

**A Preliminary Study of Longshengzhuang: History
and Heritage Management Plan proposal**

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Declaration

I certify that this thesis does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any university; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

By Wanqi Li

Abstract

This thesis takes Longshengzhuang as the research object, and studies its historical development through the method of collecting and collating documents. The main text is divided into three parts. The first part describes the development of Longshengzhuang from an agricultural village in the 18th century to an important commercial town in the UlanQab region in the 19th century, relying on its superior geographical location and the help of the *lvmengshang* (travelling merchants). The second part describes that in the 20th century, due to the invasion of external forces, the change of traditional commercial roads, the construction of railways and other factors, the commercial development of Longshengzhuang fell into a slump and became a small town dominated by agriculture and animal husbandry. The third part records the current situation at Longshengzhuang and the remains of its rich historical and cultural heritage. Field investigations at Longshengzhuang have revealed that the majority of buildings and their material cultural heritage are not well preserved. In order to realize the sustainable protection of cultural heritages at Longshengzhuang that hold historical, cultural, and artistic values, a Heritage Management Plan is required. The thesis offers a preliminary Heritage Management Plan focus on protection and conservation with the objective of establishing Longshengzhuang as a hub for cultural tourism.

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1. Introduction

In 2019, the urbanization of China's permanent population has reached 60%, which means that more and more rural people are migrating to cities in search of better opportunities. China has initially completed the transition from rural society to urban society, and urban life has become the dominant life now (Chinese Academy of Social Sciences 2019). However, with the rapid development of industrialization and urbanization, the gap between urban and rural is getting bigger and bigger. The number of villages in China has decreased by 1.104 million from 1991 to 2012, and more and more villages have become dilapidated and even abandoned (Qin and Leung 2021). Faced with this urgent need to be resolved, China issued the "National New Town Planning Rules" in 2014, which proposed to focus on the development of small towns and develop cultural tourism based on the village's own characteristics to help the ancient villages continue. As a traditional village, Longshengzhuang is now facing the problem of how to discover its unique history and culture and how to use it to turn it into a tourist resource that can drive local economic development. In order to solve this problem, it is necessary to explore the history of Longshengzhuang, to consider why Longshengzhuang quickly rose to become a commercial town in the UlanChabu region in the 18th to 19th centuries, why the current Longshengzhuang has become a small village with agriculture as the mainstay, and how to help it use existing resources to change its economic structure.

2. Research Aims and Methods

2.1 Research Aim

Research on the historical development of Longshengzhuang will appraise the cultural value of Longshengzhuang to assist in the preparation of a cultural tourism plan under the premise of protection.

2.2 Research Methods

This thesis has collected, analyzed, and evaluated historical documents related to the

Longshengzhuang area, and reports on in-person field observations at the Longshengzhuang area and its surrounds. With the permission of the staff of the Information Department of the Inner Mongolia Museum, the unpublished "Master Plan for Longshengzhuang Town" was obtained. The author conducted a field investigation in the Longshengzhuang area from October 3rd to 7th, 2021, and took many photos of the existing ancient buildings and their surroundings in Longshengzhuang. During this period, the author had a conversation with many local residents to investigate its current situation.

2.3 Limitations of Study

Literature on Longshengzhuang is limited and restricted to compilations from regional heritage committees (Inner Mongolia Autonomous Region Literature and History Materials Research Committee 1990, Fengzhen City Chronicle Compilation Committee 2016).

3. Literature Review

3.1 Longshengzhuang Literature Review

Longshengzhuang rose rapidly in the 18th to 19th centuries, but there is not much scholarship devoted to the Longshengzhuang area. "Inner Mongolia Literature and History Materials" and "Fengzhen City Chronicle" briefly introduced the historical development process of Longshengzhuang as a county under the jurisdiction of Fengzhen City, Ulanqab City, Inner Mongolia Autonomous Region (Inner Mongolia Autonomous Region Literature and History Materials Research Committee 1990; Fengzhen City Chronicle Compilation Committee 2016). "Research on Borderland Development in the Qing Dynasty" (Ma & Ma 1990) and "Shanxi Immigration History" (An 1999) mention the initial agricultural and population development of Longshengzhuang area. In "Research on Economic Development and Social Changes in Fengzhen Region in the Late Qing Dynasty and the Republic of China", "Study on the Urban System of Suiyuan in Modern Times" (Wu 2014), and "Research on Han Immigrants and Social Changes in Modern Inner Mongolia" (Yan 2004) briefly

mention the development of Longshengzhuang's business and handicraft industry in the 18th to 19th centuries, and pointed out its strategic location as an important business hub. In "The Merchant in Mongolia Area and Mongolian City" (Wang 2009), it was proposed that the businessmen were closely related to the formation and development of grassland cities. At the end of the 19th century, Russian scholar Pozdneyev carried out a 7-month travel survey in Inner Mongolia. In "Mongolia and the Mongols" (Pozdneyev 1093), Pozdneyev gave an objective introduction to the towns along the way and recorded in detail the business activities in these towns. Pozdneyev said in the article that Longshengzhuang is 'one of the largest residential areas on the way from Zhangjiakou to Guihua City'. Xiao Li Du's "Guihua City and Mongolian Grassland Silk Road Trade" (Du 1995), Ye Xing and Xin Min Wang's "A Survey of *Lvmengshang*" (Xing & Wang 2008) and Dong Sheng Chen's "A Preliminary Study of *Lvmengshang* in the Qing Dynasty" (Chen 1990) and other works introduced the development background of the *Lvmengshang* (travelling merchants) in detail, including their developmen and trade routes. Combining the above works, it can be inferred that the *Lvmengshang* has a close relationship with the development of Longshengzhuang. Ming Hui Lu's "The Development History of National Economy in the Northern Frontier of Qing Dynasty" (Lu 1994), Jing Xu's "Merchant in Mongolia under the Background of Modern Industrial Culture" (Xu 2014) and Yun Shen Guo's "History of the tea trade between China and Russia" (Guo 1995) and other works introduced in detail the various factors of the rise and decline of the *lvmengshang*, as well as their processes and results. In "History of China Northern Borderland" (Zhao 2003), "The Society Situation of Wulanchabu Region during the Japanese Imperialism" (Yang 2013), "Research on the Policy of Japanese Colonial Rule in Inner Mongolia" (Jin 2009), and "The Migration of Ping-Sui Railway and Merchants and Its Social Influence" (Yang 2006) elaborated on the historical events that occurred at that time. Under the influence of these events, the development of Longshengzhuang lagged, and until now it is impossible to restore the prosperity of the 19th century.

3.2 Literature Review on Heritage Management Plans

The heritage management plan is formulated under the premise of complying with the Law of the People's Republic of China on the Protection of Cultural Relics and the Convention on the Protection of the World Cultural and Natural Heritage, with reference to the Barra Charter, the Hoi An Protocols, and the International Council on Monuments and Sites on Cultural Routes. In "Research on the Driving Forces of Traditional Village Tourism under the Background of New Urbanization" (Peng 2021), the general driving forces of tourism development in traditional villages are introduced, and new ideas for the development of tourism in traditional villages is provided. Cultural and natural resources are recognized by the village, tourism developers, and their supporters as the driving force of traditional tourism. In the context of exponential growth in the rate of urbanism in China (perhaps as high as 60%), Peng suggests that traditional villages are uniquely placed to attract young people 'back' from the city to the village by improving village infrastructure. Only in this way can the tourism development of traditional Chinese villages be realized. In "From Leaving to Return: The Development Process of Traditional Chinese Villages" (Shi 2019), and "The Conservation and Development Strategy of Ancient Village Heritage Sites in the development of Urbanization" (Deng & Yan 2014) mentioned the decline of traditional Chinese villages, and problems such as the serious loss of the young and middle-aged population. These are highly consistent with the current situation of Longshengzhuang.. In "Becoming a Traditional Village: Heritage Protection and Livelihood Transformation of a Chinese Village" (Qin & Leung 2021), the tourism development of Nalu village in southwest China is taken as an example to explain in detail what is the sustainable development of Chinese villages, and how to develop. In "Tourism Development of Ancient Towns of Merchant Road in Mongolia from the Perspective of Cultural Protection and Inheritance" (Zhou & Wu 2015), the idea of using *lvmengshang* culture as the key to unite the villages and towns along the traditional commercial road to develop tourism together.

It can be seen from the above literature that the research on trade in Inner Mongolia and its border areas has attracted limited attention of scholars. Although Longshengzhuang has related records, its historical development has not been deeply explored. The current situation of Longshengzhuang has not attracted the consideration of the local government, and there are many problems that have not been resolved.

Note: The author translated the Chinese sources into English.

4. A brief history of Longshengzhuang

4.1 Introduction of Longshengzhuang

Longshengzhuang (LSZ), a town under the jurisdiction of Fengzhen City, Ulanqab City, Inner Mongolia Autonomous Region, is located on both banks of the Nanbi River (now LSZ River). The aquatic plants in the LSZ area are abundant and the land was fertile. The LSZ area was once an important part on the Ming Great Wall, and the remains of the part of the Ming Great Wall remain in the LSZ area. LSZ has fertile land and lush grassland, but it has always been inaccessible. It was not until the Ming Dynasty government built a border garrison in the LSZ area in 1396 that a small number of people from Shanxi and Hebei came here to farm (Fengzhen City Chronicles Compilation Committee 2005: 105). In 1747 (12th year of Qianlong), the farmers who were recruited by the Qing government settled down here to farm. As the population increased, they began to cultivate a large amount of land in the local area. By 1768 (32nd year of Qianlong), many immigrants had gathered here, so the Qing government set up the village and named it Longshengzhuang, which means 'life is prosperous and thriving' (Fengzhen City Chronicles Compilation Committee 2005).

Between 1772 (37th year of Qianlong) and 1793 (58th year of Qianlong), the LSZ area's land purchase policy was gradually liberalized, more and more people came to buy land and cultivate, and villages gradually developed. In the Jiaqing period (1796

to 1820), the embryonic form of the small town was formed, and business names established by vendors and external investment also began to appear. During this period, the South Temple and the North Temple were built. As the northern part of LSZ was connected to the Chahar nomadic area and was located on the north-south traffic arteries north of the Great Wall, during the Jiaqing and Daoguang years (1796 to 1850), LSZ developed into an important place for exchange of materials. From the 1960s to the 1980s, the population of LSZ gradually increased, and its grain trade entered a period of prosperity. LSZ was connected to the inland to the south and the grassland to the north, and was located at the junction of the two major commercial roads of Shanxi-Mongolia and Hebei-Mongolia, which gave it a unique geographical position as a transportation hub. Therefore, LSZ developed into a well-known commercial town in the grassland area of the northern part of the Great Wall and was defined by commercial activities. The main export products were linseed, rapeseed, livestock, fur, and other agricultural and livestock products. Grain and fur were widely and especially praised. The imported products were mostly cotton cloth, and daily necessities such as silk, tea, salt, etc. At that time, LSZ was mainly engaged in grain trade, with prosperous transportation, gathering of merchants, numerous shops, and a flow of people, which was a booming scene (Fan 2015:41).

The surrounding farmers and herders frequently entered and exited LSZ, purchasing daily necessities such as tea, cloth, grain, and groceries, while selling agricultural and livestock products such as grain, cattle and sheep. In addition, at that time, thousands of people went through LSZ from Mongolia to Wutai Mountain to worship Buddha every year, they stayed here and purchased the necessary supplies for travel (Pozdneyev 1983). Therefore, the trading market in LSZ was active, and the commodity trade was gradually developed. In the 1890s, there were many shops at the west end of LSZ, a market dedicated to street vendors selling groceries, and even several large smoking clubs. In addition, some livestock dealers, inland meat dealers and surrounding farmers often came here to trade livestock and grain with

Mongolians and other merchants, making LSZ an important town under the jurisdiction of Fengzhen Ting (seat of Ting-level administration area) (now Fengzhen City), and even an important livestock product market and grain trade distribution center in Suidong area (Fengzhen City Chronicles Compilation Committee 2005).

At the same time, agriculture in the Qianshan area of Inner Mongolia have been developed accordingly. Grain from Siziwang Qi (seat of Qi-level administration area), Damao Qi, Taolin, and the western half of Xinghe County needed to be transported to Fengzhen and Datong, they must pass through the LSZ area (Fan 2015:43-44). At the end of the 19th century, LSZ was regarded as one of the largest residential areas on the avenue from Zhangjiakou to Guihua City (Pozdneyev 1983). At the beginning of the last century, due to various reasons, the geographical advantage of LSZ disappeared, and the economy based on commercial circulation also began to decline, gradually declining into a small village dominated by agriculture.

In the 20th and 21st centuries the administrative system and division of LSZ changed greatly. In 1948, the party committee and government of Suimeng District stationed in Fengzhen and set Longshengzhuang as the city. At the end of 1949, it was renamed as a town, and the people's commune was later established. In 1984, the township was restored when the commune was withdrawn, and the township was established. It was under the jurisdiction of Fengzhen County, and in 1990 it was under the jurisdiction of Fengzhen City. In 2001, LSZ and Bobaozhuang Township merged into LSZ Town, and in 2006, Yongshanzhuang Township was merged into LSZ Town. LSZ Town administers an area of 440 square kilometers, and currently has a permanent population of 29,188, with 12 ethnic groups including Han, Mongolian, Hui and Manchu. There are six streets and 42 alleys in the town area. There are still ancient shops, ancient gates, and ancient temples in the town (Ministry of Housing and Urban-Rural Development et al. 2013).

There are numerous buildings with historical significance in LSZ. The mosque was built in the tenth year of Daoguang in the Qing Dynasty (1831) and has been listed as a key cultural relic protection unit in the Inner Mongolia Autonomous Region. The well-preserved courtyards include the Lu Family Courtyard and Duan Family Courtyard. Their main columns are kept intact, and the scale area is 7,206 square meters. There are still stone carvings, stone gate squatting, stone bolted horse piles, and ancient buildings in the courtyards. The ancient buildings in the courtyard, with blue bricks, barrels and tiles, brick carvings and wood carvings are simple and elegant not only to show the economic strength of the merchants at that time, but also contain traditional etiquette and folk customs. LSZ is rich in traditional culture, such as the Fifteenth Lantern Festival of the First Lunar New Year, Sanguanshe, Folk Social Fire activities, February 2nd dragon lantern dance, dry boat play, Four-footed Dragon Dance of Simei Village, and Nainai Temple Fair. Among them, the traditional ancient temple fair has continued from the Qing Dynasty to the present day. It has a history of more than 200 years and was listed as an autonomous region-level intangible cultural heritage in 2007. There are ancient buildings, including the beacon tower, stone carvings on cliffs, Hui peoples' righteous tombs, Gang houses, the Lu family courtyard, and Han dynasty tombs, they have been listed as municipal cultural relics protection units in Ulanqab.

Moreover, the historical significance of LSZ has been recognized by the Chinese government. In 2012, the Ministry of Housing and Urban-Rural Development, the Ministry of Culture, and the Ministry of Finance listed LSZ in Longshengzhuang Town in the first batch of 'Traditional Chinese' villages. In 2014, the Ministry of Housing and Urban-Rural Development and the Bureau of Cultural Heritage listed Longshengzhuang Town as a famous historical and cultural town in China. The designation of 'Traditional Chinese villages' refers to villages with material and intangible forms cultural heritage. They are a symbol of wisdom and traditional civilisation of the Chinese nation, and have important historical, cultural, social, folk,

and economic values (Ministry of Housing and Urban-Rural Development et al. 2013).



Figure 1. Inner Mongolia Autonomous Region (From Gaode Maps, modified by author)



Figure 2. Location map of Ulanqab City in Inner Mongolia Autonomous Region (From Gaode Maps,

modified by author)



Figure 3. Location map of Fengzhen City in Ulanchabu City (From Gaode Maps, modified by author)



Figure 4. Location map of Longshengzhuang Town in Fengzhen City (From Gaode Maps, modified by author)

4.2 Reasons for the growth of LSZ

4.2.1 The complementary trade of Mongolian and Han cultural groups

Mongolian cultural groups have often been called a nation on horseback. They lived on grazing that was single and extensive nomadic economy that occupied a dominant position in the economic composition of all parts of Mongolia. But the nomadic economy was unstable. It relied too much on natural conditions. Under normal climates, herders could barely maintain their lives every year. If they encountered major natural disasters such as snow and drought, large numbers of livestock would die. In this case, the necessities of the herdsmen could not be guaranteed. Therefore, the nomads on the Mongolian Plateau had always purchased the tools, food, clothing, etc. necessary for their daily lives and lives from merchants from inside of the Great Wall. They needed agricultural products and handicraft products from the farming society. At the same time, they had no fixed abode, and they migrated wherever there was lush pasture. Due to the long-term nomadic life, the Mongolian people had formed a unique eating habit, seldom ate grains and vegetables, and regarded meat and dairy products as their staple food. This unicity of production determined the urgency of the nomadic people's need for various materials in the central plains (Jin et al. 2009).

Before the 20th century, the Mongolian nomadic economy and the Central Plains farming economy have shown complementary forms, but the Central Plains dynasties often regarded the northern nomads as a huge security risk, and often imposed economic blockades on them by blocking their commodity trade activities with the Central Plains to conquer or destroy nomads. The Mongolian nomads did not develop agriculture well due to natural and lifestyle restrictions, and they largely relied on the agricultural society of the Central Plains economically. Once normal business activities were restricted or rejected, they would rob or launch wars to plunder supplies to meet their own needs. For example, in 1550, the leader of the Tümed

Mongols, Altan Khan, asked Gongshi that was a trading market controlled by the Ming government to reopen in order to resume trade with the Central Plains, but the request was rejected by the Ming Dynasty. Therefore, Altan Khan launched a war against the Ming Dynasty to achieve his goals (Du 1995:42). Then he established the Guihua city in his territory Tumote area to attract Han people to come to engage in agriculture and commercial trade. By the early Qing dynasty, the daily necessities of the northern nomads were still very scarce. Both nomadic rulers and ordinary herders were eager for the rise of commercial trade to help them improve their lives. At this time, Guihua City developed into an important town outside the Great Wall, and LSZ was located between Guihua City and one of the entrances and exits of the Great Wall at Xianningkou, and gradually became one of the centres of trade between the two sides.

4.2.2 Population growth

After 1691 (the 30th year of Kangxi), the Qing Dynasty ended the more than 300 years of secession in the Mongolian region, and completed the conquest of the Mongolian region. Through the efforts of the three emperors: Kangxi, Yongzheng and Qianlong, the Mongolian region gradually emerged from the chaos caused by the war and slowly resumed production and construction. With the unification of the country, the social order had gradually stabilized, and people everywhere were recuperating in a peaceful environment, which provided favourable conditions for population growth, the development of agriculture and animal husbandry, and the rise of commercial trade (Feng 2007). With the increase in population, the cultivated land inside the Great Wall could no longer meet the increasing material needs of the people, and there was a situation of more people and less land. The Qing government began to relax control over the border areas and allowed farmers to cultivate the fields outside the Great Wall. A large number of people migrated outside the Great Wall, and several settlements were created (Chen 2001:12-18).

Inside the Great Wall, there was a surplus population that could not survive due to

decreasing availability for habitable and arable farming land. This situation was very serious in north-western Shanxi, due to the harsh natural environment and the people living in poverty. Some people left their homes in order to make a living, looking for new cultivated land, and became refugees. In this situation, the vast and sparsely populated Mongolia had become a place for refugees to go to. Mongolian princes and nobles owned a large amount of land. Driven by their interests, they recruited a large number of Han people and let these farmers cultivate for them. In order to alleviate the conditions of more people and less land in the interior, the Qing government finally had to acquiesce in a private reclamation phenomenon that occurred on Mongolian lands outside the Great Wall. This is now what people often call "Zou Xi Kou" (a large-scale population migration in Chinese history) (An 1999). As people from the Central Plains continued to migrate outside the Great Wall, the population of Longshengzhuang also began to increase in large numbers. People came here to engage in agriculture, handicrafts, and construction industries, and a variety of industrial and commercial houses came into being, including bank houses, pawn shops, grain shops, carriage shops, blanket shops and other shops had appeared one after another. Therefore, it had become a distribution centre for livestock, fur, and grain, and was one of the earliest market towns in Fengzhen (Fengzhen City Chronicles Compilation Committee 2005).

4.2.3 Policy support from the Qing government

In the early Qing Dynasty, in order to maintain the stability of the border and appease the upper-class Mongolian aristocracy, the rulers encouraged and supported the early Mongolian-Central Plains trade activities from multiple political angles. The rulers of the early Qing Dynasty continued the Ming Dynasty's trade policy towards Mongolia, opening up a number of trading towns, such as Zhangjiakou and Guihua City. Simultaneously, the government also encouraged businessmen to organize food, grass, horses and other military materials to form a huge caravan to go to Mongolia for trade with the army. With the encouragement and support of the government, some newly emerging grassland towns developed rapidly and became important areas for

economic exchanges between the Mongolian Plateau and the Central Plains (Ma 1990).

4.2.4 Special geographical location

A superior geographical location to transportation routes was necessary conditions for the development of commercial trade. LSZ is located in the south-central Inner Mongolia Autonomous Region, at the junction of Hebei Province, Shanxi Province, and Inner Mongolia Region. It was adjacent to Shanxi Province in the south, Chahare nomadic region in the north, Zhangjiakou and Beijing in the east, and Suiyuan area (now Hohhot) in the west, which was one of the only ways where the trade between Mongolia and the Central Plains. During the Qianlong period (1736-1796), due to the development of northern animal husbandry, livestock from Inner Mongolia, Gansu and Shanxi needed to be transported to Beijing, Tianjin, Hebei, Henan and other places for sale. The merchants who transported livestock would inevitably pass through the LSZ area to rest, eat and stay overnight. At the same time, agriculture in the Qianshan area of Inner Mongolia had been developed accordingly. Grain in Siziwang Qi, Damao Qi, Taolin, and the western half of Xinghe County needed to be transported to Fengzhen and Datong must pass through LSZ. Therefore, the LSZ area had become an important transportation hub. As the transportation was not developed at that time, and there were few convenient water sources in this area, the transportation of goods trade could only rely on land transportation by horses, camels and cattle. The area where LSZ was located happens to be located on the main roads of business exchanges in various regions. Moreover, the water and grass in LSZ were abundant, and it was a suitable place for tired businessmen to rest (Fan 2015; Cao 2006). At the end of the 19th century, LSZ was regarded as one of the largest residential areas on the avenue from Zhangjiakou to Guihua City (Pozdneyev 1983). And it was also an important part of the Road of Tea, which was a long-distance trade route between ancient China, Mongolia, and Russia with tea as a bulk commodity. It was another important international business route that has emerged in Eurasia after the decline of the Silk Road (Deng 2013).

4.2.5 The emergence and development of *Lvmengshang*

LSZ was originally a small settlement composed of farmers and herdsmen who migrated from inside the Great Wall to outside the Great Wall to reclaim and graze. With the rise and development of *Lvmengshang* (LMS) or central plains merchants, LSZ developed from a small settlement into a major business town. The rise and subsequent development of LSZ had a close relationship with LMS.

4.2.6 Who are *Lvmengshang*?

The LMS generally refer to merchants who travelled from the central plains to the Mongolian area to engage in border ethnic trade during the Qing Dynasty. They emerged in the early Qing Dynasty. At the beginning of the Qing Dynasty, the rulers of the Qing Dynasty specially organized a part of Shanxi businessmen to follow the army's footsteps and go deep into the Mongolian plateau area to provide the army with food and grass, war horses and other wartime supplies in order to meet the needs of military logistic supplies at that time. The rulers allowed these merchants to accompany the army to trade with locals when passing through Mongolian areas, and exchange cloth and tea for Mongolian fur, horses, and other products. At that time, the Qing government named them "Royal Merchants". Later, people called the central plains merchants who were engaged in ethnic trade activities in the Central Plains-Mongolia, driven by military trade, as "*Lvmengshang*" (Lu 1994). Merchants traveling to Mongolia relied on the protection of the Qing government to open up a long-distance trade routes leading to Mongolia and Russian border, and even to the hinterland of Europe. With the emergence of LMS, the scope of trade gradually expanded, starting from the middle and upper reaches of Heilongjiang in the east, to the northern foothills of the Tianshan Mountains such as Yili and Dalbahatai in Xinjiang in the west, Yanbian of the Great Wall in the south, and parts of the borders under the jurisdiction of Russia in Siberia in the north. The cities and towns encompassed the nomadic areas of Monan and Mobei in northern China, and about 2.4 million square kilometres of grasslands in northern Xinjiang. LMS not only had a

wide range of activities, but also a very complete range of goods sold, from expensive silk to commonly used condiments were all within the sales scope of LMS (Chen 1990; Lu and Liu 1995). Before the First Opium War (1840-1842), the Mongolian market was monopolized by such commercial groups (Xu and Liu 2014:80-84).

4.2.7 The LMS and Mongolia

The LMS emerged in the early Qing Dynasty, and their initial role was to serve the army as a caravan. In the beginning, the LMS were bartering with the Mongols. Mongolians traditionally lived in the grasslands and were restricted by geographical environment and climatic conditions, and correspondingly practised nomadic subsistence. Because nomadic subsistence methods had great limitations, they were extremely scarce in some products and daily necessities. Only through the exchange of commodities with farming areas could the demand for food, cloth and other daily necessities be met. As an exchange intermediary, the LMS saw the huge potential of the Mongolian market. Therefore, they dared to overcome all kinds of difficulties to carry out business activities in Mongolia. They were active in the border areas of northern China, with a wide range of activities and almost all-inclusive business scope (Lu and Liu 1995).

Product Category	Annual number of transactions
Brick Tea	About 260,000 kg
Raw Tobacco	About 55,000 kg
Silk and Cloth	About 4,000 pieces of silk and 6,000 pieces of other fabrics
Sugar	About 5000 kg
Iron Pan	About three or four hundred
Shovel	About five or six hundred
Copper Kettle	About 1,500
Mongolian Boots	More than ten thousand
Riding Boots	More than three thousand
Wooden Bowl	More than ten thousand
Wooden Barrel	More than a thousand
White Spirit	About 15,000 kg
Herbal Medicine	One or two hundred packs

Table 1. List of a part of commodities that Dashengkui exported to Mongolia each year from the 18th to the 19th

century (From National Archives of Mongolia 2010)

Note: Dashengkui is one of the best-developed groups in the LMS

The LMS had an inextricable relationship with rulers of the Qing government when they came into being, so they obtained a series of privileges from the rulers to do business in Mongolia. Although the Qing Dynasty basically ended the more than 300 years of separatism in Mongolia and completed the conquest and unification of Mongolia, it still wary of communities north of the Great Wall, and the Qing rulers still did not relax their control over Mongolia. Therefore, the Qing government adopted a policy of encouraging and controlling the LMS, that is, to regulate and control the caravans entering Mongolia by issuing passes. In addition to the pass system, the Qing government also stipulated that Guihua City, Zhangjiakou and other places were places of entry and exit to and from Mongolia. Businessmen who wanted to go to Mongolia for commercial trade activities also needed to get permission from the local rulers (Lu and Liu 1995; Lv 2007:20). Judging from the regulations listed above, not all businessmen had the right to go to Mongolia for business activities. The restrictive policy of Qing government controlled the number of caravans entering Mongolia, greatly reduced the competitors of LMS, and protected the rights and interests of merchants holding passes in Mongolia. This not only helped the early development of the LMS, but also enabled them to monopolize Mongolia's trade market.

4.2.8 LMS, the expansion of trade, and the Tea Road

In the trade with the army in the early Qing Dynasty, due to the considerable profits of the trade in exchange with Mongolia, the LMS developed rapidly. The merchants used the rations as an excuse to transport goods, sometimes in even larger quantities than the rations. At the same time, they secretly exchanged brick tea and cloth with the local Mongols. With the expansion of scope and the accumulation of capital, the LMS had differentiated into two business methods: one was to open fixed commercial outlets throughout Mongolia, and the other as itinerant traders. The LMS who initiated fixed stores opened various cargo stations, such as fur shops, livestock shops, cloth shops, grain shops. This resulted in the gradual development of commercial

towns in Guihua City, Zhangjiakou, Duolun and other places, with many large and small businesses and warehouses. The second model was a group of traveling peddlers, which mainly sold goods without a fixed point of operation. Like migratory birds, merchants put the commodities needed by herders on bullock carts or camels every spring, usually in groups of dozens of people, and sold goods along the way, all the way to the destination (mostly near palaces or temples). Then they set up tents to display goods to attract Mongolian herders to buy. After the goods were bought, they would transport the traded livestock and livestock products back to Guihua City, Zhangjiakou and other places for sale (Xing and Wang 2008).

As the political situation stabilized, the merchants set up shops in Guihua City, Zhangjiakou, LSZ and other places for trade. Every spring and summer, they also organized caravans to the Mongolian grasslands for barter trade. In autumn and winter, they returned to Guihua City, Zhangjiakou and other places with the exchanged livestock and fur. Sometimes merchants from the Central Plains would buy these products, and sometimes they would directly drive cattle, horses and sheep while carrying goods from Mongolia to sell them in the Central Plains (Wang 2009).

In addition to selling the necessities of life, the LMS also had another secret to generate income, and that was tea. Tea was not only a daily necessity for the Mongolian people, but also a best-selling item in the international market. Because it was easily transportable and popular, tea had become a major trade item for the LMS in the Mongolian market. After the tea was shipped to Mongolia, part of it was consumed by the Mongolian people, and the other part was resold to the international market. The competitiveness of this kind of tea transported in caravans was mainly manifested in numerous aspects. In the Mongolian market, tea was a commodity in short supply. Because of the cold and dry climate in Mongolian grasslands, local dairy products and beef and mutton were the main foods of herders. Drinking tea could promote digestion and relieve fatigue. Mongols could not live without tea for three

meals a day (Lu 1994). At that time, there was a popular saying on the Mongolian grasslands: "People can skip meals for three days, but they cannot skip tea for one day" (Xu and Liu 2014:80-84), which showed the important position of tea in the hearts of Mongolians.

Moreover, in Russia, which was adjacent to Mongolia, tea was also a hot commodity. From 1812 to 1817 (from the seventeenth year of Jiaqing to the 22nd year of Jiaqing), the tea that Russian merchants bought from Chinese merchants in Mongolia every year in Kyakhta accounted for more than 60% of the total import and export value of Russian imports from China (Xing and Wang 2008). The desire for tea in Mongolia and Russia had increased the total amount of tea transported and sold by the LMS, which not only expanded the scale of the LMS, but also stimulated the prosperity of the Mongolian market. Second, in the European market, the tea transported by the LMS by land is more competitive than the tea shipped by sea. During the Qing Dynasty, the tea trade with Europe was divided into two routes: the south route was shipped from Guangzhou to Europe, and the north route was transported to Russia by road to Russia and then into Europe. Muller and Pallas (1979) mentioned in "Conquest of Siberia, And the History of The Transactions, Wars, Commerce" that the taste and quality of tea imported from Russia was better than that of tea shipped from Guangzhou to Europe. It was said that shipping will damage the aroma of tea. At the same time, they also mentioned that because tea had become the favourite luxury item of Europeans, it was regarded as the most profitable imported product by Russian merchants (Muller and Pallas 1979). Also in the process of trading with Mongolian people, the LMS engaged in tea trafficking and processed and packaged tea into brick tea suitable for the Mongolian people's taste. Not only had it increased the added value of tea, it had increased profits for the sale of tea, and it had also made tea more popular (Guo 1995).

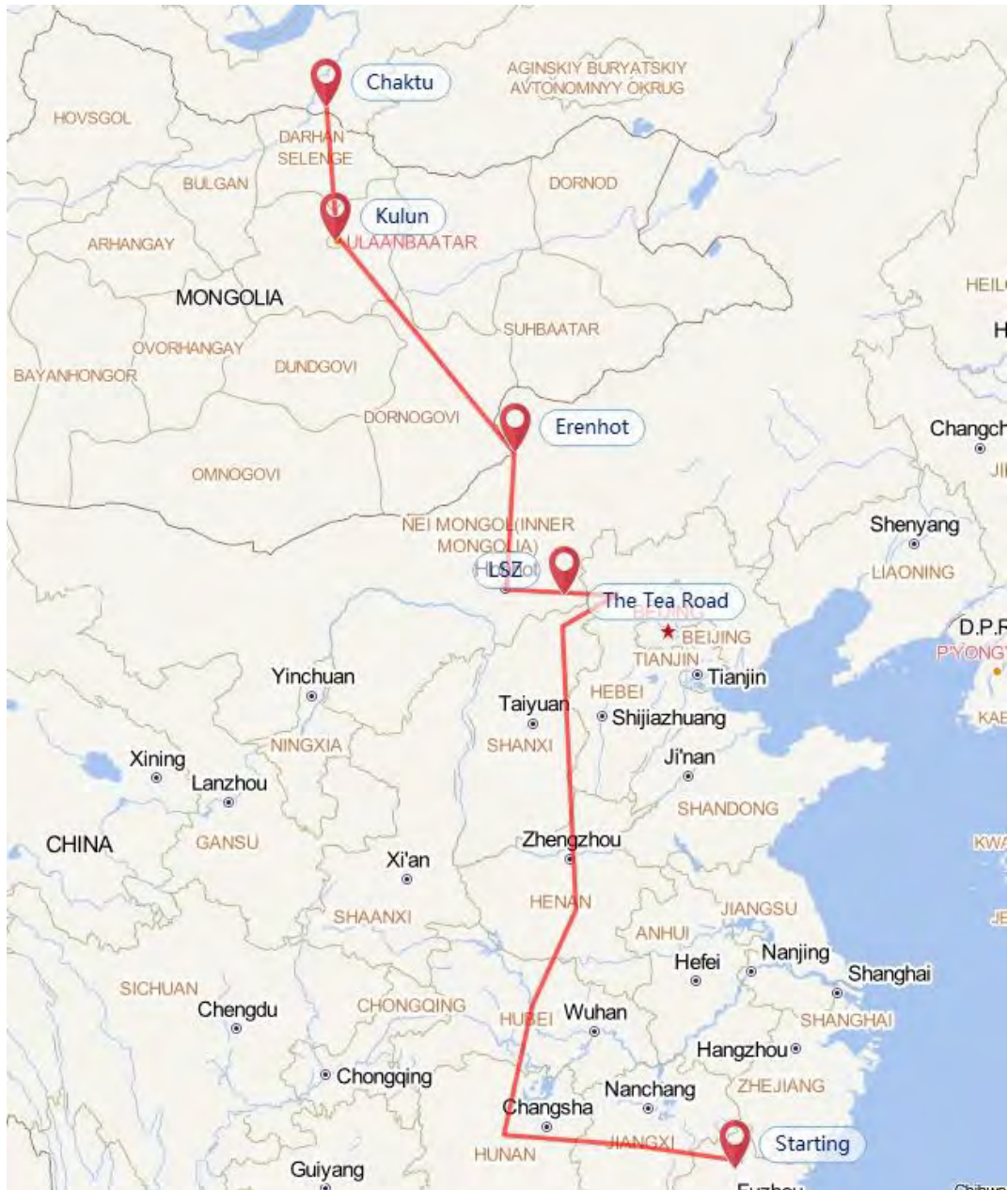


Figure 5. Schematic diagram of The Tea Road (From Lan Maps, modified by author)

In addition to the increasing demand for tea from Mongolia and Russia, the Qing government's maritime prohibition policy also stimulated the development of the LMS in a disguised form. The Qing government issued a maritime ban at the beginning of its establishment. Although the maritime ban policy also changed with the change of the ruler, until the first Opium War, the Qing government had adopted a closed-door policy to strictly control merchants going to sea. The Qing government's overseas trade policy was becoming increasingly conservative, and it had seriously

affected the normal operation of foreign trade. But at that time, foreign businessmen had a great demand for Chinese products, especially tea. Take rhubarb as an example. According to records, Russian businessmen bought Chinese rhubarb in Kyaktu at a price of 12-15 rubles per pound. After being sold to the European market, each pound was as high as 110 rubles, which was more than 7 times the original price (Xu 2014). This shows the popularity of Chinese products in the European market. The huge profits prompted Russian businessmen to purchase a large number of Chinese goods in Mongolia, which also made the LMS increase their efforts to put goods on the Mongolian market (National Archives of Mongolia 2010).

The domestic and foreign political and economic environment at that time gave LMS a lot of room for development. LMS also seized the opportunity and developed by relying on its own hard work, and eventually became a merchant group that monopolized the Mongolian market and the northern Chinese market. At the same time, LSZ, as one of the footholds of LMS, gradually developed into "the largest residential area on the road from Zhangjiakou to Guihua City" with the development and growth of LMS (Muller and Pallas 1979).

4.2.9 The prosperity of LSZ in the 18th to 19th centuries

From the 17th century to the 20th century (Qing Dynasty), the Mongols called LSZ Xinglong Qota (Wu 2014). The corresponding word for a city in Mongolian was Qota, which originally meant a place where several herders gathered. In the 16th century, Altan Khan named the Guihua City that he built after Qota. There were palaces and temples in the Guihua City, and there were nobles and residents who made a living from trade. Qota gradually evolved in Mongolian to refer to specific places where there were tall buildings and residents who trade for a living (Wang 2009). It can be inferred that LSZ was a town with a large number of buildings and residents at that time.

Before the middle of the 18th century, LSZ was a village dominated by agriculture

and animal husbandry. With the development of commercial roads, and because of its superior geographical location, more and more people came to settle in LSZ (Fengzhen City Chronicles Compilation Committee 2005). Towards the end of the 18th century and the beginning of the 19th century, LSZ gradually developed from a village dominated by agriculture and animal husbandry to a town dominated by commerce and trade. At the same time, it created a business network leading to the Mongolian steppe zone, extending from Tumultai and Houdada northward to Sunit Banner, and then to Chaktu, Kulun and other places. Therefore, LSZ became a commodity distribution centre in the Central Plains area and the grassland area. Daily necessities such as tobacco, tea, sugar, wine, silk cloth and so on in the Central Plains were gathered here for trading and then sold to Mongolia. And cattle, horses, sheep and other livestock products in the grassland area were also sold to the Central Plains through this area. The LMS from Shanxi and Hebei, through this business network, returned every spring and winter, and some returned once every two years. They travelled from the north to Chaktu, Kulun, Uliasutai, Kobdo and pastoral areas of Mongolia (Fan 2015).

Since the northern part of LSZ was connected to the Chahar nomadic area, most of the animal products such as cattle, horses and herds of the neighbouring nomads was sold here. According to the records of Russian travellers when they passed through this place, Nomads and Mongolians in Chahar often drove herds of cattle, horses, and sheep to LSZ, sold them to dealers, and then dealers sold them to the plains, especially in Beijing. Butchers in Beijing took thousands of sheep from LSZ almost every week for many years. The Mongolians, who drove small groups of livestock, exchanged these livestock for food, tea, cloth, and other daily necessities (Muller and Pallas 1979). Therefore, LSZ was also a sizable convenient market for surrounding farmers to sell grain and other agricultural products. Grain from Wulanhua, Houdatan, and Kezhen near LSZ was also sold here, and then transferred to Beijing, Tianjin, Zhangjiakou, Datong, and Taiyuan.

When cattle and sheep merchants gathered in LSZ every winter, the local slaughter reached more than 50,000, and the number of live animals transferred out was about ten times more. In addition, medicinal materials, wood, golden sand, etc. also were brought here for sale. By the mid-nineteenth century, LSZ developed into a commercial and well-developed and diversified town, with more than 20,000 permanent residents engaged in business activities, and a one-kilometre-long commercial street. At that time, most of the houses in the residential area of LSZ had tall courtyard walls, and the owners of these houses with tall courtyard walls were almost all merchants. There were more than 100 handicraft workshops and merchants specializing in business with Mongolia, including blacksmiths, carpenters, silversmiths and other handicraft workshops (Fan 2015). All this shows that LSZ was a town with developed commercial trade at that time.

4.3 The Decline of LSZ

If the stable international situation in the Qing Dynasty promoted the prosperity of villages and towns outside the Great Wall and commercial trade, then at the end of the Qing Dynasty and the beginning of the Republic of China, the changes in the international situation in the northern border also had a significant impact on villages and towns outside the Great Wall and their commercial trade. This change resulted in the decline of the northern border trade and the emerging prairie towns.

4.3.1 The Industrial Revolution and the Opium War

When LSZ continued to develop in the 18th to 19th centuries, the Qing Dynasty was a self-sufficient small-scale farming economy that was based on the family as a unit, and mainly or completely relied on its own labour to satisfy its own consumption. The social and economic centre of gravity was still agriculture (Jiang 2016). After Britain took the lead in completing the first industrial revolution in the middle and late 18th century, its socio-economic focus shifted from agriculture to industry. A large number of machines were put into production, which saved labour and greatly improved

production efficiency. However, the large number of products entering the consumer market made the domestic market saturated. In order to obtain more profits, businessmen urgently need a larger consumer market and more raw materials for production. The Qing Dynasty at that time happened to meet this condition (Zhuang 1985:54-60). Britain sent envoys to the Qing Dynasty many times in hope of establishing a good trade cooperation relationship with the Qing Dynasty, but was repeatedly rejected. At the same time, products such as tea, silk and porcelain produced in the Qing Dynasty were very popular in the European market, but people in the Qing Dynasty were not interested in the goods brought by British merchants, which caused a large amount of gold and silver to flow from the British Empire into the Qing Dynasty (Jiang 2016).

After the British East India Company gained the leading position in the opium trade in 1773, the current situation of the trade deficit between the Qing Dynasty and Britain was changed. Beginning in 1800, with the large import of opium, the Qing Dynasty lost its dominant position in foreign trade, and a large amount of gold and silver flowed to Britain. Although the Qing government issued several bans on opium trafficking and smoking, more and more people were smoking opium. This attracted the attention of the Qing government. Therefore, in June 1839, it carried out an operation to destroy opium and reiterated the total prohibition of opium. But the British merchants did not want to lose the huge benefits of the opium trade, so they encouraged the British royal family to launch a war against the Qing Dynasty. The Qing Dynasty suffered a crushing defeat in the war and was forced to sign an unequal treaty. This was the first Opium War, the beginning of a turning point in the modern history of China (Academy of Military Sciences 1984). With the completion of the second industrial revolution in the middle and late 19th century, Russia and other countries also joined the team to carve up the Qing Dynasty consumer market and raw material market (Jiang 2016).

4.3.2. External factors

4.3.2.1 Invasion of external forces

Before the Opium War, the Mongolian nomadic economy and the Central Plains farming economy were complementary. LMS acted as intermediaries to trade in the Central Plains and nomadic regions, which met the needs of both parties. Therefore, if the economic capacity of either Mongolian or LMS communities was diminished, then the development of the LMS would be impaired. Similarly, LSZ had emerged as an important hub on the frontier trader road of the LMS. If the development of the LMS was hindered, the economic development of LSZ would also be hindered. After the Opium War, new commodities poured into China and the LMS gradually lost its original advantages, and their trade began decline. Beginning in the mid to late 18th century, the Industrial Revolution accelerated the development of manufacturing and heavy industry in major countries in Europe and America. A steady stream of commodities began to be produced.

The economies of these countries required additional industrial raw materials and a broader consumer market to produce and sell products to earn more profits. Since the High Qing era, China has had a rapid population growth and vast resources, making it an ideal consumer market and source of raw materials at that time (Xu 2014; Stavrianos 1999). Therefore, some foreign forces could not wait to open the door of China by means of war only to plunder industrial raw materials and seize the consumer market. As the invading forces deepened, northern border areas of China began to be affected (Academy of Military Sciences 1984). In the northern border regions of China and the outer Mongolia region, the main competitors of the LMS were Russian merchants. At this time, Russian merchants and the LMS were in a cooperative relationship, and Russian merchants even depended on the LMS (Diao and Wang 2018:35-45).

However, after the Opium War, the invaders used the overwhelming victory of the

war to force the Qing government to sign a series of unequal treaties to obtain various privileges, especially economic privileges. For example, in 1860, the Qing government and the Russian government signed the "Beijing Treaty", which gave Russia the right to trade at the Mongolian border and to trade duty-free in the border areas. In 1862 (the first year of Tongzhi), the "China-Russia Land Trade Regulations" was signed, which stipulated those Russian merchants at Tianjin Port could enjoy a one-third lower tax rate than merchants in other countries. Customs control and the setting of tariffs were in the hands of other countries. As a result, domestic merchants and their markets were not protected by tariffs. At the same time, foreign industrial products with strong competitive advantages flooded in. In the face of high-quality and low-priced foreign products, the handmade products sold by the LMS from hand-crafted workshops were difficult to compete with. Compared with the products of the industrial revolution, the production efficiency of these handicraft products was slow, and the cost was high. Soon the domestic market and the Mongolian market were occupied by foreign goods. According to the records of Russian traveller, the merchandise that he saw from merchants in Mongolia and Guihua City from 1892 to 1893 were not entirely traditional merchandise produced in China (Pozdneyev 1983). During this period, there was more and more foreign merchandise, almost all cotton textiles sold on the market were products from the United Kingdom and the United States. Even some daily necessities, such as table lamps, desk clocks, cosmetics, and children's toys were all produced in Europe (Zhao 2003).

The monopoly of LMS on the consumer market in the northern border of China and Mongolia had been broken, and they faced unprecedented commercial challenges. To make a living, the LMS adopted the method of transporting and selling foreign products instead of selling traditional Chinese handicraft products. But the LMS did not directly participate in industrial production, and still acted as an intermediary (Xu 2014). Many foreign goods were sold at LSZ. These cheap goods continued to crowd out the handmade goods produced by local handicraft workshops to seize the

consumer market. Many small handicraft workshops in LSZ closed as a result (Cao 2006).

During the same period, foreign merchants purchased fur in Mongolia and northern China in large quantities, therefore the fur industry in the northern region rose rapidly. In the beginning of the 20th century alone, more than 20 fur shops were established in Baotou. These shops have business dealings with more than 100 merchants in Mongolia and other regions. The annual trade volume of white goat fur alone can reach 15 million catties (Yao 1962). With the continuous development of the market, and after seeing the profitability, the LMS began to turn some of their business projects towards the fur market. Nevertheless, they still acted as intermediaries to only trade fur and did not participate in the production of products.

Tea was the principal means of generating economic wealth for the LMS. Tea was the main commodity traded with Europe and the main traded commodity with Mongolia. Before the Opium War, brick tea shipped by land by the LMS was their best seller in Mongolia and Europe. The LMS also gradually established a monopoly in the Mongolian market that relied on their tea trade. However, after the Opium War, with the signing of unequal treaties, and as foreign forces exerted a greater and greater control on trade, the LMS gradually lost control of the tea trade in northern China and Mongolia (Mi 2003).

In 1858, Russia and the Qing government signed the "Treaty of Tientsin", enabling Russian businessmen to trade freely at the China-Russia border, as well as trade far into the Chinese mainland to directly purchase tea and set up related enterprises. In 1863, Russian merchants opened the first brick tea factory in Hankou, and all brick tea produced was sold to Siberia. Due to the huge profits, foreign tea factories continued to emerge in the following years. There were six brick tea factories owned by Russian merchants in Hankou alone. Russian merchants could directly purchase

tea from the origin of the tea at a low price, process it, and then shipped it to Mongolia for sale. In addition, the brick tea factory of Russian merchants used machinery for production, which had the advantages of high production efficiency, large quantity, low cost and good packaging. Conversely, the LMS were still trading small scale in a hand-crafted workshop tea, and had to pay large taxes and increase the cost of transporting tea. Whether in terms of production scale or cost price, the small hand-crafted workshop tea could not compete with mechanized factories. Therefore, tea factories that produce traditional hand-made brick tea in tea-producing areas closed one after another. The turbulent situation and successive years of poor harvests led to a decline in the purchasing power of residents living in poverty, and the domestic consumer market for brick tea shrunk (Guo 1995; Lu and Liu 1995).

According to the records of Russian travellers recorded by Pozdneyev (1983), the most important commodity of Guihua City since ancient times was tea, especially brick tea. Almost everyone in the surroundings drank this kind of tea. Because of this habit, the annual sales of this brick tea in Guihua City reached 40,000 boxes in the middle of the 19th century. But in 1892, the quantity of this tea shipped was less than 30,000 boxes. Not only the sales volume was gradually decreasing, but the price of brick tea was also rising. Between the 1880s and the 1890s, its price has increased by 25-30%. After 1886, dozens of tea merchants in Guihua City, the largest prairie city in the northern border region of China, went bankrupt (Pozdneyev 1983). The towns along the tea road were all affected, and the business activities of LSZ were inevitably affected.

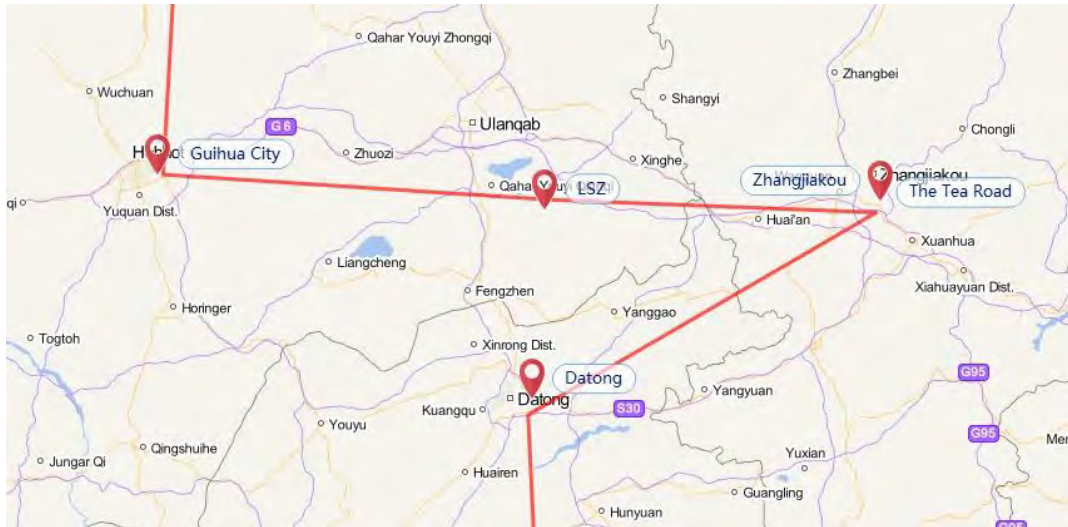


Figure 6. The Tea Road Partial Map (From Lan Maps, modified by author)

4.3.2.2 Changes in the traditional way of transporting tea

From the end of the 19th century to the beginning of the 20th century, the trade routes of the northern border areas of China underwent tremendous changes. This tremendous change is mainly caused by the rise of modern railways and maritime transportation. The opening of the Siberian Railway in the early 20th century turned the centre of Russia's trade with China from Mongolia to Northeast China. In 1903, the Chinese Eastern Railway from Chita via Manzhouli and Harbin to Vladivostok, and Harbin to Dalian were opened to traffic and in 1908, the Beijing-Zhangjiakou Railway from Peiping (now Beijing, China) to Zhangjiakou was opened to traffic. The opening of these railways has greatly facilitated trade of Russia with China, especially in Inner Mongolia and Mongolia. When the Chinese Eastern Railway was opened, the freight volume reached 330,000 tons, which is about 50 times the volume of China-Russia trade through the Kyakhta market (Muller and Pallas 1979; Yao 1962).



Figure 7. the Chinese Eastern Railway (From Lan Maps, modified by author)

Railway transportation had the advantage of cheap freight, high cargo volume and fast speed, which played a decisive role in commodity trade routes at that time. Before the railway, the LMS transported tea on the road from Hankou, Hubei, along Datong, Zhangjiakou, LSZ, Guihua City and other places all the way to the north by a fleet of cattle, horses and camels to Qaktu. Some of these brick teas were sold in the towns along the road, some went to the Mongolian market, and most of them were sold to Russian merchants in Kyakhta, and then shipped to European markets (Xing and Wang 2008; Deng 2013). Compared with trains, transportation such as cattle, horses and camels were slower and less carrying capacity. The goods on the way of animal transportation may also cause losses due to natural and human-made disasters (Zhang 2007:48-51). After the Opium War, the Qing government was forced to open several trade ports, and Russia obtained trade privileges such as tax exemption at the Tianjin port through unequal treaties. Russian merchants obtained a special permit from the Qing government to directly enter the tea-producing areas in Hubei and other places, and also obtained the right to use the Yangtze River to transport goods (Academy of Military Sciences 1984). Correspondingly these traders had abandoned the original land transportation. Russian businessmen shipped the tea from Hankou, took the

waterway to Tianjin and then to Dalian, and finally transported the tea to Siberia via the Chinese Eastern Railway. Compared with traditional trade routes, the new trade routes had faster delivery speeds and transported more goods (Guo 1995).

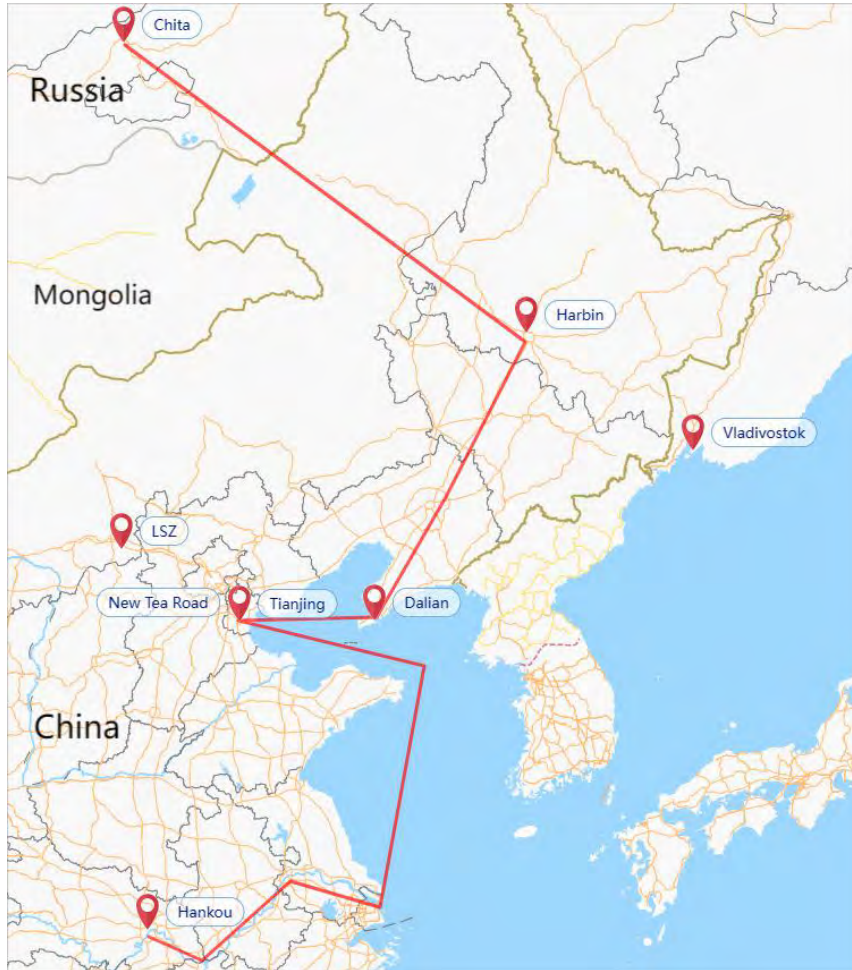


Figure 8. The new tea road of Russia (From Lan Maps, modified by author)

The development of modern railway and maritime transportation caused commodities from inland areas of China to flow to commercial ports along the Yangtze River or the coast, to be exported abroad. And imported goods flow into the mainland in the opposite direction along the same route. In this case, the intermediary position of the LMS in trade was no longer important. The LMS gradually lost its original traditional business methods and markets, and also failed to find new trading methods to counter foreign business competitors. This also led to the decline of large traditional non-coastal border trade centre towns such as Zhangjiakou, Guihua City, and Kyakhta,

and medium-sized towns such as LSZ could not escape the fate of decline (Jiang 2016; Xing and Wang 2008; Lu 1994).

4.3.2.3 Changes in the situation on the northern border

The LMS, as intermediary traders, were active in the northern border regions of China and Mongolia. The Industrial Revolution in the 19th century assisted the foreign states to intensify economic policies detrimental to China. These included the dumping of goods and the opening of factories in various parts of China under foreign control. This resulted in more industrial products flooding Chinese and Mongolian markets (Jiang 2014). Foreign businessmen dominated the Mongolian market by virtue of their advantages in transportation and technology, and eventually the LMS were squeezed out. During this period the trade of goods was not the only business activity of the LMS. The LMS also provided lending services. They provided large amounts of loans to Mongolian nobles and *lama* throughout Mongolia. Under the premise of a stable social situation, the recovery of loans or the financing of mortgage recovery could be guaranteed (Lv 2007). However, at the end of the 19th century and the beginning of the 20th century, the internal and external political situation in China was turbulent, especially after the establishment of the Republic of China after the Revolution of 1911. With the overthrow of the Qing government, their administrative agencies were not recognized. Mongolian nobles and *lama* took the opportunity to refuse to repay their debts. Without the backing of the Qing government, the LMS could not recover the arrears (Xing and Wang 2008). In the early 20th century, Outer Mongolia declared its independence. It separated from China and became a sovereign country. Subsequently, Mongolia announced the severance of diplomatic relations with China, the property and goods of LMS in all parts of Mongolia were confiscated, and people were also deported (National Archives of Mongolia 2010). Since then, the LMS completely lost its original Mongolian market, resulting in tremendous trauma from which it has never recovered. Dashengkui, the largest group of merchants in Mongolia, are an example of a group targeted during this period. In 1924, when the People's Republic of Mongolia was established, and the debts of LMS in Outer

Mongolia were declared invalid. At the same time, all the assets of Dashengkui in Outer Mongolia were confiscated. Dashengkui had 15,000 camels in the Kobdo region, and the debts owed to them of more than 20,000 horses and more than 200,000 sheep could not be recovered. The confiscated assets were worth about two to three million taels of silver. Dashengkui were unable to recover and announced their closure in 1929 (Deng 2015). The loss of the Mongolian market and this LMS groups meant that the original commercial road connecting the Central Plains and Mongolia was no longer needed. The flow of people and trade in towns along the commercial road fell sharply and economic development declined.

4.3.2.4 Colonial rule of Japanese

After Japan quickly occupied the three eastern provinces and eastern Inner Mongolia in the 1830s, and immediately began an expansion plan to western Inner Mongolia and Xinjiang. The Japanese army occupied the Fengzhen and Longshengzhuang areas in September 1936, and then began to occupy the Suiyuan area (now Hohhot and Baotou, Inner Mongolia) westward. Japan established the Mengjiang United Autonomous Government on September 1, 1938, which marked the official establishment of Japan's colonial rule in the western region of Inner Mongolia. Japan's eight-year brutal rule in this region led to a further decline in the commercial, agricultural, and animal husbandry economy of LSZ in Ulanqab in western Inner Mongolia (Yang 2013).

In order to recoup resources consumed by the war and supply Japan's market, Japan manipulated the Mengjiang United Autonomous Government to implement policies that diverted economic resources from the occupied areas. The first was the control and plunder of agriculture and animal husbandry. Animal husbandry was the most important source of income for herders, and it was also a pillar industry in the grassland villages and towns outside the Great Wall. It was the material basis for their survival. Livestock products were the only source of materials used in exchange for food, cloth and other necessities of life. In order to effectively control livestock

resources, the Mengjiang United Autonomous Government strictly controlled the trading channels of livestock and livestock products. The Mengjiang United Autonomous Government forced locals to sell livestock products at low prices to designated buyers, and then sell necessities to locals at high prices. This kind of forced buying and selling was not an equivalent exchange. After the establishment of the Mengjiang United Autonomous Government, the prices of local necessities soared by more than 10 times, while the prices of livestock and livestock products only increased by three to four times at most. The herdsmen in LSZ relied on the sale of livestock and livestock products in exchange for daily necessities (Chaogetu 2001:62-65). This unequal exchange caused a serious decline in the living standards of the locals.

According to the memories of an author visiting an old man who experienced the rule of the Mengjiang United Autonomous Government, after the Japanese invaded, all the food and livestock were taken away. With the establishment of the Mengjiang United Autonomous Government, people were forced to sell food and livestock to the Japanese at low prices, and then buy daily necessities from the Japanese at high prices. In addition, people could only use flour from potato stalks to satisfy their hunger. and his family of eight had only two complete clothes (Yang 2013).

Another factor was the monopoly on the financial sector. In order to control the local economy, The Mengjiang United Autonomous Government established the Mengjiang Bank, which was controlled by the Japanese. Mengjiang Bank merged banks in Inner Mongolia to form the Mongolia Union Bank, which issued camel tickets as a kind of paper currency, requiring local people to exchange camel tickets at a one-to-one equivalent. However, prices soared and camel tickets have depreciated more and more leading to a decline in the living standards of the locals (Jin 2009).

The Japanese occupiers also plundered agriculture. After Japan occupied the Ulan

Chabu area, many supplies and resources were needed to recoup those lost during the war. Japan could not meet its domestic food needs during the war, and therefore it began to plunder large amounts of food in the occupied areas, resulting in local shortages and enduring hunger. Daily life in LSZ became very difficult. Around 1939, about 300,000 tons of grain was looted by Japanese administrators in the western region of Inner Mongolia. The Japanese plundered food and also established institutions to control the price of food. During the rule of the Mengjiang United Autonomous Government, grain shops were not allowed to sell grain without approval. Local people needed to obtain permission to buy grain, but they could only purchase it in limited quantities. Additionally, a large number of fertile fields were forced to grow opium. The reduction in the number of fields for planting crops led to the decline of local agriculture (Chaogetu 1999). According to records, in 1944, only Fengzhen County (Fengzhen is only 47 kilometers away from LSZ) cultivated more than 40 million square meters of opium fields. These fields were all high-quality fields (Fengzhen City Chronicle Compilation Committee 1982). With limited land and limited water, the increase in opium cultivation area has led to a reduction in crop production, exacerbating the decline in local agriculture.

Between 1931 and 1937 local commercial and trade activities in LSZ were hit hard because of the failure of the LMS to engage in commercial competition. Although LSZ was no longer a necessary place to go to Mongolia, some areas still needed to pass through LSZ to send coal and other goods to Shanxi and other places. During the reign of the Mengjiang United Autonomous Government, the development of LSZ became very difficult and even began to regress. The local wealthy people and businesses were exploited and blackmailed by people working for the Mengjiang United Autonomous Government through heavy taxes or direct robbery. Then under the repressive rule of the Mengjiang United Autonomous Government, resources were continuously plundered, and agriculture, animal husbandry and financial industries were hit hard. The Mengjiang United Autonomous Government adopted a military

control policy for the fur industry and forcibly bought hides at a low prices. Before Fengzhen was occupied, there were more than 20 fur processing shops. After Fengzhen was occupied by the Japanese army, there were only a few fur processing shops left (Fengzhen City Chronicle Compilation Committee 1986). It is inferred that the LSZ at that time was also in a similar situation. Large-scale plunder and control caused local shops to close one after another, and the economy of LSZ declined.

4.3.3 Internal factors

4.3.3.1 The failure of the LMS

The LMS made great contributions to the development of the LSZ economy. However, LSZ was dependent on the LMS. The deterioration of the LMS, produced economic uncertainty for LSZ. In the face of foreign business interests, the LMS were not adaptable and continued to rely on pre-modern means of production, transportation, and business administration that could not compete with Western companies whose scale and efficiency were augmented by the industrial revolution. In addition, the LMS continued to act as intermediaries only. The LMS emerged by taking advantage of the sale of domestic goods, eventually sold foreign industrial products, and never participated in modern industrial production making it difficult to compete. After the Revolution of 1911, some LMS tried to diversify their income streams, including investment in electric light companies, however it was too late. At that time, China was also enduring the Great Depression caused by the World War. Due to their poor management, turbulent social situation, frequent exploitation by successive bureaucracies, and inability to compete with foreign businesses with economic privileges, they all ended in bankruptcy (Xu 2014).

4.3.3.2 The opening of Beijing–Baotou railway

LSZ always played a role as an important transportation hub during the Qing Dynasty and the early period of the Republic of China. However, the emergence of the Beijing-Baotou Railway made role of LSZ as a transfer station and transportation hub gradually diminish. Transportation was one of the most important foundations of the

entire economy. From ancient times to the present, commercial and trade activities, various production activities and people's daily lives were built on the basis of transportation. As an important component of the social transportation system and one of the most advanced means of transportation in modern China, railways have had an important impact on the economy and society of modern China.

The Beijing-Baotou Railway started in 1905, and the Fengtai-Zhangjiakou section was completed in September 1909. At that time it was called the Jingzhang Railway. In January 1916, the Jingzhang Railway merged with the Zhangsui Railway and was called the Jingsui Railway. In April 1921, it was opened train routes to Guihua City (now Hohhot), a major town in the northwest. At the end of 1922, routes were opened to Baotou (Ma and Lu 1983).



Figure 9. The Beijing-Baotou Railway (From Lan Maps, modified by author)

Before the opening of the railway, transportation was limited to cattle, horses, and camels, and their operation speed was very slow. According to records, the distance from Beijing to Guihua City is nearly 500 kilometres, and it would take 128 hours to reach the destination by relying on transportation such as horses, cattle, and camels. The backwardness of transportation meant that the logistics of moving commodities was very slow, and it was difficult to synchronize commodities among various regions. In addition, the use of horses, cattle, camels, and other livestock also faced various inevitable emergencies on the road leading to loss of goods. After the opening of the train, it only took 17 hours from Beijing to Guihua City, which was more than 7

times faster than before (Yang 2006:72-75). With the opening of the railway and its gradual extension to the west, transportation networks greatly changed, and the line connecting Chahar, Shanxi and Suiyuan provinces interconnecting with the mainland has gradually developed. The railway played an important role in the transportation of commodities to Chahar, Shanxi, Suiyuan, Ningxia, Gansu, Qinghai and other provinces in the northwest at that time. The opening of the railway had an immeasurable impact on the economic development of various places along the line. Baotou, the terminus of the Beijing-Baotou Railway is a representative example. In 1935 (the 24th year of the Republic of China), Baotou Railway Station exported 13,000 tons of wool and camel hair 1,000 tons, 3585 tons of liquorice, 1,006 tons of millet, 400 tons of sorghum, and 400 tons of fur. It imported 1,000 tons of sugar, 1,210 tons of cigarettes, 900 tons of wheat, and 600 tons of tea (Yang 2006:72-75). The rapid circulation of such many commodities was unimaginable in the era of traditional animal transportation. The construction of the railway played a huge economic driving role in various places along the line. Nevertheless, LSZ missed the opportunity. There were rumours that when the Beijing-Baotou Railway was built it was planned to pass through LSZ to Suiyuan. However, people at that time were afraid that the railway would ruin the talismanic geomantic spatial configuration of LSZ, and town representatives raised money to ensure the railway made a detour (Liu 2016:56). Although this is a rumour, it is a fact that there is no train station in LSZ. Before modern transportation such as railways and automobiles appeared, LSZ relied upon traditional animal transportation by virtue of its geographical location. However, after the emergence of modern transportation, the geographical location of LSZ was no longer superior. It is neither along the inland river nor along the railway. The cities and towns along the rivers and railways had quickly developed under the drive of modern transportation, but the economic development of LSZ has remained stagnant, and even experienced economic regression, and its population decreased (Fengzhen City Chronicle Compilation Committee 2016).

5. Status overview of LSZ

LSZ is in the northeast of Fengzhen City. It is mainly composed of mountains, hills and alluvial plains. It is high in the south and low in the north, and high in the east and low in the west, and the western area has a relatively large slope, and the eastern area is flat and open. The average elevation is between 1350-1500 meters. The West River flows through the west of LSZ from south to north. The geographic coordinates of LSZ are 40°42' east longitude and 113°26' north latitude. As the most representative traditional village in Longshengzhuang Town, it is built according to the topography, and the overall shape is gradually converging from southeast to northwest. The spatial layout of LSZ can be divided into a dot-shaped religious belief area centred on South temple and mosques, and a linear commercial area centred on Big South Street, Maqiao Street, and Big North Street, and the block-shaped residential areas on both sides of Big East Street and Little North Street (Wang 2019).

Figure removed due to copyright restriction.

Figure 10. Aerial view of LSZ (Form Urban Planning and Design Institute 2014)

5.1 The current situation of material cultural heritage of LSZ

In the vast Inner Mongolia region, tourism resources are rich and diverse, but the cultural heritage tourism resources related to ancient towns are relatively scarce. LSZ is an ancient town rich in tangible and intangible cultural heritage. LSZ currently has

one major historical and cultural site protected at the national level, one world cultural heritage, two historical and cultural sites protected at the autonomous region level, 11 historical and cultural sites protected at the county and city level, 44 historical buildings, many well-preserved historical streets, and six Intangible Cultural Heritage resources (Zhou and Wu 2015:280). These designations cover the cultural tourism resources that are relatively well-preserved, with greater historical and cultural value, including the Ming Dynasty Great Wall ruin, Duan Family compound, Lu Family compound, mosque and South Temple. Although LSZ has many valuable tangible and intangible cultural heritage sites and resources, the development of its cultural tourism resources is still in its infancy, and in some cases has not commenced (Zhou and Wu 2015).

Type	Name	Level
Physical Cultural Resources	Ming Great Wall	World and National Level
	Mosque	Autonomous region level
	South Temple	Autonomous region level
	Ruins of Triangle City	County and city level
	Remains of the Cylinder House	County and city level
	Han Tomb Site	County and city level
	Tombs of hui people	County and city level
	Lu Family compound	County and city level
	Duan Family compound	County and city level
	Dingsi Carriage Store	County and city level
	Combination of Chinese and Western style shop	County and city level
	44 historical buildings including No. 11 Longsheng Lane, Wangyang Shop, No. 34 Yifeng Lane, No. 2 Zhongyi Lane, etc.	Historical buildings
	Big North Street, Big South Street, Little North Street, Yifeng Lane, Gongyi Lane, Yuanbao Lane	Historical street
	Stone steles, stone carvings, horse-stamping stakes, ancient wells, stone millstones	Historical objects

Intangible cultural resources	June 24th Traditional Temple Fair	County and city level
	Four-horned Dragon Dance	County and city level
	Moon cake making skills	County and city level
	Craftsmanship of handmade fireworks	County and city level
	Running donkey of folk dance	County and city level
	Five ghosts haunting of folk dance	County and city level

Table 2. List of Existing Cultural Heritage of LSZ

Figure removed due to copyright restriction.

Figure 11. Distribution map of cultural heritage in LSZ
(Form UPADI 2014)

The three parts of Big South Street, Big North Street and Maqiao Square form the most prosperous commercial street in LSZ, which runs north-south, with a total length of 1.8km and 6-8m wide, which can be accessed by vehicles. There are many shops

on the east and west sides of Big North Street and Big South Street, but the architectural styles of these shops are completely different. Most of the store buildings on Big South Street were built after the founding of the People's Republic of China, and most of them are in the Soviet style. Most of the store buildings on Big North Street are in the architectural style of the late Qing Dynasty and the early Republic of China. Big East Street, Little North Street and Little South Street form the secondary streets of LSZ. The width of the secondary streets is relatively narrow, only 4 meters at the widest point. Both sides of the streets are mainly residential areas and a small number of shops. LSZ is also distributed with many lanes, generally 2m-4m in width. The main streets, secondary streets and lanes form the road network of LSZ with Maqiao Square as the centre. The lanes vary in length, and there are private houses on both sides. Most of them were built in the late Qing Dynasty and the early Republic of China. Among these lanes, the courtyards in Silaocai lane, Yuanbao lane, and Gongyi lane are relatively well-preserved.

The commercial buildings along the street in LSZ are centred on Maqiao Square, distributed along the main street and secondary streets, and mostly on both sides of Big North Street. These shops are roughly divided into courtyard style, independent shop style and combined residential style. Different types of shops have different functions, so the overall spatial layout is different. For example, in the Dingsi Chama Store on the west side of Big North Street, it is a place where caravans transport goods to LSZ and rest and stay, so the courtyard space is very large as shown in the figure 13.

Figure removed due to copyright restriction.

Figure 12. LSZ Street Map (From UPADI 2014, modified by author)

Figure removed due to copyright restriction.

Figure 13. Dingsi Carriage Store (From UPADI 2014)

Nowadays, the remaining traditional buildings in LSZ are divided into Qing Dynasty

architecture, Republic of China architecture, and architecture after the founding of contemporary China. The largest number and area of existing buildings of cultural significance are those of residential buildings. The architectural and decorative styles are very similar to the traditional courtyards in Shanxi. The general residential courtyard is a large courtyard composed of the main house, east-west wing, south house, entrance gate and courtyard wall. However, due to historical, natural, and man-made factors, most of the existing traditional ancient buildings in LSZ are traditional dwellings, that are not well preserved. Except for a small number of courtyards that have been preserved intact, of the buildings, only the main rooms or wing rooms are kept intact, with other parts seriously damaged.

As shown in the Figure 14 and Figure 15, the well-preserved buildings along Big South Street and Big North Street are mostly used by contemporary commercial tenants. Poorly preserved buildings are mostly inhabited residential dwellings constructed in the 19th and 20th centuries.

Figure removed due to copyright restriction.

Figure 14. Current status of LSZ buildings (From UPADI 2014)

Figure removed due to copyright restriction.

Figure 15. When the LSZ building was built (From UPADI 2014)

The unique architectural structures and forms of traditional villages in different regions can reflect the unique customs and culture of the region. Therefore, protecting and repairing the ancient buildings in the villages has become one of the most important things to protect in traditional villages.

5.2 The Status of Intangible Cultural Heritage in LSZ

Legend has it that in 1787, LSZ suffered a drought, and the locals begged the Dragon King for rain. On the day of June 24th, it rained heavily. The local people thought that the Dragon King had fulfilled their wish, so they set a festival on June 24th to hold a temple fair to thank the Dragon King. Since then, temple fairs have been held every year, and the temple fair has a history of more than 200 years. In the early days of the temple fair, it was only a sacrificial activity for worshiping the gods, but with the development of LSZ, business exchanges continued to increase, and the temple fair gradually evolved from a sacrificial activity to a market. With the increase of folk cultural exchanges, more and more folk-art performers participated in the annual

traditional temple fair on June 24. Among them, Taige and Naoge of Shanxi artists are the most famous. Taige is a form of folk parade performance, similar to float parade. During the performance, several children dressed as costume drama figures sit or stand on stands, and are carried by adults for parade display. Taige's traditional shapes are mostly taken from traditional Chinese operas, such as "Journey to the West", "The Legend of the White Snake" and "Tianxian Match". Naoge is a special kind of acrobatics that consists of bands and performance teams. The performance team consists of children dressed as costumed opera figures standing on a special iron frame, strong men carrying the iron frame, and they dance to the music together. The rich and colorful art performances make the temple fair a comprehensive material and cultural exchange place favored by the locals and people in the surrounding areas. But as time goes by, fewer and fewer people learn the craftsmanship of Taige and Naoge (Shi 2015). So far, only a few old people in LSZ can make them. In addition, there are no more young people studying traditional theatre performances, the traditional drama performers in LSZ are all middle-aged and elderly people.

Figure removed due to copyright restriction.

Figure 16. Taige (From News.cn)

Figure removed due to copyright restriction.

Figure 17. Naoge (From News.cn)

5.3 Existing problems of ancient buildings in LSZ

5.3.1 Lack of relevant awareness

The local community's weak unfamiliarity with heritage protection has led to serious damage to the ancient village pattern and housing construction. Because the present-day residents are not conscious of the heritage and cultural values of ancient buildings, significant structures are often augmented with contemporary construction, meaning that historic buildings lose their original architectural style. In addition, the local Cultural Relics Department and the Planning and Construction Department did not pay enough attention to the management of historically significant buildings. They lack an effective management system and corresponding management measures, and also neglect or overlook the amendments that residents have made to the significant buildings.

5.3.2 Insufficient investment funds

Most of the ancient buildings in LSZ are residential buildings, which are almost entirely made of brick and wood. They have experienced natural degradation for decades, and in some cases hundreds of years. Coupled with long-term disrepair, many residential buildings are seriously damaged. At present, most protection of ancient buildings is made on an ad-hoc basis by villagers, and funds for preservation and conservation are insufficient.

5.3.3 Inadequate modern infrastructure

Most historic dwellings did not have a water supply or drainage systems, and some residents still relied on well water for daily use. Young people do not like to live in historic houses without modern infrastructure and instead choose to reside in cities. This has led to more and more houses being left unused in historic villages and the issue of the aging rural population is exacerbated.

5.3.4 Lack of village function

Due to the poor preservation of houses in the residential area and the aging population, the economic development of the historic village has stagnated. With the exception of housing and some small basic shops, there are few other social and economic activities in the village (UPADI 2014).



Figure 18. Dilapidated ancient residential courtyard

6. Protection and restoration of cultural heritage of LSZ - a preliminary management plan for the LSZ tourist area

6.1 Scope

Traditional villages and historical buildings should not be restricted to being visited like antiques, but should reflect their functionality as buildings and places, and use tourism to drive local economic development. When LSZ can generate income from tourism in the future, it will be able to better protect and restore the local cultural heritage.

6.2 Protection principle

The goal of the LSZ protection plan is to effectively protect historic and cultural heritage, improve the living environment in the historical and cultural areas, improve the municipal infrastructure, and make reasonable use of the historical and cultural heritage under the premise of strict protection, and actively develop the tourism industry. As the Barra Charter explains:

“Places of cultural significance enrich people’s lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. They are historical records, that are important as tangible expressions of Australian identity and experience. Places of cultural significance reflect the diversity of our communities, telling us about who we are and the past that has formed us and the Australian landscape. They are irreplaceable and precious.

These places of cultural significance must be conserved for present and future generations. The Barra Charter advocates a cautious approach to change: do as much as necessary to care for the place and to make it useable, but otherwise change it as little as possible so that its cultural significance is retained.”

To this end, in accordance with the requirements of the "Regulations for the Protection of Historic and Cultural Cities", the preparation of the protection plan follows the following principles.

6.2.1 The principle of protecting cultural relics and historical environments as embodiments of historical information

Cultural relics and historical environments provide intuitive information about

appearance and architectural form, and also embody historical information (Zhang 2020). They can convey historical and scientific information that is not yet known but may be known in the future. Cultural relics and historical environment are non-renewable resources. Therefore, protection is the first priority, and the cultural relics and historical environment must be effectively safeguarded. The authenticity of cultural heritage should be strictly maintained as much as feasible, and the reconstruction, expansion and new construction should be coordinated with the historical features.

6.2.2 The protection principle of historic environments

Significant historic remains exist in a surrounding environment, and the loss of the original environment will affect the interpretation of its historical context. The protection of the historical and cultural town of LSZ is not only to protect individual cultural relics and historic sites, but also to protect the surrounding environment and historical atmosphere of historic sites and historic districts. The historic and cultural features of LSZ are reflected in the urban plan, historic buildings, cultural relics, and overall protection measures should be formulated for this.

6.2.3 Principles of reasonable and sustainable utilisation

The principle of rational and sustainable utilisation emphasises that the utilisation of historic and cultural heritage cannot be hurried, and cannot simply pursue economic benefits. The current utilisation method should ensure the sustainable development in the future. Historical and cultural protection areas are not only the core resources of tourism development, but also areas where residents live for a long time. The relationship between historical heritage protection, living environment improvement and tourism development should be jointly coordinated, and a protection plan that takes into account sustainable development should be formulated.

6.2.4 Principles of Cultural Relic protection

Implement the principle of scientific protection and rational utilisation. It is important

not only to do a good job in the protection of Historical and Cultural Site, but also to pay attention to the protection of other historical objects that are not historic buildings or and cultural sites, especially the protection of movable material culture or cultural relics with historical, artistic, and scientific value.

6.3 Protection and facilitation

6.3.1 Protection and restoration of cultural heritage of LSZ

By appraising the historical significance of LSZ and its present state of preservation, I recommend that three different protection methods should be adopted to facilitate tourism at LSZ.

The first point relates to ‘Cultural Relics’. It is important is to formulate corresponding standards after grading historical buildings before protecting them. Through the study of the historical, cultural and scientific value of ancient buildings, and based on factors such as architectural form characteristics and preservation degree, the existing ancient buildings in LSZ are divided into first-class protected buildings, second-class protected buildings and third-class protected buildings.

The first-class protected buildings, such as the South Temple, the Mosque, the Great Wall of the Ming Dynasty, and the beacon tower, shall be preservation and restoration according to the Barra Charter. When restoring, raw materials or highly similar substitute materials should be used and repaired and protected in strict accordance with the original appearance, and it is strictly forbidden to change the internal structure and appearance. A buffer zone is delineated around the main body of the first-class protected building, and it is forbidden to build new buildings in the buffer zone to prevent damage to the first-class protected building. When the appearance of the second-class protected buildings is repaired, their original layout should be retained, and the second-class protected buildings must be maintained and repaired regularly. In addition, their interiors must be updated and improved, and modern infrastructure such as gas, running water and flushing toilets must be added. The

interior renovation is mainly to improve the comfort of the occupants. The appearance of the third-class protected buildings can be appropriately refurbished to maintain the overall spatial coordination with the traditional village, and modern infrastructure can be added to meet the needs of modern life.

Taking the renovation design of the Wang Family Courtyard, a second-class protected building, as an example. The Wang Family Courtyard is located at No. 24, Gongyi Lane. It is a traditional courtyard house and covers an area of 417.36 square meters. Only the main room, the west wing room and the inverted room are left. The main room is still used as a housing, but the overall structure is unstable. The walls of the west wing and the south house have collapsed, and the doors and windows are damaged, completely unusable and at risk of collapse at any time. The entire courtyard is overgrown with weeds, and the courtyard walls are severely weathered. There is no modern living infrastructure, fire-fighting facilities, or lightning protection equipment in the Wang Family Courtyard. The renovation of the Wang Family Courtyard should abide by the principle of keeping the original layout externally and adding modern infrastructure internally. The first is to plan to connect the water pipes and gas pipes, and to change the pit latrine in the southwest corner of the yard to flush toilets connected to the sewage pipe network of Fengzhen City. Secondly, the main building, the west wing and the south building will be reinforced, thermally insulated, and indoor facilities will be renovated. Based on retaining the original materials, repair and supplement the components that have obvious regional characteristics and cultural relic value. For example, the walls of a house were made of blue bricks, and the original blue bricks should be protected and used as much as possible when the walls are removed layer by layer and re-paved. On the premise of building in accordance with the original style, adding modern materials to supplement the shortcomings, while focusing on firmness, warmth and beauty. For example, damaged doors and windows will be replaced with glass-added lattice doors and windows, and the original partitions and dimensions will be retained (Hou, Qiao and Shang

2019:29-30).

Protection should similarly be extended to the historical streets. Although there are many new buildings in LSZ, the town still retains the traditional street pattern. Big South Street and Big North Street run through the entire village as the main streets with a north-south direction. Big East Street merges with Big South Street and Big North Street in Maqiao Square in an east-west direction. The north-south Little North Street and Little South Street are parallel to Big North Street and Big South Street. Several short lanes are connected to these streets, and these streets together form the road network of LSZ. There are more than ten lanes, large and small, on Little South Street, including Yuanbao Lane, Da Lane, Silaocai Lane, Lufucui Lane, and Coffin Lane. This was once the residential area of the most powerful people in LSZ, and relatively speaking, it is also the best-preserved area of the residential buildings in LSZ. Most of the commercial buildings located along the Big South Street were demolished and newly built after the founding of China. They use brick and wood structure with a Soviet architectural style. The facades are decorated with stone (Figure 19). These are very different from the original appearance styles of the shops in the late Qing Dynasty and the early Republic of China.



Figure 19. Stone and wood ancient building

The commercial buildings on Big North Street are mainly the architectural style of shops in the late Qing Dynasty and the early Republic of China. The exterior style is historic, with heavy doorways and rows of intact Dougong components (Figure 21). The majority of these buildings use the front yard as a shop and the back yard as a residence and storage. Since the communities in the past cared about *fengshui*, the buildings along the street were not parallel to the road, and are built on a certain angle (Wang 2019).



Figure 20. & 21. Commercial building & Dougong

Due to the existence of a mosque in Little North Street, there are still a certain number of Muslim shops and buildings. In the past, Muslims traded here, and there are two Muslim specialty dessert shops still operating. These have high historical value for the research on LSZ's business activities.

The main problems of the streets and lanes of LSZ are the uncoordinated architectural styles, random construction by the residents, and incomplete and severely damaged buildings (figure 22). As can be seen in the figure 23, the surrounding building style and pavement style are extremely inconsistent with the architectural style of South Temple.



Figure 22. Damaged building



Figure 23. South Temple Gate

In response to these problems, the first thing to do is to divide the core streets and non-core streets based on the period of construction and the degree of preservation. Secondly, according to the classification of preservation, repair the seriously damaged streets and buildings along the road in the core area first, abide by the principle of repairing the old as before, and try to use traditional building materials for repair. The main and secondary streets of LSZ are paved with cement pavements. Some of the

sidewalks are cement pavements, and some are mixed with slate and soil. Most of them have been renovated. Most of the lanes are original soil roads, although the original appearance is maintained, there are many existing problems. Soil roads accumulate water in rainy weather and become muddy making it difficult for pedestrians and non-motorized vehicles to pass. The original soil streets also cause sandstorms to hinder local people from traveling in windy weather. In the future development, the street not only will play the role of connecting various scenic spots in the ancient town, but also will be an attraction for tourists. Therefore, it is very important to renovate the street and transform the buildings along the street. As the main streets, secondary streets and part of the lanes have been paved into cement roads, the original road appearance has been destroyed. In the subsequent restoration and development, only the original road frame needs to be retained, the pavements will be repaved with blue bricks or stones. These improved roads and buildings along the street will be in harmony with the overall style of LSZ.



Figure 24. Big South Street



Figure 25. Soil road

Finally LSZ would benefit from overall protection and repair of the total area. All historic buildings and relics exist in their surrounding environment. If the historic buildings and relics lose their original environment, the correct understanding of their

historical information will be affected. Therefore, the protection of LSZ is not only to protect individual buildings and objects, but also to protect the surrounding environment and historical atmosphere of objects and historic districts. Based on the historical and cultural heritage of LSZ and its streets, LSZ can be divided into core protection areas and construction control areas. The areas outside the core protection area and the construction control area are all environmental coordination areas (Figure 26).

Figure removed due to copyright restriction.

Figure 26. Areas of LSZ (From UPADI 2014)

The core protection area is to protect the traditional streets and historical and cultural features of LSZ, and to protect the integrity and safety of cultural relics and historical buildings. Taking Big South Street and Big North Street as the main trunks and the vertical streets and lanes as branches, the streets and the well-preserved historical areas on both sides of the streets are determined as the core protection areas. Within the core protection area, the spatial pattern of the area and the appearance, material, and colour of the buildings along the street shall not be changed without authorization. Except for building ancillary facilities, no new construction or expansion activities are allowed. When reconstructing existing buildings, they shall maintain or restore their

historical and cultural features. It is not allowed to build or expand roads without authorization. When rebuilding existing roads, the original road pattern and features along the line shall be maintained or restored. The structures that affect the cultural relics within the core protection area must be moved or demolished, the storage of combustibles that affect the safety of historic buildings is prohibited, activities that affect the safety of historic buildings are prohibited, and industrial factories and facilities that pollute the historic buildings and its environment are not allowed. Take the South Temple in the core protection area as an example (Figure 23). The debris in front of the South Temple should be cleaned up, and the advertisements coated with paint on the wall of the South Temple should be removed to restore its original appearance. The two-story building in the southwest of South Temple should be demolished, or its appearance should be modified to make it consistent with the architectural style of the South Temple. The location of the pole at the entrance of the South Temple should be changed and the messy electrical wires should be transformed.

The construction control area is an area established to coordinate preservation and conservation of the historical and cultural features within the core protection area. The traditional buildings in the construction control area are clustered into blocks, which can fully reflect the architectural style and cultural characteristics of LSZ in terms of architectural style, street and lane pattern, spatial form, and street landscape. When new buildings, expansions, and reconstructions are built within the construction control area, the height, volume, and colour shall be in harmony with the traditional features and appearance of the ancient buildings in the core protection area. The traditional features of roads shall not be damaged during the construction, expansion and reconstruction, industrial enterprises that pollute the environment must not be built, and existing industrial enterprises that pollute the environment should be relocated in a planned way.

The environmental coordination area can be established to protect the natural features

outside the construction control area. Its main function is to establish a buffer zone between historical buildings and contemporary buildings outside the construction control zone, so that the style between the two areas is harmonious. When constructing, expanding, and rebuilding buildings in the environmental coordination area, the main principle should be to protect the natural ecological environment, and the large-scale destruction of natural vegetation is strictly prohibited (Zhao and Cui 2004).

6.3.2 Protection and repair of historic buildings

According to the current situation of historic buildings in LSZ are divided into five types of buildings: protected buildings, preserved historic buildings, general historic buildings, buildings that must be demolished, and other buildings.

6.3.2.1 Protected buildings

Protected buildings, which are the historical and cultural site protected that have been assessed as various levels by the local cultural heritage administration, must not be demolished and should be actively repaired and reused.



Figure 27. Protected building South Temple



Figure 28. Murals of South Temple

6.3.2.2 Preserved historical buildings

Preserved historical buildings are a group of buildings built before 1949 that have obvious characteristics or historic value in addition to protected buildings. Most of the preserved historic buildings are traditional houses with high historic value, exquisite details, and relatively well preserved. Some are industrial buildings with a certain place significance and good existing qualities might also be considered in this category. The original style and features shall be maintained when the historic building complex is retained for expansion and reconstruction. New buildings, including expansions or rebuilds, around the preserved historic buildings shall be in harmony with the preserved historic buildings in terms of nature of use, height, volume, facade, material,

colour, and must not change the original spatial landscape features around the building. New buildings shall not affect the normal use of the preserved historic buildings.



Figure 29. Traditional house

6.3.2.3 General historic buildings

General historic buildings are buildings that have heritage and cultural values in addition to protected and preserved historic buildings. This mainly refer to buildings that are of acceptable quality and have certain detailed decorations. For example, figure 30, it was a public bath built after 1949, with the architectural style of that time. General historical buildings are not recommended for demolition as a whole and should be repaired and reused.



Figure 30. Public bath

6.3.2.4 Buildings that must be demolished

Buildings that must be demolished are dangerous sheds, illegal buildings, buildings that cannot be reconciled with style and appearance through reconstruction, and other buildings planned for demolition. They must be demolished in accordance with planning management requirements.

6.3.2.5 Buildings other than the above four types of buildings are other buildings

As other buildings, it can be expanded, rebuilt, or demolished for new construction. New, expanded, or reconstructed buildings should be in harmony with the style and features of the ancient town.



Figure 31. Residential area

6.4 Functional area division

6.4.1 Commercial and residential area planning

According to the contemporary situation in LSZ, it can be considered and designated as an ancient town with strong local characteristics with functions of residence, tourism, leisure, vacation, business services, and logistics distribution. Based on the historical background and its unique natural environment, LSZ can achieve its goal of protecting historical heritage, improving the living environment, and promoting tourism development. The main land types or zones of the ancient town can be designated as residential, public infrastructure service facilities, and tourism service facilities.

Local populations and close social networks have developed in the residential area of LSZ over generations. The traditional residential buildings in the ancient town will continue to be used for residential purposes and management plans will continue to

recognise the continuity of social networks and the connection between local communities and historical and cultural features. The most important thing is that the traditional residential buildings are equipped and augmented with adequate residential service facilities, modern living facilities, and municipal infrastructure (Wu 2006).

Big South Street, Big North Street and Maqiao Square were once crowded commercial streets. In order to restore the former appearance of this commercial street, the historic buildings on both sides of the block should be repaired and reconstructed. Based on the existing features of protected historic buildings, other buildings along the street will be decorated with antiques, and consistent architectural and historic stylistic elements. Taking Sanfang Qixiang in Fuzhou as an example (Fig. 33), the houses along the street were redecorated in an antique way and in keeping with the architectural style of other ancient buildings (Wu 2019).

Figure removed due to copyright restriction.

Figure 32. Sanfang Qixiangh (From Huitu.com)

In addition, historic buildings along the street can be converted into tourist-featured commercial service facilities, such as shops, coffee shops, and tourist centres, while retaining their original appearance. Taking a bookstore in Sanfang Qixiang as an

example (Figure 33), the ancient building along the street was reasonably transformed into bookstore and modern infrastructure was added, but the architectural style and characteristics of the ancient building was not changed but preserved. The local government should give certain rewards to the behaviour of transforming historic houses into small privately-run *ryokan* to encourage residents to spontaneously maintain the historical houses. These initiatives will attract tourists and drive local economic development. Traditional historic buildings can also be converted into theme museums, galleries or art rooms, leisure bars and other tourism-related facilities, which have great potential for development (Wu 2007).

Figure removed due to copyright restriction.

Figure 33. Bookstore of Sanfang Qixiang (From zcool.com)

Figure removed due to copyright restriction.

Figure 34. Commercial and Residential area Planning Map (From UPADI 2014, modified by author)

6.4.2 Road system planning

The main streets Big South Street, Big North Street and Maqiao Square have a width of 6-8 meters and a length of 1.8 kilometres across the entire LSZ in a north-south direction. Although the width of the street is 6-8 meters for the passage of motor vehicles, in order to maintain the historical and cultural features of LSZ and create a safe, comfortable and pleasant living and sightseeing environment, all roads within the core protection area and construction control area will be reserved for pedestrians traffic only. Entrances and exits will be built in the northern section of LSZ Big North Street and the southern section of Big South Street. The historic gate tower of LSZ will be rebuilt at the entrance and beautified appropriately to meet the aesthetic needs of tourism. A small square will be set to the east of Little North Street as a rest area, which will be connected with various pedestrian lanes. The main streets, secondary streets, and lanes are connected to each other to form an LSZ street system extending

around Maqiao Square.

The West River flows from south to north in the west of LSZ, and the East River, a tributary of the West River in the east of LSZ, merges into the West River in the northwest of LSZ. The two rivers are seasonal rivers in a Y shape (Fengzhen City Chronicle Compilation Committee 2016). Considering that summer will be the peak tourist season, LSZ happens to have abundant rainfall in summer and sufficient river water. Combining with the surrounding farmland scenery, which can create a rural recreational environment and augment its appeal to tourists. Therefore, it is planned to build a trail along the river, which combines the cultural elements of the ancient town, with small squares, gardens, tea rooms, and other recreational spaces interspersed on the trail. The newly built trail along the river will form a complete pedestrian network system together with the traditional streets and lanes in LSZ.

In order to maintain the pedestrian-based transportation mode in LSZ, while ensuring the convenience of LSZ as a tourist attraction, it is necessary to set up parking lots in conjunction with the construction of other development projects around the town to relieve the traffic congestion caused by tourism. The parking lot will be mainly distributed in the peripheral area of LSZ, and the preliminary plan is to set one each at the entrance of South Street and the northeast of LSZ.

6.4.3 Greening and landscape plan

The landscaping of road verges is relatively good should be protected. Unsatisfactory road verges should be landscaped and improved. According to the width of the road and the local climatic conditions, suitable tree species can be introduced to form a pleasant green space. Part of the newly planned roads should also pay attention to the construction of landscaped road verges in the future, making LSZ a beautiful and pleasant street space and suitable for people to live in. In addition to the existing public green space of LSZ, a green square should be built in the southeast of the mosque to increase the public green space and improve the surrounding environment

of residential areas.

Since contemporary LSZ is now dominated by agriculture and animal husbandry, and the characteristics of farming culture are significant, a demonstration area and community and tourist garden with the theme of traditional farming is planned for the southeast region. Locally produced green and organic agricultural specialty products will be offered for sale to assist local farmers generate income.

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Figure 35. Road and other facility plan map (From UPADI 2014, modified by author)

6.5 Intangible Cultural Heritage activities

LSZ is rich in intangible cultural heritage. Take the temple fair in LSZ on the 24th day of the sixth lunar month as an example. The temple fair started in 1768, has a history of more than 200 years, and is still held every year. Its embryonic form is that the local people pray for rain, and its folk customs and traditions are full of charm. In addition to the material exchanges between the locals and people in the surrounding areas, folk performances are also an important part of it. In the early morning of June

24th, after the sound of the first firecrackers, the man who played Zhang Fei rode a dark horse and walked three times along the main road of LSZ. Then after the sound of third firecrackers, the folk performance of the temple fair officially began, including Folk traditional drama, traditional music performance, traditional dance performance and acrobatic performance, etc.(List of Intangible Cultural Heritage 2007). In the future, LSZ can combine the South Temple and the Mosque, two key cultural objects, to hold related celebrations. Like the Water Festival in Xishuangbanna, which encompasses the whole community, tourists and locals can celebrate and play together to increase the interest and experience of tourists. Under the premise of protection, the traditional commercial street will augment street side buildings with traditional food making stores that sell the finished products. These festivals and demonstrations of local food specialities will publicise the cultural characteristics of LSZ and help residents to generate income.

6.6 LSZ community views on the planning

The LSZ community believes that this plan is too ideal and difficult to realize, especially the problem of funding is difficult to solve. Also, a small number of locals do not want their hometown as a tourist area, they think it will disrupt their life. Some people hope that LSZ will become a tourist area to bring them extra income. The following paragraph are examples from interviews conducted by the author. 62-year-old Wang has been living in LSZ and is used to 'village' life. She worries that the increase in tourists will scare her chickens and dogs. Zhang, 55, is satisfied with his peaceful life as a farmer and has four cows. He worries that the establishment of a tourist area will cause his house to be demolished. Li, 61, thinks it might be a good thing to create a tourist area if it doesn't disturb her current life. On the other hand, 13-year-old Wang hopes it will become a tourist area so he can meet and learn about new things and maybe meet more of his peers. He mentioned that he will soon follow his parents to the city to continue his schooling. 25-year-old Ma sees the establishment of tourist areas as a good thing, which can increase employment. He has been working in a nearby city, and he hopes to return to LSZ to work and accompany his parents, but

LSZ is not suitable for him.

Overall, LSZ has rich material and intangible cultural heritages, but most of the cultural heritages are in poor condition and only a few are well preserved. If these cultural heritages can be restored and used effectively under the premise of complying with the "Law of the People's Republic of China on the Protection of Cultural Relics", they will become excellent tourism resources. If LSZ tourist area with excellent tourism resources is initially built, it will likely attract a large number of tourists and bring considerable economic income to the local area. However, this plan is not easy to achieve, and it may also be opposed by the local people.

7. Conclusion

From the beginning of the Qing Dynasty as China's population increased and between 1870s and 1980s LSZ developed from an agricultural-based grassland settlement composed of Han people into a village. At the beginning of the 19th century, LSZ became an important part of the transportation network of LMS business activities by virtue of its superior geographical location. The business activities of LMS also stimulated the commercial development of LSZ. In the 19th century, LSZ gradually developed into a commercial-oriented town and became an important food and livestock product transfer station in the Ulanabatai area. But the good times did not last long. With the intrusion of external forces, the LMS lost its own advantages and lost domestic and foreign consumer markets, and gradually disappeared. This led to the loss of the LMS, the most important driver of economic development. Immediately after the advent of the railway, the LSZ, which was dominated by traditional animal transportation, lost its important role as a trading hub, and commercial development declined accordingly. Subsequently, under the rule of the Mengjiang government, the economic development of LSZ stagnated and regressed. After the founding of the People's Republic of China, LSZ's economy developed slowly, it turned into a village and town dominated by agriculture and animal husbandry because it missed the opportunity for development. As of 2021, LSZ has merged with surrounding villages

to become Longshengzhuang Town, which has relatively rich cultural and tourist resources. However, there are still many problems, such as how to effectively use the rich historical and cultural heritage in LSZ, how to make the government and residents recognize the value of these historical and cultural heritage, and how to effectively promote the tourism development of LSZ. These issues still need further research and discussion.

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9. Appendix

Representatives of Chinese history (from Ming Dynasty to People's Republic of China)

1. Ming Dynasty (1368-1644)
2. Qing Dynasty (1636-1912)
3. Republic of China (1912-1949)
4. People's Republic of China (1949 to Present)