

Study on the Protection of the Lama Temple Heritage in Inner Mongolia as a Cultural Landscape

Jiayu Wu*¹ and Yong Fang²

¹ Ph.D. Candidate, College of Urban and Environmental Sciences, Peking University, China

² Professor, School of Archaeology and Museology, Peking University, China

Abstract

The Lama temple in Inner Mongolia, which was originally built in the Yuan Dynasty, was once the social, economic, and cultural center of Inner Mongolia, and is the most important tangible cultural heritage and intangible cultural carrier for the religious activities of Inner Mongolia throughout its history. The Lama temples in Inner Mongolia are the typical cultural landscape heritage: First, the Lama temples in Inner Mongolia are intentionally designed and created by humans and bear continuous organic evolution; second, the Lama temples in Inner Mongolia are located in a distinct geographical environment of grassland farms. The Lama temples in Inner Mongolia bear an architecture type gradually formed by Mongolian society in seeking social development and religious dissemination in the prairie geographical environment, and have strong regional characteristics. Finally, the Lama temples in Inner Mongolia are the typical religious associative landscape. From the point of view of the perspective of cultural landscape heritages, this paper analyzes the characteristics and values of the Lama temple heritages in Inner Mongolia through a category comparison, proposes the organic evolution characteristics of Lama temple heritages in Inner Mongolia and the forms connecting and adapting with nature, and gives suggestions for their protection.

Keywords: Lama temple in Inner Mongolia; Tibetan Buddhism; heritage protection; cultural landscape

1. Introduction

1.1 Background of Protection of Lama Temple Heritage in Inner Mongolia

The Lama temple in Inner Mongolia, which was originally constructed in the Yuan Dynasty¹⁾, was once the social, economic, and cultural center of Inner Mongolia. It was also the most important tangible cultural heritage and intangible cultural carrier center for the religious activities of Inner Mongolia throughout its history. Even in present times, it still has an impact on the life and prairie culture style of the Mongolian people. The Lama temple in Inner Mongolia is the most important and representative cultural heritage center in the Inner Mongolian region, which is mainly reflected in the following three aspects:

1. Lama Temples in Inner Mongolia are the Mongolian people's most important religious place.

There are 30 million followers of Tibetan Buddhism in Inner Mongolia, accounting for 12.1% of the total population of Inner Mongolia and 70% of the Mongolian population, making Tibetan Buddhism the most common religion in Inner Mongolia. As the places to hold worship, temple fairs, and other activities of Tibetan Buddhist, undoubtedly, Lama temples are the most sacred buildings in the hearts of the people of Inner Mongolia, and the most central area of urban landscape.

2. The Lama temples in Inner Mongolia are the most important part of the tangible cultural heritage of Inner Mongolia. There is one famous historical and cultural city, two famous historical and cultural towns and two famous historical and cultural villages in Inner Mongolia, which were developed from Lama temples. Currently, Inner Mongolia has 118 Lama temples, which includes 23 national key cultural relic protection units (hereinafter referred to as "national protection units") accounting for 17.2% of the total number of national protection units (134) in Inner Mongolia, and 71.9% of the number of architectural national protection units (32). It is ranked number one among the various heritage projects. Therefore, it can be seen that the Lama temples of Inner Mongolia are the most representative type of heritage center in terms of the physical heritages of Inner Mongolia (Table 1.).

*Contact Author: Jiayu Wu, Ph.D. Candidate,
College of Urban and Environmental Sciences,
Peking University, 5 Yiheyuan Road, Haidian District,
Beijing City, P.R. China


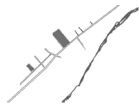



Tel: +86-156-5264-8812

E-mail: wujiayula@gmail.com

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Table 1. Inner Mongolia Lama Temples from the Perspective of Famous Historical and Cultural Cities (Towns and Villages)

Category (quantity)	Famous historical and cultural cities (1)	Famous historical and cultural towns (2)		Famous historical and cultural villages (2)	
Name	Hohhot	Royal Highness' compound of Harqin Banner	Dolon Nor Town in Duolun County	Meidai Temple Village in Meidai Temple Town of the Tumd Right Banner	Wudang Temple Village in Wudang Temple Town of Shiguai District, Baotou City
Name of corresponding Lama temple	Dazhao Temple	Prince's palace and family temple of the Harqin Banner	Three major temples in Kunlun	Meidai Temple	Wudang Temple
Plan graph of the famous historical and cultural cities (towns and villages) ■ represents Lama temple					

However, Tibetan Buddhism in Inner Mongolia suffered a huge impact during the period at the end of the Qing dynasty, and many Lama temples experienced more than 100 years of political turmoil, such as domestic strife and foreign aggression, suppression by the puppet state of Manchukuo, flames of anti-Japanese war and civil war, destruction of the "four olds" during the Great Cultural Revolution, and so on, which caused a sharp decrease in the number of Lama temples and believers (Table 2.). Many of the Lama temple buildings or relics, as well as other material landscapes have disappeared, and their corresponding ethnic customs and social culture have also disappeared accordingly. At the present time, while the traditional living style of the nomadic people gradually disappears, the protection of traditional buildings and folk customs of the national minorities has become especially important.

1.2 Cultural Landscape as Protection Object

The *Convention Concerning the Protection of the World Cultural and Natural Heritage*, approved during the UNESCO conference in 1972, has made outstanding contributions to the preservation and maintenance of heritages of universal outstanding value to human beings. However, the limitations of time and culture (the separation of humans and nature and binary analytic thinking of nature and culture are the traditions of western philosophy) result in the artificial separation between the natural and cultural values of many heritages, and deliberately push culture and nature to more opposite extremes.

The *Convention* also reflects the rational spirit of western tradition, namely the value that heritages must

be objective, tangible and quantifiable, and even the aesthetic value of landscape is no exception. Cultural heritages advocate the historical (solidified), grand and magnificent, while natural heritages are to create a "pure" virgin land without human traces. This concept causes heritage protection to become an uninhabited "island". History is solidified, and the dynamic evolution process of heritages is ignored. World heritages have not reflected the representativeness of time, area or type of either cultural value or natural value.

Many cases of heritage practices in various countries around the world have displayed the close mingling between culture and nature, as well as the harmonious coexistence between humans and nature. World heritages urgently need a kind of overall and development-based methodology which gives consideration to the spirit and material and integrates nature and culture, so as to solve the problem in the relationship between nature and culture, as well as between history and the present. In order to fill this gap, the world heritage cultural landscape, launched by the UNESCO and Heritage Center, bears epoch-making and cross-cultural significance. Cultural landscape emphasizes that "in the pattern created by the certain cultural ethnic groups in nature, culture is the motive, nature is the carrier, and cultural landscape is the displayed result". This description not only forms the interactive relationship between nature and culture, as well as between subjectivity and objectivity, but also emphasizes the locality of culture and main ethnicity of cultural creation, and realizes the connection between animals and humans, as well as between humans and land.

Table 2. Statistics of Lama Temple Quantity Change in Inner Mongolia

Period	Number of Lama temples	Number of Lamas
Middle of the Qing Dynasty	1800	Approx. 150,000
Late Qing Dynasty	1600	Approx. 100,000
Manchukoku Period	1299	77942
Initial post-liberation period	More than 900	More than 50000
Early stage of Cultural Revolution	About 650	More than 7000
Present	118	More than 3000

The three categories of World Heritage cultural landscapes adopted in 1992 and defined in Paragraph 39 of the Operational Guidelines (1999) are as follows:

1. A clearly defined landscape is one designed and created intentionally by man.
2. An organically evolved landscape results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment.

a • a relict (or fossil) landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period.

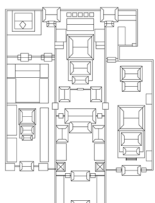
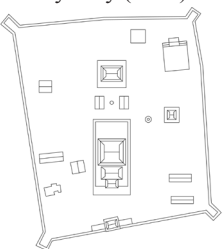
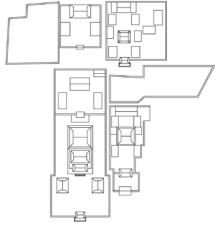
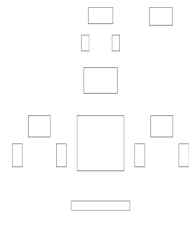

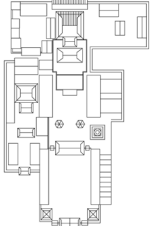
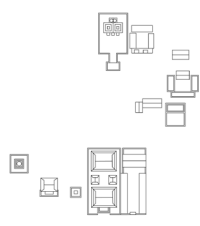

b • a continuing landscape is one which retains an active social role in contemporary society closely associated with a traditional way of life.

3. An associative cultural landscape is a landscape with definable powerful, religious, artistic or cultural associations with the natural element rather than material cultural evidence, which may be insignificant or even absent.

Mongolia. The Lama temples in Inner Mongolia bear an architecture type gradually formed by Mongolian society in seeking social development and religious dissemination in the prairie geographical environment, and have strong regional characteristics. Finally, the Lama temples in Inner Mongolia are the typical religion associative landscape.

Based on the above, it can be seen that the Lama temples are the most important heritage projects in Inner Mongolia, and have great research and academic value. Professor Zhang Pengju and his team at the Department of Architecture in Inner Mongolia University of Technology of China comprehensively investigate and prepare the architectural plans and side views of Lama temples in each banner/county of Inner Mongolia²⁻⁷⁾, which provides solid fundamental data for the study described in this paper. The doctoral dissertation of professor Zhang Pengju expounds the staging of architectural forms of Lama temples in Inner Mongolia, and proposes the impact of politics, culture and religion on the evolution of architectural

Table 3. Plane Comparison of Lama Temples in Inner Mongolia during the Development Period and Boom Period

Temples in development periods	Dazhao Temple (Yike Temple)	Meidai Temple (Maidali Temple)	Wusutu Temple	Xiaozhao Temple (Bage Temple)
Time of construction	Wanli 7 th year of Ming Dynasty (1579)	Wanli 3 rd year of Ming Dynasty (1575)	Wanli 34 th year of Ming Dynasty (1606)	1623-1627
General layout plan of temple (created by the author)				
Temple in prosperity period	Wudang Temple (Bagedar Temple)	Shiretu Temple	Junggar Temple	Mergen Temple
Time of construction	Kangxi years of Qing Dynasty	Wanli 13 th year of Ming Dynasty (1585)	Tianqi 3 rd year of Ming Dynasty (1623)	Kangxi 13 th year of Qing Dynasty (1674)
General layout plan of temple (created by the author)				

It can be seen from the above standard that the Lama temples in Inner Mongolia are the typical cultural landscape heritage. First, the Lama temples in Inner Mongolia are intentionally designed and created by humans and bear continuous organic evolution; second, the Lama temples in Inner Mongolia are located in the distinct geographical environment of grassland farms and are distributed in the narrow and long belt of prairie landform north of the Great Wall and south of the Gobi Desert running through the south of Inner

forms of Lama temples in Inner Mongolia. From the perspective of cultural landscape heritages, this paper analyzes the characteristics and values of the Lama temple heritages in Inner Mongolia through a category comparison on the basis of the solid architectural study made by professor Zhang Pengju, proposes the organic evolution characteristics of Lama temple heritages in Inner Mongolia and the forms connecting and adapting with the nature, and gives suggestions for their protection.

Table 4. Examples for Documents of Building Information of Lama Temples

Building		Mahavira Hall	Glazed Tile Hall	.....	East Ten-thousand Buddhas Hall
Completion time		Late Ming Dynasty	Middle of Ming Dynasty	...	Middle of Ming Dynasty
Direction		185°	184°	.....	180°
Stylobate (m)	East-west	40.7	26.4		14.3
	South-north	56.55	31.75	.....	17.55
	Height	1.05	0.75		0.45
Building (m)	East-west	23.1	15.1		10.25
	South-north	42.65	11.6	.....	7.9
	Height	16	12		7.5
Roof style	Buddha hall	Triple-eave gable roof			
	Scripture hall	Double-eave gable roof	Triple-eave gable roof	.....	Single-eave gable roof
	Front aisle	Single eave			
Current state		Extant	Extant	Extant	Extant

2. Plan Layout of Lama Temples and Dynamic Evolution of their Urban Space

2.1 Evolution of Plan Layout of Lama Temples

In accordance with the relationship among the religion and politics and economy, religious development circumstances, as well as the development scale, type and technical level of the temples, professor Zhang Pengju and his team divide the spatial development history of Lama temples in Inner Mongolia into four periods: initial period, development period, mature period and final period.

(In accordance with the historical background of the Lama temples in Inner Mongolia, from the missionary work situation, temple scale, form, technical level, and so on, the historical periods of Inner Mongolia are roughly divided into the development, boom, and recession periods.) Professor Zhang Pengju mainly regards the combination form of scripture halls and Buddha halls, as well as the hall circumnabulation layout, as the main basis to divide the above periods, and in addition to this, the changes of plan layout of the temples also reflect the dynamic evolution process of the Lama temples in Inner Mongolia (Table 3.).

During the initial period, as Chinese Buddhism previously had contact with Mongolian nobility, the temple layouts in the development period mainly followed the Chinese axis style. The buildings mainly used wooden post-and-lintel construction, while the battered thick wall architectural style was mixed in some locations. From the Kangxi era to Jiaqing era of the Qing Dynasty, the Qing Government tried to win over and stabilize the ethnic minorities in the southern desert area by providing vigorous support for Tibetan Buddhism in the Inner Mongolian area, which caused the number of Tibetan Buddhism temples and folk believers to increase sharply. The Lama temples in Inner Mongolia absorbed a large number of layout forms of Tibetan temples constructed by mountains, and the architecture used the Tibetan style as a reference on the basis of Chinese wooden structures.

The Lama temple in Inner Mongolia with the most obvious dynamic evolution characteristics is Meidai Temple, which was originally located in the capital city

of the Royal Empire, founded by Altan Khan and then reconstructed into a Lama temple. It was called Lingjue Temple during the Ming Dynasty, and Shouling Temple during the Qing Dynasty. Meidai Temple was gradually constructed into a Lama temple on the basis of the "city", and the existing buildings preserved the historical information of the different periods.

In 1546, Altan Khan assigned personnel to recruit Chinese craftsmen at the boundary of the Ming Dynasty's control for the purpose of constructing a city in Fengzhou (called "Meidaizhao Village" today) and then constructed "eight major cities" (Meidaizhao ancient city)" in 1557. In 1572, the main hall of Meidaizhao was initially constructed at the location presently called "West Hall of Ten Thousand Buddhas" in the major cities, and then it was named "Fuhua City" in the Ming Dynasty. The construction of the great Buddha hall, etc. began in Meidaizhao in 1589. The main entrance gate "Taihe Gate" of Meidaizhao was completed in 1606, and the Maidali Living Buddha was invited to attend the enthronement. Since then, "cohabitation of human and Buddha" was formed in Meidaizhao. In the Qing Dynasty, four major restorations of Meidaizhao were implemented, and a series of new buildings was constructed.

The Lama temples in Inner Mongolia are considered to be of local wooden architectural heritage. In the *Charters of Vernacular Architecture Heritages*⁸⁾ and the *Protection Standard for Wooden Structural Heritages*⁹⁾, which were issued by the International Council on Monuments and Sites, direct instructions are given.

In view of the above laws and regulations, it is necessary to pay attention to the following two points for the protection of the Lama temples' structural heritage: 1. Record the current situation of the Lama temple heritage in detail, and establish a file for the various information regarding the buildings (building location, material, structure, and so on); 2. For repairs of the Lama temples, compatible and different new materials, as well as traditional and reversible practices, shall be implemented, and respect and consideration of the cultural landscape of the Lama temples' architecture during different periods shall be given.

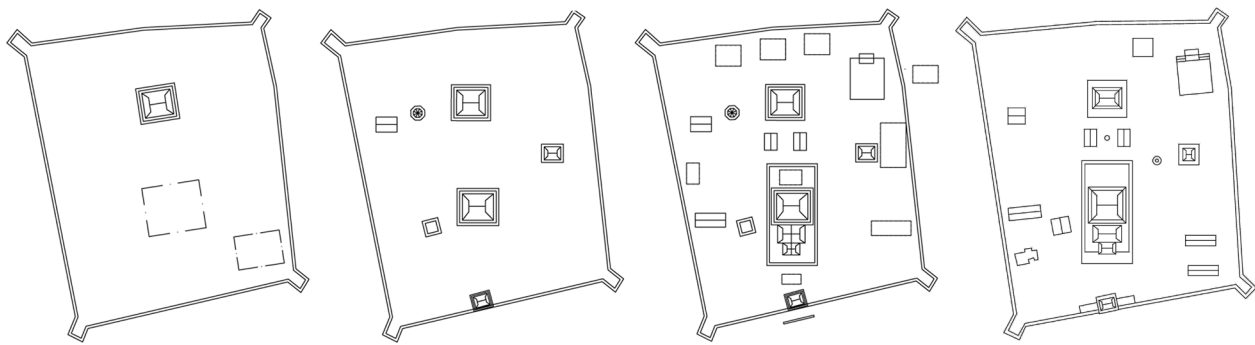


Fig.1. Plan View of Meidai Temple during Different Periods



Fig.2. Distribution of Lama Temples in Guihua City during Different Periods

In accordance with the above mentioned heritage protection methods for the Lama temple buildings, the building information file was established for Meidai Temple building (Table 4.). Through the analysis of the evolution process of the Meidai Temple during each period (Fig.1.), it can clearly be seen that Meidai Temple gradually formed the pattern of "city and temple integration", and reflected the concept of "people and Buddha living together", as well as the heritage value of Meidai Temple.

2.2 Dynamic Evolution of the Urban Space of Lama Temples

The dynamic evolution of Lama temples in Inner Mongolia is not only reflected in the change of individual Lama temples, but also in the cities and towns where the Lama temples are located. As the Lama temples are located in the node position of urban landscape, their construction or destruction will directly affect the urban spatial structure and landscape features. Let us take the famous historic and cultural city of Hohhot (Guihua City) as an example. Guihua City was originally built in the Longqing 6th year (1572) of the Ming Dynasty, when Altan Khan, chief of the Turmot people of Mongolia, was promoting the

development of Lamaism. At the beginning this city's construction, a city wall was constructed in Guihua City to divide the cities and towns into the open lamasery district and mutual trading district, as well as the closed palace, government offices, and residential districts, which thereby determined the urban pattern of Guihua city during the early period. All three of the main trunks (Danan Street, Dazhao Street and Xilitu Street) of Guihua City regarded the Lama temples as the starting point to extend to the outside of the city. The Qing Government greatly developed Tibetan Buddhism in the Inner Mongolia area, and Hohhot (Guihua City in Guisui) won the reputation of being a "temple city" because of the seven large temples, eight small temples and 72 unnamed temples located there, in the middle of the Qing Dynasty. In fact, the number of Lama temples in the Qing Dynasty reached up to 25 (excluding auxiliary temples). At the end of the Qing Dynasty, Guihua City (called Hou He Te Bie City in the Japanese puppet regime) became chaotic after the recession of Lamaism, due to the turbulent political scene and spoils of war. At the present time, Guihua City belongs to the Yuquan District in Hohhot, and there are seven completely preserved temples (Dazhao

Temple, Xiletu Temple, Xiaozhao Archway, Hongqing Temple, Longshou Temple, Qiao Erqi Family Temple, and Guanyin Temple). By sorting out the urban layout, as well as the distribution and changes of the Lama temples during each period of Guihua City, we may mark the core and buffer areas for the protection of the Lama temples (Fig.2.).

The historical cities and towns in Inner Mongolia were mainly built together with the Lama temples, and the layouts and patterns of the cities and towns are the spatial backgrounds and value extensions of the Lama temple heritage. The Decision at the International Seminar about the *Protection of Historical Small Cities and Towns*¹⁰⁾, and the *Charters for Protection of Historical Cities and Towns and Urban Districts (Washington Charter)*¹¹⁾, are the guidelines for the protection of heritage cities and towns.

First of all, interdisciplinary studies shall be made for the protection of the Lama temple cities and towns in Inner Mongolia, including the harmonious relationship between Buddha and the cities and towns as a whole during each period. After achieving a full understanding regarding the existing problems, proposals for the protection planning program shall be made, clarifying whether the buildings are to be preserved or destroyed, and then dividing the core and buffer areas to be protected.

2.3 Building Landscape Coordinated with Natural Environment

The zonal prairie-sand area in southern Inner Mongolia consists of temperate steppe landform with unique landscape features. The Lama temples, along with the cities and towns, fully considered the relationship with the natural environment during the progress of their development. Also, the architectural style (mass, color, and so on) and urban landscape were coordinated with the prairie-sand landscape to form a unique regional human landscape. As an example, the Lama temples in Inner Mongolia integrated the unique decoration of the Mongol nationality on the basis of the Chinese and Tibetan architectural styles. The color paintings of the Lama temples used clouds, water, dragons, wind, and flowers, which were commonly used by Chinese temples, and combined the Dharma Wheel, unicorn, auspicious deer, as well as other patterns of the Tibetan temples. When comparing the red peripheral column, yellow flat seat, white Lamaist pagoda, and blue glazed tile, the unique traditional style of the Mongolia people can be seen. The prairie-sand area in Inner Mongolia is not the only the factor influencing the unique styles of the Lama temples, another factor is the environmental background of Inner Mongolia. Therefore, it is very necessary to protect the prairie landscape features in the places where the Lama temples are located. By referencing the suggestions in the Suggestions for Protection of the Styles and Features of Natural Landscape and Heritages issued by UNESCO, it is necessary to

preserve any part of the natural, village, and urban landscapes and heritages which form the typical natural environment of the Lama temple where possible.

The protection of the landscape styles and features of the Lama temples in Inner Mongolia shall be performed in combination with each level of protection planning. Also, the areas of landscape style and features of the Lama temples shall be provided with distinguished and focused protection, through the dividing and listing of the large-area landscape area protection catalogue and the scattered protection item catalogue. By considering the relationship between the current various protection areas (natural protection area, forest park, and so on) and the Buddha and cities and towns in Inner Mongolia, the protection areas can be divided as follows: Alxa desert landscape protection area; desert steppe landscape protection area in the upper and middle reaches of the Yellow River; steppe landscape protection area in the south and north slope of the Yinshan Mountains; and the Khorchin sandy land steppe landscape protection area. (Fig.3.) The landscape protection area shall be protected by applying the related national laws and regulations, and also by taking preventive and corrective protection measures. The newly constructed infrastructure shall coordinate with the landscape features of the Lama temples.

3. Value Characteristics of Lama Temple Heritage in Inner Mongolia

There are a total of 161 religious building projects containing religious buildings on the UNESCO World Heritage List. The projects concerned with Tibetan Buddhism only include the historical building groups in the Potala Palace of Lhasa, and the Emperor Kangxi's Summer Mountain Resort in Chengde, along with its surrounding temples.

From the aspect of architectural style, the Potala Palace has "beautiful and ingenious architecture, colorful and gorgeous decoration, and harmonization with the natural beautiful scenery". "The temples and royal gardens with different architectural styles masterfully integrate the surrounding lakes, pastures, and forest" of the Outer Eight Temples. The various architectural styles of the Lama temples in Inner Mongolia, along with the unique urban landscapes, are products of a multi-national culture integration, as they merge together with the prairie landscape. From the aspect of historical impact, the Potala Palace has a "historical and religious importance". The Outer Eight Temples, together with Emperor Kangxi's Summer Mountain Resort, "preserve the rare historical heritages in final days of Chinese Feudal Society. The Lama temples in Inner Mongolia are the material carrier of religious life for the nomadic people of the Mongolia region.

Tibetan Buddhism originated in Tibet, thus the Tibetan Buddhism temples in Tibet have a long history and are large in number. The development of

Tibetan Buddhism in Chengde, Hebei benefited from the construction around Emperor Kangxi's Summer Mountain Resort during the Kangxi years of the Qing Dynasty, which had a high architectural and workmanship level. Since Beijing was the capital city of the Yuan, Ming, and Qing Dynasties, the temples in Beijing had the characteristics of auxiliary temples of the royal gardens (Table 5.).

2. Architectural style of Lama temples. The architecture style of the Lama temples in Inner Mongolia are classical works which integrate the Manchu, Han, Mongol, and Tibetan cultures. The influences of Tibetan culture are mainly reflected in the planar and spatial processing of the Mahavira Hall in the Lama temple, as well as the interior decoration, decorations and color painting of architectural

Table 5. Category Comparison of the Lama Temples in the National Key Cultural Relics Protection Units

Province	Inner Mongolia	Tibet	Beijing	Hebei	Qinghai	Gansu
Number of Tibetan Buddhist Temples	23	32	2	7	13	1
Spatial Distribution Characteristics	Zonal Distribution	Scattered Distribution	No Characteristic	Cluster Distribution	Scattered Distribution	No Characteristic
Building Time of Temple	Tang Dynasty	5	-	-	1	-
	Song Dynasty	5	-	-	2	-
	Yuan Dynasty	2	1	-	1	-
	Ming Dynasty	13	-	-	4	-
	Qing Dynasty	7	1	7	5	1
	Chinese, Tibetan, Mongolian and Manchu Free style, temple with 7 halls and city & combination style	Tibetan	Chinese, Tibetan	Chinese, Tibetan and Manchu	Tibetan	Tibetan
Architectural Style						
Layout Characteristics		Free style, mandala style	Temple with 7 halls and city, mandala style	Free style, Temple with 7 halls	Free style	Free style

Through a comparison of the categories on the World Heritage List and the national key cultural relics protection units, it can be seen that the value of the Lama temples in Inner Mongolia is mainly reflected in the integration of the multi-national (especially the nomadic and agricultural people) cultures and technologies, as well as the blending of the Lama temples and the unique prairie landscape (nomadic settlements or cities and towns). In accordance with the six world cultural heritage standards, which are specified in the Operation Instructions for Implementing the Convention Concerning the Protection of the World Cultural and Natural Heritage, the value of the Lama temples in Inner Mongolia corresponds with standard ii: "to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design". Its value is mainly reflected in the following two aspects:

1. The four-font temple boards of Lama temples. There are 18 Lama temples in Inner Mongolia which were named by the Qing Dynasty and awarded the four-font temple board, including Manchu, Mongolian, Chinese, and Tibetan scripts. Therefore, the Lama temples have the largest number of temples with four-font boards in China.

members, and architectural sketches. The impact of Chinese culture on the Lama temples is mainly reflected in the fact that most of the architecture of the Dazhao Temple is the Chinese style of wooden structure using large wood pieces. The cultures of the Mongols and Manchus are mainly reflected in some of the stone tablets, murals, plaques and color paintings. For example, the halls in the Xilitu Temple in Hohhot, Xingyuan Temple in Jirem Meng and Fuyuan Temple respectively have different Chinese-Tibetan combination modes, which not only break the dignified and enclosed property of the Tibetan architectures, but also break through the constraints of the single shapes of Chinese style architecture, creating a steady unique style without losing the gorgeous features, which displays the great flexibility of the Chinese and Tibetan combination technique. The only case in the Tibetan Buddhism temples of the Mongolian blue glazed tile is on the front wall of Dazhao Temple in Hohhot¹²⁾.

3. Geographical environment of the Lama temples. The Lama temples and temple cities and towns are distributed in the zonal prairie sand areas of Inner Mongolia. The architectural styles (mass, color, and so on) of the Lama temples and the forms and layouts of the cities and towns coordinate with the prairie features and landscape to form a distinctive regional cultural landscape.

4. Intangible heritage of the Lama temples. The intangible cultural heritage generated by the Lama temples also provides specific evidence for the multinational cultural communication and integration. Tibetan Buddhism gradually formed the characteristic Mongolian Fawu style during its communication into Inner Mongolia, namely "Cha Ma". The contents expressed by the actions of various roles, such as arhats, birds, beasts, figures, and so on, reflected the hunting or nomadic lifestyle of the Mongolian people. The dance steps of these roles also were absorbed or learned through the raised arms jumping actions of the Mongolian wrestlers, such as the tercel.

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