultural path. This is a book based on arduous and lengthy field investigations. In the summer and autumn of 1990, a temporary inspection team was formed, including six members and a large wolf dog named Gadiu. The opportunities for this investigation are diverse, and scholars gathered together for various reasons and embarked on the ancient Tea Horse Road. When writing the inspection article, this road was referred to as the “Tea Horse Road”, firstly because it mainly serves as a channel for the “Tea Horse Market”, transporting mainly tea and horses; The second reason is that the main mode of transportation on this road is the caravan. Later, Xu Yongtao proposed that this road has both tea and horses, and has a long history, so it should be called the “Tea Horse Ancient Road”. This name accurately describes the characteristics of this road and is easy to remember and spread. It not only expresses the material aspect, but also implies the spiritual and emotional aspects-tea and horse coexist poetically in the history and folk traditions of Tibetan, Naxi, and other ethnic groups. They are not only practical pack animals and traded goods, but the worship of horses has become a part of these cultures; Tea has long been integrated into Han culture for the Han people, and is an indispensable necessity for the lives of the Tibetan people, even incorporating their blood and spiritual beliefs. Several scholars unanimously agreed on this name, so the name “Tea Horse Ancient Road” officially appeared for the first time in the first book about this road and gradually became accepted and recognized by people, becoming a customary and proprietary name (Song, 2021).

### *2.2 Tea Horse Ancient Road: An Original Concept Proposed by the Chinese Academic Community*

With the revival of ethnic culture, many scholars in Yunnan deeply feel that their academic research has become a top priority. So they pursued the lost historical footprints from three perspectives: folk,

local, and self, using on-site inspections and walking visits. The culture of the horse gang in the southwest region became their focus of attention. In 1987, Mu Jihong and Wang Ke learned that there was an ancient road in Yunnan where tea was sold along the Lancang River by Lijiang and Deqin to the Qinghai Tibet Plateau, so they named it the “Tea Horse Road”. At the end of 1988, Mu Jihong and Wang Ke first included the name “Tea Horse Road” in the preface of the “Compilation of Chinese Historical Materials in Zhongdian” compiled by the Zhongdian County Annals Office. In 1990, a group of six people led by Mu Jihong and Li Xu conducted a hiking expedition along the caravan route after a hundred days; The following year, the book “Transcendence-Investigation of the Tea Horse Ancient Road” was published, and the term “Tea Horse Ancient Road” was used for the first time in the book. In 1992, six scholars included their research findings in the book “Exploring the Cultural Secrets of the” Great Triangle “of Yunnan, Tibet, and Sichuan. They believed that the Tea Horse Ancient Road was a cultural chain between the” Great Triangle of Yunnan, Tibet, and Sichuan, and drew two Tea Horse Ancient Road routes between Yunnan, Tibet, and Sichuan, as well as their respective development trajectories. In addition, this book also provides the definition of the Tea Horse Ancient Road for the first time, that is, the Tea Horse Ancient Road began in the Tang Dynasty, centered around Yunnan, Sichuan, and Tibet, and extended to India and Nepal in the west, the western Sichuan Basin in the east, and Guilin in the southeast (Sun & Yu, 2023).

### **3. The Former Name of the Tea Horse Ancient Road and Its Broad and Narrow Meanings**

#### *3.1 Differentiation between Various Names of the Tea Horse Ancient Road and Guangchivalry*

The term “Tea Horse Ancient Road” was proposed by scholars such as Mu Jihong in 1980. It mainly describes the ancient commercial channels used for the exchange of tea and other commodities, centered around the Yunnan Sichuan Tibet triangle. The name of this ancient road comes from the tea horse trade in ancient China. Before the concept of “Tea Horse Ancient Road” appeared, people had used various local ancient road names such as “Xuanniu Road”, “Wuchi Road”, “Jinsang Elk Cold Road”, “Yongchang Road”, “Tibetan Yi Corridor”, “Tang Fan Ancient Road”, “Longshu Road”, and so on. The “Tea Horse Ancient Road” is the general term for these ancient roads. With the use and dissemination of the concept of “Tea Horse Ancient Road” and the continuous deepening of its research, the connotation of this term is also constantly enriched and expanded. It is no longer just an ancient road used to represent the “Tea Road” and “Horse Road”, but an important link between China and countries in South and Southeast Asia in various fields such as economy, culture, and religion.

The “Tea Horse Ancient Road” is a long commercial route on the ancient Silk Road in China, and its meaning can be explained from two perspectives: narrow and broad. In a narrow sense, the “Ancient Tea Horse Road” is a trade channel from Yunnan and Sichuan to Xizang through Hengduan Mountains and Himalayas. In a broad sense, the “Tea Horse Ancient Road” is an economic and cultural exchange channel between the southwestern region of China and surrounding countries. Whether engaged in tea or other commodity exchanges, any route formed through the transportation of people driving horses

can be called the “Tea Horse Ancient Road” (Wang & Wei, 2020).

### *3.2 The Tea Horse Exchange Is Not Limited to A Single Item Exchange*

The “Tea Horse Ancient Road” is a concept that serves as a cultural heritage, and its essence is formed by the demand for material and cultural exchange among different ethnic groups and regions in western China, connecting China with the Asian land transportation network in Southeast Asia and South Asia. Tea plays a decisive role in this. However, it should be pointed out that the Tea Horse Ancient Road is not a historical concept, and there is no historical road named after the “Tea Horse Ancient Road” in history. It is a cultural concept proposed by later scholars, and although its name is named “Tea Horse”, it is not limited to “Tea Horse Exchange” or “Tea Horse Trade” (Zou, 2020).

## **4. The Function and Specific Content of the Tea Horse Ancient Road**

### *4.1 The Benefits of the Tea Horse Ancient Road to the War in Ancient China*

The “Tea Horse Ancient Road” evolved from the “Tea Horse Exchange” influenced by factors such as “the Chinese people drinking tea and the Han people needing horses”. Since the Tang Dynasty when the Uyghurs paid tribute, there has been a saying of exchanging horses for tea. In the “Feng Shi Wen Jian Ji”, there is a clear record of the mutual market situation in the Tang Dynasty. During this period, the tea horse exchange activities were mainly based on transactions between the Tang Dynasty and northwest ethnic minorities. However, there were territorial disputes between the Tibetan and Tang dynasties at that time, so there were few instances of tea horse exchanges. In the Song Dynasty, due to the frequent invasion of various ethnic minorities in the Central Plains and frequent wars, the demand for horses also increased, promoting the trade of tea and horses. In the early Song Dynasty, in order to govern Shu tea, mutual markets were established in Wei, De, and Shun counties. During this period, the tea horse mutual market achieved unprecedented development, and related tea making, tea introduction, and tea management were all established and developed during this period. However, after the founding of the Mongolian people in the Yuan Dynasty, due to the abundant horse resources in Mongolia, the enthusiasm for tea horse trade was not high. On the basis of continuing the tea horse exchange in the Song Dynasty, the Ming Dynasty established a dedicated venue for the tea horse exchange and established a tea horse exchange institution. By the Qing Dynasty, the trend of tea horse trade had gradually declined, mainly due to the trade of tea with local local produce or agricultural and livestock products. At the same time, the large-scale import of Indian tea in Xizang has also had a certain impact on the tea industry in southwest China (Wang & Wei, 2020).

### *4.2 Strengthening the Management of Tibetan Land by the Qing Dynasty*

Since Emperor Kangxi, successive rulers of the Qing Dynasty have been firmly committed to strengthening the governance of Mongolian and Tibetan areas, and skillfully used tea as an important resource to strengthen close ties with the upper class of Xizang and the Tibetan people. This prompted a large number of Sichuan tea to flow into Xizang, forming an unprecedented period of prosperity. Even previous officials stationed in Tibet during the Qing Dynasty would purchase a large amount of

tea in Kangding before taking office, in preparation for rewards and gifts along the way. In Xizang, tea and mountain goods trade has become an important economic source for Xizang businessmen. Xizang's local governments, monasteries and upper class people have set foot in the tea trade, and even shipped Sichuan tea to Sikkim, Ladak, Gurkha, Nepal and other Xizang border countries that had been under their jurisdiction, bringing rich income to the government, monasteries and individuals. According to the Yazhou Prefecture Annals, as early as the Shunzhi period of the Qing Dynasty, the production and sales of Sichuan border tea had reached 96902 tons. In the eighth year of the Yongzheng reign, the total amount of tea on the south and west sides of Sichuan reached 123224 tons. Before the 38th year of the Kangxi reign (1699), the number of tea leaves listed on the arrow stove (Kangding) each year had reached over 140000 tons. During the reign of Emperor Guangxu, there were still 110000 tons of tea from both sides. Even in the late Qing Dynasty, Zhao Erfeng, the then Minister of Border Affairs of Sichuan and Yunnan, actively planned to revitalize the tea industry in order to compete with British and Indian merchants from the southern foothills of the Himalayas. This also enhances the vitality of the Tea Horse Ancient Road to some extent.

During the Qing Dynasty, trade with Xizang was greatly developed, which further widened the channels for local material exchanges. Sichuan border tea was transported to places far away from Lhasa, and even reached areas such as Gurkha and Ladak. At the same time, the tea transported from the north arrived in Tibetan areas such as Gansu and Qinghai. Tea pack business travelers continued to flow on the road, bringing huge economic benefits to the Qing government. In order to ensure the smooth flow of the tea ceremony, the Qing government took a series of powerful measures, such as suppressing illegal elements and maintaining social security, which made the tea horse ancient road more prosperous and smooth.

During the Republic of China period, local economic chaos was caused by warlord warfare, and the impact of India's tea classics entering the Tibetan region from Yadong and Pali on the local tea trade market severely affected Sichuan's border tea trade, even leading to a decline. The local people of Xizang are deeply saddened by this. Kampo Lama Temple and Gongjue Zhongni, the Director General of Xizang in Beijing, once said at Chiang Kai shek's banquet that the reason why the 13th Dalai Lama was eager to expand abroad was mainly because Tibetans were all tea transported from China. Once they broke up with each other, the price would increase tenfold. However, the tea trade between Han tea and Tibetan tea has been ongoing.

In the middle and late stages of the Anti Japanese War, the Japanese cut off all China's external connections, and the Tea Horse Ancient Road became a necessary route to enter the Allied forces. Therefore, investment in tea, mountain goods, and products from the UK and India has flourished on this route and reached its peak at one point. This traditional form of transportation market was once very prosperous and served as a major economic support during the Anti Japanese War, allowing the War to continue and making a huge contribution to the final success of the War (Song, 2021).

## **5. Differentiation and Analysis of the Concepts of the Tea Horse Ancient Road and the Southern Silk Road**

### *5.1 Final Determination of the Name of the Tea Horse Ancient Road*

Researchers of the Tea Horse Ancient Road are unwilling to incorporate the concept of the Tea Horse Ancient Road into the Southern Silk Road, regardless of whether they are studying linear, mesh, or a combination of lines and networks. They all believe that the “Southern Silk Road” is a textual route that cannot fully reflect the characteristics of the trade routes in the southwest region. The “Tea Horse Ancient Road” is more suitable for the historical and practical development of commerce in Southwest China (Zou, 2020).

### *5.2 Concept of the Southern Silk Road*

The Southern Silk Road, also known as the Southwest Silk Road, was an important channel for ancient Chinese trade and trade from the southwest to overseas. Since the concept was first proposed by the Chinese academic community in the early 1980s, it has attracted widespread attention from domestic and foreign scholars, especially those in the southwestern region. The starting point of the Silk Road is Chengdu, and upon reaching Yunnan, it is divided into two directions. Firstly, it connects Myanmar to the northeast of India to the west of Yunnan, and secondly, it extends southward from the center of Yunnan to Vietnam and the Indochina Peninsula region, known as China’s first international trade channel open to the outside world; However, compared to the traditional “Land Silk Road” and “Maritime Silk Road”, the popularity of the Southern Silk Road is not even as high as its branch line, the Tea Horse Ancient Road.

The Southern Silk Road is a trade channel, with its most prominent feature being commercial activities. Two thousand years ago, merchants from southwestern China set out from Shu and transported goods such as Shu cloth, silk, and lacquerware to Tengyue (now known as Tengchong), and then westward to countries such as Myanmar and India in Southeast Asia and South Asia, exchanging glass, gemstones, shells, philosophical and religious texts with local merchants. From this, it can be seen that from the beginning, the Southern Silk Road was a trade route with distinct trade colors. The current construction along the Southern Silk Road and the opening of the Southwest Passage is not only an inevitable requirement for China’s opening up to the outside world, but also an important condition for implementing the “Two Oceans Going to Sea” policy. Although from today’s perspective, the Southern Silk Road includes various synchronic factors such as commercial and cultural exchanges, as well as border governance, its most prominent feature is still trade. Therefore, the trade activities of the Southern Silk Road are an important background for this ancient commercial route and the core of its historical and modern value (Zhou & Ling, 2010).

There are significant conceptual differences between the Southern Silk Road and the Tea Horse Ancient Road. Firstly, the main function of the Tea Horse Ancient Road is to transport tea to Tibet, rather than conducting transactions with foreign countries. Secondly, the Tea Horse Ancient Road should not be seen as a branch of the Southern Silk Road. In addition, the trading goods of the two

commercial routes are also different. The Southern Silk Road mainly trades Shu cloth and silk, while the Tea Horse Ancient Road mainly trades cake tea. Therefore, there are significant differences in many aspects between these two commercial routes.

### *5.3 Extension and Inclusion of the Concept of Tea Horse Ancient Road*

Some scholars have also categorized the “Western Regions Road” and “Southern Silk Road” as the “Tea Horse Ancient Road” and put forward their own views. From a naming convention perspective, the “Tea Horse Ancient Road” referred to by Zhang Qian can be called the Silk Road. However, from the essence of the Silk Road, the Silk Road during the Tang and Song dynasties evolved from the Tea Horse Ancient Road. So, broadly speaking, the Tea Horse Ancient Road should include the Silk Road during the Tang and Song dynasties. The Tea Horse Ancient Road is a trade route that emerged in the form of horse gangs on the Southern Silk Road, completing the exchange of tea and horses. Due to the different modes of transportation for goods, it flourished again and became an important channel for ancient China’s foreign trade (Wang & Wei, 2020).

In 1992, the exploration experience and research achievements of the “Six Gentlemen” in Yunnan, Tibet, and Sichuan were recorded in the book “Exploring the Cultural Secrets of the” Great Triangle “of Yunnan, Tibet, and Sichuan”, published by Yunnan University Press. The book vividly depicts the magical and unique culture along the way for over 2000 kilometers. The most noteworthy thing is that the “Six Gentlemen” proposed the concept of “Tea Horse Ancient Road” based on the historical and cultural characteristics of multi-ethnic and multicultural intersections, especially the “Horse Gang” active in this area. This concept was first introduced and systematically discussed in the fields of history, ethnology, archaeology, folklore, and Tibetan studies at that time. In addition, based on the clear division of China’s five foreign exchange routes in the book, the author distinguishes the “Tea Horse Ancient Road” they personally inspected in Yunnan, Tibet, and Sichuan from the previously well-known “Southern Silk Road” (Mu, Chen, ..., 1992).

## **6. How Was the “Tea Horse Ancient Road” Formed? This Must Start with the Rise and Spread of Tea**

At present, although advertisements for various beverages such as Coca Cola, Pepsi Cola, and various types of coffee are constantly emerging, Chinese tea still firmly controls half of the entire beverage industry. As one of the three major beverages in the world, Chinese tea has a very long history and has a great influence worldwide. Some people in Europe and America like to drink black tea and make it into various beverages, while others like to drink green tea because it can reduce weight and strengthen bones. Japan, on the other hand, developed the “tea ceremony” due to its understanding of tea drinking habits, in order to make more people believe that drinking tea is a very profound knowledge. Nowadays, people around the world enjoy drinking tea and have a high enthusiasm for tea related utensils. The best proof of this is that Chinese ceramics and tea ware can fetch hundreds of thousands of dollars at Sotheby’s auction house. Although people around the world are learning to taste tea, it is difficult to

fully appreciate the profound cultural heritage of tea, so the surprises tea brings to foreigners are endless.

The history of Chinese tea culture is long, and its origin can be traced back to ancient times. China is the earliest country in the world to discover and utilize tea trees. Legend has it that the Shennong family tasted a bitter wild grass in the wild, and he thought it could be used to detoxify, so he named this wild grass “tea”. During the Han Dynasty to the Southern and Northern Dynasties, tea began to be made into cakes and gradually became popular. During this period, tea was mainly used as medicine and drink, and was passed down among nobles and literati. During the Tang Dynasty, tea culture began to flourish. Lu Yu’s “Tea Classic” became China’s first classic tea art, and he proposed the theory and practice of frying tea. At the same time, the tea ceremony also began to appear, and people pursued spiritual communication and artistic appreciation through drinking tea. During the Song Dynasty, tea culture further developed, and the tea ceremony became an elegant cultural activity. The Song Dynasty’s Neo Confucianism had a profound impact on the tea ceremony, emphasizing inner peace and the practice of meditation. At the same time, the Song Dynasty was also a golden period for the development of Chinese porcelain, which became an important component of tea culture. From the Yuan Dynasty to the Ming and Qing dynasties, tea culture continued to develop and gradually formed various schools and styles. During this period, the tea ceremony became a way of cultivating one’s character, emphasizing inner peace and the practice of meditation. At the same time, the production process of tea has also been further developed and improved. Nowadays, tea culture has been widely spread and developed. With the rise of the Chinese economy and the process of internationalization, Chinese tea culture has also begun to move towards the world. Various tea art houses, tea culture festivals, and other activities have become important platforms for people to exchange and share tea culture.

In summary, Yunnan is the birthplace of China’s “tea culture” and the first region in the world to drink and grow tea. On the Nannuo Mountain in Xishuangbanna, Yunnan Province, there are ancient tea trees with a tree age of over a thousand years, and countless tea trees with a tree age of four to five hundred years. The historical history of the Tea Horse Ancient Road can be traced back to ancient times, but its formation and development are closely related to the tea production and trade in Yunnan region. Nowadays, the Tea Horse Ancient Road has become an important tourist attraction and cultural heritage. In the Yunnan region, there are many scenic spots and cultural heritage related to the Tea Horse Ancient Road, such as ancient villages on the Tea Horse Ancient Road, ancient tea gardens and factories, as well as various folk activities and cultural exhibitions related to the Tea Horse Ancient Road. These places not only attract a large number of tourists to visit and travel, but also become important platforms for cultural exchange. In short, the formation of the “Tea Horse Ancient Road” is closely related to the tea history and tea culture in Yunnan region. It is not only an important commercial channel, but also a channel for cultural exchange, witnessing the unique culture and ethnic customs formed by the people of various ethnic groups in southwestern China through long-term



historical development.

### **7. The Separation of “Beverage” and “Food” Can Be Said to Be a Major Change in Human “Dietary” Culture**

China is the main birthplace and mutation center of cultivated crops worldwide, and holds a very important position in the history of global agricultural development. As another important crop variation center in China, Yunnan is rich in agricultural products and plant species. In history, there has never been a lack of cases where the excavation of certain “items” has attracted worldwide attention. Like Chinese silk, Roman scholar Pliny once wrote in his “Chronicles of Natural History” that the kingdom of Seles, also known as China, is famous for its silk. Due to the magnificence and high cost of silk, the nobles of Rome took pride in owning silk clothing. It is precisely because of this that many merchants organized large-scale trade teams, who traveled mountains and rivers to transport Chinese silk to the world for sale. Through such trade channels, not only have they played a significant role in politics, economy, and culture, but they have also formed interconnected bonds worldwide. As far as Yunnan is concerned, its rice farming culture has also deeply influenced the issue of Japanese famine, which is a manifestation of the significant influence of Yunnan’s agriculture worldwide. Yunnan’s tea is also famous around the world. According to Volume 7 of Fan Chuo’s “Yunnan Chronicles”, “Tea originates from the mountains of the Yinsheng city boundary”, it is said that in Yunnan, the eastern and southern regions of Jinggu are covered. The development and trade of tea industry in this region have had a positive impact on the world economy.

During the Tianbao period of the Tang Dynasty, the large leaf Pu’er was extensively cultivated in the Lancang River basin due to its unique bitterness and sweetness. After Yunnan tea was transported from the horse gang to Sichuan, it began to spread to the north and west. According to the “Feng Shi Wen Jian Lu” written by people in the Tang Dynasty, people in the south loved to drink tea, while people in the north did not drink it frequently at first. There is an allusion recorded that in Lingyan Temple of Mount Taishan Mountain, there was a demon subduing mage who strongly advocated Zen Buddhism. In order to learn Zen Buddhism, he not only had to keep awake, but also did not eat, but could drink tea. People bring their own tea and cook it everywhere, so imitating each other has become a custom. It can be inferred from this that the prevalence of tea drinking among the people of the Tang Dynasty was prevalent. Since the Wei, Jin, Northern and Southern Dynasties, tea has been introduced to the northern regions of China, and due to its functional value, it has attracted widespread consumption by northern herdsmen. Therefore, the “tea horse exchange” was very popular during the Tang and Song dynasties, becoming an important trade channel. During the Song Dynasty, Pu’er County began to form a “tea horse” trade market. In the early Qing Dynasty, the “Yuheng Annals of Dianhai” also mentioned the reputation of Pu’er tea and its position in local economic development. In the book, it is mentioned that there are hundreds of thousands of people who enter the mountainous areas to make tea. Tea customers collect and transport tea to various places, and each road is filled with carriages full of tea. It can be

said that Yunnan tea is renowned worldwide (Li, 2020).

## 7. Conclusion

The concept of “Tea Horse Ancient Road” was jointly created by six scholars, including Mu Jihong and Chen Baoya, who explored the cultural secrets of the “Great Triangle” in Yunnan, Tibet, and Sichuan. Later, people conducted extensive research on commercial routes, goods, ethnic minorities, especially Tibetans, based on this foundation. At the same time, it also clearly distinguishes the differences between the introduction of the Southern Silk Road and the Tea Horse Ancient Road. The formation of the “Tea Horse Ancient Road” is closely related to the Han people’s need for horses and the general demand for tea from the Tibetan land to the nobles and commoners. After being transported to the destination, the selling price can reach six to seven times the original price, which makes merchants and people flock to it. Driven by survival, people have walked this magical path with a resilient spirit.

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