Convention concerning the Protection of the World Cultural and Natural Heritage

Cultural Heritage (Cultural Landscape): China

Kaiping Diaolou and Villages

The State Administration of Cultural Heritage of the People’s Republic of China
## Executive Summary

<table>
<thead>
<tr>
<th>State Party</th>
<th>China</th>
</tr>
</thead>
<tbody>
<tr>
<td>State, Province or Region</td>
<td>China, Guangdong Province, Kaiping City</td>
</tr>
</tbody>
</table>

### Name of Property

<table>
<thead>
<tr>
<th>Geographical coordinates</th>
<th>Kaiping Diaolou and Villages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanmenli Village</td>
<td>22°21'25.99 N, 112°36'49.99 E</td>
</tr>
<tr>
<td>Zili Village and the Fang Clan Watch Tower</td>
<td>22°22'23.66 N, 112°34'44.85 E</td>
</tr>
<tr>
<td>Majianglong Village Cluster</td>
<td>22°17'07.87 N, 112°33'57.10 E</td>
</tr>
<tr>
<td>Jinjiangli Village</td>
<td>22°15'48.71 N, 112°31'13.94 E</td>
</tr>
</tbody>
</table>

### Textual description of the boundaries of the nominated property

According to the protection rules for World Cultural Heritage sites, the cultural environment must be preserved, and its value and influence assessed. Protection areas are to be established, divided into core areas and buffer zones. The area of the core areas for the four nominated sites is 340 hectares. (of the four nominated sites, Sanmenli Village is 14, Zili Village and the Fang Clan Watch Tower is 252, Majianglong Village Cluster is 103, and Jinjiangli Village is 61.); the area of the buffer zone is 2680 hectares (of the four sites, Sanmenli Village is 691, Zili Village and the Fang Clan Watch Tower is 988, Majianglong Village is 417 and Jinjiangli Village is 584.)

### Maps of the nominated property, showing boundaries and buffer zones

maps as annexed
Kaiping Diaolou and the Villages in which they stand lie within the South Asian tropical climate zone, the area in which they stand is a hilly area of oriental rice-cultivation. The Diaolou form a special type of construction within this cultural region. It is the representation of a unique local cultural landscape which has a long history and is widespread.

The origins of the Diaolou lied in the 14th-15th centuries, but the peak period for their construction was in the late 19th century and at the beginning of the 20th century. The construction of the Diaolou and the villages in which they stand around the turn of the 20th century was in accordance with the traditional cultural heritage and the local natural setting, including the orderly traditional settlements in front, and with the high buildings with defensive and flood-prevention purposes behind – the low-rise village residences separated by narrow lanes, with fish-ponds and Ancestral Halls in front, and with the tall Diaolou surrounded by bamboo groves behind.

The establishment, development, and survival of the Diaolou and the villages, not only give us rich information about the history of the vast numbers of Overseas Chinese throughout the world, but also throw light on the development history of North America, Oceania and South Asia. They also throw light on the special cultural features of these places.

They are the landmark of a special immigration history and culture, which has the characteristics of the Overseas Chinese native places - opening to the new world, absorbing different cultures and unifying them in their home villages. Also, they represent a charming and fascinating case of development in which different cultures cross-fertilise into a new harmonious ensemble, in a rural countryside, without outside pressure or urban influence.

Kaiping Diaolou and villages serve as a unique example of cultural fusion in construction, planning, land use and landscape design.

They form a harmonious whole with the surrounding extremely beautiful natural ambience. The development of the Diaolou cannot be divorced from the life-style and customs of the local rice-farming society, nor from the traditional culture of the area. They demonstrate and gather together the history of the confluence of Chinese and
Criteria under which property is nominated

overseas culture over the last few decades within this rural area.

This cultural background makes the Diaolou absolutely unique. They have a unique historical value, a huge cultural value, and, in addition, are of very great beauty. They should be cherished and appreciated by everyone in the whole world.

The Kaiping Diaolou and Villages meet with criteria (ii) (iii) (iv) (v).

(ii) Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

3.a-1 The layout and design of Kaiping Diaolou and Villages continue a distinctive ancient civilization and a superb crystallization of different distinguished cultures. They represent the evolution and development of landscape design in the setting of Lingnan Overseas Chinese style of architecture.

(iii) Bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

3.a-2 The Kaiping Diaolou and Villages is an integration and a witness of a prolonged period of social disorder in a rice civilization region. They reflect a unique experience of how a rural community, coloured by a history of emigration, enter a modern civilization.

(iv) Be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

3.a-3 The Kaiping Diaolou and Villages, coloured by regional features, represent a unique and distinctive style of art. Their appearance not only highlights a page in history, beauty appreciation and rural architecture of a bygone time, but also symbolizes an amazing exchange of architectural styles which has created such marvelous vistas.
(v) Be an outstanding example of a traditional human settlement or land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change;

3.a-4 The distinctive and handsome Diaolou, which stand among bamboo groves, orchards, streams, hills, paddy fields and traditional village clusters, suggest the harmony of people and the natural environment, in which they work and live.

<table>
<thead>
<tr>
<th>Name and contact information of official local institution/agency</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Organization:</strong> Protection and Management Office of Kaiping Diaolou and Villages</td>
</tr>
<tr>
<td><strong>Address:</strong> 10/F Government Building, No.1 Guanghua Road, Kaiping City, Guangdong, PRC (529300)</td>
</tr>
<tr>
<td><strong>Tel:</strong> 86-750-2263638</td>
</tr>
<tr>
<td><strong>Fax:</strong> 86-750-2263637</td>
</tr>
<tr>
<td><strong>E-mail:</strong> <a href="mailto:kaipingdiaolou@yahoo.com.cn">kaipingdiaolou@yahoo.com.cn</a></td>
</tr>
<tr>
<td><strong>Web address:</strong> <a href="http://www.kaipingdiaolou.com">http://www.kaipingdiaolou.com</a></td>
</tr>
</tbody>
</table>
Location Map of Kaiping in Guangdong Province
Satellite Image Showing the Core Areas and Buffer Zones of the Nominated Sites

Map showing the core area and buffer zone around Zili Village and the Fang Clan Watchtower

Map showing the core area and buffer zone around Jinjiangli Village

Map showing the core area and buffer zone around Sonmenli Village

Map showing the core area and buffer zone around Majianglong Village Cluster

Feb. 18, 2005
Map Showing the Core Area and Buffer Zone around Zili Village and the Fang Clan Watchtower

Legend:
- Core Area
- Buffer Zone
- Center of Core Area
- East Longitude: 112° 32 44.89
- North Latitude: 22° 27 23.66
- Mountain
- Village
- Freeway
- National Highway
- Pro-Province Highway
- Country Road
- River
- Swamp
- Pond
- Mountain
- Boundary

Feb. 18, 2005
1. Identification of the Property
   1.a. Country .................................................................
   1.b. State, Province or Region .............................................
   1.c. Name of Property ....................................................
   1.d. Geographical coordinates to the nearest second ...............
   1.e. Maps and plans, showing the boundaries of the nominated property
        and buffer zone ......................................................
   1.f. Area of nominated property (ha.) and proposed buffer zone (ha.) ..............

2. Description
   2.a. Description of Property .............................................
   2.b. History and Development ...........................................

3. Justification for Inscription
   3.a. Criteria under which inscription is proposed ..................
   3.b. Proposed Statement of Outstanding Universal Value ..............
   3.c. Comparative analysis ..............................................
   3.d. Integrity and/or Authenticity ....................................

4. State of Conservation and Factors Affecting the Property
   4.a. Present state of conservation ......................................
   4.b. Factors Affecting the Property ....................................
5. Protection and Management of the Property

5.a. Ownership

5.b. Protective designation

5.c. Means of implementing protective measures

5.d. Existing plans related to municipality and region in which the proposed property is located

5.e. Property management plan or other management system

5.f. Sources and levels of finance

5.g. Sources of expertise and training in conservation and management techniques

5.h. Visitor facilities and statistics

5.i. Policies and programmers related to the presentation and promotion of the Property

5.j. Staffing levels

6. Monitoring

6.a. Key indicators for measuring state of conservation

6.b. Administrative arrangements for monitoring property

6.c. Results of previous reporting exercises

7. Documentation

7.a. Photographs, slides, image inventory and authorization table and other audiovisual materials

7.b. Texts relating to protective designation, copies of property management plans or documented management systems and extracts of other plans relevant to the property

7.c. Form and date of most recent records or inventory of property

7.d. Address where inventory, records and archives are held

7.e. Bibliography
8. Contact Information of responsible authorities

8.a. Preparer ..............................................................................................................
8.b. Official Local Institution/Agency .................................................................
8.c. Other Local Institutions ..............................................................................
8.d. Official Web address ......................................................................................

9. Signature on behalf of the State Party
1. Identification of the Property

1.a. State  
People’s Republic of China

1.b. Province and County  
Guangdong Province, Kaiping City

1.c. Name of Property  
Kaiping Diaolou and Villages

1.d. Geographical Co-ordinates to the Nearest Second

Table 1 : Coordinatites and the Areas of the Core Zones and Buffer Zones

<table>
<thead>
<tr>
<th>Name of the area</th>
<th>Location Region</th>
<th>Core Zone (ha)</th>
<th>Buffer zone (ha)</th>
<th>Coordinates of the central point</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>N</td>
</tr>
<tr>
<td>Sanmenli Village</td>
<td>Chican Township</td>
<td>14</td>
<td>691</td>
<td>22°21’25.99</td>
</tr>
<tr>
<td>Zili Village and the Fang Clan Watch Tower</td>
<td>Tangkou Township</td>
<td>252</td>
<td>988</td>
<td>22°22’23.66</td>
</tr>
</tbody>
</table>
1.e. Maps and Plans

1.e-1. Location Map of Guangdong Province within China.
1.e-2. Location Map of Kaiping within Guangdong Province.
1.e-3. Location Map of the nominated sites in Kaiping City.
1.e-4. Map showing the core areas and buffer zones of the nominated sites.
1.e-5. Satellite image showing the core areas and buffer zones of the nominated sites.
1.e-6. Map showing the core area and buffer zone around the Sanmenli Village.
1.e-7. Map showing the core area and buffer zone around Zili Village and the Fang Clan Watchtower.
1.e-8. Map showing the core area and buffer zone around Majianglong Village Cluster.
1.e-9. Map showing the core area and buffer zone around Jinjiangli Village.

1.f. Area of Nominated Property and Proposed Buffer Zones

The total area of property nominated for declaration is 430 hectares, the total area of property proposed as buffer zones is 2680 hectares. Details are given in the table below.

<table>
<thead>
<tr>
<th>Name of Property</th>
<th>Core Area in Hectares</th>
<th>Buffer Zone in Hectares</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanmenli Village</td>
<td>14</td>
<td>691</td>
</tr>
<tr>
<td>Zili Village and the Fang Clan Watch Tower</td>
<td>252</td>
<td>988</td>
</tr>
<tr>
<td>Majianglong Village Cluster</td>
<td>103</td>
<td>417</td>
</tr>
<tr>
<td>Jinjiangli Village</td>
<td>61</td>
<td>584</td>
</tr>
<tr>
<td>Sub-total</td>
<td>430</td>
<td>2680</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>3110</td>
</tr>
</tbody>
</table>
2. **Description**

2.a. **Description**

Kaiping City lies in the southern part of central Guangdong Province, west of the Pearl River Delta. It is 110 kilometres from Guangzhou [Canton] City. The Tanjiang River, part of the West River system, flows through the area, with many tributaries flowing through the district to join it. The area lies within the tropical climate zone and is influenced by the oceanic monsoon winds. The climate is warm with adequate rainfall and is ideal for crop-farming and the rearing of animals. The area has two rice harvests a year, and the percentage of tillable land is comparatively high.

Kaiping has many hills and low mountains, usable land is restricted, and it is under the influence of the monsoon winds. It is, therefore, important for the villages to be built on higher land. This allows them to take the best advantage of the geography and to fit harmoniously into the local environment. Unlike those nuclear villages where houses encircle ancestral halls, Kaiping villages tend to be scattered in blocks according to the dictates of the local geography. They form a harmonious whole, in accordance with the traditional saying: “Man fits into the environment within the bounds of a single village”. Thus, this development pattern is an ideal one.

The village houses are close to each other, accessed by transverse lanes which run through the village in parallel lines. This allows for a communal water disposal system and for breezes to blow through. Gates at the entrance to the village, and dense woods of bamboo and other trees, surrounding the village, make each one an enclosed area, shut off from the outside world. In the front of the village are open areas for communal activities and rice-drying. In accordance with the traditional saying “To the right an ancestral shrine, to the left a shrine to the earthgods”, the village has the
following landscapes: an ancestral hall for the worship of the ancestors on the left-hand side of the village, and an altar to the local gods of grain and fertility on the right-hand side. Both are protected and over-shadowed by a great banyan tree. The traditional view is that the village clan grows up from its roots in the village soil, like the dense leaves of the banyan tree, and, like those leaves, is happy in due course to fall to nourish these roots.

Usually the village follows the Feng Shui principal to have a pond or river in the front, surrounding the entire village are lots of bamboo trees. Beyond are the rice fields and vegetable plots of the villagers. The Diaolou and dwelling houses stand in the field of vegetation and waters, which formed an excellent cultural landscape.

During the Ming Dynasty [1368-1643], the area now know as Kaiping, was badly ravaged by bandits and natural disasters, especially floods. Some villages decided to protect themselves against bandits and flood by building multi-storey towers, i.e. Diaolou. In more recent times, Diaolou became a truly standard architectural feature of the villages of Kaiping. It provided protection against bandits and flood. Although some were used as schools, or storerooms, the Diaolou’s primary purposes were housing and defence.

The upper floors were used as residences, with the lower floors designed with defence in mind. The walls were much thicker and stronger than the walls of ordinary residences, making it impossible for bandits to break through, or set them on fire. The windows of Diaolou are, for similar reasons, smaller than those of ordinary residences, and are protected by grills of iron bars or by iron shutters. The main entrance is protected on the outside by an iron gate and on the inside by an iron door. The doors and windows could, at any moment, be shut, to make the entire Diaolou an enclosed and shut-in defensible space, able to resist any attack from the outside, even an attack with firearms. Diaolou tend to have, on the four corners of the roof terrace, constructions which jut out from the building, forming totally or partially enclosed corner turrets (note: these are called locally “Swallows’ Nests”). The turrets have loop-holes facing outwards and firing ports facing downwards, that could be used to fire-on enemies entering the village. In addition, further loop-holes were provided on each floor of the Diaolou, to increase the places from which those inside could attack those outside.

Some rich families, to avoid problems of bandits hiding out and waiting for the cover of darkness to attack, would go into the towers every evening. These families would improve the defence capability of the Diaolou, while at the same time, ensure that everything necessary for a convenient and comfortable life was for inside the tower. It made it suitable for everyday use.
Taking into account their facilities and use, the Kaiping Diaolou can be divided into three broad categories: communal, residential, and watch towers.

1) **Communal towers** were built at the rear of the village they served. Every village family, or every family from a certain section of the village, would contribute funds towards the construction costs of the tower. Every contributing family would then get a tiny room inside, to use as a temporary refuge should there be a problem of bandits or flood. These towers were built defensible and strong, but simple, with few decorations. Of the three categories of Diaolou, the communal towers are the oldest. They comprise about 26% of the Kaiping Diaolou.

2) **Residential towers** also tended to be built at the rear of the villages. They were built by a rich family acting on its own. They combine the two main purposes of the Diaolou - residential and defensive - in an excellent way. Such towers were spacious and lofty, with rooms that interconnect. They were fitted out in a comparatively luxurious fashion, to make them convenient as living spaces. Styles of construction of such towers are numerous, and they were built with an eye to beauty and effect with much exterior decoration. To a basic design with adequate defensibility, details are added to make a beautiful and eye-catching ensemble, making them landmarks in the village. Residential towers are the largest category of Diaolou, comprising about 62% of the Kaiping Diaolou.

3) **Watch towers** were mostly built at the entrances to villages or else outside the villages, on the summits of hills, or on river-banks. They were built high and slender with broad sight-lines over the adjacent countryside. Mostly they were fitted out with searchlights and warning siren systems, so that they could spot quickly and easily any irruption of bandits, and warn the nearby villages. They were a necessary defensive structure for these surrounding villages. Watch towers were the last type of tower to be built. They comprise about 12% of the Kaiping Diaolou.

Taking the construction materials and methods into consideration, the Kaiping Diaolou can be divided into four types: those built of stone, those built of pounded earth [pisé], those built of brick, and those built of reinforced concrete.

1) **Stone towers** are the least frequently found. Most were built on knolls in hilly regions. Their walls were mostly built of cut-stone laid in courses, although some were built with natural field-stones. The stones were fixed in place with lime mortar. The inner floors of such towers were made with wooden planking and timber beams with most of them having roofs of a traditional Chinese gabled form. They tend to be built in a rather crude fashion. Stone towers represent about 0.5% of the total.
2) **Pounded earth** [pisé] **towers** are found mostly in hilly areas. They are a development of the ancient Chinese construction technique using earth pounded within planked frameworks. They mostly use clay, ashes, and pebbles or gravel, with crude sugar, and glutinous rice paste, mixed together to form the construction material. All these ingredients were mixed together, to form a material which could then be used for the construction. Pounded earth towers comprise about 5.6% of the Diaolou.

3) **Brick towers** are found in both hilly and flat-land areas. They use three types of brick: red bricks fired from local earths in the Ming period, blue bricks fired from local earths in the Qing and early republican periods, and recently made and imported red bricks. Brick towers comprise about 13.6% of the Diaolou.

4) **Reinforced concrete towers** are the most common. The concrete-slabs of these Diaolou are usually reinforced with “H” shaped iron girders, or iron bars. Floors are mostly of reinforced-concrete. Kaiping Diaolou built of concrete are the most numerous, comprising 80.4% of the total.

### Table 3: Types of Diaolou in Kaiping

<table>
<thead>
<tr>
<th>Type</th>
<th>Special Characteristics</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Communal Towers</td>
<td>Built at the communal expense of the villagers as a communal refuge and place to keep valuables safe in dangerous times. Usually divided into many small rooms, each separate from the others. Built simply, but strongly and defensible.</td>
<td>473 (26%)</td>
</tr>
<tr>
<td>Residential Towers</td>
<td>Built by a rich family acting on its own, as a residence for one family or a group of families. Includes living-rooms, bedrooms, kitchens, etc, to provide for a complete living area. Open areas connect rooms, and allow them to run into each other, making the tower well-ventilated and light. The exteriors are decorated for effect, richly, and with much artistry.</td>
<td>1149 (62%)</td>
</tr>
<tr>
<td>Watch Towers</td>
<td>Built by a number of villages acting together, and used as watch-towers and watch-posts from where an alarm could be raised. Usually built at the entrance to a village area, or on a hill outside the village, or on a river-bank, or in some other similarly commanding location. The interiors are built very simply. Equipped with search-lights and sirens and such-like warning systems. They were the warning systems for the whole of a rural area.</td>
<td>221 (12%)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1833 (100%)</td>
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</tbody>
</table>
Table 4: Types of Diaolou in Kaiping

<table>
<thead>
<tr>
<th>Type</th>
<th>Special Characteristics</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stone Towers</td>
<td>Built in areas of low hills. Used stones of that area as the building material.</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(0.5%)</td>
</tr>
<tr>
<td>Pounded Earth [Pisé] Towers</td>
<td>Mostly found in areas of low hills. Constructed of clay, ashes, and gravel mixed together and pounded to shape.</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(5.6%)</td>
</tr>
<tr>
<td>Brick Towers</td>
<td>Found in both hilly and flat-land areas. Both red-brick and blue-brick towers are to be found. Walls are comparatively thick, and the building plans are comparatively complex as compared with the previous two types. These towers usually have rounded corner-turrets and complex window-frames.</td>
<td>249</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(13.6%)</td>
</tr>
<tr>
<td>Concrete Towers</td>
<td>Found in both flat-land areas and areas of low hills. They were mostly built in the 1920s and 1930s, using cement, iron bars, and wood imported from overseas. These towers are particularly noteworthy for the mixture of Chinese and Western construction techniques and plans used, and the mixture of Chinese and Western decorative elements.</td>
<td>1474</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(80.4%)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1833</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(100%)</td>
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</tbody>
</table>

The early twentieth century was the peak period for construction of Kaiping Diaolou. During this period the upper parts of the Diaolou were built with rich and ostentatious decoration. People vied with each other to import construction materials from overseas to make ever more lofty towers, ever higher ceilings, ever more lavish and beautiful decorations, and ever more columns with embellished inscriptions. With every face of every tower – built different and with a careful eye to the effect produced. In the construction of the upper parts, we can find some built with verandahs, some with terraces, some with retiring-pavilions, some with domes, some again with arches or castellation – every form possible to be built in concrete can be seen.

In a few cases, the builder of a Kaiping Diaolou brought the designs back from overseas in the form of plans drawn up on paper, or they used professional architects practicing in Hong Kong or Guangzhou [Canton]. However, most of the Diaolou were designed by local builders in the villages. Overseas Chinese (see point 2.b) came home to
their ancestral village with pictures, drawings, or photographs of architectural details or decorations which had caught their fancy, and these, combined with the local vernacular building traditions, formed the inspiration for the local designers.

The building of the Kaiping Diaolou and village villas mark the earliest significant adoption of Western methods of construction, advanced constructional techniques, and building materials in Chinese farming communities.

Some specific examples of this cultural fusion:

1) The presence of decorative schemes of a mixed Chinese-Western character. Western decorative schemes tended to favour formal patterns of squares, rectangles, circles, or triangles, while local traditional decorative schemes prefer to use designs based on nature: birds, flowers, animals, landscapes etc. Both types of decorative schemes are to be found in the Diaolou and villages.

2) Coloured glass like that to be found in Western churches was widely used in both the Kaiping Diaolou and in local village houses. Many doors and windows used rippled or patterned glass imported from overseas.

3) Many Kaiping Diaolou and village villas use as part of their decorative schemes Western wild flowers. These are often combined with traditional Chinese inscriptions giving the name of the building or other auspicious calligraphic statements in traditional form. Thus, in some places traditional calligraphic couplets are placed on walls, but were designed to be seen hanging from a Western-style Christmas wreath.

4) The southern Chinese tradition of stucco-work decoration was widely used to provide both Chinese and Western decorative elements in the designs. Thus, traditional Chinese stucco-work phoenixes, bats, turtles, unicorns and other similar auspicious symbolic features are found. Also some typically Western-design elements were shown.

Some of these stucco-work decorative schemes show rural scenes in which elements of Western life – railway-trains, for instance, or aircraft, automobiles, or high-rise buildings – are shown set down in what is otherwise a typically Chinese rural scene of farm-land and woods. All this reflects the influence of Western cultural concepts on both the Overseas Chinese people and the local people over a hundred years ago, and their desire for a more modern ideal of beauty. South Chinese stucco-work is brightly coloured and highly ornamental, so these Western artistic elements appear in this stucco-work with a definite local artistic flavour. They give a homely and attractive feel to the decorative scheme as a whole. Stucco-work is a local folk-tradition passed on from generation to generation by verbal teaching from master to apprentice in the course of actual building
work. It is now an almost lost art. Therefore, the stucco-work in the Kaiping Diaolou and the villages in which they are set is of the very highest cultural-heritage value.

Kaiping Diaolou and villages form the classic example of the style and reflect in the purest form this development within the rural building tradition. Within the whole field of Chinese traditional architecture, it is here that the acceptance of overseas cultural elements reaches its high-point, and this within an entirely traditional rural setting. Here, step-by-step, a new and unique vernacular tradition, a new and unique cultural landscape, and a new and unique artistic taste was established. It is here, in Kaiping, that the classic examples of this style, the outstanding cases, and the models for the entire surrounding region are to be seen and enjoyed.

2.a-1 Detailed Description of the Four Nominated Sites

2.a-1-1 Sanmenli Village

Located in the central part of the Jiti Island, Sanmenli Village is 15 kms from downtown Kaiping. It is surrounded by many villages since it is one of the oldest villages of the Guan clan which has a history of more than 450 years. This village keeps the old village shape. It is different from the other nominated villages built at the turn of the 20th century by Overseas Chinese. The modern lanes are usually wide, straight, and parallel, with transverse lanes, while the lanes in Sanmenli village are narrow, winding and without transverse lanes.

The tradition of building this kind of village lanes follows the Chinese Feng Shui culture. Sanmenli Village stands in a flat plain, according to Feng Shui principals. Their village lanes are winding like a crab’s claws, to avoid the bad luck from the front of the village.

The plain that Sanmenli Village stood on first was a reed-covered marsh full of water-birds. When the village was established, they began to build Diaolou for safety when floods and bandits came. The village used to have two Diaolou, Ruiyun Lou, and Yinglong Lou. The Ruiyun Lou over time became ruinous, and it was demolished in 1962. However, the Yinglong Lou was, kept in good repair. It is today the oldest surviving building of the Guan clan of Sanmenli village and a witness to the long and vigorous development of this family. It reflects the status, history, and culture of the Guan clan in a special way.
**Yinglong Lou** stands in the village of Sanmenli in Chikan Township, Kaiping City. It was built in the reign of the Jiajing Emperor (1522-1566). It faces southeast. It occupies a site of 152 square metres, and the floor-space as built is 452.10 square metres. It is built of brick and timber. It is three storeys (11.4 metres) high and is the tallest structure in the village. The ground and first floor are built of local Ming period large red bricks. These bricks measure 33 cm x 15 cm x 8 cm. The walls are 93 cm thick. The structure remains as built during the Ming Dynasty (1368-1644), and therefore is exceptionally valuable to the understanding of the history of Kaiping brick-built Diaolou. For this reason it is considered to be a very important site among the Kaiping Diaolou.

The interior floor is made of timber planks, resting on timber beams. Both the floor and the beams are of the original Ming construction. The Yinglong Lou is built with thick but very simple walls, with almost no exterior decoration or mixed traditions. The roof is tiled of traditional gabled form. At the four corners there are exterior turrets reaching from the ground to the roof. On the second and third storeys of these turrets there are “I” shaped loop-holes for firing through. The entire structure is built entirely for defence. The sight-lines for firing would originally have covered a very broad area on all sides. The Yinglong Lou is built in a rectangular plan. There are no outside influences detectable in its design or detail, it is an extremely traditional structure. It represents the original model of Kaiping Diaolou and shows the early phase of its development. Its state of preservation is excellent.

The third storey was added in the ninth year of the Republic (1920). That floor is built of blue bricks. The interior flooring is of wooden planks laid on wooden rafters. The planking and beams are of the original Ming construction and are in an excellent state of preservation.

The third storey, added in the 9th Year of the Republic (1920), is made of blue bricks. The window openings on this floor are larger than those on the first floor. The front wall of the third storey has an inscription on the outer face, under the eaves, giving the name of the building: Yinglong Lou [“Greeting the Dragon Tower”].

In China, the dragon is an auspicious animal, and in taking the name “Yinglong” [“Greeting the Dragon”], the builders wished the construction of the tower to bring the villagers the blessings of peace, good fortune, and happiness. From historical records it is known that after the construction of the Yinglong Lou, it on many occasions, successfully saved the villagers from flood or bandit attack. Therefore, it is greatly treasured by the villagers.
2.a-1-2. Zili Village and the Fang Clan Watch Tower

Zili Village lies in Tangkou Township, Kaiping City, about 25 kilometres east of downtown Kaiping. It is situated on the west bank of the Zhenhai River, a tributary of the Tanjiang River, in the middle of a flat, irrigated plain. The village consists of three separate sub-village areas. There are 82 village houses, occupying (with their intervening areas of open space, lanes, etc) 83,224 square metres. Of these, the first Heanli has 19 houses, occupying 17,550 square metres, the second Heanli has 50 houses occupying 56,730 square metres, and Yong’anli has 13 houses occupying 8,944 square metres. The present resident population is 179, in 63 households, with 248 villagers currently living overseas, mostly in the U.S.A, Canada, Australia, Singapore, Malaysia, and Indonesia. Most of today’s farming households in Zili Village have relatives living overseas. Remittances from abroad are an important economic element in the life of the residential household. The life-style of the villagers is simple, honest, dignified, optimistic, open-minded, and unsophisticated.

The development of Zili Village follows certain important rules relating to its relationship with the water-systems of the district. The systems ensure the protection of the village from flood, and at the same time ensure easy access to and use of the water. The Zhenhai River loops across the front of the village. On all sides, and even in the centre of the village area, ponds have been dug in the middle of the paddy-fields. The villagers keep fish in these ponds, and they rear ducks there, too. In the summer and autumn, these ponds flame with the red and white flowers of the lotus. This is the time when Zili Village is at its most beautiful. Further out from the village, the paddy-fields stretch away into the distance, providing the village with an entirely natural background of agricultural land. Season after season, as the rice changes colour in its development, so the paddy-fields provide an ever-changing but perpetually elegant frame for the lives of the villagers.

The buildings of the three sub-villages respecting this entirely admirable natural environment are not particularly large or dominant. The village houses are of blue-brick with tiled roofs, mostly of the three-sessions-two-gates single-storey plan. The most outstanding feature of Zili Village is the cluster of Diaolou built behind the village in among the fields, together with a group of western-style villas (note: in the local dialect, these western-style villas are called “Lu”, or “Cottage”).

The Diaolou of Zili Village are comprised of the Longshenglou [“Worthy of Dragons Tower”], the Yunque Lou [“Illusory Clouds Tower”], the Zhulinlou [“Bamboo Forest Tower”], the Zhenanlou [“Protecting Peace Tower”], the Mingshi Lou [“Inscribed
Stone Tower”, the Anlu [“Peaceful Cottage”], the Yinonglou [“Leisurely Farming Tower”], the Quanjulou [“The World Lives in Peace Tower”], and the Juanlou [“Peaceful Life Tower”], that is, a total of nine Diaolou and defensible villas. In addition there are the Yaoguang [“Brilliant”] Villa, the Yeshengjulu [“Cottage of Abundant Life”], the Guanshengjulu [“Cottage of Superior Life”], Lanshengjulu [“Cottage of Vigorous Life”], and the Zhanlu [“Placid Cottage”]. Making a total of six villas.

These buildings, the low village houses and the lofty Diaolou and western-style villas are the high respecting the low. Both are built in even rows among the paddy-fields, ponds, rivers, and woods, representing the human set in the midst of this entirely natural rural environment: these are the source of Zili Village’s harmonious life.

The Yunhuan Lou was built in the 10th Year of the Republic (1921) by Fang Wenxian, a villager of Zili Village and a resident of Malaya. He returned to the village and devoted himself to the building of this residential tower. It is built of reinforced concrete. It is five storeys (18.88 metres) high and occupies 1,548 square metres of land. The built floor-area is 342.86 square metres. The tower has separate outhouses and a tall flight of stairs up to a terrace in the front of the tower. The terrace is fronted with a balustrade of fine green-glazed tile columns.

The plan of this Diaolou is relatively simple. In the middle and lower part of the building, on each floor, there are painted decorations. These, with the western-style window frames, give an air of elegance and provide some variety. The interior of the tower is fitted out in such a way that it shows the traditional village life and life-style. The furniture and objects used by Fang Wenxian and his wife and children are still all preserved inside the tower as he left them.

Fang Wenxian was a cultured and well-read Overseas Chinese man. He set aside the fourth floor of the tower as a study room, where he and his descendants read and studied. On the roof-terrace there is a pavilion to catch the breeze: this has a baroque-style decoration on the arches and roof, demonstrating the understanding and love this Malaysian Overseas Chinese had for Western culture. Nonetheless, it was Chinese culture which had the chief place in his heart. There is a horizontal inscription over the main entrance “Don’t be Serious”, and a pair of inscribed couplets one on either side of the main entrance, which express his disappointment of overseas life. In a free translation this pair of couplets reads:

“Flying dragon, dashing tiger: harboring great ambitions but unfulfilled; Only a life adrift overseas, years of void like an empty mountain;
Illusory reflections, imagined flowers: living a dreamy life in abandon; Hence the joys of a sunny springtime, its merriment marked in words.”

The Mingshi Lou was built in the 14th Year of the Republic (1925) by Fang Runwen, a villager living in Chicago in the U.S.A. He came back to the village and built this residential tower. It is built of reinforced concrete and is six storeys (22.61 metres) high. It stands by itself in a courtyard. It occupies 600 metres, and its floor-area is 628.64 square metres (of this area the main tower occupies 561.25 square metres and the subordinate building 67.39 square metres). As you enter the courtyard, the subordinate building is on the right. It was used to store farm equipment and also housed the kitchen used by the servants. The main building is on the left, built on top of a platform. It faces southeast.

The uppermost floor was arranged as an ancestral hall, representing the deep beliefs of the builder of the Mingshi Lou. The Ancestral Shrine is made of carved wood, and gilded, the carvings showing auspicious animals (including the dragon, phoenix, unicorn and magpies), animals representing long life (including the crane, deer, and elephant), plants representing dedication to learning (including the plum-blossom, orchid, bamboo, and chrysanthemum), and images of the traditional scholarly life (including playing the Qin [the Chinese zither], playing chess, reading, and admiring paintings). All these demonstrate the owner’s devotion to the traditional culture.

The Mingshi Lou is both bigger and taller than the Yunhuan Lou. The central and lower parts are built to a simple plan, but the upper part is comparatively complex and richly decorated. The fifth storey has a verandah in front, the columns of which are Roman in style (Ionic order). There are half-enclosed turrets jutting out at the four corners. The sixth storey has a terrace decorated in baroque style. In the centre of this terrace there is a hexagonal Chinese-style pavilion, placed to catch the breeze, with green-glazed glass and western-style columns. It is a most telling example of inter-cultural fusion.

The original furniture and fittings of the Mingshi Lou are exceptionally well-preserved. They include things used in everyday life, in business, and things used to make life more comfortable – all preserved as the original builder left them. They include letters received from overseas, books, overseas newspapers and magazines, household papers, land-deeds, booklets of village rules, student diaries, account-books, incoming bills, old photographs, and other similar items. These articles give an immediate feel for past village life and for the village culture of that period. It is a rich source of study for
the Overseas Chinese. The Mingshi Lou could be called, in its entirety, a Museum of Overseas Chinese Life.

There are more Diaolou and villas in Zili village. Most of them were built in the same time and for the same reason, they are similar in concept but with different decorations. (Please see photos No.5-15)

The Fang Clan Watch Tower is built about 1.5 kilometres south of Zili Village on top of a hill. It was built communally by Zili Village and several other Fang clan villages in the vicinity of Zili Village in the 9th Year of the Republic (1920). These various villages all donated money to the construction.

Being located on top of the hill, the tower has open country on all sides and thus, has superb sight-lines. It could raise an alarm for even the most distant of the Fang clan villages. Each village contributed men to a militia group which garrisoned the tower, acting as a watch in rotation. They controlled anyone coming into the Fang clan village area along the major routes. The hill on which it stands is also used as the burial ground for the Fang clan villages. This has ensured its preservation since, as the saying goes: “the living fear to be near the dead”. Furthermore, it was believed that the dead ancestors would assist in preserving the peace and security of the area.

The tower faces north-east. It is built of concrete, and is five storeys (18.92 metres) high. It occupies 20.25 square metres, and the built-over area is 110.77 square metres. There are few windows in the lower floors, with stout lockable shutters. It is built to a slender square plan with twelve buttresses and rises to an arched verandah, supported on columns at the roof-terrace with a domed pavilion on top. The whole tower has a noble, classic beauty as if carved from jade, and it forms a most elegant feature of the landscape when viewed from any of the neighbouring villages.

In the tower there are guns bought by members of the Fang clan living overseas, an electric generator, a searchlight, and a siren. Whenever bandits came the searchlight on the top floor would be turned on to show where the bandits were and from which direction they were coming, while the siren sounded, the villagers could gather to close with the bandits and drive them off or force them to surrender.

The Fang Clan Watch Tower tells of a period in history when members of the Fang clan greatly feared bandits coming into the area from the north. They hoped to prepare themselves to resist them and so built this tower as part of their defences.

The present state of preservation of this tower is excellent.
2.a-1-3. The Majianglong Village Cluster

The Majianglong Village Cluster lies in Baihe Township in Kaiping City, some 25 kilometres north-east of downtown Kaiping. It stands on the east bank of the Tanjiang River in the flat plains of the river valley. There are five separate villages which unite to form the village cluster: Yong’an, Nan’an, Hedong, Qinglin, and Longjiang. There are 176 village houses, occupying 181,494 square metres with intervening lanes and open spaces. Of these Yong’an has 57 houses (83,300 square metres), Nan’an 26 (20,750 square metres), Hedong 10 (25,730 square metres), Qinglin 40 (52,664 square metres), and Longjiang 43 (49,050 square metres). Today there are 171 resident households, with 506 people living in them. A further 800 and more villagers live overseas, mostly in the U.S.A, Canada, and Australia. 80% of the resident farming households have overseas relatives who still keep in close contact with them.

The Majianglong village cluster is the perfect example of a Kaiping village in its natural setting. It is a village where the natural resources of the area are used every day, and where man and nature live together in the most harmoniously. In all directions the mountains make their presence felt with their dense cover of vegetation. The mountains are always there in the background, a great green screen to the villages. All five villages, from the northernmost to the southernmost, are surrounded by bamboo woods, with the broad, clear, sparkling Tanjiang River in front. All together these form part of the landscape -- the myriad mountains, reflected back from the many clear streams, like a poem or a painting, an absolutely enchanting environment.

Between Hedong and Qinglin villages there is an orchard of ancient fruit trees of some 70 Mu [the Mu is an ancient Chinese measure of land: 70 Mu is about 10½ acres]. This orchard was originally planted by the villagers to improve their livelihood, and it reflects their desire to preserve their surroundings, and the beauty of the area in which their village was set.

The Majianglong village cluster consists of the Huang and Guan clans. When the villages were first settled they employed a Feng Shui geomantic master from Jiangxi Province to establish the most auspicious sites for the settlements (this implies finding the optimum way the villages could be fitted into the natural environment). The villages are mostly built on an east-west alignment, preserving for each village the broadest view of the Tanjiang River. The traditional Chinese geomantic skills, seeking sites surrounded by water and pillowed by the mountains have thus formed a perfect environment.

The two clans of the Huang and Guan live in villages which are all much the same in design. The villages have ancestral halls, ponds, ancient banyan trees, drying grounds
and space for play and ritual activities in front of the village. To either side of the village the entrances have gatehouses, and on all four sides the villages are surrounded and protected by woods.

The villages are laid out in chequerboard fashion (grid), according to strict rules, with transverse lanes, and others at right angles to them. The houses are all of the traditional three-sessions-two-gates plan. They have plain walls of blue brick that rise up to the gables with roofs of local tiles. The older houses have “Boat-shape” gables, the later ones have “Dragon-back” or “Phoenix-crest” ridges. The front row of houses in each village is built to a single plan. Under the eaves, the village craftsmen have placed large stucco carvings of cranes, unicorns, peacocks, lion-dogs, dragons, pine trees, peonies, lotus-flowers, bamboo, medicine-gourds, and the emblems of the Eight Immortals. Below the craftsmen’s carvings are calligraphic inscriptions, all brightly coloured and lively. In the houses further back, decoration is mostly concentrated above the doors, and comprises either painting or stucco-work. The villagers thus express their individuality in the decoration of their homes, while at the same time the identical house-plan and strict planning of the village keep intact their communal and clan spirit.

There are seven Diaolou in the Majianglong village cluster (the Tianlu Lou, “Heavenly Success Tower”; the Baoanlou, “Preserve Peace Tower”; the Huianlou, “Gracious Peace Tower”; the Qinglin Nanmenlou and the Qinglin Beimenlou “The Tower at the South Gate of Qinglin” and “The Tower at the North Gate of Qinglin”; the Baozhanlou, “Defending Peace Tower”, and the Hedonglou, which takes its name from Hedong Village, “East of the River Tower”), together with eight villas (the Xinlu, “Cottage of Trustworthiness”; the Minlu, “Cottage of Diligence”; the Changlu, “Cottage of Prosperity”; the Junlu, “Outstanding Cottage”; the Linlu, “Cottage in the Woods”; the Zhenlu, “Cottage of Good Fortune”; the Yaolu, “Cottage of Brilliance”; and the Guanlu, “Cottage of Smiles”). Most are built behind the villages but within the dense bamboo woods. These Diaolou and villas are built to different plans and are all in a good state of preservation. They fit in superbly with the nearby village houses and the natural environment.

**The Tianlu Lou** is a classic example of a communal tower, the most perfect representation of this genre. 29 households of the Huang clan of Yong’an and Nan’an villages donated funds to build it, in the 14th Year of the Republic (1925). It is built of reinforced concrete and is seven storeys (21 metres) high. It occupies 105.5 square metres, and its built floor area is 488.12 square metres. On the lower five floors there are 29 tiny rooms, one for each donating household. In those days, men from all the donating
households would go into the tower each night to stand watch against bandits. The sixth storey of the tower was left open for communal activity, and the top floor had a watch-turret.

According to historical records, there were three disastrous floods in Majianglong village, in 1936, 1965, and 1968. Water reached the roofs of the village houses, but the villagers escaped the danger by taking refuge in the tower.

2.a-1-4. Jinjiangli Village

Jinjiangli Village lies in Xiangang Township of Kaiping City, about 35 kilometres from Kaiping City. The village occupies 4,645 square metres, and comprises 66 village houses with gabled roofs arranged along ten lanes. There are 48 households in Jinjiangli, with a total of 147 resident villagers. The villagers living abroad are more in number than those living in the village. Most live in the U.S.A. or Canada. Most village families receive substantial sums each year in remittances.

Jinjiangli stands on a small rise in the middle of the Tanjiang River plains, close to the western bank of the river. It faces southeast. The clear and sparkling waters of the Tanjiang loop across the front of the village from southeast to northwest, making access to drinking and irrigation water easy for the villagers. The village is also convenient for fishing and the rearing of ducks and geese. The Tanjiang River can thus be called the source of Jinjiangli’s prosperity [the village name, Jinjiangli, in fact means “Village by the Embroidered/Beautiful River”). To this day, the Jinjiangli villagers raise geese and fish in the river. There are two entrances to the village -- to the east and west, guarded by gatehouses. A dense wood of bamboo screens the village and provides a beautiful back-drop to it. The handful of village houses thus live enclosed by the woods, in a harmonious relationship with nature. Outside the village paddy-fields stretch out into the distance, with foot-paths and narrow roads passing through them.

The Ruishi Lou stands in the middle of the bamboo wood, as do the Shengfenglou and the Jinjiang Lou, the three Diaolou of Jinjiangli. These three towers stand in a line behind the village, protecting the village area. With their roof-terraces rising high above the crest of the woods, they form a bewitching background to the village. Climbing the towers and looking out you can see the village below you, the hills in front of you and the fields surrounding you. The image is truly a glorious panorama.

Jinjiangli is and always has been, a comparatively prosperous village. In past years bandits would, time and again, come along the Tanjiang River in boats to attack the villagers. To protect themselves against these attacks and also to provide a refuge against
floods of the Tanjiang, the villagers built with the support of the Overseas Chinese from the village, a Diaolou behind the village. This tower, the Jinjiang Lou, took its name from the village [“Embroidered River Tower”]. It was built in the 7th Year of the Republic (1918). The Jinjiang Lou is a classic example of a communal tower. It is built of concrete and is five storeys (17.36 metres) high. It occupies 31.06 square metres, and the built floor area is 138.52 square metres. The lower floors of the tower are divided into numerous tiny rooms, which were divided among the village families. The top floor has an overhanging terrace held up by figures of maidens on the outside -- a markedly Western decorative feature. This overhanging terrace at the top of the structure, jutting out from the walls, was designed for firing through. The windows are few and narrow and provided with iron shutters. The plan is simple, without any elaborate decoration.

The Shengfeng Lou stands alongside the Jinjiang Lou. This is a residential tower. It was built in the 8th Year of the Republic (1919). The owner of the tower, Huang Fengxiu, went to America at a young age to study medicine. On his return to China he practised as a doctor in the French Concession in Guangzhou [Canton].

Because of this French connection, Huang Fengxiu asked a Frenchman to design the tower. He chose the name Shengfeng Lou [“Tower Reaching the Heights”] to reflect the good luck and prosperity of his family and business. Huang Fengxiu returned to the village in his old age, determined to be buried in his ancestral place alongside the previous generations of his family: he died in his tower.

The Shengfeng Lou is seven storeys (22.34 metres) high. It occupies 116.25 square metres, and its built floor area is 354.71 square metres. It is built of reinforced concrete. The tower is plastered in a romantic “French Blue” colour. The design is delicate and elegant. The columns of the verandah have capitals in an ancient Roman style, and pavilions on the corners are in a seventeenth century baroque style. At the four corners of these pavilions are large columns formed of three joint columnsets. The exterior walls of the Shengfeng Lou and the window frames are decorated in a highly delicate fashion with stucco.

The Ruishi Lou is built close to the east side of the Jinjiang Lou and is close to the main access path to the village. It was built by Huang Bixiu, a villager of Jinjiang Lou, in the 12th Year of the Republic (1923). He returned from Hong Kong to build it. The tower is nine storeys (28.37 metres) high. With the courtyard in which it stands it occupies 232.36 square metres, and its built floor area is 552.21 square metres.
The Ruishi Lou is built of reinforced concrete. The cement, steel bars, glass, timber, and other materials used in the construction were all imported from Hong Kong. The total cost came to HK$30,000.

The Ruishi Lou is extraordinarily fine. The seventh storey is decorated in baroque style, and has for its backdrop the Chinese woods and fields. Looking out from inside the tower is like looking at a Chinese landscape painting with a Western frame inlaid with Chinese jewels. The nearby paddy-fields, the serrated ridge of the mountains further away, the flowing river, and the shades of colour in the fields, all give a strong sense of rural flavour. The three characters “Ruishi Lou” placed below the eaves are written in a very firm but elegant style, like an engraving. They are in the calligraphy of a famous Guangdong calligrapher of that time: the then abbot of the Liurong Monastery in Guangzhou [Canton], the monk Tiechan.

On the upper floors of the Ruishi Lou, the exterior walls, built in a Western style, are decorated with South Chinese stucco-work. The decorative scheme is a traditional Chinese one, based on figures representing Blessings, Success, Happiness, Long Life and with gold coins representing wealth. These, placed on the exterior of an essentially Western building, reflect the rich mixture of cultural traditions here.

The plan and design of the Ruishi Lou were not drawn up with an eye solely on defensibility, unlike the earlier Diaolou Yinglonglou. Here, the plan is designed with a view to providing a beautiful, fine, and convenient residence for the rich man who built it.

The residential floors of the tower each have a set of living room, bedrooms, bathroom, and a kitchen, each with its appropriate furniture. The furniture is entirely of a traditional nineteenth-century Guangdong style. Blackwood tables, chairs, stools, beds, cupboards; rosewood screens, and teak staircases, made of the best quality of material, and with the highest artistry can be found there. On each floor, beautifully carved screen-partitions were used by the owner to demonstrate his multi-cultural and cosmopolitan interests. The screens illustrate the themes “All the World are Brothers”, or “The Way a Family should Rule Itself”, and other - such like themes typical of the period, mixing the traditional and the modern.

Historical records show that after the Jinjiang Lou, Shengfeng Lou, and Ruishi Lou were completed, Jinjiangli Village was never again attacked by bandits. Clearly the three Diaolou admirably fulfilled their functions.
2.b. History and Development

The origin and development of the Kaiping Diaolou owe greatly to the local environment, history, and cultural development of the area. Social security and order also played an important part in the development, as well as the influence of the historical development of the U.S.A., Canada, and other countries.

4,000-5,000 years ago, early inhabitants began to settle in the present Kaiping area. They were indigenous to Guangdong area and were part of the Yue people, who lived by growing rice and fishing. These people lived in huts that were made of branches and fronds of trees. Later they built framed huts, with central timber pillars, and smaller supporting poles around the perimeter. Bamboo, wood, and wild grasses were the main construction materials.

After the Qin-Han period [255 BC – 220 AD], Han Chinese from the Central Plains slowly moved into the area, and gradually became the dominant people of the area. The ethnic characters of Kaiping thus changed. Han Chinese culture consequently became the predominant cultural strand in local life. Influenced by traditional thinking, the inhabitants settled together as clans, building houses of mud-bricks, fired-bricks, and timber, and established their villages in accordance with the dictates of Feng Shui, living away from the outside world in a subsistence lifestyle. They lived close to, and in harmony with, the natural world around them.

At the New Year [late January-early February] they danced with decorated lanterns. At the Duanwu Festival [the 5th Day of the 5th Lunar Moon, usually falling in June] they raced Dragon Boats. At the Mid-Autumn Festival [the 15th Day of the 8th Lunar Moon, usually late September-early October] they dried the fishing nets and put them away for the winter. All these, and other traditional practices, were ancient relics of the Central Plains Chinese culture. At the same time, these settlers were influenced by the environment in which they settled. This brought about many local traditions, which can still be seen today.

Since the Ming Dynasty (1368-1644), the area of today’s Kaiping laid within the four Counties of Xinhui, Taishan, Enping and Xinping. Being remote from all the local administrative centres, the area abounded in bandits, and the security of local society was very poor. Furthermore, the area was subject to frequent heavy floods, when typhoons brought torrential rains, and triggered catastrophic inundations. The villagers started to build Diaolou in the centre of their villages as places of refuge. The Yinglong Lou survives to this day as a representative example of a Diaolou from this early development period. Diaolou in the Ming Dynasty were built simply, using traditional building materials like bricks and timber.
In the 6th Year of the Shunzhi Reign of the Qing Dynasty (1649), the County of Kaiping was established. Since it was hoped that this would lead to an improvement in the local security situation, the new County was called Kaiping [“Kaiping” means “Beginning of Peace”]. Following the establishment of the County, the problem of banditry was greatly lessened. As a result, there are very few Qing period Diaolou.

The period up to 1841 (the outbreak of the First Opium War) can be called the early period in the development history of the Kaiping Diaolou.

Kaiping is near the coast. The people of the area were thus exposed to foreign influences, and were much less conservative in their thinking than those in the more inland areas. Many wanted to travel overseas and visit the world outside. Even as early as the mid-sixteenth century, Kaiping people were already venturing overseas in wooden sailing junks, and were already making a living for themselves in South-East Asia.

In 1839 a poor Kaiping farmer called Xie Shede, from Tangkou, left his village to the U.S.A, marking the start of the history of Kaiping people in America. In 1848, 1851, and in 1858, gold was discovered, respectively in the U.S.A, in Australia, and in Canada. Following this, the Governments of the U.S.A. and Canada, began to build coast-to-coast railroads from east to west, and to encourage the development of agriculture. To achieve all these, huge numbers of labourers were required. Gold-field operators and railroad contractors sought out Kaiping residents in the U.S.A. and Canada, and sent them back to Kaiping to recruit labourers there.

In Kaiping, in 1850, and again in 1856-1857, there were outbreaks of inter-ethnic warfare between the Bendi (local natives) and Hakka (immigrants from central China) people. The local Kaiping security situation was thus very poor at precisely this point in time.

Furthermore, the population of Kaiping was, in this same period, growing rapidly, and a situation was arising where the land could no longer support the people. Food supply became a matter of concern.

As a result of all this, in the hope of being able to make a living, many Kaiping people left during this period to go to America to look for work. All these factors were the main forces influencing this early period of emigration. From the villages of Kaiping a huge wave of emigration overseas arose. Men called their sons to join them, and elder brothers their younger siblings. Young strong men from the villages began to call their relatives to leave the villages, and to go to Hong Kong or Macao, and from there to take ships to the U.S.A., Canada, or Australia, “to look for gold”.

The Chinese from Kaiping who went to the U.S.A, Canada, or other places, hoping to find gold at the gold-fields, whether they found work there, or on the railroad, or in
opening new land for agriculture, in every case had to accept very hard labour. They made huge sacrifices. By the later years of the nineteenth century, however, they had passed the period of the greatest hardships, and were beginning to amass some savings. Especially after the First World War, the U.S.A., Canada, and other countries, went through a period of rapid economic growth. Equally, the fortunes of the Overseas Chinese improved steadily in this period.

However, although the part played by the Overseas Chinese from Kaiping in the economic development of the U.S.A, Canada and elsewhere was extremely significant, they achieved no recognition or status there. From 1882, when the U.S.A. began regulating the inflow of the Chinese, the Overseas Chinese from Kaiping had to live under a regime of extremely unfair social regulations, and in an atmosphere of legal restraints. Living in such a poor social environment, their sole hope and dream, the aspiration of all their hard work, was to return to their native villages, and invest their savings in building a house there, buying fields, and marrying there. They wanted, with all their hearts, to bring their hard-earned savings back to Kaiping. In Kaiping they wanted to build Diaolou in their villages, and to invest all their savings there. The villages from which the Overseas Chinese came became filled as well with villas, and new villages built by the Overseas Chinese sprang up.

As well as remittances from the Overseas Chinese still residing abroad, the life-style of those Overseas Chinese who had returned to their villages was also a source of major improvements in the villages.

However, as some of the returned Overseas Chinese families were wealthy, and it was well-known that they had returned to live in their villages, this attracted bandits into Kaiping to raid and rob. The bandits not only plundered the villagers of their valuables, they often took people captive for ransom. From the 1st Year of the Republic (1912) to the 19th Year (1930), Kaiping suffered no less than 71 major irruptions of banditry, with well over a hundred people killed, 210 plough-animals driven off, and innumerable valuables stolen. The County City itself was betrayed to them three times, even and the then County Magistrate, Zhu Jianjiang, was captured, and held as a hostage.

In these days of constant banditry, every villager, including the returned Overseas Chinese and their families, all wanted to be able to flee to a Diaolou to seek security there. Because of this need to defend themselves from bandits, the elders of the Kaiping clans, with the Overseas Chinese, began collecting donations to build Diaolou in their villages. Huge numbers of Diaolou, with mixed Chinese and Western design features, were thus built in these years. This caused a massive change in the character of the villages. The
large numbers of Diaolou, springing up like trees in a forest, gave the Kaiping villages the appearance of strength, and suggested the presence of a definitely martial spirit.

At the same time when people were building Diaolou, numerous western style villas began to appear in the villages. Together with Diaolou, these villas also served as symbols of villages. Villas usually look nicer and more decorative than Diaolou, and more comfortable to live in.

Of the 1833 Diaolou in Kaiping, 1648 were built between 1900 and 1931. This represents 89.9% of all the Diaolou. Furthermore, most of the villages were built or rebuilt in this same period, either just before, or shortly after 1900. The late nineteenth century to the 1930s was the peak period for the building of the Kaiping villages as we see them today, and of the Diaolou.

The Yinglong Lou stands in Sanmenli Village. This village was established by a 14th Generation Ancestor of the Guan clan, Guan Luan, during the Zhentong Reign of the Ming Dynasty (1436-1449). This Guan clan is a branch of the Guan clan of Dawu Village in Chikan Township. Sanmenli Village was built in the Tanjiang River plains, in an area at serious risk of flood. When the village was first established, this area was a reed-covered marsh, a place full of water-birds. Floods, and the constant danger of bandits, made life there insecure, and prosperity problematic. The fourth son of Guan Luan therefore built a Diaolou behind the village. He built it of brick and timber, This Diaolou was three storeys high, and was called Ruiyun Lou ["Auspicious Clouds Tower"]. This tower was built as a refuge for the villagers. Thanks to this, the size of the Guan clan grew steadily. Soon the Diaolou became too small to provide a refuge from bandits or flood for all the villagers. So a 17th Generation Ancestor, Guan Shengtu (1510-1586), with his wife, donated their savings and, during the Jiajing Reign of the Ming Dynasty (1522-1566), built a second Diaolou behind the village – the Yinglong Lou. The first and second storeys of this tower are thus today at least 440 years old, the third floor was added in 1920.

Zili Village is a village of the Fang clan. It was founded by one of the clan ancestors. Of the three sub-village areas, Heanli [the first Heanli] is the oldest, having been founded in the Daoguang Reign of the Qing Dynasty (1821-1850). Most of the houses in this village area are single-storeyed, with gables of the older “Boat-shape” type. Heanli [the second Heanli] was built during the Guangxu Reign of the Qing Dynasty (1875-1908). Yonganli was built during the Republic years. In these latter two village
areas, most of the houses are two-storeyed, reflecting the changing times, and the steady growth of the Fang clan.

During the early twentieth century, Zili Village started to build Diaolou and villas, of which the earliest was the Longshenglou [“Worthy of Dragons Tower”], of 1919. This was a communal tower. During this period wealthy families built villas for their own use. Most of the Diaolou and villas were built in the 1920s and 1930s. The last was the Zhanlu [“Placid Cottage”] villa, built in the 37th Year of the Republic (1948).

The Diaolou and villas cluster around the second Heanli and Yonganli. They are entirely representative of the peak period of Kaiping Diaolou construction and village development.

**Jinjiangli Village** was founded by the Huang clan in the Guangxu Reign of the Qing Dynasty (1875-1908). This Huang clan was a branch of the Huang clan of Changan Village to the north which settled there then. It was built in accordance with a pre-agreed plan, and thus can be called a “New Village”. Overseas Chinese of the Huang clan provided funds from abroad for the building of this “New Village”. When the village was first projected, a highly respected member of the clan, Huang Taigui, drew up the first plan. This stipulated that the main, transverse, village lanes should be 1.5 metres wide, and that there should be a lane running from the front of the village to the rear between every three houses. The first such lane was to be 1.5 metres wide, and the others, from the second lane on, were to be 0.6 metres wide. The plan also stipulated the size of the house-plots, which were then offered for sale to members of the clan. It was also stipulated that the houses should be 6 metres high, with the rear chamber allowed to be higher than the front chamber by the width of three tiles, to give a plan of a “low-in-front-high-behind” character. This allowed breezes to penetrate deep into the private quarters of the houses.

During the 1910s and 1920s, Jinjiangli began to build Diaolou, each built higher than the previous ones. By building these on open space near the village, these Diaolou broke the original totally low outline of the village, so that the village became a mixture of high and low structures.

**The Majianglong Village Cluster** was first inhabited during the late Ming period. Huang Faqin, a 17th generation Ancestor, moved there from Houshan Village, to the west of the Tanjiang River. He was the first to develop this area. During the Qianlong Reign of the Qing Dynasty (1736-1795) the Huang clan, as it prospered, established a proper village, which is today’s Yongan Village. The Ancestral Hall of Huang Faqin
stands today at the southern entrance to the village. In the Guangxu Reign of the Qing Dynasty (1875-1908) the Huang clan built Nanan Village as well.

The Guan clan moved there from where they previously lived, in Chikan Township, during the Guangxu Reign of the Qing, that is, 200 years and more after the Huang clan settled in the area. Their first village was Longjiang, with Qinglin Village built during the Republic.

In the Qianlong period, the Huang clan, when they founded Yongan Village, called the area Fensuilang [“Rich Harvest Land”], in the hopes that the area would enjoy propitious weather, and good harvests year after year. Majianglong is a name given to the area in the Republican period. The two clans of the Huang and the Guan took the new name from the natural features of the area. The Tanjiang River bends and twists its way to the sea, like a coiled water-dragon. This puts the area at risk from flood. However, the surrounding hills look like dry-land dragons and vigorous horses. The presence of these dry-land dragons and vigorous horses, rearing up over the water-dragon, restrains the flood risk. The residents therefore considered the area to be one where “Vigorous Horses descend to the Coiled Dragon”. Hence the new name of the village [Majianglong means “Horses descend to the Dragon”]. This new name thus reflects the villagers’ long history of concern for their natural environment.

In the 1920s and 1930s many Overseas Chinese returned to the village from the U.S.A. and Canada, and built Diaolou and villas in the bamboo woods behind the villages, giving the villages cluster yet another landscape feature.

This was the peak period for the building of Diaolou in Kaiping and for the development of villages. The Overseas Chinese not only donated funds for the construction of Diaolou and the widespread development of villages, but also provided new ideas for the building for both. Western building materials, plans, decorative schemes, and new patterns of thought, all were brought to the villages by the Overseas Chinese. These new developments greatly affected the traditional vernacular building practices, widened the local people’s ideas, and changed their views as to what was desirable. Kaiping people welcomed with open arms the cultural ideas brought back by their relatives from abroad, and, as a result, they changed their concepts of the ideal by contact with these new foreign concepts and tastes. They took in and digested major cultural ideas along with the capital that was brought back for investment. As a consequence of the development of Diaolou and villages in Kaiping, both the development character and the cultural input of Kaiping developments in general underwent a clear and major change. Diaolou of mixed Chinese and Western styles, and
Western-style villas and houses, were all very different from the older traditional village buildings.

The American economic depression (1929-1933) swept over the United States influenced the income of the Kaiping natives in America, which began to lower the speed of the Diaolou and villa construction in Kaiping rural area in the late 1930s. And, at the same time, the War of Resistance against the Japanese (1937-1945) started.

In 1941, with the outbreak of the Pacific War, and the fall of Hong Kong to the Japanese, the flow of remittances from the Overseas Chinese into the Kaiping villages dried up. Until the very end of the conflict, there was no money available for building Diaolou or developing villages, and all development, in fact, came to an abrupt halt.

Between 1943 and 1947, the U.S.A. and Canada abolished the anti-Chinese control laws, and, step-by-step, removed the immigration control on the Chinese. Many Overseas Chinese were able to be reunited with their families in their overseas homes. The programme of developing Diaolou and villages dropped to a low level. Many Diaolou and villas were abandoned and left empty.

After the establishment of the People’s Republic of China in 1949, the culture of Kaiping, both in the city and in the countryside, underwent huge changes. The social background to the building of Diaolou (the danger of bandits) was brought to an absolute and final end. The natural background (the risk of flood), was also lessened step-by-step as flood control measures were implemented. Hence there was no further need for Diaolou to be built in Kaiping. However, the fusion of lifestyle between the Overseas Chinese and the villagers did not completely disappear. Most of the residential towers were built for their owners to live in. Many of the owners were born in the Diaolou, and lived there for long periods, and so received deep impressions which were difficult to erase.

In the 1980s, following the re-opening of China to the outside world, and the revolutionary changes by which the farmers regained control of their lives, the villagers once again began going overseas, or moving to the cities to make a living. More of the Diaolou and villas became vacant. Some villages became completely empty of people. The Diaolou of Kaiping thus became relics of the past, preserving the history of the Overseas Chinese and the fusion of Western and Chinese cultural traditions.

Many of these Overseas Chinese remit money, in the hope that their village relatives may, at the major Festivals, go to the Diaolou, or to the ancestral home, and sweep them clean of dust, and light incense on their behalf there to the ancestors. Sometimes, when an Overseas Chinese youth marries, his parents will bring him and his bride back to the village, and, in the ancestral home or Diaolou, have them worship the ancestors, and to
receive there the congratulations of the elders of the village. In recent years, some villages of Overseas Chinese have received money from abroad for the repair and restoration of these ancestral homes and Diaolou.

Table 5: Chart of the Building Period of Kaiping Diaolou

<table>
<thead>
<tr>
<th>Period</th>
<th>Number of Buildings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1522-1566</td>
<td>1</td>
</tr>
<tr>
<td>1567-1890</td>
<td>39</td>
</tr>
<tr>
<td>1891-1900</td>
<td>87</td>
</tr>
<tr>
<td>1901-1908</td>
<td>90</td>
</tr>
<tr>
<td>1909-1911</td>
<td>97</td>
</tr>
<tr>
<td>1912-1915</td>
<td>117</td>
</tr>
<tr>
<td>1916-1920</td>
<td>608</td>
</tr>
<tr>
<td>1921-1926</td>
<td>341</td>
</tr>
<tr>
<td>1927-1931</td>
<td>332</td>
</tr>
<tr>
<td>1932-1937</td>
<td>92</td>
</tr>
<tr>
<td>1938-1942</td>
<td>22</td>
</tr>
<tr>
<td>1943-1948</td>
<td>7</td>
</tr>
</tbody>
</table>
3. Justification for Inscription

3.a. Criteria Under Which Inscription is Proposed

3.a-1. The layout and design of Kaiping Diaolou and Villages continue a distinctive ancient civilization and a superb crystallization of different distinguished cultures. They represent the evolution and development of landscape design in the setting of Lingnan Overseas Chinese style of architecture.

The Kaiping Diaolou and villages are both historically and stylistically unique in their formation. During the period of massive emigration from the mid-19th to early 20th century, it prospered as a unique product enriched by the cross-fertilization between foreign and domestic architectural esthetics.

This unique East-West esthetics in architecture became the vanguard among the emigrant villages in South China, greatly influencing not just the rural villages but also the urban cities and their dwellers. In Kaiping alone there are 1833 Diaolou structures and numerous western-styled villas. Its density served Kaiping as the center of this architectural feature, spreading beyond Kaiping into the neighboring emigrant counties in South China. In this regard, Kaiping’s Dialou architecture is a milestone in the cross-fertilization of East West China during the period of emigration in that region.

Integrating Chinese and Western building techniques was a social development which was extremely influential throughout the Guangdong region, and especially in the Pearl River Delta area. It influenced the design of village buildings throughout the area.
Thus, the sort of Western-Chinese fusion seen in the Kaiping Diaolou and the villages can also be seen, to a greater or lesser degree in Guangzhou [Canton], Shenzhen, Zhuhai, Huizhou, Dongguan, Zhongshan, and Shunde, and especially in the areas around Kaiping such as Taishan, Xinhui, Enping, and Heshan. All these areas in fact form a single rural building style region. Within this region, the Kaiping Diaolou and the villages form the classic example of the style, and reflect in the purest form this development within the rural building tradition.

This kind of intercultural fusion spreading out large-scale in the countryside of Kaiping, with the characteristics of architecture, is world widely unique.

3.a-2. The Kaiping Diaolou and Villages is an integration and a witness of a prolonged period of social disorder in a rice civilization region. They reflect a unique experience of how a rural community, coloured by a history of emigration, enter a modern civilization.

In the past, Kaiping, because of its distance from the administrative centres of China, suffered from bandits. Floods were another, and equally serious, problem. Defensive towers known as Diaolou were built as refuges from bandits and flood. This was a local building tradition from the Ming Dynasty onwards.

From the mid-nineteenth century onwards, great numbers of young men from Kaiping emigrated to North America and Australia to find work in the various countries there in agriculture, mining, or in the building of railroads. In the later nineteenth century, the Governments of these countries changed the previous free immigration policy to a system which discriminated against Chinese immigrants. This made it difficult for these Kaiping Overseas Chinese to settle formally there, or to establish households and businesses there. Whatever savings they amassed they sent back by way of remittances to their native place, to buy fields, so that they could in due course retire there and re-establish their roots, spending their old age in their native place. As a result, the Overseas Chinese established extremely close and intimate links with their native places. The Overseas Chinese thus remained linked with their native place by sending money back there, and information, and providing work for people there. Because of this, Kaiping developed as one of the most significant places in China for Overseas Chinese connections.

The great quantity of cash remitted to the area by the Overseas Chinese caused the already unsettled local society to become even more ravaged by bandits. The returning
Overseas Chinese and their family members became the prime target of these bandits. In order to preserve themselves, their family members, and the other people from their native place, and to keep their cash safely, the Overseas Chinese not only built new homes for themselves in their native villages, but also very large numbers of Diaolou. The Diaolou and the villages thus reflect very clearly the strong desire of the Kaiping Overseas Chinese to build this kind of architecture to preserve their security within their native villages. The building of these Kaiping Diaolou and the villages allow us to understand the substantial difficulties which the Overseas Chinese faced, whether at home or overseas, and the huge contribution they made to the development of their home districts. The culture of these Kaiping Overseas Chinese gives to the Diaolou and villages a special character and charm and for those Overseas Chinese, they are the ever links between their hometown and the adopted countries.

After the mid-nineteenth century, the villages of Kaiping not only assimilated a great deal of the material culture of the West, but also, at the same time, local society changed significantly under the influence of Western concepts of politics and society, and Western ideas generally. The life-style, ideals and view-points of the local people all changed, as did their religious beliefs and financial systems, clan arrangements, village self-administration and organization, in every case because of the influence of the Overseas Chinese on their native places. Examples include:

1) Village systems of self-administration started to use methods derived from Western joint-stock management practices. Such methods began to be used for the management of village trusts and their income, the distribution of village building-land, and for village administration generally. Everything started to follow written management rules, aimed at openness and fairness. All this weakened the traditional family management systems.

2) The Overseas Chinese brought Catholicism and Protestant Christianity back with them to Kaiping. They influenced many of the villagers to follow them into these new religious systems. Churches, with their steeples and organ-music, began to mix equably with the traditional temples and their clouds of incense.

The people of Kaiping thus started to live in a milieu of mixed Chinese and Western traditions. Old and new traditions clashed and blended together. As part of this fusion, traditional values were followed, but, at the same time, outside influences adopted. The Overseas Chinese and the local people became the most important factor in the changes in Kaiping society, by their strong desire to see major changes in their society. They showed an open, broad, and confident mentality, and eagerly embraced elements of Western culture. They thus abandoned old Ming-Qing traditions of culture - conservative
and closed to outside influences - and embraced instead, with open eyes, the traditions of the outside world, and thus modernized their rural society. They were the pioneers in such modernizations of China’s rural areas.

Today, the factors influencing the people to build Diaolou as refuges against bandits and flood have disappeared. However, the Diaolou remain today standing in their rural surroundings; witnesses to this recent historical past. Their huge importance to our understanding of Overseas Chinese culture and history gives them a very great historical value. They still today exert a significant influence, assisting in preserving local social cohesion, clan solidarity, and influencing local lifestyles. They maintain today the traditions of Kaiping, reaching out to Kaiping people all over the world with their potent aura of nostalgia and tradition.

3.a-3. The Kaiping Diaolou and Villages, coloured by regional features, represent a unique and distinctive style of art. Their appearance not only highlights a page in history, beauty appreciation and rural architecture of a bygone time, but also symbolizes an amazing exchange of architectural styles which has created such marvelous vistas.

Beginning the late 19th century, emigrant villages in Guangdong, China kept the traditional architectural practices while, at the same time, incorporated massive Western architectural esthetics, techniques, and materials. In this process, the emigrant village buildings demonstrate a rich East-West architectural styles, prominently displaying a multi-dimensional yet unique architectural esthetics. The Diaolou clusters in Kaiping are the most comprehensive and classic representatives of such unique features in architecture.

The classic developmental changes in Kaiping Diaolou can be seen as follows:

1) Architectural fusion: an harmonious and esthetical composition

Floor plan was no longer horizontally based; it was replaced by multi-level vertical structures. The Ruishi Tower in Jinjiang Village consists of nine levels, with its rooftop featuring the Roman columns. It has since become the local vista landmark. Esthetically, numerous European architectural elements, from Greek columns to Islamic arches, Portuguese balconies and Indian corridors are all featured harmonious with the traditional architectural elements in the Kaiping Diaolou and other emigrant villages buildings.

The use of Feng Shui is remarkable as a form of life belief and tradition. The Feng
Shui principals are always the first criteria in setting, location of villages, houses, different elements in the village and house, and also in business, which melts into the life style and village landscapes of their residential places.

2) From restrictive tradition to practical construction

Kaiping dialou emphasized on practical function instead of the traditional focus on balanced division of floor-plan configuration. For example, it values space utility and privacy for a smaller unit family, natural light and ventilation. Such foci brought about a harmonious balance on the Diaolou as a structure for security as well as esthetic manifestation.

3) Historical evolution and representative in architectural techniques

Architectural reform is a feature during the period of prosperous construction of Kaiping Diaolou. In the late 19th century, modern construction materials such cement, steel and stained-glass were brought in through Hong Kong and Macau, replacing the traditional wood-and-brick in building construction. Over 50% of the Kaiping Diaolous were built with steel-reinforced concrete, making the structure a formidable fortress. Given the fact that most villages in China were still unfamiliar with steel and concrete as building materials, these buildings in Kaiping represented a pioneering, progressive and modern application in architectural design, materials and techniques.

4) Diversity in designs

The building designs carry on with the traditional architectural philosophy, yet infused with a variety of East-West decorative features—western images along with the traditional Chinese landscapes. The roof-tops are usually built with western decorative features such as the “laurel wreath”, while the lower level of the structure would feature traditional decorative elements such as the “entrance couplets.” Yet, these elements exist harmoniously without clash of images. Hence, such applications have become an important cultural esthetics in Kaipoing Diaolou construction.

3.a–4. The distinctive and handsome Diaolou, which stand among bamboo groves, orchards, streams, hills, paddy fields and traditional village clusters, suggest the harmony of people and the natural environment, in which they work and live.

The Kaiping Diaolou and the villages stand in a rich and well-watered plain typical
of South China. A natural and remarkably beautiful landscape, full of paddy fields, fish ponds, lotus-flower ponds, bamboo forests, river and artificial water canals forms a traditional farming area, and this provides an intensely beautiful natural back-drop to the Diaolou, villages and their setting. The building traditions and land use make the best of what the nature offers – climate, water, plants. While still the traditional and the only land use in the region – it might come under threats of development, urban encroachment, tourism and loss of economic importance of the agriculture.

The designs they used were based on a harmonious Yin-Yang balance, with the mountains behind, and water in front. This was what was stipulated by Chinese Feng Shui [geomancy] as the essential factor in choosing sites for houses or villages.

Influenced by the ancient Chinese philosophical saying “Man and Nature in Unity”, when the Kaiping people chose sites for the Diaolou or the villages, they treated as being of the utmost importance the geology and topology of the site, the network of streams and how they inter-reacted with the site, the relationship of the site to the mid-day sun and the prevailing wind, the locate climate features, the natural features in the background to the site, and all the other natural features of the area. All these natural features were assessed and the natural environment considered carefully, so that the plan they drew up would fit harmoniously into the natural environment, and whatever they built would be suitable for long-term residence. They wanted to ensure an environment which was good, and, as best they could design it, harmonious with the natural environment of the place.

The designs they used were based on a harmonious Yin-Yang balance, with the mountains behind, and water in front. This was what was stipulated by Chinese Feng Shui [geomancy] as the essential factor in choosing sites for houses or villages, the essential condition, the essential requirement. The Majianglong village cluster follows this essential condition very carefully, with Baizu Mountain behind providing a backdrop and foil to the village, and adding a sense of depth and distance, and with the Tanjiang River and the fish-ponds in front of the village providing a natural vista in the forefront, a vista which is both wide and deep, stretching away to the far distance. In front of the village there are great banyan trees, and on all the other sides bamboo groves and woods of fruit-trees. On the hillslopes and at places on the flat-land stand Feng Shui groves, forming rich and luxurious patches of vegetation. These help to preserve the water-levels and stop the earth from washing away, help to moderate temperature and humidity, and assist in achieving a good micro-climate, but also give the villages a natural environment full of birds and the scent of flowers, in a natural setting as beautiful as a painting, a setting which moves anyone seeing it by its beauty.
Although some villages had no mountain at their back, they always had water at the front. For instance, at Jinjiangli Village, there is a dense wood of bamboos behind the village and screening it off, while the Jinjiang River flows across the front of the village. This is convenient for the villagers’ livelihood. The reflections in the water are fascinating and beautiful, like a shimmering painting. This plan is according to the dictates of Feng Shui, but meets the residential and livelihood needs of the people as well, in a most satisfactory manner. This all shows that the local people not only had a good grasp of the principles of living in harmony with their natural environment, but also had an acute eye for the beauties of nature.

The villages of Kaiping keep the traditional Chinese Feng Shui design elements. The Diaolou, with their fusion of Western and Eastern design features, with the rivers, ponds, fields, hills, woods and so on of the surrounding natural environment, form a single whole. For more than a hundred years they have stood here, forming a harmonious and orderly living environment. The villages embody the naturalistic philosophy of Taoism, the Confucian and Taoist ideal of “Man and Nature in Harmony”, and reflect the villagers’ deep love of nature, their belief that only where this is achieved can men live and work in peace, and their yearning for security and peace in a natural environment.

3.b. Proposed Statement of Outstanding Universal Value

Kaiping Diaolou and Villages lie within the South Asian tropical climate zone, the area in which they stand is a hilly area of oriental rice-cultivation. The Diaolou form a special type of construction within this cultural region. It is the representation of a unique country cultural landscape which has a long history and wide spreading.

The origins of Diaolou lied in the 14th -15th centuries, but the peak period was in the late 19th century and at the beginning of the 20th century. The construction of Diaolou and villages during the turn of the 20th century was in accordance with the traditional cultural heritage and the local natural setting, including the orderly traditional settlements, high buildings with defensive and flood-preventing purposes – Diaolou, public pond, ancestral hall, lanes and drainage, etc.

The establishment, development, and survival of the Diaolou and the villages, not only give us rich information about the history of the vast numbers of Overseas Chinese throughout the world, but also throw light on the development history of North America, Oceania and South Asia. They also throw light on the special cultural features of these
They are the landmark of a special immigration history and culture, which has the characteristics of Overseas Chinese hometown - opening to the new world, absorbing different cultures and unifying all of those in their home villages. Also, they represent the charming course and achievement of the communication of different cultures in a rural countryside.

Kaiping Diaolou and villages serve as a unique example of cultural fusion in construction, planning, land use and landscape design.

They form a harmonious whole with the surrounding extremely beautiful natural ambience. The development of the Diaolou cannot be divorced from the life-style and customs of the local rice-farming society, nor from the traditional culture of the area. They demonstrate and gather together the history of the confluence of Chinese and overseas culture over the last few decades within this rural area.

This cultural background makes the Diaolou absolutely unique. They have a unique historical value, a huge cultural value, and, in addition, are of very great beauty. They should be cherished and appreciated by everyone in the whole world.

3.c. Comparative Analysis

Except in Macau, Western architecture came to China after the First Opium War in 1841. The Bund in Shanghai became the classic example of this kind of architecture in China. This Western architecture consisted of buildings designed by Western-trained architects and was built in urban centres by Western construction companies. These buildings are entirely Western in concept and construction, exactly comparable to buildings of a similar type in Europe or North America. These buildings were erected for wealthy Western or Westernised Chinese commercial firms or individuals. These clients built these buildings for their own use, as their commercial headquarters from where they did business with other Western or Westernised firms. The buildings had very little to do with local residents or the traditional cultural life.

The Diaolou of Kaiping, however, were built by local villagers, in a complete fusion of Western architectural elements and the local building tradition, incorporating the local Feng Shui culture, for their own village purposes, without any outside pressure. They were built by Overseas Chinese, villagers who had traveled overseas to work, and who themselves displayed a mixed culture, partly traditional Chinese, partly Westernised.

There are other buildings within Guangdong province built by returned Overseas Chinese, but the background and history of these buildings are quite different from the
Kaiping Diaolou. Their architectural style tends to follow the Chinese tradition closely. This is because these were buildings built by villagers who went to South-East Asia to find work; areas where Chinese influence was very strong. Furthermore, these other Overseas Chinese buildings were not built with defence in mind. Kaiping was a special case. Western influences here were strong. Kaiping villagers tended to go to North America to find work, countries where they suffered legal prejudice and exclusion, and where they could not settle down permanently. At the same time, Kaiping society was seriously disturbed for a long period. The Kaiping Overseas Chinese, in these circumstances, wanted to invest their savings, not in North America, but in their native villages, and they wanted to do so by building defensible towers to protect themselves and their families from bandits. At the same time, they wanted to incorporate some Western features and technology, to proclaim their status as wealthy and cosmopolitan people. As a result they built Diaolou, tall and imposing, of reinforced concrete, with highly decorated corner turrets and roof terraces, defensible, but at the same time making a clear social statement.

There are some other old defensive buildings called Diaolou elsewhere within China, for example, the Diaolou built long ago by the Tibetan people or by the Qiang people in Sichuan and Guizhou provinces in western China. These are tall and narrow, and made of stones or pounded earth. But the Kaiping Diaolou, with their reinforced concrete structure, integrating Chinese and Western building techniques, and with their joint residential and defensive purpose, were entirely a product of the local Kaiping social development. The Kaiping Diaolou, and the villages in which they are set, form the classic example of the local integrated Sino-Western style, and reflect in the purest form this development within the rural building tradition and the local society. Within the whole field of Chinese traditional architecture, it is here that the acceptance of overseas cultural elements reaches its high-point, and this within an entirely traditional rural setting.

There are famous towers in Europe too, in places like San Gemignano or Bologna, in Italy. Their only resemblance to Kaiping Diaolous is the fact that they are also towers. Their period, function, building techniques, architecture and cultural background are completely different. Therefore, while also being towers, they are not comparable with those of Kaiping.

The Kaiping Diaolou and the villages are a witness of the greatest interest and value to this historical development process. Because of their special historical background, cultural tradition, geographical setting, and unique building plans and cultural content, they differ from the defensive towers of other places, and because of this unique cultural and aesthetic value, and their preservation in such large numbers and to such a high state
of preservation, the Diaolou, villages and their setting should be acknowledged as something rare and special in and to the whole world.

Of Kaiping’s 1833 Diaolou and 3060 villages, the four nominated sites have been chosen on the following grounds:

1) The nominated sites show the special features of the Diaolou and villages of Kaiping in the best and most perfect way.

2) They reflect in an outstanding fashion the setting of the villages and Diaolou of Kaiping.

3) They display to the full the complete cultural factors involved providing an excellent taste of the flavour of Kaiping culture.

4) They represent the differing historical developments of the Diaolou, and their associated styles.

5) They provide a completely representative collection of the types and various categories of Diaolou in Kaiping, and their fittings are similarly representative.

6) Their interiors give us a superb sense of life at the time they were built. Moreover, they preserve for us the true nature and original character of the Diaolou and villages of Kaiping. At the same time, preservation of these nominated sites has the full support and agreement of the villages concerned.

For these reasons, the four sites of Sanmenli Village, Jinjiangli Village Cluster, Zili Village and the Fang Clan Watch Tower, and the Majianglong Village cluster have been nominated for declaration. More places could meet the same criteria and be worth being part of the nomination. Extension is possible in the future.

As such, the four sites of Kaiping Diaolou and Villages have been nominated on the following grounds:

1) The reason for nominating Sanmenli Village is:
It preserves for us what a Diaolou was like in the early development phase of the Kaiping Diaolou. It is the oldest surviving Diaolou in Kaiping.

2) The reasons for nominating Zili Village and the Fang Clan Watch Tower are:
① The village is the classic site for the building of Diaolou and village houses during the most flourishing period of Diaolou construction by the Overseas Chinese. At Zili, the Diaolou and the traditional village houses form a most harmonious ensemble,
with the Diaolou fitting into an environment of ploughed farmland on all sides, in a way which is aesthetically and historically highly satisfying.

② The cluster of Diaolou in Zili Village comprise every type of Diaolou – communal, residential and watch towers are all found there, within the one village area.

③ The cluster of Diaolou in the village, and the residential villas also to be found there, have been preserved exceptionally well and unusually completely. The interiors are full of priceless items which have stood there since the buildings were first erected, and which illustrate in a very complete way the history and culture of the Overseas Chinese who built them, and their life within the village.

④ The Fang Clan Watch Tower is the classic example of a watch tower, both in its sitting and its relationship with the village.

3) There are two reasons for nominating Jinjiangli Village:

① The Diaolou and village houses form a harmonious ensemble, and show in its fullest form the fusion of Chinese and Western, Overseas Chinese and traditional village culture, together with the agricultural landscape around this village and the Feng Shui tradition, thus makes a perfect example of the local harmonious taste of human beings and nature.

② The Ruishi Lou is, of all the Kaiping Diaolou, the tallest and finest in its artistry, well meriting the title of “Kaiping’s Finest Diaolou”.

4) The Majianglong village cluster is nominated for the following reasons:

① The Majianglong village cluster is the perfect example of a Kaiping village in its natural setting. It is a village where the natural resources of the area are used most completely in daily life, and where man and nature live together in the most harmonious fashion.

② The Tianlu Lou is the classic example among the Kaiping Diaolou of a communal tower.

3.d. Integrity and Authenticity

The Kaiping Dialou, villages and their setting form a complete rural environment. They are marked by Overseas Chinese culture, the local villagers’ social culture, and their intangible cultural inheritance and customs. Except for some minor natural weathering, and a little man-made damage here and there, the great majority of the Diaolou and the village residences have been preserved intact their original form and
character and keep their full integrity and authenticity. Though some houses were modernized and went through different modifications – the pattern and authenticity of the villages as a whole was kept with no change. The traditional local rice-cultivation life-style has also been preserved intact, as well as traditional pattern of social relationships. Equally, the natural environment has not been damaged, but remains broadly intact. Owing to social changes over time, the uses of Diaolou as refuges in terms of disorder, as residences, and as refuges from flood, have gradually lost their earlier importance, but, nonetheless, the owners appoint representatives to care for them and keep them secure. Hence many of the towers still contain the original fittings, furniture, and traditional farming tools, different sorts of documents, and other articles of day-to-day use, preserved there to the present day.
4. State of Conservation and factors affecting the Property

4.a. Present State of Conservation

The City of Kaiping is situated in the south-Asian tropical monsoon climate region. The area is humid, with a great deal of rainfall. Typhoons are frequent which cause floods and lightning damage, and also other natural disasters. In addition to damages inflicted while defending against bandit attacks during the early twentieth century, a few Diaolou and village residences have suffered from damages found in ground surface, foundation subsidence, collapse of the enclosing walls, seepage and damp infiltration into the structures, cracking of walls, scaling, peeling off of the surface layer, rotting of wooden staircases, doors and screens, damages to the stucco-work decoration, exposure of the reinforcing bars, and rusting of the iron doors and window fittings, and so forth. However, the nominated Diaolou and villages, and the natural environment in their vicinity, have all been preserved in an extremely ideal condition. In some cases, a few unfavourable environmental factors have been rectified.

From 1983 onwards, the People’s Government of the City of Kaiping has been strengthening and extending its work on the preservation of the Diaolou and the villages in which they are set. In 1983, and then again in 1994, some of the Diaolou were gazetted as cultural heritage and local level protection was to be carried out. Funds were allocated for the protection of these structures. In November, 2000, it was officially announced that all the Diaolou which were listed in the City Government’s Register were to be City-level cultural heritage. At the same time, the Kaiping City Diaolou and Village Protection and Management Office was established. This office is responsible for technical training in
the field of the restoration and preservation of the Diaolou and the village houses. In June, 2001, the State Council of the People’s Republic of China announced that the Kaiping Diaolou were to be listed under the 5th Category of historical and cultural heritage items under state protection. In August, 2001, the People’s Government of Kaiping City entrusted the World Heritage Research Centre at Beijing University a study entitled “Plans for the Protection and Management of the Diaolou and Villages of Kaiping”. Since then, protection and management work has been conducted in accordance with this work. At the beginning of 2002, the People’s Government of Kaiping City, in accordance with a proposal in this work, entrusted the South China University of Technology the preparation of a set of proposals for the environmental improvement of the Diaolou and villages. In April 2002, the Kaiping City Diaolou and Village Protection and Management Office, together with the Kaiping City Cultural Bureau, jointly produced a study entitled “A Report on the Current Situation of Maintenance Works, and the Current Situation of Restoration at the Kaiping City Diaolou and Villages, Guangdong Province”, and submitted it to the State Cultural Relics Bureau for approval. At the same time, the Kaiping City Government established the Kaiping Diaolou Maintenance Works Supervisory Office. The Office is responsible for the supervision of the environmental improvement works and the restoration projects, and in particular, that of the nominated Diaolou and villages. The Office is also responsible for improvements in water drainage systems, drinking water supply systems, electricity supply systems, telecommunications systems, latrines, and similar improvements in basic facilities and services in the nominated villages. Thus, the general environmental situation is being gradually improved, in the Diaolou and the villages in which they stand.

4.b. Factors Affecting the Property

4.b-1. Pressure from Redevelopment

Kaiping is famous as the home district of a very large number of Overseas Chinese. Many local residents had emigrated overseas, or gone to other places to make a living. As a result, a large number of houses (especially the older houses) were left vacant. Nevertheless, as the population pressure in the area was relatively low, this has acted as a positive factor in the preservation of the Diaolou and the village houses.
However, in the 1980s, following China’s re-opening to the outside world; preservation of the areas around the villages and small towns has become more difficult. This is the result of a general increase in the spending power of the local people, growth of population growth, as well as rapid economic development. Pressure to develop areas around the Diaolou and villages, and also their environment, is growing.

In response to these developments, the various agencies of the Kaiping City Government, acting in close co-operation, have issued regulations strictly forbidding any development in the core areas, banning all new construction projects there, and strictly controlling development in the buffer zone. Sites for new village houses are found elsewhere, outside the core area, in areas zoned as development places. This will reduce the pressure of development on the protected structures.

4.b-2. Pressure on the Environment

The Kaiping Diaolou and villages stand in the rural areas of Kaiping City. They are mostly lying in agricultural lands, where the natural environments are beautiful, areas full of lush vegetation. The air is clean. Factories are few. Pollution is minimum. The environment is not under threat at present.

4.b-3. Natural Disasters and Disaster Prevention

The City of Kaiping is situated in the Tropical Monsoon climate region. It is under the influence of the oceanic monsoon winds. As a result, the area is warm, with abundant rainfall. Annual rainfall ranges from 1,700 mm to 2,400 mm a year in every part of the area. Natural disasters such as typhoons, floods, and damage from lightning are not uncommon.

Since rainfall is high, the ground tends to be damp, and the Diaolou are at risk from seepage of water into the structure. This in turn can lead to subsidence of the foundations, erosion of the wall-surfaces, and water leakage into the structure. Plants can damage the structures as well, especially for those Diaolou which have not been resided for a long time. Banyan can easily root themselves into cracks, and quickly pose a serious menace to the structure.

In 1951, the City Government of Kaiping established the “Three Anti” Supervisory Office, this office was responsible for defending the area against floods, typhoons, and overflows of water from dams. It devised a flood prevention system for the area, involving all the local Government departments. Chief Executive Officers, who were personally responsible for the work, were appointed. This Office was also responsible for
meteorological forecasting. The “Three Anti” work was, step-by-step, improved. From 1958 onwards, the Kaiping City Government built large reservoirs, one after another, at Dashahe, Zhenhai, Shishan, Lixin, Huashencan, Longshan, etc. This was designed to improve irrigation and prevent floods. In 2002 the Kaiping Protection and Management Office of Diaolou and Villages, together with the Kaiping Cultural Bureau and the Kaiping Lightning Protection Centre, jointly published a report entitled “Design Plan for the Protection of the Kaiping Diaolou from Lightning Damage”. This design Plan was implemented after being approved by the State Cultural Relics Bureau. By providing more man-power, more materials and more funds to this work, the People’s Government of Kaiping City has strengthened/shown its determination to protect the Diaolou.

4.b-4. Pressure from Tourism

Tourism at present is not seen as threatening pressure, since the Diaolou and villages have not been constructed for tourism. Nonetheless, the number of visitors coming to see them is increasing every year. In order to balance the future positive and negative effects of tourism, the People’s Government of Kaiping City has agreed on a number of appropriate points:

1) Planning must be strengthened, in order to preserve in perpetuity the heritage sites in a complete and authentic fashion.

2) There is an urgent need to develop scenic sites to complement the preservation of the sites of historical interest, to avoid the structures becoming damaged due to too many tourists going there.

3) Appropriate controls should be enforced to limit the number of visitors to the sites of historical interest, and manners in which they should be allowed to visit them.

4) To strengthen publicity and education on the need for preservation work, and on the need for safe behaviour while visiting sites of historical interest.

All these points are now being implemented and are in different development phases, which will promote and encourage responsible and positive visits by members of the public.

4.b-5. The Population in the Nominated Sites and the Buffer Zones

The resident population of the core and buffer zone areas around the Kaiping Diaolou and villages are respectively 1299 and 20468 at the present time, as shown in detail in the Table below.
Table 6: Resident Population of the Core Areas and Buffer Zones

<table>
<thead>
<tr>
<th>Type of Area</th>
<th>Popn.</th>
<th>Sanmenli Village</th>
<th>Zili Village and the Fang Clan Watch Tower</th>
<th>Majianglong Village Cluster</th>
<th>Jinjiangli Village</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Core Areas</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Popn.</td>
<td>652</td>
<td>182</td>
<td>318</td>
<td>147</td>
<td></td>
<td>1299</td>
</tr>
<tr>
<td>House holds</td>
<td>186</td>
<td>55</td>
<td>105</td>
<td>48</td>
<td></td>
<td>394</td>
</tr>
<tr>
<td>Buffer Zones</td>
<td>Popn.</td>
<td>6553</td>
<td>7050</td>
<td>571</td>
<td>6294</td>
<td>20468</td>
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<tr>
<td>House holds</td>
<td>1883</td>
<td>2113</td>
<td>193</td>
<td>1726</td>
<td></td>
<td>5915</td>
</tr>
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</table>
5. Protection and Management of the property

5.a. Ownership

The land ownership of Kaiping Diaolou and villages belong to the People's Republic of China, the traditional buildings, i.e., the Diaolou and those in the villages, are collectively and individually owned respectively, for which the property owners signed contracts with the government in accordance with the Contract Law of the People's Republic of China and entrust the government with the management of the relevant sites. Residential houses are managed by their owners. However, owners (and residents) have to observe rules and residences are under control of the management office.

Table 7: A Comprehensive List of Relations between Ownership and Management Rights of the Diaolou in the Four Nominated Places

<table>
<thead>
<tr>
<th>Nominated places</th>
<th>Name of the Diaolou</th>
<th>Name of the Owners</th>
<th>Address of Residents or Owners</th>
<th>Managed by</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanmenli Village</td>
<td>Yinglong Lou</td>
<td>Collectively Owned by Sanmenli Village</td>
<td>Sanmenli, Chikan Town, Kaiping City</td>
<td>Kaiping Protection and Management Office of Diaolou and Villages</td>
</tr>
<tr>
<td>Jinjiangli village</td>
<td>Ruishi Lou</td>
<td>Huang Yaokeng</td>
<td>Jinjiangli, Xiangang Town, Kaiping Municipality</td>
<td>Huang Yaokeng</td>
</tr>
<tr>
<td>Village</td>
<td>Lou</td>
<td>Huang Xiongchang</td>
<td>Huang Gunsheng</td>
<td>Address 1</td>
</tr>
<tr>
<td>-----------------</td>
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</tr>
<tr>
<td>Jinjiangli</td>
<td>Shengfeng Lou</td>
<td></td>
<td></td>
<td>Benny. C. Wong</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Linda Woo</td>
</tr>
<tr>
<td></td>
<td>Jinjiang Lou</td>
<td>Collectively</td>
<td></td>
<td>Jinjiangli, Xiangang Town</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Owned by Jinjiangli Village</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zili Village</td>
<td>Lansheng Julu Villa</td>
<td>Fang Qijin</td>
<td></td>
<td>U.S.A.</td>
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<td></td>
<td>Fang Yuxian</td>
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<td></td>
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<td>Guansheng Villa</td>
<td>Fang Qishean</td>
<td>Fang Xinghua</td>
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<td>(Wu Mingxian)</td>
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<td>Zhen'an Lou</td>
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<td>Fang Chaozhen</td>
<td>Fang Peiwei</td>
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<td>Fang Peizhuo</td>
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<td>Fang Peiwei</td>
<td>Fang Peiqia</td>
<td>Kaiping City</td>
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<td>Fang Yuanliang</td>
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<td>Kam Fong, 2321 N.W. 115TH ST</td>
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<td></td>
<td>Room 501, No. 29, Qiaoyuan</td>
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<td>Road, Changsha</td>
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<td>Fang Chunfang</td>
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<td>Kaiping City</td>
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<td>Fang Chunsen</td>
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<td>Fang Bochang</td>
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<td>Zili Village, Tangkou Town</td>
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<td>Kaiping Municipality</td>
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<td>Yunhuan Lou</td>
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<td>Fang Zhenyi</td>
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<td>Contact Person</td>
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<td>Fang Guangkuan</td>
<td>Zili Village, Tangkou Town, Kaiping City</td>
<td>Fang Guangyin Fang Guangrong</td>
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<td>Qiu’an Villa</td>
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<td>Kaiping Protection and Management Office of Diaolou and Villages</td>
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<td></td>
<td>Fang Aihua</td>
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<td>Zhulin Lou</td>
<td>Fang Guotian</td>
<td>No. 15, Park Side, Gangkou Road, Sanbu, Kaiping City</td>
<td>Fang Hongliang</td>
<td>Fang Runtia</td>
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<td></td>
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<td>Kaiping Protection and Management Office of Diaolou and Villages</td>
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5.b. Protective Legislation

5.b-1. The Following Laws and Regulations Have Been Approved for the Protective Legislation Related to the Kaiping Diaolou and Villages

Table 8:

<table>
<thead>
<tr>
<th>Type</th>
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<td>Type</td>
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<td>Creating Agency</td>
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<tr>
<td>Law</td>
<td>Criminal Law of the People's Republic of China</td>
<td>Nov.19, 1982</td>
<td>The National People's Congress of the People's Republic of China</td>
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<td>Local Regulation</td>
<td>Guangdong Provincial Regulations on the Protection and Management of Kaiping Diaolou and Villages</td>
<td>Jul.26, 2002</td>
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</table>

**Constitution of the People's Republic of China, promulgated in 1982**

Article 22: The state protects sites of scenic and historical interest, valuable cultural monuments and relics and other significant items of China's historical and cultural heritage.
Urban planning Law of the People's Republic of China, published on April 1, 1990

Article 14: Urban planning schemes should be mapped out to give due regards to the protection and improvement of the urban ecological environment, prevention of pollution and other public hazards, enhancement of urban greenery and urban environmental hygiene amenities as well as the protection of historical and cultural heritage, the traditional style of urban areas and features, local characteristics and natural landscapes.

Law on Protection of Cultural Relics of the People's Republic of China, published on November 19, 1982

Article 2: Cultural relics that are of Chinese origin or of unidentified origin that remains in sea areas outside the Chinese territorial waters but under Chinese jurisdiction according to the Chinese law;

Article 5: The ownership of all commemorative buildings, ancient buildings and historical relics handed down from ancient times should be under the protection of national laws. Owners of historical relics must observe the relevant national regulations on protection of historical relics.


Article 8: The land in the urban area belongs to the government and that the ownership of the land in the rural area and urban outskirts, except for the land stipulated to belong to the government in relevant laws, should belong to peasant collectives; and so should the ownership of housing sites and family plots be.


Article 2: The Diaolou in this regulation refer to the buildings that are provided with gun windows, narrow and small doors and windows, thick walls and architecture of two-storey or more, which are designed for defence and an escape from disasters. The relevant artifacts inside including the furniture, clothing and other articles of daily use, calligraphy and paintings, manuscripts, books, photos, drawings etc. that are endowed with important commemorative significance, educational significance and historical values materials inside the Diaolou are also covered.

Article 7: The ownership of all collectively or privately owned Diaolou should be under the protection of the national laws.
Guangdong Provincial Regulations on the Protection and Management of Kaiping Diaolou, published in July 26, 2002

Article 2: The regulation is applicable to the protection and management of the Diaolou (including the relevant artifacts including the furniture, clothing and other articles of daily use, calligraphy and paintings, mural paintings, sculptures, manuscripts, books, photos, drawings etc. that are endowed with important commemorative significance, educational significance and value of historical materials inside the Diaolou, (hereinafter referred to as Kaiping Diaolou) in the administrative division of Kaiping Municipality, have been nominated for the World Cultural Heritage list and declared to be historical and cultural relics under state protection.

Article 4: All levels of the People's Government in the location of Kaiping City should be responsible for the specific protection work of Diaolou in this administrative division and that the cultural administrative departments should serve as the administratively responsible institutions to oversee the Kaiping Diaolou.

5.b-2. Status of Historical Relic Protection

In June 2001, the State Council announced that the Kaiping Diaolou were to be historical and cultural relics under state protection. (protected by Law on Protection of Cultural Relics of the People's Republic of China, promulgated in 1982)

5.c. Means of Implementing Protective Measures

In order to enhance the protection and management of Kaiping Diaolou, villages and their setting, the Kaiping Protection & Management Office of Diaolou and Villages was established in October 2000. 15 full-time staff members were appointed and a total of over 300 Diaolou controllers dispatched in the district. The Kaiping Protection & Management Office of Diaolou and Villages takes charge of the protection and management.

In March 2004, the Kaiping Diaolou Research Department was established to undertake academic research on the background history of Kaiping Diaolou and the culture of Overseas Chinese, along with the promotion of the rich cultural meanings of Kaiping Diaolou and villages.
5.d. Existing plans related to City and Region in which the Proposed Property is Located

5.d-1. List of relevant plans:
2001 Protection and Management Plan prepared by the Beijing University (attached as annex)

5.d-2. The 2001 Protection and Management Plan of Kaiping Diaolou (Extracts)

Scope of the Plan
The planned range of protection includes the four places nominated to UNESCO as World Cultural Heritage sites, namely Sanmenli Village, Zili Village and the Fang Clan Watch-Tower, Majianglong Village, Jinjiangli Village and the areas surrounding these places, with a total area reaching 3,556 hectares.

Principles for Protection
The principles adopted address the need to protect the authenticity and integrity of the heritage resources, to continue with the local historical style and features, to inherit and respect the local cultural traditions and to adhere to the principle of sustainable development. They attach great importance to systematic coordination of all protective measures.

Protection Objectives
The objectives strictly protect the Kaiping Diaolou, the villages and their setting, and their outstanding cultural values. They aim to preserve the authenticity and integrity of the villages so as to preserve them for later generations in good condition and to highlight functions of scientific research, cultural education and ensuring that they can play a full role as a permanent tourism destination.

Implementation
The protection plan is being implemented in two stages. The first stage was implemented between 2001 and 2003 and the second stage will run from 2004 to 2010. The measures, which are not implemented within the first stage due to various limitations, are to be regarded as future objectives.
Graded Protection

Protection will be carried out for the whole of the planned area. Relevant protective measures have been established for the core areas and for the buffer zones according to their cultural heritage value. The key points of protection of Kaiping Diaolou, and the villages and their setting are as follow:

1) Protection for the unique villages and environment of the Kaiping Diaolou;
2) Protection for the Diaolou, local dwellings and villas of the returned Overseas Chinese.
3) Protection for the culture of rice cultivation and other practices of an agricultural society and the natural environment in the surrounding areas of the Kaiping Diaolou, and the villages and their setting;
4) Maintaining and carrying on with the local culture of the returned Overseas Chinese people’s native places.
5) Protection rules for the buffer zones are as follows:
6) The key points shall be the protection of the spatial layout of the villages, the original architecture, the environment, Diaolou and villas, the cultural landscape and scenery and local customs. It is required that the historic village layout of streets and lanes, folk-custom culture and all factors that make up the style and features be preserved. There is also a need to confine construction activities strictly, appropriately adjust the structure of land use and limit the height, dimension, materials, colors, criteria and scale of the buildings that have to be rebuilt, reconstructed, maintained or newly built so that that they can blend in with the traditional styles.

Protection Planning

The protection planning focuses on the protective measures taken for the following nine special items: land use, architectural preservation, renovation, landscaping and ecological protection, roads and traffic, waterway and drainage, environmental protection, intangible cultural protection, data base and monitoring, as well as recommendations on mode of management.

5.e. Property Management Plan or other Management Systems

5.e-1. Property Management Plan

In August 2001, the People's Government of Kaiping City entrusted Beijing University with the preparation of a Protection and Management Plan for the Kaiping

In 2004, on the basis of the existing Regulations on Local Customs, villagers in the nominated areas established new Regulations on the Local Customs of Cultural Heritage Protection Zones by voting at public meetings. The regulations are applicable to the protection of Diaolou and the villages. “Local Customs Regulations” are different from regulations of the clan in the old days. “Regulations of the Clan” were established by a minority with the objective of protection of the minority interest, whereas “Local Customs Regulations” was established by the villagers jointly for common endorsement and observance. For example:

“Regulations of Zili Village”, established in August, 2003

Article 3 stipulates that anyone who intentionally destroys property should be punished by paying a compensation for the loss incurred and be fined depending on the seriousness of the case.

Clause 4 stipulates that anyone who violates the regulations and commit a crime of gross violation should be sent to the Office of Politics and Law to be dealt with.

“Regulations on Cultural Heritage Protection for Jinjiangli Village”, established in April, 2003

Article 1 stipulates that all buildings and flood–prevention facilities, trees, bamboo, grassland in the jurisdiction of the village, are under protection and official management. Villagers shall unite and make concerted efforts to implement the joint protection work. In case any destructive phenomena are detected, villagers shall stop them immediately and report them to the department concerned.

Article 2 stipulates that all house sites and peripheral vacant lots within the jurisdiction of the village shall be jointly managed and arranged by the village leaders of the protection zone, in which no unapproved construction, excavation, planting shall be allowed. Those who violate the regulation shall be treated according to relevant stipulations.
Article 3 stipulates that any villager who requires to re-build or extend his house must file an application to the department concerned and report to the Land Administration Department at the higher level and must also apply to the village committee to fulfill the application formalities. The village leaders of a protection zone shall jointly arrange for a housing site in accordance with the requirements of historical relic management. The height, materials, colour and dimensions of the house shall meet the relevant requirements of heritage protection and management. Any buildings which violate these requirements are to be knocked down.

Article 4 stipulates that an intensive management regime is to be established for the bamboos, trees, grasslands, fishponds and other communal facilities between Jizailing’s flood pump station to Jiluoken bamboo plantation in order to maintain the beautiful environment and ecological balance of the protected area. The cutting down of any collectively or privately-owned trees, bamboos, or weeds without prior approval is prohibited.

Article 7 stipulates that herding along the dykes or grassland of the village, removing vegetation, and using smoke and fire to drive rats out are prohibited. Fire safety needs are to be observed, and those who violate such requirements shall compensate for any economic losses incurred, and, for the more serious cases, such people shall be sent to the judiciary to be dealt with.

Article 9 stipulates that villagers should heighten their vigilance and commit themselves adequately to the safety precaution work so as to prevent the Diaolou in the village from being destroyed.

5.e-2. **According to the Nature of the Tasks, the Management System Includes the Following Three Levels:**

**Administrative management system**

This system covers the State Cultural Relics Bureau of the People's Republic of China, Cultural Bureau of Guangdong Province, Kaiping People’s Government, Kaiping Historical Relics Management Committee, Kaiping Cultural Bureau, Kaiping Protection and Management Office of Diaolou and Villages, Management Office of Zili Village and Fang Clan Watchtower, Management Office of Majianglong Village, Management Office of Jinjiangli Village. These organizations should fulfill their respective responsibilities in accordance with different functional institutions at different ranges of the hierarchy. The State Cultural Relics Bureau of the People's Republic of China, Cultural Bureau of
Guangdong Province and Kaiping People's Government are higher-level organizations that undertake the strategic decision-making and coordination roles. The State Cultural Relics Bureau gives directions and coordinates with the management, protection, rescue, research and nomination of world cultural heritage sites of the Kaiping Diaolou, and the villages and their setting. It also verifies, examines and approves the protection, maintenance and monitoring aspects of Kaiping Diaolou according to the relevant laws and regulations. The Cultural Bureau of Guangdong Province gives directions and supervises the protection, rescue, archaeological studies, development and utilization of Kaiping Diaolou, and the villages and their setting. The Kaiping People's Government organizes the work to come up with the protective measures, to monitor the expenditures from the protection funding, and guarantees implementation and operation.

Kaiping Historical Relic Management Committee, which was established in 1991, is the highest decision-making and coordination organization for historical relic protection and management in Kaiping. The City leaders serve as its main decision-makers, the various functional departments of the City government serve as its members, units and the leaders of the various units involved also sit on the committee as members. The committee has its own office, which is specifically in charge of the daily administrative management work for the committee. The committee makes significant decisions with respect to the Kaiping Diaolou, the villages and their setting, including coordination, supervision and implementation of principles.

Kaiping Cultural Bureau, which was established in 1962, is a subordinate organization of the Kaiping People's Government, and is the administrative institution in charge of the culture and museums for the City. The bureau exercises its administrative management function in accordance with the legal capacity allowed by the national laws and regulations on historical relic protection and the Kaiping Regulations on Protection and Management of Diaolou.

Kaiping Protection and Management Office of Diaolou and Villages, which was established in 2000, is a subordinate organization of the Kaiping People's Government, and takes charge of the specific affairs of investigation, conservation and protection of the Diaolou and the villages, coordination, nomination, and research.

Management Office of Zili Village and the Fang Clan Watchtower, the Management Office of Majianglong Village Cluster and the Management Office of Jinjiangli Village are the subordinate organizations of Kaiping Protection & Management Office of Diaolou and Villages. They manage the internal affairs of the respective villages. Each
village should appoint several Diaolou Protectors and Security Personnel to take charge of the hygiene and security of the Diaolou and Villages.

**Academic Research Institute for the history of the Overseas Chinese, their Culture and the Diaolou buildings.**

The units mainly involved here include the Kaiping Protection & Management Office of the Diaolou and Villages, the Kaiping Diaolou Research Department, the Overseas Chinese and Chinese Research Institute of Wuyi University, and the Kaiping Overseas Chinese Museum. The Institute mainly undertakes the investigation and archiving of Kaiping Diaolou, and the villages in which they are set, protection of Overseas Chinese historical relics, and research on the returned Overseas Chinese history and Overseas Chinese native place culture. In addition, it has signed agreements with the colleges, universities, and relevant scientific research institutions, such as Wuyi University, Qinghua University, Beijing University, and the South China University of Technology so as to carry out joint research on the relevant projects on the Kaiping Diaolou, and the villages and their setting.

**Monitoring System**

The institutional members regularly carry out monitoring on environmental, atmospheric, hydrological, conservation and safety issues for Kaiping Diaolou, and the villages and their setting. It prevents the water pollution or infrastructure works from damaging the buildings and landscape, as well as prevent all kinds of illegal activities that lead to historical relic destruction.

**5.e-3. Enhancement of Statutory Management**

The Kaiping Regulations on Protection and Management of Diaolou, was published in 2001, and these regulations stipulate that scientific management of Kaiping Diaolou, villages, and their setting may be carried out, and that all building construction activities within the protected area of Kaiping Diaolou, villages and their setting have to be reported for approval in accordance to the process as stipulated in the law. The following departments take charge of the protection and management of the Kaiping Diaolou, villages and their setting:
1) The People's Government of Kaiping City issues public notices, defining the protected area of Kaiping Diaolou, villages and their setting.

2) The Kaiping Protection and Management Office of Diaolou and Villages undertakes the protection and management of the Kaiping Diaolou, villages, and other historical heritage buildings, including their construction, maintenance and monitoring.

3) The Construction Bureau of Kaiping City and the Land Administration Bureau manage construction activities in the villages, in consultation with the Management Office.

4) The Cultural Bureau of Kaiping has set up a special research unit to study the history, architecture and technology of the nominated sites.

5.e-4. Enhancement of Promotion and Education, and Improvement of Protection Awareness among Residents

1) A daily TV programme about the Diaolou and their cultural values has begun to broadcast since 2002.

2) A permanent exhibition on the history of the Overseas Chinese is on display.

3) Newspaper articles are frequently published in local newspapers.

4) Regular classes are conducted, using educational materials prepared for the purpose, for both elementary and secondary schools.

5.e-5. The Establishment of a Basic Database and Monitoring Mechanism

Since 1983, the Cultural Bureau of Kaiping commenced preparing detailed surveys on individual Diaolou, and it has also surveyed the Diaolou in Kaiping generally. So far, it has collected data on 1,833 Diaolou. An archival database containing the background, feature descriptions, and the state of preservation of the Diaolou has been set up. In addition, background data such as on the long-term hydrology, geology, meteorology, environment, population and economy has been collected, to provide scientific references for the management, research and protection of the heritage sites. All relevant departments are working in coordination, and an effective monitoring mechanism has been established so that comprehensive and continuous monitoring may be undertaken in all the above-mentioned aspects.
5.e-6. Maintenance

The Management Office prepares an annual maintenance plan, with budget, following a priority list. The maintenance is carried out by the Management Office staff, or hired experts. Residential houses are maintained by their owners, following specific regulations, and subject to the Management Office’s inspection.

5.e-7. Water and the Environment

Kaiping is teeming with waterways. For environmental protection of the villages, the most important measure is good river management. On the basis of the existing waterways, measures to link up the river system in small watersheds so as to turn stagnant water into flowing water are planned. On the one hand, the drainage of floodwater should be improved so that the potential danger of flooding in the heritage area can be reduced. On the other hand, shrinking waterways and the consequent deterioration of water quality can be improved. So can the environment of villages.

Other environmental protection measures also include large-scale restoration of vegetation and afforestation of the key areas.

5.f. Sources and Levels of Finance

In the past, the protection and management funding for the Diaolou and villages mainly came from the funds earmarked for maintenance by the owners. Since January 2000, it was covered by funding from the People’s Government of Kaiping City and the financial backing afforded by the Central Government and the Provincial Government. From January 2001 to September of 2005, the government invested more than 70 million RMB (US$8,456,800), and the projected investment amount from 2005 to 2010 is 20 million RMB (US$2,416,000). Overseas Chinese from Kaiping contribute money, being an important source of funding for the protection and management of the Diaolou.

Currently, the “Kaiping Diaolou Protection Fund” set up on the basic contribution made by Overseas Chinese, has already grown to 15 million RMB (US$1,812,000). The People’s Government of Kaiping City is currently managing the fund.
5.g. Sources of Expertise and Training in Conservation and Management Techniques

Support and supervision for the maintenance and protection of Kaiping Diaolou have been provided for the Diaolou by the State Cultural Relics Bureau, Guangdong Provincial Cultural Bureau and the relevant universities as well as Research and Development Institutes. Staff of the Kaiping Cultural Bureau and Kaiping Protection & Management Office of Diaolou and Villages continually take part in seminars and training courses run by international organizations, the State Cultural Relics Bureau, the Provincial Cultural Bureau, as well as the relevant universities. They have, for instance, participated in the training courses on Cultural Heritage Protection Technology held by ICCROM, training courses on Heritage Protection by the State Cultural Relics Bureau, Historical Relics Repair courses provided regularly by the Provincial Cultural Bureau at home and nationwide and Architectural Conservation Courses run by the Hong Kong University. A staff member of the Kaiping Diaolou Research Department has been selected to study the Overseas Chinese history in the United States, etc. In addition, a joint study on a series of subjects related to architectural history, architectural structure, Overseas Chinese culture, political geography studies etc, has been carried out by Wuyi University, the University of Hong Kong, Qinghua University and Beijing University.

5.h. Visitor Facilities and Statistics

The Kaiping Diaolou, and the villages and their setting are easy to travel to, as they are near Hong Kong and Macao, and approximately 130 kilometers from Guangzhou’s Baiyun International Airport. Kaiping can also be accessed from Shenzhen and Zhuhai via expressways. National Highway No. 325 and the Kaiyang expressway pass through the whole area. Furthermore, a daily ferry runs between Kaiping and Hong Kong. As a future touristic sight-seeing resort, Kaiping and its Diaolou, with the villages in which they stand, have the following advantages:

1) The infrastructure, such as water supply, power supply, roads, parking areas and latrines etc. is all in place. Facilities have been designed to blend in with the environment. The Diaolou cluster in Zili Village has also set up its own Tourist Information Centre, and it has hired policemen and emergency rescue workers to ensure travellers’ safety. All scenic spots are provided with sign boards and introductory leaflets.
2) The sites are located at accessible locations in the protected areas. Outside the buffer zones, hotels, various modes of land transportation and sea transportation are offered in the nearby downtown area. Thus it is extremely convenient to travel by car between the sites and the big cities such as Guangzhou, Shenzhen, Zhuhai, Hong Kong and Macao, trips taking from one to four hours. Currently, there are 123 hotels and restaurants in Kaiping City, of which 71 are in the urban area (one five-star, one four-star, one three-star and four four-star hotels) and 52 in suburban areas, which can handle 6,000 tourists for accommodation and meals.

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5. Policies and Programmes Related to the Presentation and Promotion of the Property

Since the 1990s, the Central People's Government and the various local People's Governments, as well as the Historical Relics Departments and the relevant Propaganda Departments have been urging and supporting the promotion of the Convention Concerning the Protection of the World Cultural and Natural Heritage, and the National Law for the Preservation of Cultural Relics of the People's Republic of China. They have been raising the awareness of the public and its knowledge of historical relics protection. They also present, promote and publish information about the cultural heritage of Kaiping Diaolou, villages and their setting both at home and abroad. All levels of Kaiping City regularly introduce the Kaiping Diaolou, villages and their setting via the media such as newspapers and periodicals, and television, and by broadcasts aimed at disseminating relevant historical and scientific and cultural knowledge to the masses. Tourism development is based on the concept that the authenticity and integrity of the historical relics must be maintained so that the precious historical and cultural heritage
can be sustainably developed. To meet the requirements of the growing tourist industry while the historical relic protection is enhanced, the local governments decided to open some Diaolou within the protected area, so that people can understand and appreciate the thought and life of the building owners. In order to present and promote the Kaiping Diaolou, villages and their setting, the People's Government of Kaiping City has adopted the following measures and schemes:

5.i-1. Promotion Using the Mass Media

The historical, artistic and scientific values of the Kaiping Diaolou are increasingly recognized by the public, and several dozen media organizations such as Xinhua News Agency, Chinese Central Television, Tianjin TV Station, Shandong TV Station, Sichuan TV station, Guangdong TV station, Guangzhou TV station and Hong Kong’s Television Broadcasts’ Jade Channel, Phoenix Satellite TV, China Daily, Jingjiribao, Nanfang Daily, Yangcheng Evening News, Guangzhou Daily, Beijing Youth Daily, Sing Tao Daily News and Macao Daily News have sent reporters to conduct interviews many times. By September 2005, Chinese Central Television had filmed 11 documentaries about the Diaolou.

5.i-2. The Establishment of Kaiping Diaolou Museum and the Exhibition on the History of the Overseas Chinese

In August 2001, the Diaolou museum was set up in Li Garden Villa (a restored Overseas Chinese villa). The exhibition hall has an area of 500 square meters, in which over 300 pieces of historical relics and pictures about Diaolou are on display. In July 2005, a permanent exhibition “Background Stories on Kaiping Diaolou (1860-1943)” (Kaiping Overseas Chinese History) was established in the ancient town of Chikan with exhibition space measuring 260 square meters, in which over 200 pieces of historical relics and pictures about the Overseas Chinese and Diaolou are displayed.

5.i-3. Promotion of Cultural Studies on Diaolou

In September 2003, the People's Government of Kaiping City, Guangdong Provincial Social Sciences Joint Federation, and Wuyi University jointly held the Lingnan Academic Forum (3) and the theme was “The Kaiping Diaolou – the Protection of the Cultural Heritage of the Overseas Chinese”. In July 2004, the People's Government of Kaiping City, the China Recent Architecture Society and Qinghua University jointly
held an international scientific seminar titled “Kaiping Diaolou and Modern Indigenous Architecture”. In April 2005, with financial aid from the Zaiyuan Cultural Foundation (run by an Overseas Chinese, Wu Rongzhi), the People's Government of Kaiping City and Wuyi University jointly held a scientific seminar titled “Kaiping Diaolou and the Culture of the Overseas Chinese Native Places”.

5.i-4. Organizing a National Photography Contest Using the Kaiping Diaolou as the Theme

In August 2004, the Chinese Photographers Association, Guangdong Provincial Cultural Bureau, and the Government of Kaiping City jointly held a “Kaiping Diaolou National Photography Contest”. More than 5,000 photos were received in total. The award-winning pictures were exhibited in Beijing, Guangzhou, Jiangmen and Kaiping.

5.j. Staffing Levels

The Kaiping Protection & Management Office of Diaolou and Villages has 15 full-time staff and 300 Diaolou keepers working in the villages. 80% of the staff in the Protection & Management Office are degree holders in several different fields: history, architecture, conservation and maintenance. The 300 Diaolou keepers were specially trained before working.
6. Monitoring

6.a. Key Indicators for Measuring the State of Conservation

At the time of nomination, all the Diaolou are in a good to excellent state of conservation and so are the villages of the Management Unit as far as decay, conservation problems and development pressures.

6.a-1. Well-Preservation rate

Most of the 1,833 Diaolou on file are well preserved except for a few due to human damage and natural weathering. 80% are well preserved. The nominated Diaolou are all well preserved.

6.a-2. Structural stability

Initial observation indicates that 75% of the Diaolou are structurally stable, though it is necessary to further invite experts to conduct structural survey, for the purpose of devising measures for structural protection for different construction materials. The nominted Diaolou are all in a stable condition, but they still require routine monitoring.

6.a-3. Weathering

At present, weathering is one of the main hazards to the Kaiping Diaolou. The long period erosion by rainwater and storm has caused a certain degree of weathering on the
surface of most of the Diaolou. Consequently, it is necessary to monitor and repair those that have been weathered.

6.a-4. Water seepage

This is another main hazard to the Diaolou. Whenever it rains, seepage will occur, causing internal erosion. Therefore, to prevent seepage damage is a long-term item of monitoring work.

6.a-5. Environment and landscape

As non-traditional buildings may cause adverse effects on the safety of the Diaolou and the landscape in the Diaolous protection zone and buffer zone, the construction of which will be prohibited. The buildings which were built before the application and are proved to be out of tune with the environment will be remodeled within a time limit. An all-year-round monitoring will be conducted over the environment and landscape.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Periodicity</th>
<th>Location of Records</th>
</tr>
</thead>
<tbody>
<tr>
<td>Certain cracks</td>
<td>Monthly</td>
<td>Protection &amp; Management Office</td>
</tr>
<tr>
<td>Agricultural land use</td>
<td>Annually</td>
<td>Protection &amp; Management Office</td>
</tr>
<tr>
<td>Numbers of visitors</td>
<td>Annually</td>
<td>Protection &amp; Management Office</td>
</tr>
<tr>
<td>Building permits</td>
<td>As needed</td>
<td>Protection &amp; Management Office</td>
</tr>
<tr>
<td>Rate of air pollution</td>
<td>Constantly</td>
<td>Protection &amp; Management Office</td>
</tr>
</tbody>
</table>

6.b. Administrative Arrangements for Monitoring Property

The Kaiping Protection & Management Office of Diaolou and Villages, of city level, will be responsible for organizing and coordinating the monitoring of the Diaolou and the villages in the area. Maintenance teams will be set up at township level. Caretakers of Diaolou and villages have been assigned at village level. A three-level Diaolou and village protection network has been set up. The Kaiping Protection & Management Office of Diaolou and Villages will join the caretakers to inspect the Diaolou and the villages on a regular basis in order to watch any construction activities and other development activities in the property area and the buffer zone.
The office has invited experts from Qinghua University, Peking University, South China Science and Technology University and Wuyi University to monitor and research on the structural protection of Diaolou and the development of villages.

The carbon dioxide, PH value of rainfall, total suspended particles will be under long-term monitoring by the city’s environmental protection department, which will present regular reports so as to offer scientific basis for prevent weathering.

6.c. Results of Previous Reporting Exercises

The previous reporting shows an increase in visits, both of Overseas Chinese, locals and foreign visitors. The empty and closed nominated properties show some signs of decay, but of a reversible character, requiring only one repair cycle, followed by cyclic maintenance. None of the nominated properties is at structural risk. The agricultural areas are being regularly cultivated, and there are no signs of abandonment or changes in land use. Traditional vegetation, plants and ponds are all kept and maintained. There is minor pressure from new construction, mainly in the buffer zones. Future development of roads and other infrastructure is needed, but it must be closely monitored.
7. Documentation

7.a. Photographs, Slides, Image Inventory and Authorization Table and Other Audiovisual Materials

7.a-1. Drawings

1. South Elevation of Zili Village
2. West Elevation of Yong’an Village, Majianglong Cluster
3. West Elevation of Qinglin Village, Majianglong Cluster
4. South Elevation of Jinjiangli Village
5. South Elevation of Yinglonglou
6. East Elevation of Yingonglou
7. A-A Section of Yinglonglou
8. First Floor Plan of Yinglonglou
9. Second Floor Plan of Yinglonglou
10. Plan of Zili Village
11. South Elevation of Ju’anlou in Zili Village
12. A-A Section of Ju’anlou in Zili Village
13. First Floor Plan of Ju’anlou in Zili Village
14. Fifth Floor Plan of Ju’anlou in Zili Village
15. South Elevation of Yunhuanlou in Zili Village
16  A-A Section of Yunhuanlou in Zili Village
17  First Floor Plan of Yunhuanlou in Zili Village
18  Screen in Yunhuanlou, Zili Village
19  South Elevation of Zhen’nanlou in Zili Village
20  A-A Section of Zhen’nanlou in Zili Village
21  First Floor Plan of Zhen’nanlou in Zili Village
22  Third Floor Plan of Zhen’nanlou in Zili Village
23  South Elevation of Mingshilou in Zili Village
24  A-A Section of Mingshilou in Zili Village
25  First Floor Plan of Mingshilou in Zili Village
26  Altar of Mingshilou in Zili Village
27  Detail of the Altar of Mingshilou in Zili Village
28  South Elevation of Lansheng Villa in Zili Village
29  South Elevation of a Dwelling House in Zili Village
30  West Elevation of a Dwelling House in Zili Village
31  A-A Section of a Dwelling House in Zili Village
32  First Floor Plan of a Dwelling House in Zili Village
33  Second Floor Plan of a Dwelling House in Zili Village
34  North Elevation of Fang Clan Watchtower
35  A-A Section of Fang Clan Watchtower
36  First Floor Plan of Fang Clan Watchtower
37  Fourth Floor Plan of Fang Clan Watchtower
38  Plan of Yong’an Village, Majianglong Village Cluster
39  West Elevation of Tianlulou in Yong’an Village, Majianglong Village Cluster
40  A-A Section of Tianlulou in Yong’an Village, Majianglong Village Cluster
41  First Floor Plan of Tianlulou in Yong’an Village, Majianglong Village Cluster
42  Fifth Floor Plan of Tianlulou in Yong’an Village, Majianglong Village Cluster
43  North Elevation of Situ House in Nan’an Village, Majianglong Village Cluster
44  A-A Section of Situ House in Nan’an Village, Majianglong Village Cluster
45  First Floor Plan of Situ House in Nan’an Village, Majianglong Village Cluster
<table>
<thead>
<tr>
<th>Number</th>
<th>Image Description</th>
</tr>
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<tbody>
<tr>
<td>46</td>
<td>Second Floor Plan of Situ House in Nan’an Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>47</td>
<td>Detail of the Altar of Situ House in Nan’an Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>48</td>
<td>Plan of Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>49</td>
<td>West Elevation of Junlu Villa in Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>50</td>
<td>South Elevation of Junlu Villa in Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>51</td>
<td>A-A Section of Junlu Villa in Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>52</td>
<td>First Floor Plan of Junlu Villa in Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>53</td>
<td>Third Floor Plan of Junlu Villa in Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>54</td>
<td>Altar of Junlu Villa in Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>55</td>
<td>Detail of the Altar of Junlu Villa in Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>56</td>
<td>South Elevation of South Gate Tower in Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>57</td>
<td>West Elevation of South Gate Tower in Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>58</td>
<td>Second Floor Plan of South Gate Tower in Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>59</td>
<td>First Floor Plan of South Gate Tower in Qinglin Village, Majianglong Village Cluster</td>
</tr>
<tr>
<td>60</td>
<td>Plan of Jinjiangli Village</td>
</tr>
<tr>
<td>61</td>
<td>South Elevation of Ruishilou in Jinjiangli Village</td>
</tr>
<tr>
<td>62</td>
<td>A-A Section of Ruishilou in Jinjiangli Village</td>
</tr>
<tr>
<td>63</td>
<td>First Floor Plan of Ruishilou in Jinjiangli Village</td>
</tr>
<tr>
<td>64</td>
<td>Sixth Floor Plan of Ruishilou in Jinjiangli Village</td>
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<tr>
<td>65</td>
<td>Seventh Floor Plan of Ruishilou in Jinjiangli Village</td>
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<td>66</td>
<td>South Elevation of Shengfeng Lou in Jinjiangli Village</td>
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<tr>
<td>67</td>
<td>A-A Section of Shengfeng Lou in Jinjiangli Village</td>
</tr>
<tr>
<td>68</td>
<td>First Floor Plan of Shengfeng Lou in Jinjiangli Village</td>
</tr>
<tr>
<td>69</td>
<td>Fourth Floor Plan of Shengfeng Lou in Jinjiangli Village</td>
</tr>
</tbody>
</table>
7.a-2. Photos

1. Yinglong lou in Sanmenli Village
2. Yinglong lou in Sanmenli Village
3. Corner Turret of Yinglonglou, Sanmenli Village
4. Stairs of Yinglonglou, Sanmenli Village
5. Diaolou Cluster, Zili Village
6. Diaolou in Zili Village
7. Diaolou in Zili Village
8. Diaolou in Zili Village
9. Yangxian Villa in Zili Village
10. Diaolou in Zili Village
11. Diaolou in Zili Village
12. Plaster Stucco in a Dwelling House, Zili Village
13. Upper Floor of Zhen'anlou, Zili Village
14. Door of a Dwelling House, Zili Village
15. Door of a Dwelling House, Zili Village
16. Mingshilou in Zili Village
17. Roof-Terrace of Mingshilou, Zili Village
18. Loophole of Mingshilou, Zili Village
19. Ground-floor Sitting Room of Mingshilou, Zili Village
20. Owner of Mingshilou and His Three Wives, Zili Village
21. First Floor Bedroom of Mingshilou, Zili Village
22. Second Floor Bedroom of Mingshilou, Zili Village
23. Altar of Mingshilou, Zili Village
24. Screen in Ground Floor of Mingshilou, Zili Village
25. Gramophone in Mingshilou in Zili Village
26. Traditional Objects in Mingshilou, Zili Village
27. Imported Objects in Mingshilou, Zili Village
28. Daily-use Articles in Mingshilou, Zili Village
29. Daily-use Articles in Mingshilou, Zili Village
30 Family Photo of the Owner of Mingshilou, Zili Village
31 Family Photo of Mingshilou, Zili Village
32 Yunhuanlou in Zili Village
33 Roof-Terrace of Yunhuanlou, Zili Village
34 Sitting Room on the Four Floor of Yunhuanlou, Zili Village
35 Rice-powder Grinding Stone
36 Paddy Grinder (to remove the rice skin)
37 Rice-blower
38 Cement Barrel (a special barrel to store cement)
39 Work in Rice-field
40 Diaolou Resident
41 Country Wedding
42 Country Wedding
43 Fang Clan Watchtower
44 Room in the Fang Clan Watchtower
45 Lookout of the Fang Clan Watchtower
46 Fang Clan Watchtower in Dusk
47 Fang Clan Watchtower in Dusk
48 Majianglong Village Cluster
49 Diaolou in Majianglong Village Cluster
50 Tianlulou in Yong’an Village, Majianglong Village Cluster
51 Grassland in front of Qinglin Village, Majianglong Village Cluster
52 Pond in front of Qinglin Village, Majianglong Village Cluster
53 Front View of Qinglin Village, Majianglong Village Cluster
54 Back View of Qinglin Village, Majianglong Village Cluster
55 Transverse Lane of Qinglin Village, Majianglong Village Cluster
56 Linlu Villa in Qinglin Village, Majianglong Village Cluster
57 Upper Floor of Junlu Villa in Qinlu Village, Majianglong Cluster
58 Plaster Stucco in a Dwelling House in Majianglong Village Cluster
59 Window of Diaolou, Majianglong Village Cluster
60  Window of Diaolou, Majianglong Village Cluster
61  Wall Painting of Diaolou, Majianglong Village Cluster
62  Lock to Diaolou, Majianglong Village Cluster
63  First Floor Sitting Room of Junlu Villa, Majianglong Village Cluster
64  Altar of Junlu Villa, Majianglong Village Cluster
65  Imported Tableware and Food Box in Junlu Villa, Majianglong Village Cluster
66  Old Photos in Linlu Villa, Majianglong Village Cluster
67  Gate Tower of Qinglin Village, Majianglong Village Cluster
68  Bird’s View of Jinjiangli Village
69  Jinjiangli Village
70  Brook in front of Jinjiangli Village
71  Ruishilou in Jinjiangli Village
72  Roof-terrace of Ruishilou, Jinjiangli Village
73  Colonnade of Ruishilou, Jinjiangli Village
74  Pediment of Ruishilou, Jinjiangli Village
75  Loopholes of Ruishilou, Jinjiangli Village
76  First Floor Sitting Room of Ruishilou, Jinjiangli Village
77  First Floor Sitting Room of Ruishilou, Jinjiangli Village
78  Jinshan Trunk (Overseas Chinese used to store treasures and clothes)
79  Jinshan Trunk (Overseas Chinese used to store treasures and clothes)
80  Family Photo of the owner of Ruishilou in Jinjiangli Village
81  Old Photo in Ruishilou, Jinjiangli Village
82  Shengfeng Lou in Jinjiangli Village
83  Detail of Shengfeng Lou, Jinjiangli Village
84  Harvest Season at Jinjiangli Village
7.a-3. Slides

(Appendix)

The numbers of the slides are the same pictures as shown in the list of the photos, the missing ones are digital images.)

1 Yinglong lou in Sanmenli Village
2 Yinglong lou in Sanmenli Village
5 Diaolou Cluster, Zili Village
6 Diaolou in Zili Village
7 Diaolou in Zili Village
9 Yangxian Villa in Zili Village
10 Diaolou in Zili Village
11 Diaolou in Zili Village
12 Plaster Stucco in a Dwelling House, Zili Village
14 Door of a Dwelling House, Zili Village
16 Mingshilou in Zili Village
17 Roof-Terrace of Mingshilou, Zili Village
18 Loophole of Mingshilou, Zili Village
19 Ground-floor Sitting Room of Mingshilou, Zili Village
23 Altar of Mingshilou, Zili Village
37 Rice-blower
43 Fang Clan Watchtower
44 Room in the Fang Clan Watchtower
45 Lookout of the Fang Clan Watchtower
47 Fang Clan Watchtower in Dusk
50 Tianlulou in Yong’an Village, Majianglong Village Cluster
58 Plaster Stucco in a Dwelling House in Majianglong Village Cluster
59 Window of Diaolou, Majianglong Village Cluster
62 Lock to Diaolou, Majianglong Village Cluster
68 Bird’s View of Jinjiangli Village
69 Jinjiangli Village
71 Ruishilou in Jinjiangli Village  
73 Colonnade of Ruishilou, Jinjiangli Village  
76 First Floor Sitting Room of Ruishilou, Jinjiangli Village  
77 First Floor Sitting Room of Ruishilou, Jinjiangli Village  
78 Jinshan Trunk (Overseas Chinese used to store treasures and clothes)

7.a-4. Video Recordings

VCD (Kaiping Diaolou and Villages)  
(Appendix)

Table 11: Image Inventory and Photograph  
And Audiovisual Authorization Form

<table>
<thead>
<tr>
<th>Id. No.</th>
<th>Format (slide/Print/video)</th>
<th>Caption</th>
<th>Date of Photo (mo/yr)</th>
<th>fotografie/Doctor of the video</th>
<th>Copyright owner (if different than photographer/director of video)</th>
<th>Contact details of copyright owner (Name,address,tel/fax,and email)</th>
<th>Non exclusive cession of rights</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Photo</td>
<td>1-9</td>
<td>2004-2005</td>
<td>Tan Weiqiang</td>
<td>Address: Kaiping Protection &amp; Management Office of Diaolou and Village</td>
<td>Tel: (00186750) 2263637 2263888  Fax: (00186750) 2263637  E-mail: <a href="mailto:kaipingdiaolou@yahoo.com.cn">kaipingdiaolou@yahoo.com.cn</a></td>
<td>Tan Weiqiang</td>
</tr>
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<td>2</td>
<td>Photo</td>
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<td>2004-2005</td>
<td>Wu Jiuliang</td>
<td></td>
<td>Wu Jiuliang</td>
<td>Wu Jiuliang</td>
</tr>
<tr>
<td>3</td>
<td>Photo</td>
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<td>2004</td>
<td>Liming</td>
<td></td>
<td>Liming</td>
<td>Liming</td>
</tr>
<tr>
<td>4</td>
<td>Photo</td>
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<td>2004</td>
<td>Zhang Guoxiong</td>
<td></td>
<td>Zhang Guoxiong</td>
<td>Zhang Guoxiong</td>
</tr>
<tr>
<td>5</td>
<td>Photo</td>
<td>42</td>
<td>2004</td>
<td>Li Jiancheng</td>
<td></td>
<td>Li Jiancheng</td>
<td>Li Jiancheng</td>
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<tr>
<td>6</td>
<td>Slide</td>
<td>Kaiping Diaolou and Villages</td>
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<td>Tan Weiqiang</td>
<td></td>
<td></td>
<td>Tan Weiqiang</td>
</tr>
<tr>
<td>7</td>
<td>VCD</td>
<td>Kaiping Diaolou</td>
<td>Beijing TV Station</td>
<td>Kaiping Protection &amp; Management Office of Diaolou and Villages</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
7.b. Texts Relating to Protective Designation, Copies of Property Management Plans or Documented Management Systems and Extracts of Other Plans Relevant to the Property

7.b-1. Protection and Management Plan of Kaiping Diaolou and Villages.
7.b-6. Guangdong Provincial Regulations on Management and Protection of Kaiping Diaolou and Villages
7.b-7. Kaiping Regulations on Protection and Management of Kaiping Diaolou and Villages

7. b-1.
Protection and Management Plan of Kaiping Diaolou and Villages
(August, 2001)
(Excerpts)

Chapter IV

......

Specific Protection Items

(1) Land use plan. Clearing up the land for tombs and factories in the area and planning the land for five land use purposes: land for village and township construction, farmland, road construction, greening and waters.

(2) Building preservation and rectification plan. Restoring the historical landscape of village buildings and maintaining the current area for housing construction. Controlling the height, appearance, style, size, building materials and colors in order to keep the civilian housing characteristics. Different measures will be taken for the protection of five
different types of buildings: key buildings under protection, buildings to be preserved, buildings to be renovated, buildings to be dismantled and general civilian housing to be maintained. Proper repair will be done to eliminate the danger in the structure and base of the Diaolou. Close-up photos and surveying will be taken to set up files to prevent and slow down the weathering of building components. Chemical reagents will be tried in the repair work.

(3) Planning for greening and ecology. Stressing ecological balance, improving environmental quality, keeping water and soil and restoring large areas of forests, gardens, bamboo and lawns. General greening will be combined with the greening of important sections, roads and water systems. Both trees and bushes will be planted to enrich the landscape.

(4) Road and traffic plan. The existent roads will be made good use of. The road conditions will be improved by restructuring the highway network and building loops. The traffic into and out of the heritage area will be diverted. Vehicles will be parked at the boundary or outside the buffer zone. Visitors will mainly walk inside the area as boating will be organized with the renovation of water system.

(5) Plan on the waters. The most important measure is to rectify and dredge the water system and, on the basis of current water system, connect the partial water systems so as to turn the stagnating water to flowing water. On the one hand, the flood discharge conditions will be improved to eliminate the peril that has been threatening the heritage area. On the other hand, the shrinking water areas and deteriorating water quality will be curbed, and the environment of the villages will also be improved.

(6) Environmental protection plan. First, a sewage discharge system will be built to replace the combined sewer system. The sewage will be concentrated and treated. The micro-biological technology will be popularized in sewage treatment. Solid wastes will be cleared up as the domestic garbage collection stations will be built. The garbage will be transported outside the area for treatment. Eco-friendly toilets will be built to improve the sanitation conditions. Prevention measures will also be taken to cope with typhoons and fires.

(7) Invisible cultural heritage protection plan. While protecting villages and buildings, local heritage protection authorities are also dedicated to preserving invisible culture with a purpose to sustain the traditional mode of dwelling characterized by “co-existence of man and god”, folk techniques and arts, connotations and inheriting of the culture of Overseas Chinese and collect relics and documents.

......
Management Plan and Mode

The Specific management work and the establishment of management organs must aim to guarantee the realization of goals and the protection plan.

The management plan should be implemented from the following aspects:

(1) On the work of protection. Intensifying the management on the planning. Cultural relic protection principles will be followed in protecting, repairing and solving the problems in the protection of Diaolou in a planned way. Intensifying the work to publicize the Law on the Protection of Cultural Relics to increase the awareness of the public on the protection.

(2) On the work of research. Joint research will be done by colleges and universities and research institutes on Kaiping Diaolou. More basic materials will be collected to supply more accurate materials for researchers.

(3) On the work of publicity and education. More publicity facilities will be built to help the public to know more about Diaolou. Local authorities will also display the value of the Diaolou to the public with all effective means.

(4) On the work of personnel training. The work will be intensified on the training and introduction of various kinds of personnel and raise the overall professional quality and management level of the personnel engaged in Diaolou protection. The rules and regulations on the repair, security and protection and management of cultural relics will also be improved.

(5) On the work of tourism. The relationship between tourism and protection of cultural relics will be well handled to realize limited development but unlimited protection.

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Chapter VIII

3) Suggestions on the implementing plan

(1) Intensifying legislation and managing according to law

The government of Kaiping promulgated the Provisions of Kaiping on the Protection of Diaolou in June 2001, which set the principled provisions on the protective scope and construction control zones for Diaolou. In the future, more laws and implementing rules will be formulated to facilitate the management of protection.
(2) Managing according to the policy concerning the Overseas Chinese

Kaiping is the hometown of many Overseas Chinese. The Diaolou are mostly owned by them. The protection and maintenance of the Diaolou is no doubt concerning their interests. This is a special factor about the protection of Kaiping Diaolou. One of the principles of protection is to be consistent with the state’s policy of Overseas Chinese.

The protection plan for Diaolou mainly concerns the policy on the protection of the interests of Overseas Chinese. Some of the Diaolou and residential buildings need to be dismantled and renovated in the area of property sites. In implementing this plan, the ownership and right of inheritance as well as the right to use the land plot for housing should be protected. According to the Provisions of Guangdong Province on the Dismantling of the Houses of Urban Overseas Chinese passed at the 15th meeting of the Standing Committee of the Guangdong Provincial People’s Congress, the plan for the dismantling or renovation should be made public and notified of the owners of Diaolou or houses who would go through relevant procedures. Various levels of compensation shall be granted to the owners concerned.

(3) Protecting intangible cultural heritage

Kaiping Diaolou contain tangible and intangible cultural assets. People tend to pay more attention to protecting the former, which is easier to operate, while the latter’s protection is often ignored as it is often taken for granted or hard to handle. As we protect the villages and buildings, we should also make our effort in protecting the intangible culture of Diaolou in order to highlight connotations of multiple-element culture and trace of its inheritance.

The protection of intangible culture of Kaiping mainly covers the following aspects:

Attentively collecting and sorting out the relics and literature relating to Diaolou, including the production tools, living utensils, letters and money remittance certificates, books, periodicals and newspapers, tickets and account books. They will be selected for the display in the Diaolou or residential buildings in the property places so that the Diaolou would be folk custom museums that reflect the culture in the modern hometown of Overseas Chinese.

......

(4) Intensifying property research

From the 1990s, the cultural relics departments have started to investigate the Diaolou. Then, a city-wide survey has also been conducted, obtaining the information
about 1,833 Diaolou and other residential buildings in the property places.

The protection of Kaiping Diaolou relies more on the all-around development of the research so that the protection plan would be implemented or adjusted promptly on a more scientific and comprehensive basis.

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7. b-2.

Constitution of the People’s Republic of China
(December 4, 1982)
(Excerpts)

Article 22, The state protects sites of scenic and historical interest, valuable cultural monuments and relics and other significant items of China's historical and cultural heritage.

7. b-3.

Law of the People’s Republic of China on the Protection of Cultural Relics
(Approved on October 28, 2002)
(Extracts)

Chapter I General Provisions

Article 2, The state shall place under its protection, within the boundaries of the People's Republic of China, the following cultural relics of historical, artistic or scientific value:

Sites of ancient culture, ancient tombs, ancient architectural structures, cave temples and stone carvings that are of historical, artistic or scientific value;

Article 4, All the work concerning cultural relics base on the following policies: to protect, to save, to use and to manage properly.

Article 5, All cultural relics remaining underground or in the inland waters or territorial seas within the boundaries of the People's Republic of China shall be owned by the state.
Sites of ancient culture, ancient tombs and cave temples shall be owned by the state. Memorial buildings, ancient architectural structures, stone carvings, etc., designated for protection by the state, unless governed by other state regulations, shall be owned by the state.

Cultural relics in the collection of state organs, armed forces, enterprises owned by the whole people and public institutions shall be owned by the state.

Article 6, Ownership of memorial buildings, ancient architectural structures and cultural relics handed down from generation to generation which belong to collectives or individuals shall be protected by state laws. Owners of the cultural relics must abide by the relevant state regulations governing the protection and control of cultural relics.

Article 7, All official departments, organizations and individuals shall be responsible to the protection of cultural relics.

Article 9, All different people’s governments should care for cultural relics, in order to deal with the conflicts among economic, social development and the protection of cultural relics properly.

All the substructure work and future tourism shall follow the policies on protection of cultural relics, which prevent damages to them.

Article 11, Cultural relics are non-regeneration cultural resources. The state shall strengthen the propagandism and education on protecting cultural relics; strengthen national-wide awareness, the scientific research and techniques of the protection of cultural relics

**Chapter II  Unmovable Cultural Relics**

Article 14, The local governments where the cultural relics stand should make special protection plan for the cultural districts, and that shall be part of the master plan of the city.

Article 17, No additional construction project may be undertaken within the scope of protection for a historical and cultural site. In case of a special need, consent must be obtained from the people's government which made the original announcement on the designation of such a site and from the department for cultural administration at the next higher level. If an additional construction project is to be undertaken within the scope of protection for a major historical and cultural site to be protected at the national level, consent must be obtained from the people's government of the relevant province,
autonomous region, or municipality directly under the central government and from the state department for cultural administration.

Article 18, On the basis of the actual needs for the protection of cultural relics and with the approval of the people's government of a province, an autonomous region or a municipality directly under the central government, a certain area for the control of construction may be delimited around a site to be protected for its historical and cultural value. Construction of new buildings or other structures in such an area shall not deform the environmental features of the historical and cultural site. The design for construction must be agreed upon by the department for cultural administration before it is submitted to the department for urban and rural planning for approval.

Article 19, It is forbidden to build pollution industries in the core areas and the buffer zones; it is not allowed to have any activities which interfere the security or the environment of the cultural areas. To some existing polluted industries, the local government shall limit their due date of pollution management.

7. b-4.

(Approved on May 13, 2003)
(Extracts)

Chapter I General Provisions

Article 4, The local administrative departments of cultural relics, education, science, publishing and TV/radio broadcasting stations shall take care of the promotion and education of the protection of cultural relics.

Chapter II Unmovable Cultural Relics

Article 9, The scope of the protection area should be demarcated according to different sorts, dimensions, contents and the contexts of the surrounding environment; and keep a certain space among the individuals, to make sure the integrity and authenticity of the cultural relics.

Article 12, The administrative departments which are in charge of cultural relics shall establish general regulations for security reasons; the security guards can be equipped with weapons lawfully.
Article 14, On the basis of the actual needs for the protection of cultural relics, an area for the control of construction may be delimited and announced around a site to be protected for its historical and cultural value.

The area for the control of construction around a historical and cultural site to be protected at the national level or a site to be protected at the level of province, autonomous region or municipality directly under the central government shall be delimited by the administrative department for cultural relics of the people's government of the relevant province, autonomous region or municipality directly under the central government in conjunction with the department for urban and rural planning and reported to the people's government of the province, autonomous region or municipality directly under the central government.

Article 19, Any structure which destroys the security or the historical environment of the key state protected sites shall be investigated and transacted by different local governments.

7. b-5.

Law on Protection of the Rights and Interests of Returned Overseas Chinese and Dependents of Overseas Chinese

(Adopted on 7 September 1990 and amended on 31 October 2000)

(Extracts)

Article 13, The state protects returned Overseas Chinese and their dependents for the ownership of houses in China according to law.

The parties in charge of construction should provide for reasonable compensation and proper arrangement for requisition and clearance of the private houses of returned Overseas Chinese and their dependants in accordance with relevant national regulations.

Article 27, Anyone who violates Article 13 of the Law by encroaching domestic private houses of returned Overseas Chinese and their dependants unlawfully shall be ordered to return the houses by competent departments in charge and shall provide for compensation under the law in the case of any loss incurred.
7. b-6.

Guangdong Provincial Regulations
on Management and Protection of Kaiping Diaolou and Villages
(No. 76)

Adopted on 16 July 2002 and came into force from 1 September 2002.
Provincial Governor: Lu Ruihua
(26 July 2002)
(Extracts)

Article 1. These rules are formulated to strengthen the protection and management of the Kaiping Diaolou in Kaiping in combination with the practice under and in accordance with the Convention Concerning the Protection of World Cultural and Natural Heritage and Law of on the Protection of Cultural Relics of the People’s Republic of China as well as the relevant laws and regulations of the state.

Article 2. The regulations are applicable to the protection and management of the Kaiping Diaolou nominated for listing as a world cultural heritage and proclaimed as a cultural relic site under state protection within the administrative area of Kaiping Municipality (including relevant articles with memorial significance, educational significance and historical value, such as the instruments, furniture, clothing, calligraphies and paintings, frescos, sculptures, manuscripts, books, photos and drawings -- all hereinafter referred collectively to as Kaiping Diaolou).

Article 3. Authenticity and completeness of the Kaiping Diaolou must be maintained in the course of protection, development and use of Kaiping Diaolou. Protection should cover the villages consisting of Kaiping Diaolou, the residences, relevant public facilities and natural environment around the Kaiping Diaolou.

Article 4. The people’s governments at various levels governing the place in which Kaiping Diaolou are located are responsible for protection work of the Kaiping Diaolou within their administrative area.

Kaiping Diaolou are directly managed by the cultural administrative departments.

Kaiping Diaolou should also be protected and managed jointly by the administrative departments with respect to construction, planning, land resource, housing management, public security, Overseas Chinese returnees’ affairs, tourism, environmental protection etc and in accordance with their respective duties under relevant laws and regulations.

All bodies and individuals have the duty to protect Kaiping Diaolou.
Article 12, Construction works within the construction control zone of Kaiping Diaolou should not affect the environmental scene around Kaiping Diaolou. The buildings or structures within the construction control zone should be harmoniously blended in with the environment and scenery around Kaiping Diaolou in respect of form, height, dimensions, colour tone, etc.

Any construction, expansion and reconstruction of buildings and structures within construction control zone, should be strictly subject to environmental impact assessments. Moreover, the design scheme should be reported to competent departments in charge of urban and rural planning for approval, after consent is obtained from the State Council’s administrative departments in charge of cultural relics.

Article 13, The following activities are strictly forbidden within the protective area and construction control zone of Kaiping Diaolou: storage of flammable, explosive and corrosive substances; blasting, drilling, excavation, deforestation and other pioneering activities endangering the safety of the cultural relics, as well as the construction of facilities causing environment pollution, ecological damage, soil erosion and other threats against Kaiping Diaolou.

Article 14, The cultural administrative departments of Kaiping Municipality should provide for regular supervision on the protective statuses of Kaiping Diaolou jointly with the relevant departments responsible according to the law, file evaluation reports on supervision and submit the reports to the people’s government of the relevant provincial and state cultural administrative departments of for their record.

Article 15, Kaiping Diaolou must not be demolished

When the Kaiping Diaolou have to be moved to another place due to the special construction needs, an inspection should be made by provincial people’s government and approval obtained from State Council.

Article 16, Without the consent of the administrative departments for cultural relics of State Council, an administrative department for construction may not apply for undertaking any construction procedures, while the land administrative departments may not process any land use applications procedures in relation to protection areas and construction control zone of Kaiping Diaolou.

Article 18, The betterment and maintenance of Kaiping Diaolou are subject to the principle of maintaining their original state. The improvement plans, design schemes and construction plans related to Kaiping Diaolou should be submitted to administrative departments for cultural relics of the State Council for assessment and approval.
The supervision and directions of the assessment and approval-giving institutions should be obtained for any improvement and protection works to be carried out for Kaiping Diaolou. The work projects should be reported to the relevant organizations for examination and acceptance upon completion.

Article 21, The Kaiping Diaolou may be used to establish museums there or a cloakroom building or a venue for touristic purposes. For change of their uses, consent should be obtained from provincial people’s government and approval should be gained from State Council.

Article 22, Anyone who enters Kaiping Diaolou for excursion, visiting, filming or photo-taking, construction and other activities must cherish various facilities, observe the relevant regulations and maintain public order and environmental hygiene.

Article 23, Any body or individual is entitled to raise suggestions to cultural administrative departments of Kaiping in charge of the protection, improvement and maintenance of Kaiping Diaolou. Any unit or individual is entitled to denounce, expose and check for breaches of regulations concerning the protection of the cultural relics.


Article 25, Government personnel who cause damage against Kaiping Diaolou due to negligence of duty or abuse of power shall receive administrative sanction according to law and will have any of their law breaking investigated by the judiciary which will seek recourse for any criminal liability.

Article 27, These Rules will come into force from 1 September 2002.
Chapter I  General Provisions

Article 1, Kaiping Diaolou are the crystallization of wisdom of hardworking people of Kaiping, the famous home town of Overseas Chinese. They are the evidences of the history of the Kaiping people’s hard struggle in building and defending their homeland in a specific period of time. They are also the unique cultural landscape of a blending of Chinese and western cultures. Therefore, the Kaiping Diaolou are of outstanding historical, artistic and scientific value. To intensify the protection and management of Diaolou, these Provisions are formulated in accordance with the Law of the People’s Republic of China on the Protection of Cultural Relics and the relevant state and provincial laws and regulations in light of the actual situation of the city.

Article 2, The Diaolou as referred to in the Provisions are the buildings which have embrasures, small doors and windows, thick walls and more than two floors and are used for defence and shelter from disasters, as well as the relevant articles inside the buildings which include tools, utensils, furniture, clothes, calligraphy and paintings, handwritings, books, photos and drawings which are of important commemorative, educational and historical significance and value.

These Provisions are applied to the protection and management of all the Diaolou in the administrative area of Kaiping.

Article 3, The people’s governments at various levels in the city are responsible for the protection of the Diaolou in their specific areas. All work units and individuals are obliged to protect the Diaolou.

Chapter II  Sites to be Protected for Their Historical and Cultural Value

Article 7, All the Diaolou in this administrative area which have been registered with the Cultural Bureau of the city are the cultural and historical sites under the city-level protection.

The ownership of the Diaolou of collectives and individuals is protected by the state laws.

The owners of Diaolou must abide by the relevant provisions of the state on the protection and management of cultural relics.

Chapter III  The Protective Scope and Area of Construction Control

Article 9, The Cultural Bureau of the city shall delimit a protective scope for the key Diaolou under key protection, which shall be approved and made public by the city
people’s government.

For the Diaolou which have been approved to be the cultural and historical sites under provincial- and state-level protection, their protective scope shall be delimited by the city government and approved by the provincial government before being made public.

The protective scope of the Diaolou must, according to the Law of the People’s Republic of China on the Protection of Cultural Relics and the other relevant laws and regulations shall be under strict classified management. Within the protective scope, no additional construction is allowed. In case of a special need, consent must be obtained from the people's government which made the original announcement on the designation of such a site and from the department for cultural administration at the next higher level.

Article 10, On the basis of the actual needs for the protection of cultural relics, an area for the control of construction may be delimited and announced around a site to be protected for its historical and cultural value. The area for the control of construction around a major site to be protected shall be delimited by the cultural bureau and reported to the city people’s government for approval. Construction of new buildings or other structure and the expansion, renovation, removal and dismantling of buildings in such an area shall not damage the Diaolou themselves and deform the environmental features of the historical and cultural site. The design for the project shall go through the application procedures before being agreed upon by the city people’s government.

Chapter IV  Award and Punishment

Article 15, Anyone who has made outstanding contributions to the protection of Diaolou shall be awarded in the form of notice of commendation, citation for merit, having name carved on the monument and bonus by the city people’s government or submitted to the superior people’s government.

Article 16, Anyone who fails to go through the procedures for the construction within the protective scope and construction control area, which has led to the damage of Diaolou and deforming of the Diaolou and surround environment features, shall be punished in accordance with the Law of the People’s Republic of China on the Protection of Cultural Relics and the relevant laws and regulations.

Chapter V  Supplementary Provisions

Article 21, These Provisions shall be implemented as of the date of promulgation.
Circular G.F. (2001) No. 25 of
the State Council of the People’s Republic of China

Kaiping Diaolou was Listed as One of the Fifth Batch of
Historical and Cultural Sites to be Protected at the National level by
the State Council of the People’s Republic of China

(Adopted on June 25, 2001)

(Excerpts)

Circular of the State Council on the Announcement of the Fifth Batch of Historical and Cultural Sites to be Protected at the National Level be Merged with the Current Historical and Cultural Sites to be Protected at the National Level

The people’s government of various provinces, autonomous regions and municipalities, directly under the central government, ministries and commissions of the State Council and various auxiliary organs under the State Council:

The State Council hereby agrees upon and makes public the fifth batch of Historical and Cultural Sites to be Protected at the National Level proposed by the Ministry of Culture (518 sites in total) and sites to be merged with the current historical and cultural sites to be protected at the national level (23 sites in total).

Various localities and departments concerned should, in accordance with the Law of the People’s Republic of China on the Protection of Cultural Relics, further carry out the principles on the protection of cultural relics -- “Stressing protection and Rescue first” and “effective protection, rational utilization and intensified management; well handle the relationship between protection and utilization; and do a sound protection and management work for the historical and cultural sites under state protection, thus making new contributions to promoting the socialist spiritual civilization building, upholding patriotism, enhancing the national pride and cohesiveness and realizing the great rejuvenation of the Chinese nation.
7. b-9.

Notice on the Announcement of the Second Batch
of Sites of Cultural Relics under the Protection of Kaiping City
(No. 46)

Various people’s governments and administrative offices and all units directly attached to the city people’s government:

In accordance with the Law of the People’s Republic of China on the Protection of Cultural Relics, the city people’s government hereby decides to designate the Ancestral Hall of Huang Family and Kaiping Diaolou located in the city which are of preserving value as the second batch of cultural and historical sites under city-level protection.

The departments concerned and the people’s governments and administrative offices of the townships where these sites are located are required to strictly exercise the management of protection and maintenance work according to the delimited protective scope. The units or individuals who are using these sites should abide by the provisions on cultural relics protection conscientiously. They may not expand the scope of use or change or damage the main buildings or their auxiliary facilities, thus making their due contribution to the work of cultural relics protection.

Appendix I: The list of second batch of the sites to be protected for their historical and cultural value under city-level of Kaiping.

Appendix II: The distribution of Kaiping Diaolou.

Kaiping City People’s Government (Official seal)
October 31, 2000

7.c. Form and date of most recent records or inventory of the property

The People’s Government of Kaiping has prepared basic information for 1,833 Kaiping Diaolou by organizing the management bodies at various levels of municipality, town and the villages to conduct general surveys on the existing Kaiping Diaolou and the villages municipality-wide, and make registration and take pictures for each Diaolou from March 2001 to April 2002. Relevant organizations, such as Tongji University, South China University of Technology, Kaiping Land Resources Bureau and Kaiping Planning Bureau conducted topographic mapping and mapping for the buildings of the
four nominated areas from May to October of 2001. Kaiping Cultural Bureau also conducted safety inspections on the architectural structures of Kaiping Diaolou and the relevant village houses from November 2003 to May 2004. The Kaiping Protection and Management Office of Diaolou and Villages also conducted the second general investigation into the Kaiping Diaolou and villages municipality-wide through cooperation with Qinghua University from March 2004 to April 2005. As a result, the Kaiping Diaolou and villages are divided into four grades for protection and management. The Diaolou archives and computer database are established for the Kaiping Diaolou and villages of Kaiping, and they now under the uniform management of Kaiping Protection and Management Office of Diaolou and Villages.

7.d. Address Where the Inventory, Records and Archives are Held

Kaiping Protection and Management Office of Diaolou and Villages.
10/F Xingzheng Dayuan, 1 Guanghua Road, Kaiping, Guangdong, China.

7.e. Bibliography

7.e-1. Chinese Reference Materials

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<td>8</td>
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<td>10</td>
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<td>Lung, David P. Y.</td>
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<td>11</td>
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<td>Lung, David, Scarlet Cheng, Norman Owen, and Elfed Roberts</td>
<td>Hong Kong: FormAsia Books Limited, 1999</td>
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<th>Tel/Fax/E-mail</th>
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Director-General of the State Administration of Cultural Heritage of the People’s Republic of China

The People’s Republic of China

December 2005, Beijing, China
Name of project
Protection and Management Plan on Kaiping Diaolou and Villages

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People’s Government of Kaiping City, Guangdong Province

Undertaking party
Urban Planning and Design Center of Peking University

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Completion time
December 2001
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......
Extracts from the Protection and Management Plan on Kaiping Diaolou and Villages.

I. Background of the planning

1.1 Background of the planning

Kaiping Diaolou and Villages fall into a special category of China's vernacular architecture. The Diaolou, residential buildings and other public facilities in Kaiping villages fit well into the natural environment. These multiple-story tower buildings serve the purpose of defence and dwelling and integrate the Chinese and western architectural art into one entity. Kaiping Diaolou and Villages, which were created against the complex socio-economic background in modern China, are an outstanding proof of the culture of Overseas Chinese.

On October 31, 2000, Kaiping People's Government announced that Kaiping Diaolou were the city-level sites of cultural relics under protection.

On June 25, 2001, the State Administration of Cultural Heritage announced that Kaiping Diaolou were the state-level key sites of cultural relics under protection.

At present, the state applying to the UNESCO for the inscription of Kaiping Diaolou and Villages in the World Heritage List of Cultural and Natural Properties. Four most representative and valuable Diaolou and villages – Sanmenli Village, Zili Village and the Fang Clan Watchtower, Jinjiangli Village and Majianglong Village Cluster – are selected as the sites for inscription.

As precious cultural properties, strict protection measures for Kaiping Diaolou and Villages need to be formulated according to the Convention Concerning the Protection of the World Cultural and Natural Heritage and the Law on the Protection of Cultural Relics so that they could be preserved generation after generation. The protection plans for the five sites for the world heritage inscription have been made against this background.
1.2 Scope of the planning

The protection plan covers the four property sites—Sanmenli Village, Zili Villages and the Fang Clan Watch Tower, Jinjiangli Village and Majianglong Village Cluster, as well as the surrounding areas of these sites.

The protection concerns the important Diaolou and residential buildings, intact village layouts, natural environment that is inseparable from the villages, relics and historical materials related to local culture and Overseas Chinese culture.

Table 1-1 Areas of the nominated properties and buffer zones

<table>
<thead>
<tr>
<th>Name of Property</th>
<th>Nominated property in Hectares</th>
<th>Proposed buffer Zone in Hectares</th>
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<tr>
<td>Sanmenli Village</td>
<td>14</td>
<td>691</td>
</tr>
<tr>
<td>Zili Village and the Fang Clan Watch Tower</td>
<td>252</td>
<td>988</td>
</tr>
<tr>
<td>Majianglong Village</td>
<td>103</td>
<td>417</td>
</tr>
<tr>
<td>Jinjiangli Village</td>
<td>61</td>
<td>584</td>
</tr>
<tr>
<td>Total</td>
<td>430</td>
<td>2680</td>
</tr>
</tbody>
</table>

(The scope of property sites is equivalent to the protected areas of the property sites. The buffer zones are equivalent to the construction control zones)

1.3 Natural conditions

Kaiping Diaolou and Villages are located in the city of Kaiping in central Guangdong and southwest of the Pearl River Delta. Its exact location in the map is 112° 13' to 112° 48' E and 21° 58' and 22° 44' N.

The city of Kaiping, where the Diaolou are located, is hilly in the south, north and west while in the east and central part are mainly hilly plains. Most part of the city is below 50 meters below sea level. The Tanjiang River goes through the middle part of Kaiping and, together with its branches, constitutes the waterways crisscrossing the area. On the banks of the river are flood plains, where the land is flat and fertile. As the area is situated in the southern subtropical monsoon zone, the climate here is mild; sunshine is sufficient; and rainfall is plenty. But it is also
frequented by typhoons and floods. Its annual average temperature is 21.8°C ~ 23.2 °C. In the coldest January, the average temperature is 12.9°C ~ 13.7°C. In the hottest July, the average temperature is 28.1°C ~ 28.3°C.

1.4 Historical development

......

(Omitted, see the Application Document)

1.5 Social-economic conditions

Kaiping Diaolou and Villages mostly distributed in the countryside. Natural villages are the basic grass-roots units in rural residential areas. They were built in traditional form of planning and format. People of the same surname who had very close blood relationship built the villages together. When the land is sufficiently available, several natural villages formed a village group, which are usually composed of the administrative villages nowadays.

Since the opening-up policy was adopted in the late 1970s, and the new policy on the returned Overseas Chinese was carried out, more people with overseas relatives have been migrating abroad. Urbanization has also pushed many locals to work and live outside. These villages have seen fewer and fewer new births and deaths. People aged higher than 60 have accounted for more than 10%. This area has entered the aged society. Every village has an activity center for the elderly and an association for the elderly. The population in these villages tends to decline. The laborers are surplus in these villages. Most of the villagers are engaged in farming and sideline productions. Some of them irregularly worked in the cities. Such villages also have a few factories. Many of the families have relatives abroad. The total number of Overseas Chinese who came from these villages is equivalent to, or even higher than, the current population in the villages. Money sent back from overseas is an important part of the incomes of the families. The villagers have a poor education background. Most of them have graduated junior high schools and primary schools. A small number of them are illiterate. The villages have been developing slowly. More than half of the houses are left vacant in the villages. Not many families build new houses or renovate old houses. Most of the houses can get power, tap water, telephone and gas services and supplies. In the village of Jinjiangli, villagers are using hand-pressed
devices to fetch water from the wells. There are not many public service facilities in these villages. Most of the villages have only a small grocery store at their entrances. There are no schools or clinics in the villages. Children have to go to school, and residents go to see the doctor in the township.

These villages are generally in the period of slow decline or slow development. This is an important reason why the dwelling towers are well preserved. The population in the buffer zones of the five property sites (including the sites themselves) is not large. Each village has less than 1,000 people. Population does not exert pressure over the protection of properties.
II. Analysis of property resources

2.1 Distribution of Kaiping Diaolou and Villages

Kaiping is located in the central and southern part of Guangdong Province and west of Pearl River Delta. It is 139 kilometers from Guangzhou, the provincial capital. In the south, north and west of Kaiping are low hills. The east and central parts are Tanjiang River valley flood plains. The city, basically leaning towards southeast, is composed of 60 percent of hills, 10 percent of waters and 30 percent of fields.

According to the statistics of Kaiping Diaolou Cultural Relics Management Committee, there are 1,833 dwelling towers, distributed in 18 towns in the city. There are not many Diaolou in the hilly areas. Most of the typical Diaolou are located in Tangkou, Baihe, Xiangang and Chikan in the central flood plains.

Table 2-1  Distribution of Kaiping Diaolou in Kaiping

<table>
<thead>
<tr>
<th>Town (district)</th>
<th>Number</th>
<th>Town (district)</th>
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</thead>
<tbody>
<tr>
<td>Sanbu</td>
<td>17</td>
<td>Dasha</td>
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<td>Changsha</td>
<td>145</td>
<td>Magang</td>
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<td>71</td>
<td>Tangkou</td>
<td>536</td>
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<td>Shuijing</td>
<td>1</td>
<td>Chikan</td>
<td>200</td>
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<tr>
<td>Yueshan</td>
<td>47</td>
<td>Baihe</td>
<td>385</td>
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<tr>
<td>Shuikou</td>
<td>15</td>
<td>Xiangang</td>
<td>155</td>
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<tr>
<td>Shatang</td>
<td>40</td>
<td>Jinji</td>
<td>19</td>
</tr>
<tr>
<td>Cangcheng</td>
<td>28</td>
<td>Chishui</td>
<td>97</td>
</tr>
<tr>
<td>Longsheng</td>
<td>12</td>
<td>Dongshan</td>
<td>7</td>
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</tbody>
</table>

Four nominated sites of Kaiping Diaolou and Villages are located in these four towns. They reflect the earliest and most representative forms of Diaolou, especially
in the booming period of their construction. The most typical Diaolou are the mixture of Chinese and western styles. From these sites, one can see the relationship between Diaolou and villages as well as the functions and varieties of the dwelling towers. The value of Kaiping Diaolou and Villages has been highlighted from various perspectives.

2.2 Description of the cultural heritage in the planned area

2.2.1 Sanmenli Village

Located in the central part of the Jiti Island, Sanmenli Village was 15 kms from downtown Kaiping. It is surrounded by many villages since it is one of the oldest villages of the Guan clan, which has a history of more than 450 years. This village keeps the old village shape. It is different from the other nominated villages built at the turn of the 20th century by Overseas Chinese. The modern lanes are usually wide, straight, and parallel, with transverse lanes, while the lanes in Sanmenli village are narrow, winding and without transverse lanes.

The tradition of building this kind of village lanes follows the Chinese Feng Shui culture. Sanmenli Village stands in a flat plain, according to Feng Shui principals, their village lanes should be winding like a crab’s claws, to avoid the bad luck from the front of the village.

The plain that Sanmenli Village stands first was a reed-covered marsh, an area full of water-birds. When the village was established, they began to build Diaolou for safety when floods and bandits eventually became problems of the prosperity. There used to have two Diaolou, one is Ruiyun Lou, the other is Yinglong Lou. The Ruiyun Lou over time became ruinous, and it was demolished in 1962. The Yinglong Lou was, however, kept in good repair. It is today the oldest surviving building of the Guan clan of Sanmenli village, and witnesses to the long and vigorous development of this family. It reflects the status, history, and culture of the Guan clan in a special way.

Yinglonglou, the most important tower in Sanmenli, located in the Sanmenli Village, Chikan Township, 12 kilometres from downtown Kaiping. It is the earliest Diaolou found in Kaiping. Yinglonglou was built by the Guan family. Sanmenli Village was built in the year of Zhengtong (1436-1449) in Ming Dynasty. It is located in the flood plains at the lower reaches of Tangjiang River. In the early years when the
Guans built the village, it was a land of reeds and water birds. Floods threatened the safety of lives and wealth of the villagers. Guan Shengtu (1510-1586), of 17th generation of the Guans, and his wife donated all their deposits for the construction of Yinglonglou (1522-1566), which is now more than 400 years old. The building, facing southeast, covers 152 square meters. It has 456 square meters of floor space. The brick-wood building, with three stories, is the highest point of the village. The first and second floors were built in the Ming Dynasty with red-earth bricks (33 x 15 x 8 cms) of the Ming Dynasty. The wall is 93 cms thick. The third floor was built in the ninth year (1920) of the Republic of China (ROC) with blue bricks. The windows in this floor are larger than those in the second floor. The floors of the building are wood boards. On each of the four corners of Yinglonglou is a corner tower. Shooting holes are opened on the second and third floors of the corner towers. The roof of the building is in the traditional and simple form of yingshan style. The lintels of doors and windows are of the western style. They were added when Yinglonglou was repaired during the Republic of China.

The well-preserved Yinglonglou is the most typical Diaolou in the earlier period.

2.2.2 Jinjiangli Village

Jinjia was located inli Village at the town of Xiangang, 35 kilometers from downtown Kaiping. The village was planned and constructed by the Huang family during the years of Qing emperor Guangxu (1875-1908). When the village was first built, it was Huang Yigui, who enjoyed high reputation in the family that delimited the village boundary. The vertical lanes were planned to be 1.5 meters wide. A horizontal lane was built to separate every three rows of houses. The first horizontal lane was 1.5 meters wide. Starting from the second horizontal lane, the lanes would all be 60 centimeters wide. The land plots of regular sizes were purchased by the villagers of the Huang family. The houses were required to be built in the height of 6 meters. Now the village has 93 households with 146 people living in 10 lanes. The villagers living overseas now outnumber those staying in the village. Most of overseas villagers now live in the United States and Canada. They sent back a large amount of money.

Jinjiangli Village is located in the beautiful hilly plains in Tanjiang River valley. The dense bamboo forest behind the village served as a protective screen and landscape background. Clear Jinjiang River slowly flows in front of the village, which is surrounded by rice fields. The village was orderly planned. Looking over the village
from the tower, one can see at the end of the village axial line the peak in a few kilometers. Surrounding the village are vast fertile fields crisscrossed by streams. The three Diaolou – Ruishilou, Shengfenglou and Jinjianglou – standing in the rear part of the village became an important part of the landscape in rural Kaiping.

Jinjianglou, in the middle of the three towers, was first built in the seventh year (1918) of ROC on the funds raised by the villagers. It was a collective tower – a place used as the shelter for the villagers when disasters happened. The tower is of reinforced concrete structure and has five stories. The first floor is a suspended platform. On the parapet wall are the lime sculptures of Chinese and western styles. In the middle is the tower with xuanshan roof. In the wall are small iron windows, door and lots of shooting holes. The building is a very simple and defensive tower.

Close to the east of Jinjianglou is Ruishilou, which is located on the axial line of the village. The two gates of the tower face the lanes. Built in 1923-1925, this is a typical residential tower. The owner at that time Huang Bixiu managed money shops and medicinal herb business in Hong Kong. After he got rich, Huang returned to the village to build the tower to protect the villagers' lives and wealth. The building was designed by Huang's nephew Huang Zinan, who made a living in Hong Kong and loved architectural art. The bricklayers were from Cangcheng; ironwork craftsmen were from Enping; and local villagers did other assistant work. The cement, iron bars, glass and timbers were imported from Hong Kong, costing 30,000 Hong Kong dollars.

This building was named after “Ruishi”, a style name of Huang Bixiu. This reinforced-concrete structure has nine storeys. On the first floor is the living room. On each of the second to sixth floors are the hall, bedroom, toilet and kitchen, which are completely furnished. The sixth floor has a portico. The seventh floor is a platform. On each of the four corners of the platform is a corner turret. On the south and north sides of the floor is decorated with the Baroque-style flowers and Chinese-style garden windows. The ninth floor is a fortress-style watchtower, which reflects the style of Italian castle in the Middle Ages. The western-style gadroon and porticos are used on the elevation while the traditional ideas of fortune, happiness and longevity are reflected in many lime sculptures. Below the western appearance, the Diaolou bears strong flavor of traditional Chinese culture. The furnishing indoors is completely done in the traditional style. The hardwood tea table, chairs, stools, bedside chests, screen, stairs and windows are exquisite and elegant. The couplets
written in the seal, official, running, cursive and regular styles of Chinese calligraphy carry particularly strong Chinese taste. Ruishilou, for its grand and beautiful appearance and remarkable inner decoration, has been known as "No. 1 building" in Kaiping.

To the west of Jinjianglou is Shengfenglou, built in 1919. The owner of the building Huang Xiufeng went to America for a living. After he made a fortune from his business, he returned home and built this building. The bricklayers were from Enping and the carpenters were from his own village. "Shengfeng" contains the wishes for a happy family and good business for the owner. Huang Xiufeng settled down back in his hometown in his later years and lived in this building until his death. This is a six-story reinforced-concrete structure. The Diaolou, built in the style of Indian architecture, is a typical dwelling tower.

Records show that after Jinjianglou, Ruishilou and Shengfenglou were built, Jinjiangli village has never been attacked by bandits. These three buildings are well preserved.

2.2.3 Zili Village

Zili Village is located in the town of Tangkou, 25 kilometers to the west of downtown Kaiping. The village sits on the hilly plains in the river valley of Zhenhaishui, a branch of Tanjiang River. The building layout and the beautiful environment of the village have been well preserved. Houses and Diaolou are built between ponds and lotus ponds. The village now has 63 households and 179 residents in addition to 248 relatives of them living overseas, who have mainly settled down in the United States and Canada. The villagers are leading a simple, optimistic and leisurely life.

The village has nine Diaolou and six western-style villas. They are Longshenglou, Yangxian Villa, Qian Julu, Juanlou, Yaoguang Villa, Yunhuanlou, Zhulinlou, Zhen’anlou, Mingshilou, Anlu, Yinonglou, Yesheng Julu, Guansheng Julu, Lansheng Julu and Zhanlu. The oldest Diaolou Longshenglou was built in the sixth year (1917) of ROC, and the latest building Zhanlu was built in the 37th year (1948) of ROC. The most beautiful one is the six-story Mingshilou. Its first floor is the hall. From second to five floors are the bedrooms. The sixth floor includes an ancestral hall, porticos and four protruding corner towers. In the middle of the seventh-floor platform is a hexagonal watchtower that bears both the Chinese and western styles.
The furniture, living facilities, production tools and daily necessities are all still in order. They are interesting evidences of the culture and life of a hometown of Overseas Chinese. The Diaolou in Zili Village, varying in sizes and styles are the representatives of dwelling towers at its peak period.

2.2.4 The Fang Clan Watch Tower

The Fang Clan Watch Tower is located on the northern slope of Tangkouxu in the town of Tangkou, 11 kilometers to the west of urban Kaiping. The Fang family, who live in Jinzhai and Qiangya villages, built the tower on the fund raised among family members in the ninth year of ROC (1920). It was originally called “Guxilou”, named after the name of the original residential place, the Fang family and the small river flowing by the building. The five-story building is of reinforced-concrete structure. The guard people live in the rooms from the first to the third floors. The fourth floor is a protruding porch. The fifth floor is a domed pavilion where power generator, search light and guns are equipped. It is a typical watch tower. People on the tower have a very good vision as the building is very well situated. It is also now a visual center of the surrounding villages. The Fang Clan Watch Tower was playing a good preventive and defensive role for local people to guard against the harassment of bandits coming from Magang in the north. The original state of the tower is well preserved.

2.2.5 Majianglong Village Cluster

Majianglong Village is located in the town of Baihe, 28 kilometers to the southwest of downtown Kaiping. This village, on the river valley plains on the east bank of Tanjiang River, is composed of five natural villages: Yongan, Nan’an, Hedong, Qinglin and Longjiang. The Diaolou were built by the Huang and Guan families in late Qing and early ROC periods. The village now has 171 households and 506 residents. Their overseas relatives have outnumbered the villagers. They mainly live in the United States, Canada and Australia. Eighty percent of the households in the village have overseas relatives.

Majianglong Village sits against the majestic Baizu Hill and face crystal clear Tanjiang River. Five villages, like a pearl, are dotted amid the hills and rivers. Trees, bamboo, singing birds and blooming flowers... villagers are enjoying a beautiful ecological environment. Thirteen Diaolou and villas are situated in the dense bamboo forest. They are well preserved and well blended with the surrounding houses and
environment. What stands above all other Diaolou is Tianlulou, built by 29 households in the 14th year of ROC (1925). This typical communal tower is of reinforced-concrete structure and has seven floors. There are 29 rooms from the first to fifth floors. Each fund-contributing family shared one. In the evening, the male adults from these households would live in the tower to avoid kidnapping. The sixth floor is a public space. The seventh floor is a watchtower. Standing on top of the building, one can see the beautiful rural landscape. Historical records show that three floods occurred to this village in 1963, 1965 and 1968. Floodwater submerged the houses, but villagers survived by staying in the tower.

2.3 Space characteristics of the properties

2.3.1 Villages are designed according to the theory of Fengshui, so they are well fit in the natural environment.

All the eight villages in the planned area are located in a beautiful environment. They usually face rivers and stand against hills while being surrounded by bamboo groves and different kind of trees. All the five villages in Majianglong face the Tanjiang River, stand against Baizu Hill and are surrounded by dense bamboo groves, creating an ideal living environment. This is a typical design according to the theory of Fengshui.

2.3.2 The layout of the villages are under unified planning

The villages are designed in the form of chessboard. The houses stand in orderly rows. The land plot for the house of each household is the same. Their main elevation is also very identical. In front of these houses is a half-round pond. On the two sides of the pond are the entrances to the village. An old banyan tree is often the symbol of a village entrance. Some villages have gates towers at their entrance. Behind the houses are the Diaolou, which are often surrounded by bamboo groves. The villagers in some villages built water ditches or bamboo walls around the village. This design reflects a complete defensive system as well as the idea of Fengshui, which values an ideal living environment characterized by "round heaven and square land". The villages built on the families of the same surname were often under unified designing. This can also be proved by historical records.
2.3.3 The design of village houses follows the changes of society.

Before Diaolou appeared in a large number, the village houses in these villages had been changing with the socio-economic changes. The typical pattern of village houses is “three rooms and two corridors”. The functions of rooms and the arrangement of the family shrines are also placed regularly. The front elevation of the house is a solid wall. The entrances are set on the two sides of the wall. Behind it are one-story-and-half main living space. In the middle of the house is a small inner courtyard for lighting. The shrines for the god of heaven, the god of land and the ancestors are all placed on the axial line of the house. The shrines for the gods of door and kitchen also have their places to stay. This is a kind of design that allows people to “live with gods”.

In the years that followed, the design of houses gradually changed. On the basis of “three rooms and two corridors”, some villagers got rid of the solid wall and added a floor onto the two side rooms and a floor onto the rear principal room so as to expand the living space. On top of the gate, they built a “swallow’s nest” for defence. More and more western-style decoration elements were used. The houses gradually developed into exquisite “lu”- similar to western-style villa.

2.3.4 The Diaolou appear in various forms.

In the booming period of Kaiping Diaolou and Villages, the Diaolou had a unique appearance which blended the traditional Chinese style - in the lower part - with western style - in the upper part. The upper part was usually built in the form of porch, platform, back platform, suspension and castle as well as a mixed style. These different appearances reflected different economic strength of the owners, taste and the impact of external culture. This is the most attractive part of Kaiping Diaolou and Villages.

In terms of building materials and structure, the Diaolou can be divided into stone building, pounded-earth building, brick building (including brick-wood and brick-concrete structures) and reinforced-concrete building. The stone and brick buildings were mainly built in the hilly areas in early years. The earlier Diaolou were mainly of brick-wood structure. Later, more brick-concrete Diaolou were built. The reinforced-concrete buildings were mostly seen in the plain areas. In early 1920s, a great deal of imported steel bars and cement were used. The development of Diaolou
has reflected local people’s architectural ideas and techniques – adapting to local conditions, adopting local materials and keeping up with economic development.

Kaiping Diaolou serve two purposes – defence and dwelling. They usually fall into three types – watch towers, communal towers and residential towers. The watch towers mainly functioned for defence. They were mostly built at the village entrance, on the hills or river banks. Standing tall, they can send out warning signals to villagers. The communal towers were usually built in the rear part of the village on the funds raised by the whole village or several households. Each household has a room in the tower where they would hide from the attacks of bandits. Such towers were closed, simple and defensive. The residential towers, built by richer families in the rear part of the village, combined the first two types of towers. Tall and spacious, such towers were known for their beautiful external design and comfortableness offered to residents. They usually became the symbol of a village.

Table 2-2 Classification of the Diaolou in Kaiping

<table>
<thead>
<tr>
<th>Type</th>
<th>Characteristics</th>
<th>Typical examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Watch Towers</td>
<td>They are mainly used for villagers to sound the night watches and stand sentry. They are usually located in the front or at the rear of the village on the hill. The inner furnishings are usually simple. Such towers, tall and slim, is usually a local landmark building.</td>
<td>The Fang Clan Watch Tower</td>
</tr>
<tr>
<td>Communal Towers</td>
<td>They are built on the funds raised by villagers. They are often used as a shelter in case of emergency or a warehouse to store goods. The tower is usually divided into several small rooms. Such towers are solid and closed.</td>
<td>Tianlulou</td>
</tr>
<tr>
<td>Residential Towers</td>
<td>They are used for families to live. The functions of living rooms, bedrooms and kitchens are clear, and furnishings are complete. The appearances of such buildings are varied and resplendent.</td>
<td>Ruishilou and Mingshilou</td>
</tr>
</tbody>
</table>

2.4 Value of the properties
2.4.1 Kaiping Diaolou and Villages represent an example of combination of Chinese and western architectural cultures in rural China.

......

(Omitted, see Application Document)
2.4.2 Kaiping Diaolou and Villages were a unique witness of Chinese overseas culture and the transition of rural society

......

(Omitted, see Application Document)

2.4.3 Kaiping Diaolou and Villages presented a beautiful and spectacular historical and cultural landscape.

......

(Omitted, see Application Document)

2.4.4 Conclusion

Kaiping Diaolou are of a special category of Chinese residential building. The Diaolou, together with other houses and public facilities, create a living space that involves the functions of defence and dwelling as well as both Chinese and western architectural art. Kaiping Diaolou and villages were created against the complicated socio-economic background in contemporary China. They are an outstanding witness of the culture of Overseas Chinese.

Kaiping Diaolou and villages have a large scale and rich variety. They blend the traditional Chinese rural architectural culture with western architectural culture, forming a unique architectural art and a monument to the Overseas Chinese culture. They are also the most persuasive witnesses of the culture of Chinese emigrants during that historical period and the close cultural exchanges of different nationalities, which have promoted the joint development of the whole mankind. At the same time, the colorful and variable Diaolou have covered the architectural styles and forms of many countries in different periods of the world's architectural history. As a unique form of architectural art, Kaiping Diaolou and villages have greatly enriched the content of the world's history of vernacular architecture and local cultural and natural landscape.

What's more, the existence and protection of Kaiping Diaolou and villages are still playing a linking role in bridging Overseas Chinese and the people of various countries. They will further help promote the exchange between Overseas Chinese culture and world culture, playing an irreplaceable role for people to know about history and work for a brighter future. In a word, Kaiping Diaolou and Villages, as a
unique historical carrier of Overseas Chinese culture and the close integration of Chinese and western cultures in a certain area, should be given due concern and protection by the whole mankind.
III. Current situation and analysis of the protection

3.1 Current situation of the protection

As a precious cultural heritage, Kaiping Diaolou and Villages are well preserved, and keep their full integrity and authenticity. Sturdiness and duration are given full consideration when Diaolou were built, whether they were of stone, brick, pounded-earth or reinforced-concrete structures. After nearly 100 years, they are still in a good state. The detailed decorations such as cement carving, color paintings, couplets and inscribed boards are still complete. Almost all the Diaolou in the nominated places are no longer used for dwelling. So the inner decorations still maintain the original look. Some Diaolou have even completely kept the original scenes, furniture and utensils, which have become the true witnesses of Overseas Chinese culture. Mingshilou is one of the most typical examples.

Many of the residential buildings in the villages were also built to adapt to the local natural and climate conditions, and they have also kept a uniformed square layout. This indicates that these buildings have not been much disturbed since they were built under a unified plan. The typical layout of “three rooms and two corridors”, the arrangement of the functions of different rooms and event the arrangement of ancestors’ shrines have followed the tradition.

In terms of the overall layout, the villages of the nominated places have maintained good intactness. In front of the square residential buildings is a half-round, on the two sides of which are the entrances to the village. With the old banyan tree as its symbol, some villages have gate towers. In the rear part of the villages are the Diaolou. These villages have maintained the original pattern.

3.2 Factors that affect the protection

3.2.1 Development pressure

Kaiping is a famous hometown of Overseas Chinese. Many people went abroad or worked outside the city, leaving a large number of houses idle (especially old
houses) and the population pressure being relatively small. This offers convenient conditions for coordinating the relationship between the protection of Diaolou and the residents’ production and livelihood. Now the elderly people make up for more than 10 percent of the total population. After the reform and opening-up policy from 1978, and later the state’s policy on Overseas Chinese were adopted and carried out, residents with overseas relatives tend to emigrate. Urbanization has also led to emigration to the other cities. The population in these villages are declining. The population in the property places and buffer zones are not large, each having less than 1,000, thus leaving little pressure on the protection of property.

Many houses are now left vacant. In Jinjiangli, 61.7 percent of the houses are not used. So the pressure from population does not exist.

Table 3-1  Population and number of households in the core areas and buffer zones

<table>
<thead>
<tr>
<th>Type of Area</th>
<th>Popn.</th>
<th>Sammenli Village</th>
<th>Zili Village and the Fang Clan Watch Tower</th>
<th>Majianglong Village Cluster</th>
<th>Jinjiangli Village</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Core Areas</td>
<td>Popn.</td>
<td>652</td>
<td>182</td>
<td>318</td>
<td>147</td>
<td>1299</td>
</tr>
<tr>
<td></td>
<td>Households</td>
<td>186</td>
<td>55</td>
<td>105</td>
<td>48</td>
<td>394</td>
</tr>
<tr>
<td>Buffer Zones</td>
<td>Popn.</td>
<td>6553</td>
<td>7050</td>
<td>571</td>
<td>6294</td>
<td>20468</td>
</tr>
<tr>
<td></td>
<td>Households</td>
<td>1883</td>
<td>2113</td>
<td>193</td>
<td>1726</td>
<td>5915</td>
</tr>
</tbody>
</table>

Table 3-2  Changing trend of population in the core areas and buffer zones

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population</td>
<td>669</td>
<td>666</td>
<td>660</td>
<td>174</td>
<td>175</td>
<td>179</td>
<td>152</td>
<td>151</td>
<td>146</td>
<td>658</td>
<td>656</td>
<td>657</td>
</tr>
<tr>
<td>Total households</td>
<td>170</td>
<td>170</td>
<td>170</td>
<td>58</td>
<td>56</td>
<td>63</td>
<td>51</td>
<td>50</td>
<td>49</td>
<td>224</td>
<td>223</td>
<td>223</td>
</tr>
<tr>
<td>The elderly people ≥60</td>
<td>110</td>
<td>22</td>
<td>27</td>
<td>110</td>
<td>22</td>
<td>27</td>
<td>110</td>
<td>22</td>
<td>27</td>
<td>110</td>
<td>22</td>
<td>27</td>
</tr>
<tr>
<td>Proportion of the elderly people (%)</td>
<td>16.7</td>
<td>12.3</td>
<td>18.5</td>
<td>14.0</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

17
However, with the rise of the living standard and the changes of ideas over the way of life, the families with good economic conditions have a strong desire to renovate old houses and build new houses. Some buildings are not fit for the traditional dwelling environment in terms of volume, materials, color and style. But these buildings are not many, and are not seriously injuring the landscape.

### 3.2.2 Environmental pressure

The main source of pollution of the domestic sewage is discharged through the traditional open ditches. Untreated garbage is piled nearby fishpond and rivers. The pig dung, which is used to feed fish, has caused the pollution of the water quality. Some households raise chickens, pigs and dogs, which has also led to the pollution of environment in the village. But the majority of fowl-raising is done in the private farms located by the forest. Most polluted village is Zili Village. Jinjiangli Village and Majianglong Village Cluster are slightly better.

What leads to the scenic damage in the villages are the small houses built disorderly among the regular houses.

### 3.2.3 Natural disasters

The natural disasters mainly come from typhoons and floods. Kaiping is located in the South Asia sub-tropical monsoon climate zone. As it is close to South China Sea and affected by oceanic winds, the climate here is warm and moist. Its annual rainfall ranges from 1,700 mm to 2,400 mm. Because of the large amount of rainfall, the Diaolou, built in the low area, are likely to be flooded, which may lead to the subsidence of their bases, softening of wall and leakage of rain. Typhoons have
caused some damages to the Diaolou. The inscribed board on the gate of Tianlulou was blown down by a typhoon. It has not been put back in place. During the thunderstorm seasons, floods are likely to threaten Sanmenli Village and Zili Village. When the thunderstorms hit these villages in late August 2002 and June 1998, the water went up to villagers’ knees. Jinjiangli Village and Majianglong Village Cluster had a good drainage system.

3.2.4 Pressure from visitors and tourism

Not many people have come to visit these villagers. Visits have not had any impact over the protection. But as Kaiping Diaolou and Villages become better known, the visitors and tourists are expected to increase greatly. The pressure from visitors and tourism should be given due consideration.

3.2.5 Problems existing with the current status of protection

1) The aging problem, surplus laborers, the trend of population decrease and the change of way of life which may affect the preservation of the traditional culture;
2) High house vacancy rate; many houses and Diaolou are left idle; and some even deserted;
3) The structural and decorative materials are eroded and changed after years of weathering; and the bases subside;
4) Buildings exist in the villages, which are not in harmony with the traditional houses and environment in terms of volume, materials, color and style;
5) The original historical looks in some villages are injured; and there is not any completely original main elevation of the village;
6) The environmental and sanitation conditions are not good. The fowls and livestock are raised openly; wastewater and garbage are not well treated; and there are no washrooms that meet the requirements.
7) The water system nearby has not been rationally used, which leads to the deterioration of water quality and affects the environment and landscape;
8) There has not been a system to guard against typhoons, floods and fires;
9) The tombs around the village are built not in good order, which affects the landscape;
10) A non-profitable cement factory near Majianglong Village Cluster pollutes the environment and hurts the landscape.

3.3 Evaluation of the property preservation

3.3.1 The evaluation of the current status of preservation

1) Authenticity and Integrity of the building itself; the materials for the structure are complete and durable;
2) Integrity of the village layout;
3) Integrity of the surrounding environment of the village;
4) Integrity of the detailed decoration of the buildings;
5) Authenticity of the inner living scenes and furniture;
6) Amount and accuracy of the relevant historical materials (including years, owners, designers, construction, materials and the word and graphic evidences about the changes);

3.3.2 Evaluation of the current status of the property preservation

A five-point scoring system is adopted in the light of the criteria in 3.3.1.

Table 3-4 Evaluation on the status of property preservation

<table>
<thead>
<tr>
<th>Item</th>
<th>Sanmenli Village</th>
<th>Zili Village</th>
<th>Jinjiangli Village</th>
<th>Majianglong Village Cluster</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buildings themselves</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Village layout</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Surrounding environment</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Architectural decoration</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>Inner scene</td>
<td>2</td>
<td>5</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Historical materials</td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Total points</td>
<td>15</td>
<td>23</td>
<td>28</td>
<td>24</td>
</tr>
<tr>
<td>Evaluation</td>
<td>Mediocre</td>
<td>Fairly good</td>
<td>Best</td>
<td>Fairly good</td>
</tr>
</tbody>
</table>
IV. General provisions of the protection plan

4.1 Basis of the plan

Convention Concerning the Protection of the World Cultural and Natural Heritage

Law of the PRC on the Protection of Cultural Relics

Implementing Rules for the Law of the PRC on the Protection of Cultural Relics

Law of the PRC on the Protection of Water Resources

Law of the PRC on the Urban Planning

Provisions on the Protection and Management of Kaiping Diaolou and Villages

4.2 Nature of the plan

Protection and Management Plan on Kaiping Diaolou and Villages is a plan drawn up according to the criteria for world heritage protection, which is aimed at protecting this precious property permanently. Other relevant village and township plans, land use plans, water conservancy plans and basic facility construction plans shall be consistent with this plan.

4.3 Guiding ideology and principles

4.3.1 Guiding ideology and principles

Exercising strict protection of Kaiping Diaolou and Villages – the native buildings and villages are of the universal value in terms of world-class representativeness, authenticity and integrity as well as from the scientific and cultural perspectives.

Kaiping Diaolou and Villages are not only the houses for the people of the current generation to live in. They should bear more responsibilities in the light of overall development of the mankind. Kaiping Diaolou and Villages, as a precious cultural property, should be left to the future generations in an authentic way so as to
better perform their functions in scientific research, education and exhibition.

4.3.2 Planning principles
1) Protecting the authenticity and integrity of the property resources;
2) Promoting the local historical tradition and respecting and inheriting local cultural tradition;
3) Promoting the sustainable use of culture on the premise of strict protection;
4) Stressing systematic coordination and closely combining property protection with the improvement of residents’ lives, treatment of environment and sight-seeing.

4.4 Goals of the plan
1) Actively cooperating and working for inscription of world cultural heritage list; proposing rational protection measures and providing the basis for scientific protection and utility of property;
2) Strengthening scientific research of the heritage to explore the scientific and cultural value of the property and make the property better known;
3) Improving the environment rectification to better environment quality in the nominated places;
4) Remove some structures that are not fit to keep the historical and cultural landscape of the nominated places;
5) Proposing rational management suggestions to improve the protection.

4.5 Phases of the plan
The plan is divided into two phases. The near-term phase is from 2001 to 2003, and the long-term phase is from 2004 to 2010. The measures that cannot be taken for limited conditions will be put in the long-term plan.

4.6 Zoning and level-based protection
Four levels of protection zones are set according to the plan: core protection zone, property preservation zone, environment buffer zone and landscape coordination zone. Four-levels of protection measures are adopted in the light of the property’s value and degree of impact. To be equivalent to the state’s zoning of relic protection, property
preservation zone is the protective scope of cultural relics, and the buffer zone is the construction control zone.

Core protection area (special-grade) includes the Diaolou, villas and other important buildings and 20 meters surrounding them. The strictest protection is exercised in this zone. According to the protection principles, no new buildings or alteration are allowed to be built or made unless they are done to avoid special dangers with a purpose to protect the authenticity and integrity in the long run.

Property preservation zone (first-grade) covers the villages or the sections of the villages nominated. They are under first-grade protection. The emphasis is placed on the protection of the villages’ layout. The remains can be repaired and recovered, and the basic conditions for the improvement of the protection can be built – such as planting trees and building water bodies. But new buildings or structures are prohibited to be built. The non-dwelling activities, such as production and commercial activities, are not allowed.

Environment buffer zone (second-grade) is equivalent to the relatively complete buffer zone around the nominated places under second-grade protection. All the production and living activities should be subordinated to the protection of the property as well as its natural and historical conditions. Production that may discharge pollutants is not allowed. The newly-built residential houses must be in harmony with the historical background. They should have no more than three stories and be no taller than 12 meters.

Landscape coordination zone (third-grade) refers to the area closely adjacent to the boundary area of the buffer zone. Third-grade protection is exercised to meet the requirement in landscape and scenic protection.

According to the above 4 levels of the state, Kaiping Diaolou and Villages are concerned to be in two areas, core area and buffer zones, in Kaiping’s protection and management plan. Core area includes level one and two, buffer zone includes level three and four. The total area of property nominated for declaration is 430 hectares; the total area of property proposed as buffer zones is 2680 hectares. Details are given in the table below.
Table 4-1  Core areas and buffer zones of the four nominated sites

<table>
<thead>
<tr>
<th>Name of Property</th>
<th>Core Area in Hectares</th>
<th>Buffer Zone in Hectares</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanmenli Village</td>
<td>14</td>
<td>691</td>
</tr>
<tr>
<td>Zili Village and the Fang Clan Watch Tower</td>
<td>252</td>
<td>988</td>
</tr>
<tr>
<td>Majianglong Village</td>
<td>103</td>
<td>417</td>
</tr>
<tr>
<td>Jinjiangli Village</td>
<td>61</td>
<td>584</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>430</strong></td>
<td><strong>2680</strong></td>
</tr>
</tbody>
</table>
V. Property protection and conservation plan of buildings

Property protection plan is a comprehensive project. From macro to micro levels, the emphasis will be placed on the three aspects: land use control – determining the macro pattern of the protection at the macro level; control of historical landscape – determining the space relationship for the protection from the visual effect; and the protection of buildings – specifying the protection measures to protect the authenticity and integrity of the property.

As there exist some shortcomings in the course of current protection, the plan also stresses the measures to rectify them. The purpose of rectification is to improve protection. The rectification will cover buildings, greening, waters, road and sanitation. The top emphasis is on the rectification of buildings.

5.1 Land use control

5.1.1 Current status of land use

The land use has long been under strict control in the countryside. The basic farmland remains well preserved. But the forest has been shrunk, and the tombs lie scattered. Factories have occupied some of the farmland. While ponds emerge as a result of deposit of natural water, farmers have also dug new fishponds. Township construction is still slowly expanding. Some new buildings have seriously damaged the historical look of the property. These phenomena are not conducive to the protection of cultural heritage.

5.1.2 Control of land use

Land use needs to be readjusted. First, no land will be approved for building new houses. Villages will not be allowed to increase the land occupancy. The houses in the property sites and buffer zones that affect the historical look of the property will need to be dismantled or further conservation work. The tombs and factories will be
removed. The basic farmland will be kept as the basis of rural landscape. The green areas and water areas will be expanded properly, which will be helpful to improving the environment and landscape. New roads will keep a distance from the crowded townships. Necessary basic facilities will be built for tourists and visitors.

Five purposes of land use are defined: land for township construction, farmland, land for road construction, green area and waters.

1) Land for township construction includes that for residential buildings and public, education and hygiene facilities;
2) Farmland includes paddy fields, dry land and vegetable fields;
3) Land for road construction covers road and parking lots;
4) Waters includes rivers, ponds and fishponds;
5) Green areas include woods, bamboo groves, lawn and orchard.

5.1.3 Land use under the plan

<table>
<thead>
<tr>
<th>Type of land use</th>
<th>Majianglong Village Cluster</th>
<th>Jinjiangli Village</th>
<th>Sanmenli Village</th>
<th>Zili Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Area (ha.)</td>
<td>7.000</td>
<td>11.006</td>
<td>4.5227</td>
<td>15.257</td>
</tr>
<tr>
<td>%</td>
<td>7.69</td>
<td>9.85</td>
<td>30.65</td>
<td>8.15</td>
</tr>
<tr>
<td>Land for greening (Forest, orchard and lawn)</td>
<td>54.992</td>
<td>38.142</td>
<td>2.2217</td>
<td>66.994</td>
</tr>
<tr>
<td>%</td>
<td>60.44</td>
<td>34.18</td>
<td>15.12</td>
<td>35.78</td>
</tr>
<tr>
<td>Farmland (Rice and vegetable fields)</td>
<td>7.805</td>
<td>43.400</td>
<td>4.4753</td>
<td>49.384</td>
</tr>
<tr>
<td>%</td>
<td>8.56</td>
<td>38.89</td>
<td>30.48</td>
<td>26.38</td>
</tr>
<tr>
<td>Waters</td>
<td>15.424</td>
<td>15.570</td>
<td>2.4336</td>
<td>49.286</td>
</tr>
<tr>
<td>%</td>
<td>16.95</td>
<td>13.95</td>
<td>16.58</td>
<td>26.33</td>
</tr>
<tr>
<td>Road construction</td>
<td>5.808</td>
<td>3.4666</td>
<td>1.0267</td>
<td>6.300</td>
</tr>
<tr>
<td>%</td>
<td>6.36</td>
<td>3.13</td>
<td>7.17</td>
<td>3.36</td>
</tr>
<tr>
<td>Total</td>
<td>91.029</td>
<td>111.5846</td>
<td>14.68</td>
<td>187.221</td>
</tr>
<tr>
<td>%</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>
5.2 Landscape control

5.2.1 Composition of the landscape

The protection of cultural heritage requires the preservation of the intact landscape and layout of villages. At the same time, they should be relevant to natural environment and neighboring villages. The landscape elements include residential houses, Diaolou, ancestral hall and gate towers as well as banyan trees, bamboo, river, pond and hills. Protection of nature and culture should be well combined. This is also the aim of the Convention Concerning the Protection of the World Cultural and Natural Heritage.

5.2.2 Control of landscape

In the control of landscape, the plan stresses four key elements – points, lines, elevations and entirety.

1) Points refer to the points of attraction in the landscape as well as the points for the landscape control. They include the Fang Clan Watch Tower and Ruishilou. There should not be any disturbing factors around them, or anything that blocks them;

2) Lines refer to the visual lines, or the visual corridor. Such lines link various scenic spots. There should not exist any disturbing factors or anything that block them.

3) Elevations refer to the main elevations of villages. They should reflect the unified historical landscape and give people a striking first impression. The elevations of the eight villages have been changed and need to restored;

4) Entirety refers to the wholeness of a village. The residential buildings and Diaolou of various heights make up for a three-dimensional space. The entire scenic look should be preserved.

In the planned areas, the natural scenes are beautiful with a good view. But some inharmonious buildings often pop up, injuring the overall effect of the property. The restoration of the landscape in the key areas should be focused on the rectification of buildings. According to the plan, the land for housing will not be expanded. The control of houses will be exerted in terms of height, form, style, volume, building materials and color. The buildings that do not meet the requirement should be
rectified or dismantled in order to be consistent with the traditional housing style and historical look.

5.3 Building protection and conservation classification

The plan comes up with the protection and rectification measures for five different types: key buildings under protection, preserved buildings, buildings to be renovated, buildings to be dismantled and ordinary resident buildings to be preserved.

1) Key buildings under protection include the Diaolou for the inscription of cultural heritage list and other Diaolou which are of historical value.

2) Preserved buildings refer to the traditional houses that basically preserve the historical look, or the ordinary houses that do not affect the views of the property place.

3) Buildings to be integrity refer to the newly built or renovated buildings, which may affect the landscape in terms of volume, building materials, form or color, and need to be partly renovated;

4) Buildings to be dismantled refer to those that seriously damage the landscape in the property place and must be dismantled;

5) Ordinary resident buildings to be preserved refer to the ordinary buildings in the buffer zones that do not affect the landscape of the property.

5.4 Key buildings under protection

A number of Diaolou as well as other residential buildings of historical value are scattered in the planned area. The top priority is to preserve the original state of these buildings. In protecting cultural heritage, we should emphasize the principle of “preserving the relic remains coming before restoring them.” This is aimed to preserve the most authentic historical information. Any restoration or repair will increase the disturbing information. Therefore, any new alteration to the key buildings under protection is prohibited.

Some dangerous buildings exist in the planned areas. Some buildings have damaged or worn-out components. They need to be repaired in the light of specific conditions.

Scientific maintenance should be conducted to solve the problems on structures and bases of the buildings. The repair work should strictly meet the requirement of the
protection and management for the state-level key sites of cultural relics under protection. The protection and repair measures should be taken in a planned and step-by-step manner. The repair of all the Diaolou and villages will be gradually finished in order to remove the hidden perils in water leakage and base subsidence. The repair of Diaolou and villages should adhere to the principle of "repairing it as it is" so that the original look of the Diaolou and villages would be best preserved.

The repair of cement sculpture, wood carving, brick carving and color paintings should also be repaired in a very cautious way. To prevent and slow down the decency and peeling of the building components, we can first take close-up photos and measure them to set up technical files for them. Chemical reagents can be tried to reinforce the surface of the small number of seriously peeled parts. Traditional techniques should be adopted to recover the decorative building components before trial work is started with the buildings in the non-nominated places.

Table 5-2  List of key buildings under protection in the planned area

<table>
<thead>
<tr>
<th>Nominated place</th>
<th>Name of Diaolou</th>
<th>Property owner</th>
<th>Protection measures</th>
<th>Managing personnel</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanmenli Village</td>
<td>Yinglonglou</td>
<td>Collectively owned by Sanmenli Village</td>
<td>Cleaning up the surrounding environment; repairing the ground in the courtyard and the wood flooring in the Diaolou; and erecting explanatory signs</td>
<td>Guan Chi</td>
</tr>
<tr>
<td>Jinjiangli Village</td>
<td>Ruishilou</td>
<td>Huang Yaokeng</td>
<td>Cleaning up the ground in front of the building; maintaining the details of decoration; and keeping the inner scenes</td>
<td>Huang Yaokeng</td>
</tr>
<tr>
<td>Jinjianglou</td>
<td>Shengfenglou</td>
<td>Collectively owned by Jinjiangli Village</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td>Huang Yuhua</td>
</tr>
<tr>
<td>Zili Village</td>
<td>Lansheng Julu</td>
<td>Fang Qijin Fang Yuxian</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td>Fang Yuxian</td>
</tr>
<tr>
<td></td>
<td>Guansheng Julu</td>
<td>Fang Qishang Fang Xinghua (Wu Mingxian)</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td>Fang Xinghua</td>
</tr>
<tr>
<td></td>
<td>Yesheng Julu</td>
<td>Fang Qixiang</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td>Fang Qixiang</td>
</tr>
<tr>
<td>Zili Village</td>
<td>Zhen'anlou</td>
<td>Fang Chaozhen Fang Peizwei</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td>Fang Peizhuo</td>
</tr>
<tr>
<td>Zhen'anlou</td>
<td>Fang Peizwei Fang Peizhuo Fang Peiqia</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mingshilou</td>
<td>Fang Yuanwen Fang Yuanliang Fang Yuanxiang</td>
<td>Maintaining the base of the building; recovering furniture and erecting explanatory signs</td>
<td>Fang Weida Zhang Yueling</td>
<td></td>
</tr>
<tr>
<td>Juanlu</td>
<td>Fang Chunming</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td>Fang Chunming</td>
<td></td>
</tr>
<tr>
<td>Anlu</td>
<td>Fang Bochang Fang Chunqiao</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td>Fang Bochang Fang Chunqiao</td>
<td></td>
</tr>
<tr>
<td>Yunhuanlou</td>
<td>Fang Zhenyi</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td>Fang Zhenyi</td>
<td></td>
</tr>
<tr>
<td>Yunhuanlou</td>
<td>Fang Qiongzhu Fang Qiding Fang Qizhu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yangxian Villa</td>
<td>Fang Guangkuan Fang Guangyin Fang Guanrong</td>
<td>Fang Zhenyi</td>
<td>Fang Zhenqiang</td>
<td></td>
</tr>
<tr>
<td>Qian Villa</td>
<td>Fang Shuhuang</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td>Guan Baoyu</td>
<td></td>
</tr>
<tr>
<td>Zhulinlou</td>
<td>Fang Guotian</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td>Fang Runqian</td>
<td></td>
</tr>
<tr>
<td>Zhanlu</td>
<td>(to be added)</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td>Fang Hongyi</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Majianglong Villages</td>
<td>Tianlulou</td>
<td>Collectively owned by Yong'an Village</td>
<td>Repairing the inscription board; restoring inner furnishing and erecting explanatory signs</td>
<td></td>
</tr>
<tr>
<td>----------------------</td>
<td>-----------</td>
<td>-------------------------------------</td>
<td>----------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Xinlu</td>
<td>Huang Bingwei</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Huianlou</td>
<td>Guan Hong</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Minlu</td>
<td>Guan Yisi</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qinglin Menlou</td>
<td>Collectively owned by Qinglin Village</td>
<td>Preserving the original state, cleaning up surrounding environment and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baozhanglou</td>
<td>Collectively owned by Qinglin Village</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hedonglou</td>
<td>Collectively owned by Qinglin Village</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Qinglin Menlou</td>
<td>Collectively owned by Qinglin Village</td>
<td>Preserving the original state, cleaning up surrounding environment and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Linlu</td>
<td>Huang Yamei</td>
<td>Preserving the original state and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zhenlu</td>
<td>Huang Songbing</td>
<td>Preserving the original state, cleaning up surrounding environment and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Huang Songsheng</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Huang Songchao</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yaolu</td>
<td>Huang Lihong</td>
<td>Preserving the original state, cleaning up surrounding environment and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wuanlu</td>
<td>Huang Zhaoqiang</td>
<td>Preserving the original state, cleaning up surrounding environment and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baoanlou</td>
<td>Collectively owned by Yongan Village</td>
<td>Preserving the original state, cleaning up surrounding environment and erecting explanatory signs</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Denglou</td>
<td>The Fang Clan Watch Tower</td>
<td>Collectively owned by villagers' committee of Zhaiqun</td>
<td>Cleaning up the tombs, intensifying greening, restoring inner furnishing and erecting explanatory signs</td>
<td></td>
</tr>
</tbody>
</table>

Situ Hong
Guan Yisi
Guan Xueguang
Huang Junsen
Huang Lihong
Huang Zhenxian
VI. Specific protection plans

The protection plan focuses on the following sub-plans of protection: forestation plan, road construction plan, water area treatment plan, environment protection plan and plan for sight-seeing facility construction.

6.1 Forestation plan
6.1.1 Analysis of current situation

The forestation in the nominated places and their buffer zones can be viewed from the following levels: First, from a macro point of view, the vast fertile fields, ponds, the paths crisscrossed in the fields and the beautiful pastoral scenes put the ancient villages in a tranquil and vigorous environment. But deserted land, tombs and idle factories can be seen on the slope of the hills. There are not enough green areas such as woods, lawns and orchards, which is a major weak point in the landscape in Kaiping. On the second level is the area surrounding the villages. Towering Diaolou standing against the tall and dense bamboo groves around the village is the unique scene in Kaiping. On the third level are the entrances to the villages – banyan trees, ponds, shrine and threshing ground are the symbolic scenes of an ancient village. This is the public place for the villagers’ social activities, games and neighborhood communication as well as the place to air the grains. On the fourth level are the trees seen inside the villages – Chinese banana, longan, litchi, Chinese wampee, shaddock, star-fruit and other fruit trees as well as medicinal herbs like mudwort, yiyu and lotus. Here one can find that production has been closely linked with life. The green tree crowns in the courtyards and the openings break the routine skyline of house roofs, which invigorate the old villages very much. The winding vines on the walls or gates (such as firecracker and Bougainvillea) also add some vivid interest to local lives. The fruit orchards in front of the Hedong and Qinglin villages at Majianglong create a pastoral prelude to the ancient village life.
6.1.2 Planning principles

1) Protecting and recovering the historical environment in the ancient villages. In the core protection area, the existent big trees will be protected. The typical trees that had once existed in the villages will be replanted in the important places;

2) Combing production with life, and beauty with practicality;

3) Protecting ecosystem, conserving water and soil and improving environment quality;

4) Stressing the overall effect of forestation as well as that in the main parts of the villages. Planting both arbors, bushes and herbs;

5) Planting proper trees in the proper places. Local trees will be mainly planted;

6) The forestation should mainly adopt natural planting. Rural characteristics should be highlighted while avoiding urbanized landscape.

6.1.3 Measures to implement the plan

1) The scenes of bamboo groves around the villages will be improved;

2) Forestation will be expanded on the outer side of the pond at the entrance to the village. For instance, forest bamboo could be planted beside the pond outside Sanmenli village nearby State Highway No.325. Chinese palm tree could be planted on the bank of the river in front of Jinjiangli village, and flowers could be planted by the pond in order to build a reserved entrance background;

3) Mango, Chinese banana or vegetable or lawn can be planted in the deserted land for housing. The larger the area is, the more trees will be planted;

4) Vertical greening can be done by using walls, gates and entrance to the lanes;

5) Mingled woods can be built on the hills in the buffer zones. Fruit trees and lawns can be planted on the slopes, which will naturally transfer to rice fields. The lines of tree crowns and the rims of woods will create a beautiful and vigorous pastoral landscape together with the vast rice fields and ponds.

6) In the cemetery where the Denglou is located, more evergreen bushes can be planted. The main theme can be dominated by red hibiscus and supported by the bushes with white and yellow flowers. They will serve as a good background for the commemorative building while covering up some of the large tombs;

7) Forestation will be increased nearby the main scenic spots by planting some foliage trees and flowers, including flower bushes;
8) Arbors or bamboo will be planted to block the inharmonious buildings so as to create a good sight-seeing condition in all seasons;

9) Main varieties of trees to be planted: Bamboo, banyan tree, camphor tree, flame tree, star-fruit, mango, Chinese wampee, litchi, longan, Chinese banana, cassava, yiyu, shaddock, red hibiscus, kamuning and firecracker, etc.

### 6.1.4 Forestation along the road in Zili Village

The road from the Fang Clan Watch Tower to Zili Village is newly built according to the plan. The main variety will be foliage arbor Chinese redbud. Four sections of the road will be treated differently.

- **Section A** – Entrance. Visitors should be given a symbolic impression by planting a few banyan trees as well as some Chinese redbud;

- **Section B** – Fruit trees. Fruit trees – mango, litchi and shaddock trees -- are planted on the hill slopes. Dense fruit trees will gradually transfer to sparse trees and then the lawn extending to the roadside. Evergreen broadleaf trees will be planted for the sparse trees. Chinese redbud will be the main item along the road.

  Broadleaf arbor trees will be used as a support to Chinese redbud. Cotton tree, silk tree, Taiwan acacia rachii, privet or other trees are the choices. Arbor trees are dotted at the turnings of the road.

- **Section C** – Bamboo. Dense bamboo groves are planned for the eastern part near the village to block the discordant part of the village buildings. In the northwest, bamboo can be planted sparsely as a background of the near-range scenes while not blocking the view for distant landscape. Amid the bamboo will be Chinese redbud and Chinese forestation. Between the bamboo bushes are Chinese redbud and Chinese palm tree, to link the sparse trees and bushes.

- **Section D** – Flower bushes. Along this section of the road are the open and vast farmlands, where visitors can have a good vision. The main tree variety is Chinese palm tree, in addition to other flower bushes – triangle plum, traveler’s tree, Bougainvillea, firecracker, mulberry, wild cotton, and lilac, etc.
6.2 Road construction plan

6.2.1 Analysis of the current situation

In the nominated places of Sanmenli Village, Zili Village, Jinjiangli Village and Majianglong Village Cluster, county-level and township-level highways are leading to all the villages, which are connected by State Highway No.325. But the road to Zili Village from the main highway is very long, and the landscape along the road is not quite in order. The winding branch road built later to the Fang Clan Watch Tower offers convenience and a good view. The road to Jinjiangli Village has to pass through several villages, so it has to be rebuilt.

6.2.2 Planning principles

1) Respecting and making full use of the existent road system while improving transport conditions;
2) Rationally organizing the road network to form ring roads and divide inbound and outbound traffic flows;
3) Protecting the safety of the villages and ensuring villagers a peaceful living environment;
4) Parking lots will be set in the boundary area of the buffer zones or outside the buffer zones. Tourists will walk in the villages;
5) Organizing water transportation together with the water system renovation.

6.2.3 Main points of the plan

1) The roads within the protected area are divided into three grades: First-grade roads are the main roads from the buffer zone to the ancient village -- 3.5-6 m wide and paved with stone tablets; second-grade road are the main roads in the villages -- 1.5 -3.5 m wide and paved with stone tablets; third-grade roads are the small roads in the core protection areas -- about 0.6-1.5 m wide and paved with stone tablets or lawn.
2) Means of transportation: The public vehicles will not enter the nominated places. Ring roads can be built around the buffer zones for such vehicles.
3) The traffic in the nominated places is mainly composed of pedestrians. Majianglong Village Cluster is so large that non-polluting vehicles such as
battery trucks can be offered for the convenience of visitors. It has a dock on the bank of Tanjiang River, where sight-seeing boats can anchor.

4) Tree-shade parking lots will be built between sight-seeing ring routes and main highways. They will be paved with stone tablets crisscrossed with lawn.

### Table 6-1 List of parking lots and dock

<table>
<thead>
<tr>
<th>Place</th>
<th>Facility</th>
<th>Specific location</th>
<th>Area (square meters)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanmenli Village</td>
<td>Parking lot</td>
<td>A triangle plot at the southwest corner</td>
<td>3,000</td>
</tr>
<tr>
<td>Zili Village and the Fang Clan Watch Tower</td>
<td>Parking lot</td>
<td>In Qiangya Middle School (long-term plan)</td>
<td>6,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To the north of the farmland road behind Zili Village</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>To the east of the road northeast of the buffer zone</td>
<td></td>
</tr>
<tr>
<td>Majianglong Village Cluster</td>
<td>Parking lot</td>
<td>To the east of the crossing of the two roads south of the Lianan Village</td>
<td>5,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To the east of the crossing of the two roads southwest of Longxing Village</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>To the south of the crossing of the boundary road south of the buffer zone</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dock</td>
<td>Near the Everjoint Hotel on the bank of Tanjiang River</td>
<td></td>
</tr>
</tbody>
</table>

### 6.3 Water area treatment plan

#### 6.3.1 Analysis of current situation

There are large water areas in the planned area, including rivers, Fengshui ponds in front of the village and production ponds.

The main rivers are the Tanjiang River to the west of Majianglong Village Cluster, Jinjiang River to the south of Jinjiang River and the river in front of the Zili Village. Tanjiang River is the most important water system in Kaiping, turning out
good-quality and large amount of water each year. Its water level rises sharply in the rain season. The dykes of Jinjiang River are well preserved. But the river in front of the Zili Village is seriously silted up. The Diaolou in this village also face the greatest danger in the rain season.

The Fengshui ponds are closely linked to the villagers' life. Almost every village has a pond. It is traditionally a place where villagers do washing and drain off water. It is also an important place for villagers' social contacts. But some of the ponds have been polluted by domestic garbage or sewage.

The production ponds are often located on the two sides or behind a village. They are used for fish or duck farming. The water bodies have been seriously polluted by various types of feeds.

6.3.2 Planning principles
1) Improving flood discharge conditions to get ride of the peril of floods that threaten the property sites;
2) Curbing the shrinking of water areas and stopping the trend of deteriorating quality of water to improve the environment of the villages;
3) Keeping the Fengshui ponds in front of the villages.

6.3.3 Measures to implement the plan
1) Smoothing the water system. The most important measure is to straightening out the water system. On the basis of current water system, smaller river systems will be connected so that the static water would turn to flowing water.
2) Linking the pond in the south of Sanmenli Village with the ditches on the east and west sides of the village. The water will flow out from the back of the village.
3) Linking the pond in the buffer zone behind Jinjiangli Village with the Jinjiang River while improving the drainage conditions.
4) Merge ponds nearby the Fang Clan Watch Tower into one large area of water, which will flow along the lowland between hills into the river in front of Zili Village.
5) Dredging the river in front of Zili Village so that the flood and sewage diversion facilities would work better, and the flooding problem in Zili Village would be solved once and for all.
6) Making use of the many ponds between the villages in Majianglong Village Cluster and Baizu Hill, to pool the water from Baizu Hill and link it with Tanjiang River in the south of Lian’an Village and the south of Longjiang Village.

7) Keeping some of the fish ponds and duck ponds for the purpose of production while improving the water quality.

8) Opening new water ways and building platforms, rails, stone steps and bridges on the natural slopes and flat and open section while increasing forestation.

9) The water area rectification must first receive feasibility study by water conservancy experts. In some places, stone dykes and even water sluice may need to be built. But such large-scale facilities cannot appear in the core protection area.

6.4 Environment protection plan

6.4.1 Analysis of current situation

The environment problem is fairly serious in these villages:

1) Traditional open ditches are used to discharge domestic wastewater. This is the largest source of pollution in these villages;

2) The domestic garbage is piled beside the fish ponds at the entrance to the villages and rivers;

3) The pig dung, which is used as the main feeds for fish, causes the bad quality of water and bad smell of the fish ponds;

4) Some chickens, pigs and dogs are not kept in the pens, leaving dung and urine everywhere in the village;

5) There are not any toilets in the villages that are up to the sanitation conditions;

6) The cement factory by the village entrance of Majianglong Village Cluster has caused the air pollution;

7) There are not sufficient measures to prevent typhoons and fires.

6.4.2 Planning principles

The ecology principle will be applied to the construction of a safe, healthy, clean and comfortable village surrounding.
6.4.3 Measures to implement the plan

1) Linking the water system and turn the stagnant water to floating water to improve water quality;

2) Centralizing the treatment of domestic sewage, improving the drainage system and turning all the open sewage ditches to blind ditches. The rainwater and sewage water will be separated. The rainwater will be diverted to nearby rivers while the sewage will be treated in both centralized and decentralized ways before being discharged into natural water bodies;

3) Removing the pollutants to prevent domestic sewage from entering the water bodies in the protected area. Public toilet, using methane, in the protected areas will be built. Human and animal excrement, garbage and straws could be used to produce methane through high-temperature fermentation. The methane can be used for lighting and cooking. The methane dregs are fertilizers. As the wastes are fully used, the environment can be improved;

4) Improving the domestic garbage treatment system. Garbage will receive classified treatment so that it would be comprehensively utilized and the total amount of the garbage to be buried or burnt will be minimized. Trash cans will be set up along the sight-seeing routes. Garbage collection stations will be built in villages in order to transport and treat it in a unified way;

5) Improving the sanitation conditions in the villages. Livestock and fowls will be raised in pens;

6) Reinforcing and protecting the deserted but important Diaolou and houses to avoid damage by typhoons. Fire hydrants and equipment will be installed in proper places (parking lots, visitor center, residential area or Diaolou – in the light of the specific conditions in nominated places);

7) The cement factory in Majianglong Village Cluster will stop production for technical renovation so as to eliminate the source of air pollution of the property place.
6.5 Plan for sight-seeing facility construction

As Kaiping Diaolou and Villages are more and more known among the public, and Kaiping enjoys transport facility, it is estimated that the number of visitors will increase rapidly. In spite of a large planned area, the limit of building space of Diaolou should be considered when determining the reasonable number of visitors so that the property would be preserved and utilized sustainably.

To play the role of cultural heritage in education and integrate protection and utilization, this plan has designed the minimum number of sight-seeing facilities, including interpretation facilities and service facilities.

6.5.1 Analysis of current situation

Explanatory signs have been set up in the property places. But due to a small number of visitors and tourists, there are not sufficient sight-seeing facilities. No fixed sight-seeing routes have been set.

6.5.2 Planning principles

1) Conducive to protecting the original look of the property and environment;
2) Publicizing the value of the property;
3) Offering convenience to visitors;
4) Making full use of old residential houses.

6.5.3 Measures to implement the plan

1) Setting up visitors centers at the entrance to the property places by making use of the original houses. The centers will display pictures and offer multimedia
instruction, consulting and guide, refreshment, tea and beverage and medical aid space and facilities;

2) Using the current roads to link all the scenic spots and design non-repetitive sight-seeing routes;

3) Erecting an explanatory plate at the entrance to a property place to show the village’s (except Sanmenli Village) geographical location, historical development, layout of the village and its cultural and historical value. The plate should be placed in an eye-catching place, and its style should be in consistent with that of world heritage. The explanatory signs for the Diaolou in the core protection areas will introduce the cultural, historical, scientific and aesthetic value.

4) At the rest places along the sight-seeing routes, necessary and proper number of refreshment facilities, such as stools or chairs, will be offered. Such facilities will reflect the style of the property. They can also be built on the unused base wall of housing plots.

<table>
<thead>
<tr>
<th>Place</th>
<th>Facility</th>
<th>Number</th>
<th>Scale (M²)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sanmenli Village</td>
<td>Visitor center</td>
<td>1</td>
<td>About 100</td>
</tr>
<tr>
<td>Zili Village</td>
<td>Visitor center</td>
<td>1</td>
<td>About 200</td>
</tr>
<tr>
<td></td>
<td>Refreshment spots</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Fang Clan Watch Tower</td>
<td>Visitor center</td>
<td>1</td>
<td>About 100</td>
</tr>
<tr>
<td>Jinnjiangli Village</td>
<td>Visitor center</td>
<td>1</td>
<td>About 200</td>
</tr>
<tr>
<td>Majianglong Village Cluster</td>
<td>Refreshment spots</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Visitor center</td>
<td>1</td>
<td>About 200</td>
</tr>
<tr>
<td></td>
<td>Refreshment spots</td>
<td>5</td>
<td></td>
</tr>
</tbody>
</table>
VII. Short-term plan and investment estimates

7.1 Main points for periodical planning

7.1.1 Key points for the implementation of the short-term plan

According to the protection plan and the construction states in the planned areas, the short-term key projects shall be the conservation work for the cultural landscape and perfect the transportation and tourism systems.

7.1.2 Implementation of short-term plan

The implementation of short-term plan focuses on the rectification within the protective scope of the property sites, improving roads, cleaning environment and building sight-seeing facilities. As for the greening plan, the emphasis of afforestation is placed on the key areas, and initial effort will start to recover the ecological environment of the properties. The renovation of water system is placed in the long-term plan. The renovation of the buildings that block the views of Diaolou in the buffer zone will be done in the long-term plan.

7.2 Short-term investment estimates

<table>
<thead>
<tr>
<th>Project</th>
<th>Number</th>
<th>Estimate (10,000 yuan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Restore buildings in the property sites</td>
<td>Repair Diaolou and villas; strengthen base, structure and repair the decoration parts</td>
<td></td>
</tr>
<tr>
<td>Repair buildings</td>
<td>13 Diaolou and 3 others</td>
<td>3 Diaolou and 2 others</td>
</tr>
<tr>
<td>------------------</td>
<td>-------------------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>Restoration of buildings in the property sites</td>
<td>Compensate for the dismantled buildings, which will make way for green land and public space; restore buildings and build slope roofs</td>
<td></td>
</tr>
<tr>
<td>Buildings to be dismantled</td>
<td>5 buildings (households) in addition to 13 others</td>
<td>8 buildings (households) in addition to 4 others</td>
</tr>
<tr>
<td>Rectification: The 1st floor will remain</td>
<td>10 buildings (households)</td>
<td>7 buildings (households)</td>
</tr>
<tr>
<td>Rectification: The first two floors will remain</td>
<td>30 buildings (households)</td>
<td>17 buildings (households)</td>
</tr>
<tr>
<td>Building Rectification in the buffer zone</td>
<td>Dismantle buildings and offer compensation; recover the land into green land or open space; put slope roof on the rebuilt buildings</td>
<td></td>
</tr>
<tr>
<td>Buildings to be dismantled</td>
<td>2 buildings (households)</td>
<td>Scattered buildings</td>
</tr>
<tr>
<td>Rectification: First floor will remain</td>
<td></td>
<td>2 buildings (households)</td>
</tr>
<tr>
<td>Rectification:: First two floors will remain</td>
<td>7 buildings (households)</td>
<td>60 buildings (households)</td>
</tr>
<tr>
<td>Relocation of the cement factory (36 million yuan)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Road system</td>
<td>Building new roads or renovate roads; most of the roads will be paved with stone tablets; a few are sand-stone roads.</td>
<td></td>
</tr>
<tr>
<td>First-grade road (m) 3.5 - 6m</td>
<td>3,687</td>
<td>2,745</td>
</tr>
<tr>
<td>Second-grade road (m) 2.4 - 3 m</td>
<td>3,663</td>
<td>2,964</td>
</tr>
<tr>
<td>Third-grade road 0.6-1.5m</td>
<td>2,520</td>
<td>4,846</td>
</tr>
<tr>
<td>Parking lot</td>
<td>Build new parking lots paved with stone tablets amid lawn.</td>
<td></td>
</tr>
<tr>
<td>(hectare)</td>
<td>0.6</td>
<td>0.8</td>
</tr>
<tr>
<td>Rectification of water areas</td>
<td>Streamlining the water system, clear away the sludge, building necessary water projects. Clear away pollutants in a short time.</td>
<td>680.3</td>
</tr>
<tr>
<td>------------------------------</td>
<td>-------------------------------------------------------------------------------------------------</td>
<td>-------</td>
</tr>
<tr>
<td>(hectare)</td>
<td>15.424 15.570 2.4336 49.286</td>
<td></td>
</tr>
<tr>
<td>(10,000 yuan)</td>
<td>158.2 257 48.2 216.9</td>
<td></td>
</tr>
<tr>
<td>Laying electric wires, telephone lines, cable TV lines and tap water tubes under the ground</td>
<td>Laying all the electric wires, telephone lines, cable TV lines and tap water tubes under the ground</td>
<td>1,436.55</td>
</tr>
<tr>
<td>Main tunnel (10,000 yuan)</td>
<td>102.55 72.64 72.64 68.37</td>
<td></td>
</tr>
<tr>
<td>Electric wires (10,000 yuan)</td>
<td>93.66 22.70 56.27 46.92</td>
<td></td>
</tr>
<tr>
<td>Telephone lines (10,000 yuan)</td>
<td>159.78 63.13 86.40 77.99</td>
<td></td>
</tr>
<tr>
<td>Cable TV lines (10,000 yuan)</td>
<td>86.83 33.55 30.13 53.03</td>
<td></td>
</tr>
<tr>
<td>Tap water tubes</td>
<td>94.82 110.15 71.63 34.36</td>
<td></td>
</tr>
<tr>
<td>Greening and forestation</td>
<td>Concerning the renovation of woods and orchards; greening work is done in the key sections.</td>
<td>570</td>
</tr>
<tr>
<td>Forest and orchard (hectare)</td>
<td>38.700 28.242 1.6817 56.7044</td>
<td></td>
</tr>
<tr>
<td>Lawn (hectare)</td>
<td>16.292 9.900 0.54 10.2888</td>
<td></td>
</tr>
<tr>
<td>No. of environment protection facilities</td>
<td>Also including the drainage system renovation project in the villages of nominated places</td>
<td>340</td>
</tr>
<tr>
<td>Washrooms</td>
<td>3 1 1 3</td>
<td></td>
</tr>
<tr>
<td>Garbage stations</td>
<td>3 1 1 2</td>
<td></td>
</tr>
<tr>
<td>Fire prevention</td>
<td>1 1 1 2</td>
<td></td>
</tr>
<tr>
<td>Assistant sight-seeing facilities</td>
<td>Basic sight-seeing facilities; not including commercial and tourist service facilities</td>
<td>270</td>
</tr>
<tr>
<td>Visitor center</td>
<td>1 1 1 1</td>
<td></td>
</tr>
<tr>
<td>Spots for tourists to take rest</td>
<td>5 2 1 3</td>
<td></td>
</tr>
<tr>
<td>Other unforeseen expenses</td>
<td>15% in addition to the total of the above expenses</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>11,896.85 * (1+15%) 13,681.38</td>
<td></td>
</tr>
</tbody>
</table>

*Note: The total expenses include an additional 15% for unforeseen expenses.*
VIII. Suggestions on the means of management and the implementation plan

8.1 Historical changes of the management department and protection measures

Before the 1980s, the Kaiping Diaolou and Villages were management by Kaiping’s Culture Bureau.

In May 1982, a museum about Diaolou was set up in Kaiping County as the effort to protect Diaolou was stepped up.

In October 2000, an application office of Kaiping Diaolou and Villages was established.

On October 31, 2000, Diaolou were listed as the city-level sites of cultural relics under protection.

In December, 2000, the Government of Kaiping drew up a plan on the protection of Diaolou. According the plan, the city would race against time repairing the Diaolou, rescue the relics and contacting the owners of the buildings. The city would host a seminar on the culture of Diaolou and the art festival of Diaolou in order to create a good environment for the promotion of this precious culture.

In February, 2001, the city government reorganized the leading group and its office.

On June 25, 2001, the State Administration of Cultural Heritage announced that Kaiping Diaolou and Villages were the key state-level sites of cultural relics under protection.

8.2 Suggestions on the means of management

It is suggested that the city government set up a Committee for the Protection of Cultural Heritage of Kaiping Diaolou and Villages, which will be composed of city
government officials, owners of Diaolou and members from the villagers’ committee and heritage protection experts. The committee will make decisions on the major issues of protection. The committee will have a permanent office – Office for the Protection of Cultural Heritage of Kaiping Diaolou and Villages, who is responsible for the daily management and protection work.

8.3 Suggestions on the implementing plan

8.3.1 Intensifying legislation and managing according to law

The government of Kaiping promulgated the Provisions of Kaiping on the Protection of Diaolou in June 2001, which set the principled provisions on the protective scope and construction control zones for Diaolou. In the future, more laws and implementing rules will be formulated to facilitate the management of protection.

8.3.2 Managing according to the policy concerning the Overseas Chinese

Kaiping is the hometown of many Overseas Chinese. The Diaolou are mostly owned by them. The protection and maintenance of the Diaolou is no doubt concerning their interests. This is a special factor about the protection of Kaiping Diaolou and Villages. One of the principles of protection is to be consistent with the state’s policy of Overseas Chinese.

The protection plan for Diaolou mainly concerns the policy on the protection of the interests of Overseas Chinese. Some of the Diaolou and residential buildings need to be dismantled and renovated in the area of property sites. In implementing this plan, the ownership and right of inheritance as well as the right to use the land plot for housing should be protected. According to the Provisions of Guangdong Province on the Dismantling of the Houses of Urban Overseas Chinese passed at the 15th meeting of the Standing Committee of the Guangdong Provincial People’s Congress, the plan for the dismantling or renovation should be made public and notified of the owners of Diaolou or houses who would go through relevant procedures. Various levels of compensation shall be granted to the owners concerned.

8.3.3 Protecting intangible cultural heritage

Kaiping Diaolou and Villages contain tangible and intangible cultural heritage. People tend to pay more attention to protecting the former, which is easier to operate,
while the latter's protection is often ignored as it is often taken for granted or hard to handle. As we protect the villages and buildings, we should also make our effort in protecting the intangible culture of Diaolou in order to highlight connotations of multiple-element culture and trace of its inheritance.

The protection of intangible culture of Kaiping mainly covers the following aspects:

1) Attentively collecting and sorting out the relics and literature relating to Diaolou, including the production tools, living utensils, letters and money remittance certificates, books, periodicals and newspapers, tickets and account books. They will be selected for the display in the Diaolou or residential buildings in the property places so that the Diaolou would be folk custom museums that reflect the culture in the modern hometown of Overseas Chinese.

2) Sorting out and recording the ceremonies of worshipping gods and ancestors as part of the living pattern in Kaiping that is characterized by “coexistence of people and god”. Such ceremonies will be maintained and displayed in the houses or Diaolou in the property places. They shall be developed as tourism resources to enrich the connotations of Diaolou tours.

3) Keeping, sorting out and recording the making techniques of the native foods in Kaiping (such as Bozaigao, Doufujiao and Xianjilong), which will be shown in the houses and Diaolou in the property places with necessary facilities. Such foods will be developed as tourist snacks.

4) Sorting out and developing the folk art in Kaiping (such as Maijidiao and Helongge, two forms of ballad singing), training performers and organizing performances in the property places.

5) Training personnel through professional channels so that more people would grasp the techniques of antique repair and recover the folk art techniques of lime sculpture, frescoes and Bogong wood carving.

8.3.4 Intensifying property research

From the 1990s, the cultural relics departments have started to investigate the Diaolou. Then, a city-wide survey has also been conducted, obtaining the information about 1,833 Diaolou and other residential buildings in the property places.

The protection of Kaiping Diaolou and Villages relies more on the all-around development of the research so that the protection plan would be implemented or
adjusted promptly on a more scientific and comprehensive basis.

It is suggested that the Kaiping Diaolou and Villages Research Institute be set up. While the Committee for the Protection of Cultural Heritage of Kaiping Diaolou and Villages manages the daily work of the research, several honorary presidents will be appointed, and scholars of various disciplines from universities and other research institutes will be invited to work as part-time research fellow. The Kaiping Diaolou and Villages Research Fund is to be established, and articles of association be formulated. The fund will support the research of relevant projects and publication of books.

8.3.5 Building a long-term supervision mechanism

A Kaiping Diaolou and Villages data bank will be set up to collect basic data, characteristic description, information about relic preservation and visual materials. The hydrological, geological, meteorological, environmental, population and economic data will also be gradually accumulated so as to build a scientific basis for the management, research and protection of cultural relics. On this basis, departments concerned will join forces to build an effective supervision mechanism to conduct long-term monitoring over the above-mentioned aspects.
Map Showing the Core Area and Buffer Zone around Sanmenli Village

Feb. 18, 2005
Map Showing the Core Area and Buffer Zone around Jinjiangli Village
Map Showing the Core Area and Buffer Zone around Zili Village and the Fang Clan Watchtower
Map Showing the Core Area and Buffer Zone around Majianglong Village Cluster

Feb. 18, 2005
Plan of Jinjiangli Village

- Diaolou
- Village House
- Chinese Banyan
- Banana Tree
- Longan Tree
- Coconut Tree
- Bamboo Grove
- Pond
- Country Road
- Paddy Field
- Grass

Legend:

- Pond
- River
- Playground
- Courtyard
- Country Road
- Grass
Plan of Qinglin Village, Majianglong Village Cluster

- Diaolou
- Village House
- Chinese Banyan
- Banana Tree
- Longan Tree
- Coconut Tree
- Bamboo Grove
- Pond
- Country Road
- Paddy Field
- Grass
Minor changes of the core areas and buffer zones of Kaiping Diaolou and Villages
1. Identification of the Property

1.d. Geographical Co-ordinates to the Nearest Second

Table 1: Coordinatites and the Areas of the Core Zones and Buffer Zones

<table>
<thead>
<tr>
<th>Name of the area</th>
<th>Location Region</th>
<th>Core Zone (ha)</th>
<th>Buffer zone (ha)</th>
<th>Coordinates of the central point</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yinglong Lou (at Sanmenli Village)</td>
<td>Chican Township</td>
<td>0.048</td>
<td>704.952</td>
<td>22°21'25.99  112°36'49.99</td>
</tr>
<tr>
<td>Zili Village and the Fang Clan Watch Tower</td>
<td>Tangkou Township</td>
<td>252</td>
<td>988</td>
<td>22°22'23.66  112°34'44.85</td>
</tr>
<tr>
<td>Majianlong Village Cluster</td>
<td>Baihe Township</td>
<td>103</td>
<td>417</td>
<td>22°17'07.87  112°33'57.10</td>
</tr>
<tr>
<td>Jingjiangli Village</td>
<td>Xiangang Township</td>
<td>16.9</td>
<td>628.1</td>
<td>22°15'48.71  112°31'13.94</td>
</tr>
</tbody>
</table>

1.e. Maps and Plans

1.e-6. Map showing the core area and buffer zone of Yinglong Lou at the Sanmenli Village.
1.e-9. Map showing the core area and buffer zone around Jinjiangli Village.

1.f. Area of Nominated Property and Proposed Buffer Zones

The total area of property nominated for declaration is 371.948 hectares, the total area of property proposed as buffer zones is 2738.052 hectares. Details are given in the table below.
Table 2: Area of nominated property (ha.) and proposed buffer zone (ha.)

<table>
<thead>
<tr>
<th>Name of Property</th>
<th>Core Area in Hectares</th>
<th>Buffer Zone in Hectares</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yinglong Lou (at Sanmenli Village)</td>
<td>0.048</td>
<td>704.954</td>
</tr>
<tr>
<td>Zili Village and the Fang Clan Watch Tower</td>
<td>252</td>
<td>988</td>
</tr>
<tr>
<td>Majianglong Village Cluster</td>
<td>103</td>
<td>417</td>
</tr>
<tr>
<td>Jinjiangli Village</td>
<td>16.9</td>
<td>628.1</td>
</tr>
<tr>
<td>Sub-total</td>
<td>371.948</td>
<td>2738.052</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>3110</td>
</tr>
</tbody>
</table>
2. Description

2.a. Description

2.a-1 Detailed Description of the Four Nominated Sites

2.a-1-1 Yinglong Lou (at Sanmenli Village)

Located at Sanmenli Village, Yinglong Lou is 12 kms from downtown Kaiping. It was built in the reign of the Jiajing Emperor (1522-1566). It faces southeast. It occupies a site of 152 square metres, and the floor-space as built is 452.10 square metres. It is built of brick and timber. It is three storeys (11.4 metres) high and is the tallest structure in the village. The ground and first floor are built of local Ming period large red bricks. These bricks measure 33 cm x 15 cm x 8 cm. The walls are 93 cm thick. The structure remains as built during the Ming Dynasty (1368-1644), and therefore is exceptionally valuable to the understanding of the history of Kaiping brick-built Diaolou. For this reason it is considered to be a very important site among the Kaiping Diaolou.

The interior floor is made of timber planks, resting on timber beams. Both the floor and the beams are of the original Ming construction. The Yinglong Lou is built with thick but very simple walls, with almost no exterior decoration or mixed traditions. The roof is tiled of traditional gabled form. At the four corners there are exterior turrets reaching from the ground to the roof. On the second and third storeys of these turrets there are “I” shaped loop-holes for firing through. The entire structure is built entirely for defence. The sight-lines for firing would originally have covered a very broad area on all sides. The Yinglong Lou is built in a rectangular plan. There are no outside influences detectable in its design or detail, it is an extremely traditional structure. It represents the original model of Kaiping Diaolou and shows
the early phase of its development. Its state of preservation is excellent, featuring the historical and traditional appearance of Kaiping Diaolou.

The third storey was added in the ninth year of the Republic (1920). That floor is built of blue bricks. The interior flooring is of wooden planks laid on wooden rafters. The planking and beams are of the original Ming construction and are in an excellent state of preservation.

The window openings on this floor are larger than those on the first floor. The front wall of the third storey has an inscription on the outer face, under the eaves, giving the name of the building: Yinglong Lou ["Greeting the Dragon Tower"]:...

In China, the dragon is an auspicious animal, and in taking the name "Yinglong" ["Greeting the Dragon"], the builders wished the construction of the tower to bring the villagers the blessings of peace, good fortune, and happiness. From historical records it is known that after the construction of the Yinglong Lou, it on many occasions, successfully saved the villagers from flood or bandit attack. Therefore, it is greatly treasured by the villagers.

2.b. History and Development

The Yinglong Lou stands in Sanmenli Village. This village was established by a 14th Generation Ancestor of the Guan clan, Guan Luan, during the Zhentong Reign of the Ming Dynasty (1436-1449). This Guan clan is a branch of the Guan clan of Dawu Village in Chikan Township.

Sanmenli Village was built in the Tanjiang River plains, in an area at serious risk of flood. When the village was first established, this area was a reed-covered marsh, a place full of water-birds. Floods, and the constant danger of bandits, made life there insecure, and prosperity problematic. The fourth son of Guan Luan therefore built a Diaolou behind the village. He built it of brick and timber, This Diaolou was three storeys high, and was called Ruiyun Lou ["Auspicious Clouds Tower"]. This tower was built as a refuge for the villagers. Thanks to this, the size of the Guan clan grew steadily. Soon the Diaolou became too small to provide a refuge from bandits or flood for all the villagers. So a 17th Generation Ancestor, Guan Shengtu (1510-1586), with his wife, donated their savings and, during the Jiajing Reign of the Ming Dynasty (1522-1566), built a second Diaolou behind the village – the Yinglong Lou. The first and second storeys of this tower are thus today at least 440 years old.

The Ruiyun Lou over time became ruinous, and it was demolished in 1962. However, the Yinglong Lou was, kept in good repair. It is today the oldest surviving
building of the Guan clan of Sanmenli village and a witness to the long and vigorous development of this family. It reflects the status, history, and culture of the Guan clan in a special way.
Map Showing the Core Areas and Buffer Zones of the Nominated Sites

Legend
- Core Area
- Buffer Zone
- Center of Core Area
- Streets
- Village
- Freeway
- National Highway
- State-Provincial Highway
- Country Road
- River
- Bridge
- Pond
- Mountain
- - Boundary

Scale 1800 0 1800 2600 3600 Note

Sept. 25, 2006
Proposed Values of Kaiping Diaolou and Villages
1. Area and distribution of the nominated sites

Located southwest of the Pearl River Delta, Kaiping covers a total area of 1900 square kilometres, population 0.68 million, and 0.75 million overseas Chinese. The existing 1833 Diaolou spread over 15 townships of the city, winning Kaiping the name “China’s hometown of Diaolou” from the state. The nominated sites of this application are of best preservation among Kaiping Diaolou and villages. The earliest Diaolou dating back to the 16th Century Ming Dynasty, the latest was built in the 1940s.

Conforming to the principle of preserving the authenticity and integrity of Kaiping Diaolou and villages to the greatest extent possible, the application project of Kaiping Diaolou and Villages has selected Sanmenli Village, Zili Village and the Fang Clan Watchtower, Jinjiangli Village, and Majianglong Village Cluster as the nominated sites. The locations of these sites, namely Chican, Tangkou, Xiangang, and Baihe townships, boast the largest concentration of Diaolou, which amounts to 1270, accounting for 69.4 percent of the city total. This most densely-populated region of Kaiping also exemplifies the most typical culture.

Core area and buffer zone have been demarcated in the four nominated sites. The former best represents the landscape and value of the nominated sites, as well as the authenticity and integrity of the project. It covers a total area of 430 hectares, encompassing 43 Diaolou and 10 villages. The setting up of the buffer zone manages to expand the protected area of the cultural landscape in the nominated places. Inside the buffer zone stand 188 Diaolou and 88 villages; it takes up a total area of 2680 hectares.

2. Social and cultural foundation of the nominated sites

Kaiping Diaolou and villages are founded on the conditions of local physical geography, unique historical background of an oriental traditional farming society of rice-cultivation, and culture of the overseas Chinese
Guarding against bandits and flood were the two main reasons for building Diaolou in Kaiping. In the Qing Dynasty and the early Republican period, the comparatively wealthy Kaiping villages were plagued by bandits. Their geographical location of being far away from central China made government management beyond reach. Bandit and burglary had become one of the striking social problems, not to mention the constant disastrous floods due to low elevation. Threats of bandits and flood constituted the greatest menace to farmers' life and property. As a result, drawing on the experience of ancient Chinese defence structures, Kaiping people creatively built the Diaolou. It is thus evident that the construction of Kaiping Diaolou not only reflects villagers' cherish of life, sentimental attachment to and guarding of their land and home; but also epitomises human creativity under the unique historical background and natural conditions of a traditional farming society of rice-cultivation.

From the mid-19th Century onwards, the influx of Chinese labourers to the US, Canada and Australia has produced a multitude of overseas Chinese in Kaiping. The traditional Chinese concepts of returning to one's root and clansmanship made the comparatively well-off overseas Chinese placed their hopes of purchasing land for housing and starting a family in their hometown. In the late 19th Century, the wave of Chinese exclusion in the US and Canada has intensified such notion and action. In addition to the large quantity of capital being remitted to the area by overseas Chinese living in the West for a long time, they also brought in the tangible and intangible culture from abroad to their native place, thereby making Kaiping a famous hometown of overseas Chinese. Foreign culture impacted on the traditional rural society. From the clashes, symbiosis and integration of Chinese and foreign, old and new cultures, Kaiping people gradually learned the architectural art of different races, religions, countries and schools. They also applied the modern building materials such as cement, reinforcing bar and concrete to the construction of Diaolou and villas. These structures blending Chinese and Western styles integrate with the traditional Diaolou and village setting, and generate a cultural landscape underscoring the characteristics of the overseas Chinese' hometown.
3. Authenticity and integrity of Kaiping Diaolou and villages

(1) Authenticity and integrity of the buildings

Buildings here refer to the Diaolou, ordinary village houses and villas. After the victory of Anti-Japanese War, especially in the wake of the state's establishment, Kaiping saw social stability and flood being gradually under control. The structure, form, decoration, material, layout design, as well as functions, facilities and accessories of the interior of the Diaolou and other traditional buildings still retain their original condition when first constructed. The village setting composed by the Diaolou, villas and ordinary dwellings has undergone not much change.

According to the field study and assessment conducted by the country’s structural expert, the column, beam and wall are still intact despite going through a hundred or several hundred years of wind and rain, and can be normally used. For instance, the 440-year-old Yiglong Lou is of brick masonry structure. No crack is spotted on the load-bearing walls. Its overall structure remains in good condition.

Meanwhile, after the 1980s, some inhabitants chose contemporary building materials to decorate the external wall of the village houses, creating incongruity with the traditional village setting. Since 2001, the government has been conducting suitable treatment on the inharmonious rural buildings at the nominated sites, thereby preserving the features of the ancient villages.

(2) Authenticity and integrity of the setting

Setting here refers to the landscape setting. Kaiping people attach great importance to and take good care of the living environment. Therefore, the climate, geography, and species of flora and fauna of the nominated sites of the project manage to retain their historic condition. The logical relations formed between history and the natural and human essential elements that compose the village setting, which include hills, rivers, ponds, paddy fields, bamboo groves, ancient banyan tree, as well as all kinds of altars, tablets and ancestral hall for ancestor or god worship, can basically preserve its original state up till now. The feng-shui layout of the village is all the same respected by local inhabitants. Over 80 percent of land is still used for
rice cultivation. The village setting comprising the irrigation system of the rivers beyond the village as well as the drainage and ventilation systems, the interrelation of living space and space for public activities inside the village, still maintain the same layout when the village was established.

Villages entered a new era. The chaotic erection of electricity, telephone, television, and water supply facilities rendered incongruity with the village setting. Ever since 2001, the government has been gradually switching the overhead electric line, telephone line, television line and the surface water pipe to underground, thereby protecting and retaining the authenticity and integrity of the features of the traditional setting of villages.

(3) Authenticity and integrity of cultural relics

The existing oldest village dates back to the 14th Century Ming Dynasty, while the earliest Kaiping Diaolou was built in the mid- to late 16th Century Ming Dynasty, and reached its peak in the period between late 19th Century and early 20th Century. The four nominated sites have comprehensively recorded the evolution process of Kaiping Diaolou and villages. From Ming’s brick building to contemporary reinforced concrete structure, from early Qing’s three-hall-two-corridor-single-storey-plan to mid-Qing’s two-storey residence with two elevated corridors, and finally to the mixed Chinese-Western-styled villa “lu”. From the texture of Ming villages to the layout of those in Qing, they are visually and effectively demonstrated at the nominated sites.

The nominated sites not only preserve for us the visible buildings and setting, but also comprise abundant intangible cultural asset and movable cultural relics as evidence. In many Diaolou and village houses, there is a collection of paper-based cultural heritage concerning family, clan, village or building, which includes letters, genealogy, household account book, regulations of the joint-stock system of village management, permit for Diaolou construction, architectural drawings of Diaolou and villa, student diary, foreign newspaper and magazine. These documents bear evidence of the development course of Kaiping Diaolou and villages in the scopes of architecture, society, economy, culture and custom. On the one hand, it is an integral part of the project, while on the other; it demonstrates and supports the authenticity
and integrity of the Diaolou and village houses. For instance, there are three methods to determine the age of Diaolou: by the period in which the words on the horizontal board was inscribed; by movable cultural relics as evidence; and by builders’ and villagers’ oral account of the history. These movable cultural relics and oral history ascertain the authenticity of the age in which the Diaolou was built.

Native inhabitants still reside in Kaiping villages now. For a long time they have been living here, repeating the mode of production, lifestyle, language, and custom of their ancestors, thereby endlessly continuing the folkways, customs and culture of the nominated sites. They bear witness to history; in the meantime, they are also the creator and successor of history.

4. Value of Kaiping Diaolou and villages

(1) Historical value: Bear witness to the social development of the rice-cultivation region in Lingnan, migration history of overseas Chinese, and the history of the US’ and Canada’s Chinese immigration policy

The construction of Kaiping villages reached its peak in the Ming and Qing Dynasties, while Kaiping Diaolou emerged in the period between late Qing and early Republican. Therefore, the development of Kaiping Diaolou and villages inherited the traditional culture of rice-farming of Lingnan, and had close relations with the modern emigration history of the Chinese.

Since the mid-19th Century, not a few Kaiping young men have gone abroad for a living. They mainly worked at the goldmines and railroad construction sites in the US, Canada and Australia. Jumping on the bandwagon of Gold Rush, they became pioneers of America’s and Canada’s west coast. Chinese immigrants’ opening up of barren land for cultivation and hard toil have pushed ahead the agricultural and urban development of America’s and Canada’s frontier, turning them into countries linked from coast to coast. According to history, from 1848 to 1883, the US state of California, where the majority of Chinese labourers worked, accounted for two thirds of the national gold production. The famous US historian Lloyd once said, “Without
the help of Chinese labourers, our country's industries could not have been founded so early.” Chinese immigrants from Kaiping also made up the main workforce for building the railroad in west of the US and Canada. The Pacific Railroads of these countries have considerably shortened the distance between east and west. For a six-month journey in the past, by then it would only take 10 days by train. This has generated important effect on the promotion and consolidation of national unification of the US and Canada. US' Central Pacific Railroad was the first transcontinental railroad, dubbed “the greatest American engineering feat of the 19th Century”. E.B. Crocker, legal counsel for the Central Pacific Railroad, said at the opening ceremony, “I hope to remind you that, regarding the early completion of this railroad, the credit, to a large extent, should be given to the labourer class named Chinese”. In 1964, the US state of Nevada designated 24 October as the day to honour the Chinese pioneers.

However, the Chinese Exclusion Act in 1882 imposed unjust, discriminatory legal treatment on Chinese immigrants. The influence of this US act extended to countries such as Canada and Australia. Consequently, overseas Chinese from Kaiping had to place the hopes of family reunion and starting a family in their hometown. They remitted savings back to their native village, thereby bringing vitality to the construction of Kaiping Diaolou and villages, and fuelling the architectural style with myriad colours and flavours.

On 4 April 2006, Canadian Prime Minister Stephen Harper made, on behalf of the Canadian government, an apology to the Chinese community for the Chinese exclusionary measures of “head tax” levied on Chinese immigrants over one hundred years ago. The invited representative of Chinese immigrant descendant was Mr and Mrs Yu, native to Kaiping. At the ceremony, Mr Harper made a special effort to apologise in Siyi dialect! This underscored the key role played by Chinese immigrants from Kaiping in the emigration history of the US and Canada.

Therefore, Kaiping Diaolou and villages are the forceful evidences of both overseas Chinese' history and modern Chinese emigration history.

(2) Cultural value: Crystallisation of the culture of overseas Chinese'
hometown

Part of the traditional rice-cultivation region of the Orient, Kaiping has accumulated sediments of traditional culture. After 1840, the emergence of Kaiping overseas Chinese led to the influx of Western culture. In Kaiping villages, traditional Chinese culture clashed and intermingled with modern civilisation from the West. Unlike the cultural exchange in contemporary Chinese cities with apparent colonial legacy, those promoted and faced this cultural exchange were Kaiping farmers in the lowest social stratum. Confronted with the advanced Western civilisation, Kaiping overseas Chinese and villagers adopted an open, tolerant attitude, consciously handled and absorbed it. This approach has broken through the conservative and closed state generated by traditional culture since the Ming and Qing Dynasties. They cast their eyes on the world, injected new elements into the rural development of modern China, and collectively presented in the construction of the 1800 Diaolou. Their learning and assimilation of foreign culture might be unregulated and substandard, but they were Chinese farmers' rustic interpretation, proactive absorption, and creation expressive of native intelligence at that time. Those buildings underscore villagers' value orientation of in keeping with tradition while opening up to the outside world.

(3) Architectural value: Integration of traditional buildings in oriental rice-farming region and contemporary architectural culture of the West

Since the Song Dynasty, Kaiping village houses have been primarily made of mud brick, brick and wood. The dominating masonry structures are complemented by pounded earth (pisè) structures. There is a clear distinction between a house's residential function and Diaolou's defence purpose. Their design and style are entirely ethnic and traditional. After the mid-19th Century following the emergence of overseas Chinese in large numbers, from construction materials and technology to design and style, buildings in Kaiping villages experienced severe transformation.

The floor plan of Kaiping Diaolou and villages is no longer horizontally based; it is replaced by multi-level vertical structures. Take Ruishi Lou of Jinjiangli as an example. This nine-storey building has become the local vista landmark, producing a dynamic and varying skyline. As for art form, Greek colonnade, ancient Roman
column, arch and vault, Gothic pointed arch and Islamic arch in medieval Europe, corner turret of fortress, Portuguese balcony, and Indian corridor are all featured harmoniously with the traditional architectural elements in Kaiping Diaolou and village houses.

In the late 19th Century, Kaiping Diaolou and villages broke through the tradition in terms of construction materials and technology. Villagers voluntarily adopted modern Western construction materials such as cement, steel bar and stained glass imported from Hong Kong and Macao. This introduction has provided Kaiping Diaolou and villages with essential material and technological guarantee. At that time, craftsmen there were unfamiliar with the technique employing steel bar and concrete. However, at the turn of the 20th Century when China’s vast city and township areas were still under closed or semi-open state, Kaiping villages had already extensively brought in and adopted modern and contemporary advanced construction materials and technology of the West. This phenomenon showcased a pioneering spirit ahead of time.

(4) Landscape value: Paragon of traditional Chinese feng-shui culture blending with Western architectural science and technology

Influenced by geographical conditions and social environment, Kaiping people devoutly believe in destiny and attach importance to feng shui. It is also due to the objective factor that family and relatives live abroad over a long period of time, separating parent and children as well as husband and wife. Kaiping Diaolou and villages as the embodiment of this attitude, traces of ancient Chinese philosophical thinking “unity of nature and man” incorporated with Chinese and Western architectural culture could be found.

Yin-Yang balance, with mountains behind and water in front constitute the cardinal principle and essential requirements for choosing sites for Kaiping villages. Take Majianglong as an example. With Baizu Mountain behind providing a backdrop, the five villages were built facing the Tanjiang River. Together with the surrounding woods, fields, grain, fish ponds in front of the village, and Diaolou at the back, a feng-shui living setting echoing “unity of nature and man” is created.
Kaiping villages and local dwellings also exemplify another characteristic of respecting the gods and deities. In almost every Kaiping village, altar to the local god of grain could be found both at the entrance and at the rear for inhabitants to pray for social stability. Together with ancestral hall and temples, these structures consolidate overseas Chinese' concept of "root". Inside the village houses, deity's shrine is highly placed; deities of earth, door, and kitchen are common to all dwellings. At Junlu Villa, Qinglinli, Majianglong, a lion walking on a world map is drawn under the ancestor shrine. Fusing Chinese and Western culture, this kind of altar setting fully highlights the practice of praying for a smooth and safe life for one's relatives both abroad and at home which is common to overseas Chinese culture.

(5) Social value: Vehicle for enduring culture, a bond holding together overseas Chinese' heart

Kaiping Diaolou and villages not only have accumulated sediments of history and civilisation, but also serve as a tie to link together the emotional attachment among Kaiping natives worldwide.

Part of the spiritual wealth of local villagers, the sustained preservation of Kaiping Diaolou and the village setting also fulfils their need for production and livelihood development. Inheriting and developing the cultural tradition of overseas Chinese' hometown have become villagers' voluntary action. Created by ancestors, the cultural heritage of overseas Chinese' hometown which focuses on the Diaolou will continue all the way into the future, right here.

Nowadays, millions of overseas Chinese scatter all around the world. No matter in historical period or the present world, they render unneglectable influence on the development of relations between China and other countries. Despite miles, years and generations apart from their hometown, overseas Chinese from Kaiping all over the world still remember the place by heart. It has transformed into an inherent cultural sediment and sentiment. Diaolou and ancestral house pose as a complex in their heart, an obsession that can never be put aside. Undaunted by the distance, many families of overseas Chinese, old and young, returned to their hometown to search for their root and ancestors. The cultural property of Kaiping Diaolou and villages involves
significant realistic meaning in terms of consolidating the sense of “root” of overseas Kaiping people, intensifying the concept of clan, and promote Kaiping overseas Chinese’ patriotic spirit as well as their love for the hometown.
A Summary Report of Management
1. Management organisation and system

Government and cultural (relic) departments of the People's Republic of China, at various levels of State Council, Guangdong province, Jiangmen city and Kaiping city, all attach high importance to the conservation and management of Kaiping Diaolou and Villages. An effective top-down management system has been developed with an organisational chart as follows:

**Administrative System of the Kaiping Diaolou and Villages**

- State Administration of Cultural Heritage of the People's Republic of China
  - Bureau of Cultural Heritage of Guangdong Province
    - Cultural Heritage Bureau of Jiangmen Municipality
      - Cultural Heritage Bureau of Kaiping Municipality
        - Conservation and Management Office of the Kaiping Diaolou and Villages
          - Management
            - Management office of Sanmenli Village
            - Management Office of Zili Village
            - Management Office of Maijianglong Village
            - Management Office of Jinjiangli Village
          - Maintenance
          - Archives
          - Office Routines
          - Experts
          - Finance
To effectively implement conservation and management plans, the municipal government of Kaiping city has established a dedicated management organisation consisting of municipal and village officials.

At municipal level, the Conservation and Management Office of Kaiping Diaolou and Villages was established to handle daily management, coordinate the application for World Heritage Listing and carry out the relevant research. With a total of 15 full-time and 20 part-time staff, the Office consists of Cultural Relics Conservation Group, Entrustment Group, Environmental Protection Group, Safety Group, Secretarial Group, Publicity and Education Group, Financial Group, Experts Group, Reception Group and Inspection Group. It is a subordinate administrative unit of the Bureau of Culture, Broadcast and Information of Kaiping Municipality, with daily operations under the supervision of the Kaiping Historical Relic Management Committee.

A leading official at town level was designated to share supervisory responsibility.

At village level, offices have been established to handle the daily, individual management of the four nominated World Heritage sites, namely Sanmenli Village, Zili Village and Fangshi Lighthouse, Majianglong village cluster and Jinjiangli Village. A total of 300 Diaolou conservation officers are currently on duty in Kaiping city to handle the specifics of the conservation and management of Kaiping Diaolou and Villages.

We have developed a system of various channels to collect funds for the implementation of conservation and management plans. Funds are obtained from the superior government concerned and the municipal Kaiping government, as well as donated by overseas Chinese and committed members of society. Since 2001,
government funds have amounted to RMB120 million, with RMB40 million from the superior government and RMB80 million from the Kaiping municipal government, while the Kaiping Diaolou Conservation Fund established by a group of overseas Chinese and local members of society has collected donations totalling RMB15 million.

It is planned that, from 2007 to 2010, RMB20 million will be invested each year in the conservation and management of Kaiping Diaolou and Villages.

2. Implementation of conservation and management plans in accordance with laws

China is a member country of the Convention Concerning the Protection of the World Cultural and Natural Heritage, strictly abiding by its clauses. As far as national law is concerned, there is primarily the Law of the People's Republic of China on the Protection of Cultural Relics, which was revised in 2002. In addition, there is a set of administrative rules on historical relic protection stipulated by the State Council and a set of department regulations formulated by the State Administration of Cultural Heritage. Moreover, each province has its own locally-specific laws and regulations. Together with other relevant laws and regulations, the above form a sound and comprehensive legal system for historical relic protection.

In November 2000, the municipal government of Kaiping city announced that all Diaolou buildings registered with the government would be listed as city-level protected cultural relics. Since then, Kaiping Diaolou has been protected by the Law of the People's Republic of China on the Protection of Cultural Relics and other relevant laws and regulations.

In June 2001, a certain part of Kaiping Diaolou was announced by the State
Council as the fifth batch of important national cultural relics, and was inscribed into the key protection area of the country. The 43 Diaolou buildings covered in the application for World Heritage Listing all enjoy the status of important national cultural relics.

In 2002, the municipal government of Guangdong promulgated and implemented Guangdong Kaiping Diaolou Cultural Heritage Conservation and Management Regulations (by order of the Provincial Governor), and in 2006 the municipal government of Kaiping city promulgated and implemented Kaiping Diaolou and Villages Conservation and Management Regulations (by order of the Mayor). At present, there are 19 legal bases for Kaiping Diaolou conservation, defining the directions, principles, objectives, scope, content, requirements, schemes, methods, measures and organisations. They form a legal framework for the daily management of Kaiping Diaolou and Villages.

**An overview of the legal bases for the conservation and management of Kaiping Diaolou and Villages**

<table>
<thead>
<tr>
<th>Nature</th>
<th>Title</th>
<th>Date of promulgation</th>
<th>Promulgated by</th>
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<tr>
<td>Law</td>
<td>Constitution of the People’s Republic of China</td>
<td>4/12/1982</td>
<td>National People’s Congress of the PRC</td>
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<td>Law</td>
<td>Land Administration Law of the</td>
<td>29/12/1988</td>
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<td>19/11/1982</td>
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<td>Law</td>
<td>Environmental Protection Law of the People’s Republic of China</td>
<td>26/12/1989</td>
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<td>Law</td>
<td>The contract Law of the People’s Republic of China</td>
<td>15/3/1999</td>
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<td>Administrative regulations</td>
<td>Provisional Rules on the Procedure for Administrative Punishment on illegal activities related to cultural relics</td>
<td>24/1/2005</td>
<td>Ministry of Culture of the People's Republic of China</td>
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<td>Department regulations</td>
<td>Administrative Measures on Protection Program of Cultural Relics</td>
<td>1/5/2003</td>
<td>State Administration of Cultural Heritage of the People's Republic of China</td>
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<td>Department regulations</td>
<td>Regulations on scope of protection, logos and illustrations, documentaries and management organisations of key national relics (provisional)</td>
<td>25/3/1991</td>
<td>State Administration of Cultural Heritage of the People's Republic of China</td>
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<td>Department regulations</td>
<td>Quality management methods of construction programmes of cultural relic protection (provisional)</td>
<td>8/7/2003</td>
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<td>Department regulations</td>
<td>Quality management methods of inspection and design programmes of cultural relic protection (provisional)</td>
<td>8/7/2003</td>
<td>State Administration of Cultural Heritage of the People's Republic of China</td>
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<td>Local government regulations</td>
<td>Guangdong Kaiping Diaolou Cultural Heritage Conservation and Management Regulations</td>
<td>26/7/2002</td>
<td>Municipal government of Guangdong province</td>
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<td>Local government regulations</td>
<td>Kaiping Diaolou and Villages Conservation and Management</td>
<td>10/2/2006</td>
<td>Municipal government of Kaiping city</td>
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The Constitution of the People’s Republic of China is the fundamental law of our country, in which Clause 2 of Article no. 22 stipulates the principles of cultural relic protection.

The Law of the People’s Republic of China on the Protection of Cultural Relics is the fundamental law on cultural protection promulgated and implemented by the Standing Committee of the National People’s Congress. Articles no. 2 and no. 4 of the law stipulate the scope of protected cultural relics and the directional approaches of cultural relic conservation and management. Articles no. 8, no. 9, no. 11, no. 15 and no. 16 of the law stipulate the responsibilities, rights and specifics of operations of various levels of municipal governments in the conservation and management of cultural relics.


Guangdong Kaiping Diaolou Cultural Heritage Conservation and Management Regulations and Kaiping Diaolou and Villages Conservation and Management Regulations are locally-specific regulations formulated and implemented by the municipal governments of Guangdong province and Kaiping city respectively based on relevant national laws and regulations and practical situations. Having basically the same content, they provide specific regulations on management organisations, fund sources, protection area, construction of control zone, cultural relic renovation and award and penalty system regarding Kaiping Diaolou and Villages.
Article no. 3 of the Guangdong Kaiping Diaolou Cultural Heritage Conservation and Management Regulations stipulates that "conservation, development and exploitation of Kaiping Diaolou must keep the authenticity and integrity of Diaolou", and "villages formed by Diaolou, residences and relevant public facilities, as well as the natural environment surrounding Diaolou, must be well protected".

Article no. 5 of the regulations stipulates the detailed arrangement of funds for conservation and management: "For Kaiping Diaolou owned or used collectively or privately, the proprietors and users should be responsible for their conservation and management funds, while the government may provide subsidies depending on actual needs. For Kaiping Diaolou entrusted to the government privately or collectively for public use and management, the municipal government of Kaiping city should be responsible for the conservation and management funds, while the provincial municipal government and the municipal government of Jiangmen city may provide adequate subsidies."

Articles no. 11, no. 12 and no. 13 provide specific regulations on the conservation and management of the core and buffer zones of nominated sites: "It is not allowed to conduct other construction projects in the core zones. In case of special needs, it is necessary to obtain approval from the municipal government after consent is given by the cultural relic administrative authority of the State Council to conduct a construction project", and "all construction projects conducted in the buffer zones must not damage the environmental landscape of Diaolou and Villages, and all buildings and their forms, heights, volumes and colours should be in harmony with the landscape of Diaolou and Villages".

The above laws and regulations provide powerful legal bases for the conservation and management programme of Kaiping Diaolou and Villages.

In addition to these laws and regulations stipulated by state and multiple-level
municipal governments, Kaiping villages have also in the past formulated a set of Village Rules and Regulations which were discussed and announced in villagers’ meetings and applied to the entire village. Village Rules and Regulations also serve to regulate the conservation and management of Kaiping Diaolou and Villages under the condition that they do not contravene laws and regulations.

3. Management of information records

Kaiping Diaolou and Villages are widely dispersed. The nominated sites have a long history with complicated property ownerships. Comprehensive historical records and fundamental data are prerequisites to the scientific conservation and management of them.

In 1983, Kaiping city conducted a cultural relics research programme on Kaiping Diaolou and announced a list of Diaolou buildings as protected cultural relics.

In March 2001, Kaiping city organised a three-month research programme conducted by a group of more than 300 people on Diaolou in every village, so as to have a clear knowledge of the fundamental details of Kaiping Diaolou. In July 2001, Kaiping Diaolou was approved as a key national cultural relic under protection.

In 2005, the Conservation and Management Office of Kaiping Diaolou and Villages joined with Tsing Hua University to conduct further research that ran for half a year on Diaolou, so as to acquire additional basic information about Kaiping Diaolou.

In early 2006, another large-scale research project was conducted in over 3,000 villages.

In these several research projects on Kaiping Diaolou and Villages, we in
particular collected multiple types of information from the Diaolou and Villages under the application for World Heritage Listing. Besides surveying each Diaolou building and villa-styled “Lu” and collecting information about their current structures, we also collected and compiled a large amount of relevant movable relics from Diaolou buildings, “Lu” and villages. At the same time, we conducted a large number of field investigations to source the “collective memory” of villagers about Diaolou and Villages.

On the basis of this work, the Conservation and Management Office of Kaiping Diaolou and Villages has built an Information Management System of Kaiping Diaolou, which preserves all basic information about each and every Diaolou and village, especially the four nominated sites. The Information Management System is constantly updated.

Files are created for each Diaolou and village, and are all kept in the Conservation and Management Office of Kaiping Diaolou and Villages. File content includes photographs of each Diaolou and village, fundamental data and survey charts, movable relics, legal documents of landlord’s entrustment, contact details and audio and visual materials and maintenance records, encompassing the present state and historical content of Kaiping Diaolou and Villages.

To ensure scientific and rational conservation and management practices, we attach high importance to academic research. Kaiping city has established a Diaolou Research Department with four full-time staff workers, and has commissioned a group of renowned experts in the country to form a group to conduct relevant research and studies. We have also cooperated with Wuyi University, South China University of Technology, Tsing Hua University, Peking University, University of Hong Kong and other higher institutes to conduct studies on the history of overseas Chinese, history of external relations of China, architecture of Kaiping Diaolou, building
materials of Kaiping Diaolou and the conservation and management methods of Kaiping Diaolou. These efforts have provided reliable academic support for conservation and management work in the past and the future.

4. Management of core and buffer zones

(1) Conservation and management of core zones

Priority is given to the core zones that are typical of the landscape and value of nominated sites and best demonstrate the authenticity and integrity of the nominated cultural heritage. The conservation and management of nominated relics of Kaiping Diaolou and Villages under the application for World Heritage Listing covers core zones in all four nominated sites totalling 430 hectares of land.

Both humanistic and natural elements, as well as their inherent logical structures, are under special protection in the core zones. These include the main buildings, the vegetation and their surrounding environment, which are preserved and managed in strict accordance with the requirements of World Heritage Listing. Except for eliminating danger, it is prohibited to put up any new constructions or make any man-made alteration in the core zones, in order to maintain their authenticity and integrity through long-term preservation of their original look. There are four major emphases in the practical conservation and management of the core zones:

1. Control of land use – macro conservation and management of land; restriction of land concession for new residential houses; prohibition of village expansion; maintenance of basic farmlands; adequate expansion of greenery and water areas; improvement of ecological and landscape environment.
2. Landscape control – maintenance of spatial relationships of visual landscape. We emphasise the four key elements of point, line, plane and body. a. Points, which refer to the nodes of landscape, are represented by high or isolated Diaolou buildings, which are focuses of attraction and the points of control. For example the Fangshi Lighthouse, Mingshilou of Zili Village and Ruishilou of Jinjiangli which must not be blocked or subjected to any surrounding interference. b. Lines, which refer to the major lines of vision connecting various scenic spots. The lines of vision must not be blocked or subjected to any surrounding interference. c. Planes, which usually refer to the major facets of villages. These facets should neatly demonstrate village history and formation. d. Body, which refers to the entirety of a village. Residences and Diaolou buildings vary in height, forming a three-dimensional landscape, whose overall appearance and moods must be maintained.

3. Protection of buildings and maintenance of Diaolou and residences. In strict accordance with the requirement to maintain authenticity stipulated in the Venice Charter and the principle of “never changing the original state of cultural relics” stipulated in the Law of the People’s Republic of China on the Protection of Cultural Relics, we conserve and maintain Diaolou and other buildings by installing lightning arresting, fire safety and anti-theft surveillance equipment. We also renovate buildings that are not in harmony with an individual or overall environment. The renovation of villages, residences and Diaolou must be reversible.

4. Protection of intangible culture and movable cultural relics – maintaining the integrity and authenticity of the cultural landscape of Kaiping Diaolou and Villages by keeping both intangible and movable relics as supporting
evidences; conservation of intangible culture including local customs, living
habits, traditional handicraft and religious beliefs; guiding and encouraging
villagers to continue to live in the villages while limiting business activities
of foreigners staying in the villages to prevent the original village ecology
from being affected.

(2) Conservation and management of buffer zones

Size of buffer zones – Kaiping Diaolou and Villages are situated in the Pearl
River Delta, one of the regions boasting the most active economic development and
the fastest speed of urbanisation in China. To effectively mitigate the potential
conflicts between economic development and cultural landscape protection, and to
avoid any unnecessary damage to Kaiping Diaolou and Villages resulting from human
activities, thereby ensuring the integrity of the cultural landscape, we attach high
importance to the conservation and management of the buffer zones around the four
nominated sites. The areas of the buffer zones total 2,680 hectares.

Classification of buffer zones – “Kaiping Diaolou and Villages”, with its rivers,
mountains, ponds, forests and woods, paddy fields, villages and Diaolou buildings
within the nominated sites, is a unique environment with a unique internal logic.
Therefore we have fully considered the requirement of integrity of cultural landscape
in the classification of buffer zones. We have paid attention to the natural, cultural and
visual attributes of all integral parts of a buffer zone, bounding the zone mainly with
natural objects.

Conservation and management principles of buffer zones – To be conducive
to the conservation and exhibition of the integrity of the cultural landscape; be
conducive to the prevention and mitigation of any damage to Kaiping Diaolou and
Villages resulting from human activities; be conducive to the sustainable development of the cultural landscape and society of Kaiping Diaolou and Villages.

**Buffer zone conservation and management** – With emphasis on the protection of both the natural and historical environments, the conservation and management of a buffer zone is implemented as follows:

1. The natural ecological environment of a buffer zone is strictly protected – it is prohibited to alter the state of any river, pond, forest or wood, or the structural characteristics of any fauna and flora.

2. Land is mainly for residential and agricultural use; strict control of industrial development, and especially the inflow of highly polluting industrial projects related to sewage, exhaust gases and waste so as to preserve traditional production methods and the cultural background.

3. Limit on residential houses to three storeys or less – it is prohibited to break or block the view of any virtual “visual gallery” within the zones. Building facades should avoid the use of brightly coloured tiles and opt for greyish tones, in order to remain in harmony with the buildings within the core zones.

4. It is prohibited to alter the appearance of or demolish any building or construction embodying the authenticity of the cultural landscape of Kaiping Diaolou and Villages.

5. The development of large commercial buildings is strictly prohibited; all commercial buildings must be limited to four storeys or less, and their colours must be in harmony with the basic tones of the buildings within the core zones.

**Application and approval procedures for buffer zone buildings** – Any new housing construction or housing restructuring project in a buffer zone, or maintenance
or renovation of reservoir system, drainage system, greenery growing system and all traditional buildings, must strictly follow the relevant application and approval process.

First, an application must be submitted to the Conservation and Management Office of Kaiping Diaolou and Villages for examination and evaluation. Eligible projects will be awarded an approval.

Second, the property owner concerned must file the approval certificate granted by the Conservation and Management Office of Kaiping Diaolou and Villages with the Village Construction Office of the town to obtain a construction licence.

Third, if any key protected national cultural relic is involved, an approval must be obtained from the State Administration of Cultural Heritage. If a relic on the World Heritage List is involved, all relevant stipulations in the Convention Concerning the Protection of the World Cultural and Natural Heritage apply.

5. Monitoring System

Dynamic monitoring is a crucial guarantee of the sustainable preservation of the authenticity and integrity of Kaiping Diaolou and Villages.

Since February 2001 we have gradually set up monitoring organisations which form a comprehensive system that comes under the coordination of the Conservation and Management Office of Kaiping Diaolou and Villages. Members of the Kaiping Historical Relics Management Committee proactively monitor and evaluate the conservation status of Kaiping Diaolou and Villages, fulfilling their respective duties and functions. These member organisations include the Construction Bureau, Land Bureau, Planning Bureau, Environmental Protection Bureau, Meteorological Bureau,
Water Resources Bureau, Forestry Bureau, Public Security Bureau, Fire Bureau, Tourism Administration and Termite Preventing and Curing Centre. Each member organisation has signed a monitoring duty agreement with the Conservation and Management Office of Kaiping Diaolou and Villages, and these agreements constitute a monitoring system and protocol. Each member organisation reports its monitoring results to the Conservation and Management Office of Kaiping Diaolou and Villages. In addition, a coordination meeting is held quarterly, to report and share monitoring results, and a summary meeting is held annually.

The monitoring of the nominated contents of Kaiping Diaolou and Villages mainly focuses on the safety of constructions, the stability of the village environment and management systems. The specific details are as follows:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Content</th>
<th>Frequency</th>
<th>Authority in charge</th>
<th>Filed with</th>
</tr>
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<tbody>
<tr>
<td>State of building</td>
<td>Stability of construction; whether there is</td>
<td>Monthly</td>
<td>Construction Bureau</td>
<td>The Conservation and Management</td>
</tr>
<tr>
<td></td>
<td>foundation subsidence, building leakage, erosion</td>
<td></td>
<td></td>
<td>Office of Kaiping Diaolou and</td>
</tr>
<tr>
<td></td>
<td>of façade or damaged doors or windows</td>
<td></td>
<td></td>
<td>Villages</td>
</tr>
<tr>
<td>Construction licence</td>
<td>Prohibit any construction work at core zones;</td>
<td>Monthly</td>
<td>Land Bureau; Planning</td>
<td>The Conservation and Management</td>
</tr>
<tr>
<td></td>
<td>restrict the height, volume, colour and material</td>
<td></td>
<td>Bureau</td>
<td>Office of Kaiping Diaolou and</td>
</tr>
<tr>
<td></td>
<td>of</td>
<td></td>
<td></td>
<td>Villages</td>
</tr>
<tr>
<td>Land use</td>
<td>Monthly</td>
<td>Land Bureau; Planning Bureau</td>
<td>The Conservation and Management</td>
<td></td>
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<td>-------------------------------</td>
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<td>--------------------------------</td>
<td></td>
</tr>
<tr>
<td>Protect fundamental farmland; examine and approve development of land and residential buildings</td>
<td></td>
<td></td>
<td>Office of Kaiping</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Diaolou and</td>
<td></td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>Villages</td>
<td></td>
</tr>
<tr>
<td>Air quality index</td>
<td>Weekly</td>
<td>Environmental Protection Bureau</td>
<td>The Conservation and Management</td>
<td></td>
</tr>
<tr>
<td>Various air quality indices</td>
<td></td>
<td></td>
<td>Office of Kaiping</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Diaolou and</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Villages</td>
<td></td>
</tr>
<tr>
<td>Disaster and weather</td>
<td>Weekly</td>
<td>Meteorological Bureau</td>
<td>The Conservation and Management</td>
<td></td>
</tr>
<tr>
<td>Typhoon, rainstorms, hail, lightning etc</td>
<td></td>
<td></td>
<td>Office of Kaiping</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Diaolou and</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Villages</td>
<td></td>
</tr>
<tr>
<td>Water resource facilities</td>
<td>Monthly</td>
<td>Water Resources Bureau</td>
<td>The Conservation and Management</td>
<td></td>
</tr>
<tr>
<td>Eliminate the risk of flood</td>
<td></td>
<td></td>
<td>Office of Kaiping</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Diaolou and</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Villages</td>
<td></td>
</tr>
<tr>
<td>Fire safety</td>
<td>Weekly</td>
<td>Fire Bureau</td>
<td>The Conservation and Management</td>
<td></td>
</tr>
<tr>
<td>Safe uses of fire and electricity</td>
<td></td>
<td></td>
<td>Office of Kaiping</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Diaolou and</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Anti-theft facilities</td>
<td>Visitor numbers</td>
<td>Termites</td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>-----------------------</td>
<td>-----------------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Prevent any damage to or loss of cultural relics</td>
<td>Weekly</td>
<td>Termites Preventing and Curing Centre Monthly</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Public Security Bureau</td>
<td>The Conservation and Management Office of Kaiping Diaolou and Villages</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Weekly</td>
<td>Tourism Administration</td>
<td>The Conservation and Management Office of Kaiping Diaolou and Villages</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Monthly</td>
<td>Termite Preventing and Curing Centre</td>
<td>The Conservation and Management Office of Kaiping Diaolou and Villages</td>
</tr>
</tbody>
</table>

Through years of close monitoring, the buildings and landscape of Kaiping Diaolou and Villages have been generally well preserved, together with their rich vegetation, beautiful ecological environment and fresh air. Land use has been controlled, and Diaolou and key residential buildings have been properly renovated. There are no industrial projects in the core zones, and there are only a few in the buffer zones. Industrial exhaust and sewage have a minimal polluting effect on the environment, and there has been no fire or theft of a cultural relic in the past several years.
6. Prevention and control of disaster

Disasters affecting the safety of Kaiping Diaolou and Villages mainly originate from nature.

Situated in the tropical monsoon zone in South East Asia, Kaiping is under the threat of typhoons every year. In the past there were certain structural parts of individual Diaolou buildings damaged by typhoons, including some wooden tablets of Majianglong’s Tianlulou. Under the influence of sea winds, the weather in Kaiping is warm with abundant rainfall, with 47% of the time seeing heavy rainfall or rainstorms. Due to the rainfall, the Diaolou buildings and villages situated on lower ground are easily flooded. In the past, floods have occurred in Sanmenli, Jinjiangli and Zili Village.

Moreover, Kaiping is mostly an alluvial plain, with a flat and open landscape. However Kaiping Diaolou buildings are relatively tall and therefore prone to lightning. Also, Kaiping Diaolou is mostly uninhabited, increasing the risk of termite damage.

We have adopted the following preventive and management measures to cope with the potential disasters facing Kaiping:

1. Typhoon damage prevention. The conservation and management office of each village is responsible for the duties of typhoon damage prevention and the building of an emergency system. It is obligatory to take typhoon preventive measures and close the doors and windows of buildings once a typhoon signal is received. During a typhoon, the management office
arranges the duty schedules of staff to ensure safety. After a typhoon has passed, checks are made for any loss and such cases immediately.

2. Flood prevention. We have built dams with a total length of 3.3 miles as well as other water resource facilities in Jinjiangli and Zili Village which are historically more prone to floods. We have also underpinned the subsiding foundations of Anlu in Zili Village.

3. Lightning attack prevention. Diaolou buildings in core zones are all equipped with lightning attack preventive facilities.

4. Termite attack prevention. The conservation and management office of each village, together with Kaiping City Termite Preventing and Curing Centre, are responsible for regular inspection of the Diaolou buildings in core zones. When the risk of a termite problem is identified, it should be immediately eliminated. At present there are no signs of any termite problems.

5. Fire prevention. In strict accordance with fire safety rules, we have provided fire safety water pipes, fire hydrants and fire fighting access in all four nominated sites. Fire safety facilities are mainly installed near Diaolou so as to meet the fire safety needs of both Diaolou and local residents.

Thanks to the adoption of appropriate measures, in recent years the effect of typhoons, floods and lightning on all four nominated sites have been largely minimised, and there have been no fires at all.

7. Tourism management

As a result of increased publicity for Kaiping Diaolou and Villages, visitor
numbers are constantly increasing. To cater for the needs of visitors, and at the same
time minimise the damage to Diaolou relics and landscape, we have adopted measures
in five areas:

(1) Tourism planning – To ensure scientific and sustainable tourism development, we
The Plan strongly proclaims the “Principle of Protection and Rational
Exploitation”, forbidding the excessive and unilateral pursuit of economic benefits.
The Plan mainly covers an analysis of the present state and conditions, cultural
relics protection, scenic spot development, route planning, tourism facilities,
tourist management, and propaganda and exhibitions.

(2) Open Zili Village to tourists on a trial basis – Since cultural relics are
non-renewable, once they are damaged it is difficult to restore them. Therefore we
strongly adhere to a policy of gradual development. We have chosen Zili Village
as a test, and will gradually open up Majianglong village cluster and Jinjiangli
Villages once conditions become right, based on our experience. Results have
been positive since Zili Village was opened to tourists in October 2004. Not only
has the cultural importance of Kaiping Diaolou and Villages been demonstrated,
but the funds for cultural relic protection and the living standards of villagers have
also been raised, leading to more care towards Diaolou and an active participation
in environmental protection among villagers.

(3) Improvement in tourism ancillary facilities – Firstly, we have improved the
ancillary facilities of the scenic areas of Zili Village. We have deployed 23 staff at
the Tourist Service Centre to provide tour guides and enquiry, storage, shopping,
communications and medical services to tourists in accordance with international
standards. We have built an exhibition hall dedicated to the history of overseas
Chinese and the development history of Kaiping Diaolou and Villages. We have built two tourist washrooms which are up to national AAAA tourist area toilet standards. Secondly, we have improved transportation facilities. Signage in both Chinese and English has been put up at each nominated site, and traffic routes leading the way to the city centre have been put into service. There are now three taxi companies and 200 taxis providing quality services in the city centre. Thirdly, we have improved accommodation facilities. There are now five hotels with star rating, and 123 other hotels, hostels and guest houses (72 of which are in the city centre, together capable of handling 6,000 guests. Fourthly, we have improved hospitality services. Through years of development, a sophisticated hospitality industry providing high, medium and low-end services is now meeting the needs of tourists at various levels. The farmer’s lunch in Zili Village has become a special attraction which is widely popular among tourists.

(4) Restricting the number of visitors – The increase in visitor numbers has both advantages and disadvantages. It will lead to more tourism income, but will also cause excessive use of resources. In line with the best conservation principles, we have formulated a visitor number control scheme to ensure the sustainable development of Kaiping Diaolou and Villages, with daily visitor numbers controlled at or below 1,000, annual visitor numbers controlled at or below 360,000, and visitor numbers at each Diaolou controlled at or below 30 at a time.

(5) Principle of Parallel Protection of Tangible Relics and Intangible Cultural Values – We conserve not only tangible cultural relics like Diaolou, residential houses, furniture and photographs, but also especially conserve intangible culture including the customs and living habits of villagers. We encourage villagers to continue to live in the villages, and limit the commercial activities of foreigners staying in the villages to preserve the aboriginal ecology and culture.
The above measures have helped to demonstrate the cultural depth of Kaiping Diaolou and Villages and safeguard the authenticity and integrity of the cultural relics.

8. Stakeholders and public participation

Kaiping people, especially local Diaolou owners and villagers in nominated sites, are the stakeholders of the conservation and management of Kaiping Diaolou and Villages. Their participation is a major guarantee of the successful implementation of conservation and management plans. Without the support of villagers, proper conservation and management measures for Kaiping Diaolou and Villages can not be put into effect.

As far as public participation is concerned, we have two administrative objectives: 1) Safeguard the rights and interests of the public; 2) Enhance the legal awareness, scientific concepts and practical abilities of the public in the conservation of cultural heritage.

Kaiping Diaolou and other residential constructions including “Lu” are basically private properties. Many of their owners live overseas. At the same time, many villagers in the nominated sites are still living in these buildings; they are the rightful users of these properties, and have reasonable expectations about raising their living standards. Therefore, in the implementation of conservation and management plans, we have fully considered their reasonable requirements and safeguarded their interests with institutional policies. This has fuelled their initiatives towards participating in the conservation and management work. For example, we have adopted the method of entrustment. Through the entrustment of the right to manage and the right to use to the government, the owners of properties receive their due respect, and private properties
receive the protection that a cultural relic deserves.

As another example, the distribution of tourism income also takes the rights and interests of both owners and villagers into full consideration, and a certain proportion of income is distributed to them both. What’s more, we have reserved certain posts for the descendants of owners, so that they can participate in the daily management of Kaiping Diaolou and Villages. At the same time, we encourage villagers to open family-run restaurants and provide village food for sale, on the condition that they meet national food hygiene standards and the village environment is not affected. The Government has also invested in the renovation of the villages’ appearance, the provision of tap water and the development of tourism at the nominated sites in order to bring real benefits to villagers. These measures have already brought economic benefits to villagers, successfully integrating these benefits with the conservation of the authenticity and integrity of the cultural heritage.

Another aspect of the administration of public participation is multiple-level and multiple-channel heritage conservation publicity. We have to foster an awareness of relic protection among the public, and guide and regulate such activities so as to create a favourable social environment for the conservation and management of Kaiping Diaolou and Villages.

Since 2001, the government has rolled out publicity programmes via television, radio, newspapers, community advertisements and publicity booklets, so as to continually communicate the value of the conservation and protection of Kaiping Diaolou and Villages, the significance of the application for World Heritage Listing, and the laws and regulations protecting Kaiping Diaolou and Villages to the public. All information concerning the conservation and protection work is open to the public, with a view to embedding the messages into the hearts of the people, and enhancing
their understanding of and participation in the conservation and protection programme.

We have also carried out educational programmes. Since 2001, the municipal government of Kaiping city has carried out various kinds of training programmes. We have launched a comprehensive “Kaiping Diaolou and World Heritage” training programme to all leading officials of administrative departments throughout the city. All town-level and city-level public servants have each received a “Common Knowledge of Kaiping Diaolou and Villages Conservation” handbook which, together with the copies given out to each farming household in the core and buffer zones of four nominated sites, have totalled 100,000. We have also provided free training to the mayors of 98 villages that had grown naturally within the nominated sites, leading persons-in-charge in their management offices, Diaolou conservation officers, and the owners of major Diaolou buildings and Lu buildings, so as to teach them the laws and regulations related to the conservation and management of Kaiping Diaolou and Villages – what can be done and what cannot be done and why. Free teaching materials about the conservation and protection of Kaiping Diaolou and Villages have also been provided for the 130,000 young people throughout the city (representing 19% of the city’s population), at nursery, primary and secondary levels. With the teaching subject incorporated into the curriculum, we have realised the long-term, comprehensive education of cultural relic conservation and management starting from the youngest generation, fostering a favourable social environment for the sustainable conservation of Kaiping Diaolou and Villages.

Through years of dedication and persistence, we have deepened the understanding of the public towards the conservation of Kaiping Diaolou and Villages, and increased their support for and participation in the application for World Heritage Listing. It is now a common wish among Kaiping citizens to conserve valuable
heritage, created and passed down to us from our ancestors, for the benefit of everyone in the world.
Kaiping Diaolou and Villages

Heritage Management Plan

Conservation and Management Office of Kaiping Diaolou and Villages
Guangdong Province, The People's Republic of China
September 2006
Draft Suggestion

on Possibility and Necessity of Making Minor Changes of the Protected Areas of Kaiping Diaolou and Villages
1. **Identification of the Property**

1.d. Geographical Co-ordinates to the Nearest Second

Table 1: Coordinatites and the Areas of the Core Zones and Buffer Zones

<table>
<thead>
<tr>
<th>Name of the area</th>
<th>Location Region</th>
<th>Core Zone (ha)</th>
<th>Buffer zone (ha)</th>
<th>Coordinates of the central point</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yinglong Lou (at Sanmenli Village)</td>
<td>Chican Township</td>
<td>0.048</td>
<td>704.952</td>
<td>N 22°21'25.99 E 112°36'49.99</td>
</tr>
<tr>
<td>Zili Village and the Fang Clan Watch Tower</td>
<td>Tangkou Township</td>
<td>252</td>
<td>988</td>
<td>N 22°22'23.66 E 112°34'44.85</td>
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<tr>
<td>Majianlong Village Cluster</td>
<td>Baihe Township</td>
<td>103</td>
<td>417</td>
<td>N 22°17'07.87 E 112°33'57.10</td>
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<tr>
<td>Jingjiangli Village</td>
<td>Xiangang Township</td>
<td>16.9</td>
<td>628.1</td>
<td>N 22°15'48.71 E 112°31'13.94</td>
</tr>
</tbody>
</table>

1.e. Maps and Plans

1.e-6. Map showing the core area and buffer zone of Yinglong Lou at the Sanmenli Village.

1.e-9. Map showing the core area and buffer zone around Jingjiangli Village.

1.f. Area of Nominated Property and Proposed Buffer Zones

The total area of property nominated for declaration is 371.948 hectares, the total area of property proposed as buffer zones is 2738.052 hectares. Details are given in the table below.
Table 2: Area of nominated property (ha.) and proposed buffer zone (ha.)

<table>
<thead>
<tr>
<th>Name of Property</th>
<th>Core Area in Hectares</th>
<th>Buffer Zone in Hectares</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yinglong Lou (at Sammenli Village)</td>
<td>0.048</td>
<td>704.954</td>
</tr>
<tr>
<td>Zili Village and the Fang Clan Watch Tower</td>
<td>252</td>
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<td>Jinjiangli Village</td>
<td>16.9</td>
<td>628.1</td>
</tr>
<tr>
<td>Sub-total</td>
<td>371.948</td>
<td>2738.052</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>3110</td>
</tr>
</tbody>
</table>
2.a. Description

2.a-1 Detailed Description of the Four Nominated Sites

2.a-1-1 Yinglong Lou (at Sanmenli Village)

Located at Sanmenli Village, Yinglong Lou is 12 kms from downtown Kaiping. It was built in the reign of the Jiajing Emperor (1522-1566). It faces southeast. It occupies a site of 152 square metres, and the floor-space as built is 452.10 square metres. It is built of brick and timber. It is three storeys (11.4 metres) high and is the tallest structure in the village. The ground and first floor are built of local Ming period large red bricks. These bricks measure 33 cm x 15 cm x 8 cm. The walls are 93 cm thick. The structure remains as built during the Ming Dynasty (1368-1644), and therefore is exceptionally valuable to the understanding of the history of Kaiping brick-built Diaolou. For this reason it is considered to be a very important site among the Kaiping Diaolou.

The interior floor is made of timber planks, resting on timber beams. Both the floor and the beams are of the original Ming construction. The Yinglong Lou is built with thick but very simple walls, with almost no exterior decoration or mixed traditions. The roof is tiled of traditional gabled form. At the four corners there are exterior turrets reaching from the ground to the roof. On the second and third storeys of these turrets there are “I” shaped loop-holes for firing through. The entire structure is built entirely for defence. The sight-lines for firing would originally have covered a very broad area on all sides. The Yinglong Lou is built in a rectangular plan. There are no outside influences detectable in its design or detail, it is an extremely traditional structure. It represents the original model of Kaiping Diaolou and shows
the early phase of its development. Its state of preservation is excellent, featuring the historical and traditional appearance of Kaiping Diaolou.

The third storey was added in the ninth year of the Republic (1920). That floor is built of blue bricks. The interior flooring is of wooden planks laid on wooden rafters. The planking and beams are of the original Ming construction and are in an excellent state of preservation.

The window openings on this floor are larger than those on the first floor. The front wall of the third storey has an inscription on the outer face, under the eaves, giving the name of the building: Yinglong Lou ["Greeting the Dragon Tower"].

In China, the dragon is an auspicious animal, and in taking the name "Yinglong" ["Greeting the Dragon"], the builders wished the construction of the tower to bring the villagers the blessings of peace, good fortune, and happiness. From historical records it is known that after the construction of the Yinglong Lou, it on many occasions, successfully saved the villagers from flood or bandit attack. Therefore, it is greatly treasured by the villagers.

2.b. History and Development

The Yinglong Lou stands in Sanmenli Village. This village was established by a 14th Generation Ancestor of the Guan clan, Guan Luan, during the Zhentong Reign of the Ming Dynasty (1436-1449). This Guan clan is a branch of the Guan clan of Dawu Village in Chikan Township.

Sanmenli Village was built in the Tanjiang River plains, in an area at serious risk of flood. When the village was first established, this area was a reed-covered marsh, a place full of water-birds. Floods, and the constant danger of bandits, made life there insecure, and prosperity problematic. The fourth son of Guan Luan therefore built a Diaolou behind the village. He built it of brick and timber, This Diaolou was three storeys high, and was called Ruiyun Lou ["Auspicious Clouds Tower"]. This tower was built as a refuge for the villagers. Thanks to this, the size of the Guan clan grew steadily. Soon the Diaolou became too small to provide a refuge from bandits or flood for all the villagers. So a 17th Generation Ancestor, Guan Shengtu (1510-1586), with his wife, donated their savings and, during the Jiajing Reign of the Ming Dynasty (1522-1566), built a second Diaolou behind the village – the Yinglong Lou. The first and second storeys of this tower are thus today at least 440 years old.

The Ruiyun Lou over time became ruinous, and it was demolished in 1962. However, the Yinglong Lou was, kept in good repair. It is today the oldest surviving
building of the Guan clan of Sanmenli village and a witness to the long and vigorous development of this family. It reflects the status, history, and culture of the Guan clan in a special way.
Map Showing the Core Areas and Buffer Zones of the Nominated Sites

Legend
- Core Area
- Buffer Zone
- Center of Core Area
- District
- Village
- Freeway
- National Highway
- Inter-Provincial Highway
- Country Road
- River
- Bridge
- Pond
- Mountain
- Boundary

Scale 100m 0 1000 2000 3000

Sept. 25, 2006
Map Showing the Core Area and Buffer Zone around Jinjiangli Village

Legend
- Core Area
- Buffer Zone
- Center of Core Area
- East Longitude
  112° 31' 14.55"
- North Latitude
  22° 18' 40.00"
- Building
- Village
- Freeway
- National Highway
- Inter-Provincial Highway
- Country Road
- River
- Bridge
- Pond
- Mountain
- Boundary

Scale

Sept. 25, 2006
Official name as proposed by the State Party: Kaiping Diaolou and Villages

Location: Guangdong Province

Brief description:

The Diaolou, or multi-storied defensive villages houses of Kaiping, mainly constructed in the 1920s and 1930s, display a complex and flamboyant fusion of Chinese and Western structural and decorative forms, and reflect the significant role played by émigré Kaiping people in the development of several countries in South Asia, Australasia, and North America, during the late 19th and early 20th centuries, and the close links between overseas Kaiping and their ancestral homes.

The four selected groups of Diaolou in their landscape represent some 1,800 remaining tower houses still surviving in their village settings, reflecting the culmination of almost five centuries of tower-house building and still strong links between Kaiping and the Chinese Diaspora.

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a serial nomination of several sites.

1. BASIC DATA

Included in the Tentative List: 31 January 2002

International Assistance from the World Heritage Fund for preparing the Nomination: No

Date received by the World Heritage Centre: 13 January 2006

Background: This is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committees on Vernacular Architecture and Historic Towns and Villages.

Literature consulted (selection):

Hu Shujiong, translated Shirley Xie, Kaiping Diaolou, Beijing 2002

Lung, David, Chinese Traditional Vernacular Architecture, Hong Kong, 1991

Knapp, Ronald, Chinese Houses: The Architectural Heritage Of A Nation, 2005

Technical Evaluation Mission: 15-17 September 2006

Additional information requested and received from the State Party: None

Date of ICOMOS approval of this report: 21 January 2007

2. THE PROPERTY

Description

Kaiping lies in the southern part of Guangdong Province, south-west of Guangzhou, near to the coast. The undulating landscape of many hills and low mountains is well watered by rivers flowing into the wide Pearl River Delta to the east. The warm tropical monsoon climate and good soil encourage prosperous mixed farming with two rice harvests a year on the low ground and ample pasture for animals on the hills. In between are the Kaiping villages with Diaolou houses mostly strung along parallel streets. This comparatively prosperous area has for many centuries attracted bandits from the north and it was as a defence against these intruders that farmers began to construct fortified tower houses, some individual, some communal, during the Ming Dynasty. The final development of these towers was in the 1920s and 1930s when people from Kaiping, who had migrated to South Asia, Australia or North America, prospered and returned to build towers which reflected their wealth and connections. Built of reinforced concrete, these latest towers display a complex and flamboyant fusion of Chinese and ‘Western’ structural and decorative forms – all set within traditional spatial arrangements of the villages – and were built as much for comfortable living as for defence. Today in most villages the farming community has relatives living overseas and many of the Diaolou are looked after by caretakers for absentee owners.

The villages consist of groups of scattered buildings, mostly aligned along parallel lanes and with formal entrance gates. Immediately outside the gates are areas for communal activity such as rice drying. Usually in line with Feng Shui principles, the villages have a pond or river in front and are fringed by bamboo groves. Within the village, in accordance with a traditional saying ‘to the right an ancestral shrine, to the left a shrine to the earth gods’, the villages usually have a hall for worship of the ancestors on one side of the village and on the other an altar to the local gods of grain and fertility.

Beyond the bamboo groves on the slightly lower ground are the rice paddy fields with tracks and roads running through and above lightly wooded hills providing grazing for livestock.

Towers take three forms: communal towers built by several families and used as temporary refuge, of which 473 remain; residential towers built by individual rich families and used as residences and for defence, of which 1,149 survive; and watch towers, the latest development, which account for 221 of the towers.

Towers are built of stone, pise (compressed earth), brick or concrete. The stone construction, of field or dressed stone laid in lime mortar, is rare and found in only 10 towers. Pise, an ancient and widespread technique in China where
rounded corner turrets, while the full potential of cement is displayed in the highly complex forms of the latest towers with their arcades, balustrades, stucco decoration and occasional domes.

The nomination is a serial nomination consisting of four properties that together represent some 1,800 tower houses extant in the area. Each of the properties consists of one or more Diaolou surrounded by village houses. The properties have been chosen to reflect the various types of construction and historical development of the Diaolou, for the completeness of their village settings, for their furnishings and because they have the full support of the village communities. In the nomination details are mainly provided of the Diaolou buildings. The property has been nominated as a cultural landscape.

The nominated properties are:

- Sammenli Village of 14ha with a Buffer Zone of 691ha;
- Zili Village & the Fang Clan Watch Tower of 252ha with a Buffer Zone of 988ha;
- Majianlong Village Cluster of 103ha with a Buffer Zone of 417ha;
- Jinjiangli Village of 61ha with a Buffer Zone of 584ha.

The boundaries are marked by permanent boundary stones. These properties are considered in turn:

**Sammenli Village**

This village is one of the oldest settlements in the area and reflects the longstanding development of the Guan clan for over 450 years. In contrast to the other villages, the lanes within are narrow and winding and run at right angles to the route in, to deflect bad luck moving straight through the village. Only one Diaolou remains, Yinglong Lou within a settlement of 186 homesteads. Originally built in the reign of the Jiajing Emperor (1522-1566), of red brick and two stories high, a third story of blue brick was added to Yinglong Lou in 1920. It is a plain traditional, defensive structure. Many of the single village houses (around 60%) surrounding the Diaolou were rebuilt with two storeys in the 1980s when the overseas Chinese owners were encouraged to return to help build up the ‘new economy’.

**Zili Village & the Fang Clan Watch Tower**

The village consists of three separate sub-villages, constructed between 1821 and 1920. There is a cluster of nine Diaolou and a group of six western style villas (lower and simpler version of the towers). The remainder of the houses are single storey of blue brick with tiled roofs, laid out mostly in what is known as ‘three-sessions-two-gates’ plan. Overall there are 60 households. Both the tower houses and the low village houses are built in rows amongst the paddy fields.

The Diaolou are:

- Longshenglou (Worthy of Dragons Tower);
- Yunhuan Lou (Illusory Clouds Tower);
- Zhulinlou (Bamboo Forest Tower);
- Zhenanlou (Protecting Peace Tower);
- Mingshi Lou (Inscribed Stone Tower);
- Anlu (Peaceful Cottage);
- Yinonglou (Leisurely Farming Tower);
- Quanjulou (The World Lives in Peace Tower);
- Juanlou (Peaceful Life Tower).

They were mostly built around the same time, in the 1920s, and in similar circumstances, their owners being prosperous émigrés from Malaya, Chicago, and elsewhere returning to their roots. Although differing in decorative detail, the Diaolou are all built of reinforced concrete and are similar in concept, of five or six storeys, with a ballustraded terrace at low level, and arcaded loggias at the top level to catch the breeze, and often housing an ancestral shrine. At Mingshi Lou, the upper floors are particularly ornate with the ancestral room carved and gilded with images representing traditional cultural values, while the architectural detail incorporates half-enclosed turrets and pavilions decorated with Ionic columns and green glass.

Several of the Diaolou contain well preserved original furniture and fittings as well as ephemera dating from the time of their construction, altogether presenting a very complete picture of the success and aspirations of returning Kaiping émigrés.

Around 1.5km south of the village on a hill is the Fang Clan Watch Tower built communally by the farmers from Zili and several other villages in 1920. The slender five storey concrete tower, which rises to an arched loggia surmounted by a domed pavilion, is a landmark for the surrounding area. It was fitted with searchlights and a siren and manned by an armed militia group, contributed to by each of the villages; their guns are still in the tower.

**Majianlong Village Cluster**

This cluster consists of five separate villages, Yong’an, Nan’an, Hedong, Qinglin and Longjiang, all alongside the Tanjiang River and fringed on three sides by bamboo groves. They were constructed between the 17th century and the early 20th century. Together they have 176 homesteads housing people of the Huang and Guan clans. When the area was first settled the villagers employed a Feng Shui geomancer to establish the most auspicious
sites. The villages all have similar grid plan layout and include ancestral halls, ponds, banyan trees, gatehouses and communal drying grounds. The one storey village houses are of three-session-two-gates plan and constructed in blue brick with tile roofs, some of which have boat-shaped gables and dragon’s back or phoenix-crest ridges (tilting upwards at either end). Although the street facades of the houses are constructed to a uniform plan, under the eaves are stucco panels of birds, animals, flowers and emblems of the Eight Immortals and below brightly painted calligraphic paintings, which reflect the style of individual owners.

There are seven Diaolou, including a communal watchtower and eight villas (of three to four storeys).

The Diaolou are:

- Tianlu Lou (Heavenly Success Tower);
- Baoanlou (Preserve Peace Tower);
- Huianlou (Gracious Peace Tower);
- Qinglin Nannmenlou (Tower at South gate of Qinglin);
- Qinglin Beimenlou (Tower at the North Gate of Qinglin);
- Baozhanlou (Defending Peace Tower);
- Hedonglou (East of River Tower, Hedong).

The architectural details are very similar to towers in other villages with stucco panels, cantilevered balconies, arched loggias and small domed pavilions crowning the tops. Many of the Diaolou in this cluster have traces of a red ochre paint finish to the smooth concrete surfaces and traces of multicoloured paint on the stucco panels. Several of the Diaolou have contemporary furnishings.

The Tianlu Lou tower was built by 29 households in 1925. It is seven storeys high and the lower five floors contain 29 small rooms, one for each contributing household. In 1936, 1965 and 1968 disastrous floods engulfed the surrounding villages, but their households survived in the safety of this tower.

**Jinjiangli Village**

The village is sited on a small rise near to the Tanjiang River. It was founded by the Huang clan in the Qing Dynasty and laid out to an agreed grid plan. It houses 48 households. There are two entrances to the village, to the east and west, guarded by gatehouses, and the whole is surrounded by groves of bamboo. There are three Diaolou sited in a line amidst the bamboo woods, their upper storeys visible above the green fronds of bamboo.

The Diaolou are:

- Ruishi Lou;
- Shengfeng Lou (Tower Reaching the Heights);
- Jinjiang Lou (Embroidered River Tower).

The Jinjiang Lou was a communal tower built by the villagers with the support of the overseas Chinese community. It is of five storeys with a cantilevered balcony at the top supported by caryatid figures. The Shengfeng tower was designed by a French architect in 1919 and has corner pavilions in 17th century European Baroque style and exterior walls finished in a ‘French Blue’ colour. The Ruishi Lou tower is of nine stories and the tallest tower in the nominated property. All the material used in its construction was imported from Hong Kong. It is a western style building ornamented with Chinese stucco work and its spacious living quarters were furnished with 19th century Guangdong style furniture which still survives.

**History and development**

In the Han period (255BC-220AD) Han people from the Central Plains of China began to move into the area and intermingled with the Yue people, who cultivated rice and fished. Settlements based on clan groupings emerged laid out according to Feng Shui principles and with houses built of mud bricks or fired bricks and timber.

From the 16th century, in response to increasing raids by bandits from the north coming into the area along the rivers, and to frequent heavy floods, villagers began to construct fortified towers, known as Diaolou. An example is Yinglong Lou in Sanmenli Village. Following the creation of the Kaiping County in 1649, the security of the area greatly improved and few Diaolou were constructed in the Qing Dynasty: Kaiping means ‘Beginning of Peace’.

From the mid 16th century, many villagers began to trade from the nearby coast, sailing in wooden junks to south-east Asia. In 1839 a poor farmer left his village and travelled to America. This was the start of a large migration of people drawn on the one hand by work on gold-fields and railroads, and prompted on the other by an increasingly difficult situation at home, brought about by warfare against Hakka migrants from the north and an increase in population which had led to food shortages. Many thousands of Kaiping villagers left the area, travelling to Macao and Hong Kong and then on to USA, Canada or Australia. In North America the immigrants had to take jobs involving hard manual labour. Nevertheless by the end of the 19th century the Chinese community had begun to amass savings, and after the first World War, with rapid economic expansion in many countries, the fortunes of the overseas Chinese steadily improved. What they did not believe they had achieved however, was social recognition for their input into the expansion of the countries they had chosen to live in. Their dreams came to be associated with contributing to the wellbeing of their ancestral villages or returning to live there, and many did just that building conspicuous tower houses.

The influx of wealthy people attracted the attention of the bandits from the north who raided, robbed and kidnapped. Between 1912 and 1930, 71 incidents of banditry were recorded. The new houses needed to be built as defensive towers. The overseas Chinese also contributed to the construction of communal towers and watchtowers in most of the villages. Of the 1833 Diaolou in Kaiping, 1648 were built between 1900 and 1931, just under 90% of the total. In the same period most of the villages were built or rebuilt. In the short space of 30 years the rural landscape of
Kaiping was completely transformed with funds from overseas Chinese.

The Depression of the 1930s, and the war against Japan and the Pacific war of the 1940s brought development to a halt. Between 1943 and 1947 immigration control in the USA and Canada was abolished with the result that many Chinese moved back to North America. After the establishment of the People’s Republic of China in 1949, banditry was halted and flood mitigation measures were introduced: the role of the Diaolou disappeared. In the 1980s following the re-opening of China, many villagers moved away. Now many Diaolou are empty, cared for by caretakers, but still regarded by overseas Chinese as their spiritual home to which they return on family occasions or remit money for prayers to be said to their ancestors. Some still contain all their original furniture and fittings. The surrounding villages and farmland are still part of an active rural economy. The village houses, rice fields, bamboo groves and surrounding grazed hills reflecting rural landscape patterns and practices that may have persisted for over a millennia.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The wholeness and intactness of the nominated properties are evident insofar as all the elements that express their values are still in place; the size of each of the properties is adequate as the features and processes that convey the significance are fully represented in the towers and their surrounding villages of small houses and farmland.

The nominated Diaolou display well how the returning Chinese displayed their wealth, as well as their allegiance to their home villages, through constructing towers near village houses in a style that reflected both local and Western traditions in a highly flamboyant way. All these elements are present in the nominated property in a highly legible way.

Authenticity

The nominated Diaolou, their surrounding village houses, and the agricultural landscape are all authentic, apart from certain houses in Sanmenli Village. There, only 40% of the original, single-storey, vernacular village houses remain (estimated figure given by the State Party). 60% of the houses were rebuilt with two storeys in the 1980s when the Overseas Chinese owners were encouraged to return to help build up the “New Economy”. In terms of colour and materials the new houses blend with the environment, but they are built of modern material and higher than their older neighbours. Generally, the new houses have flat roofs, whilst the single-storey houses have pitched gable roofs.

Although it could be argued that this continues the tradition of expatriate Chinese returning to their homeland and building new, large houses, ICOMOS does not consider that the houses rebuilt in the 1980s in Sanmenli village demonstrate exceptional qualities.

ICOMOS considers that the conditions for integrity and authenticity of the nominated property are met.

Comparative analysis

The analysis in the nomination dossier considers examples of western style buildings in China, such as the Bund in Shanghai, which are entirely western in concept, and are quite separate from traditional life. In rural areas there are other examples of returning Chinese constructing houses for display, but outside Kaiping, the houses reflect more closely Chinese traditions, being built by people returning from other parts of South East Asia. The Diaolou of Kaiping are unique in being a fusion of Chinese and Western forms from North America and in being built as a continuation of a tower building tradition.

As the nomination dossier points out there are tower houses in many parts of the world, some of which are on the World Heritage List such as San Gimignano, Italy, and parts of Svaneti, Georgia, and many others in China which are not, such as those of the Qiang in Sichuan. However what unites all of these is only the fact that they are towers: their social and economic functions were completely different from each other and from the Kaiping towers.

ICOMOS considers that a case has been made for the exceptional nature of the Diaolou towers as representing the high point of western influence on Chinese traditional architecture of which there are no other comparators.

ICOMOS considers that the comparative analysis justifies consideration of this property for the World Heritage List.

Justification of the Outstanding Universal Value

The Outstanding Universal Value of the Diaolou and Villages is said by the State Party to be stem from how the Diaolou:

- represent a charming and fascinating case of development in which different cultures cross-fertilise into a new harmonious ensemble, in a rural countryside; without outside pressure or urban influence;

- demonstrate a confluence of Chinese and overseas cultures;

- form a harmonious whole with the surrounding countryside;

- are a unique example of cultural fusion in construction, planning, land use and landscape design.

Criteria under which inscription is proposed

The Diaolou are nominated on the basis of criteria ii, iii, iv and v.

Criterion ii: The Diaolou undoubtedly represent in dramatic physical terms an important interchange of
human values - architectural styles brought back from North America by returning Chinese and fused with local rural traditions - within a particular cultural area of the world.

ICOMOS considers that this criterion is justified.

Criterion iii: The building of defensive towers was a local tradition in the Kaiping areas since Ming times in response to local banditry. The nominated Diaolou represent the final flourishing of this tradition, in which the conspicuous wealth of the returning Chinese contributed to the spread of banditry and their towers were an extreme response.

ICOMOS considers that this criterion is justified.

Criterion iv: The main towers and their settings, through their flamboyant display of wealth, are a type of building that reflects the significant role played by émigré Kaiping people in the development of several countries in South Asia, Australasia, and North America, during the late 19th and early 20th centuries, and the continuing links between the Kaiping community and Chinese communities in these parts of the world.

ICOMOS considers that this criterion is justified.

Criterion v: Although the Diaolou were built within traditional villages and are still at the heart of an agricultural landscape that displays long-standing traditions of land management and spatial organisation, their construction in a relatively short time frame did not lead to any new interaction between people and their environment. ICOMOS considers that the value of the towers lies in their architectural structure and stylistic display and that this is enhanced by their visually rural setting.

ICOMOS does not consider that the nominated property is a cultural landscape of outstanding quality or indeed that it is a complete cultural landscape (for reasons outlined below).

ICOMOS does not consider that this criterion has been justified.

ICOMOS considers that the Outstanding Universal Value has been demonstrated and that the nominated property meets criteria ii, iii and iv.

4. FACTORS AFFECTING THE PROPERTY

Impact of climate change

Although not mentioned in the dossier, the agricultural landscape around the Diaolou is vulnerable to climate change – either through floods, droughts or more extreme changes in temperature.

Risk preparedness

Natural disasters such as typhoons, floods and lightning strikes are not uncommon in the area. In 1951 the City Government of Kaiping established the “Three Anti” Supervisory Office for defending the area against the three threats of floods, typhoons and overflow of water from dams. This involved all Government departments. In the intervening years, six reservoirs have been constructed to mitigate flooding and improve irrigation. In 2002 a lightning protection plan was produced by the Kaiping Protection and Management Office of Diaolou and Villages in collaboration with other departments to protect the Diaolou.

Tourism

A tourism development plan has been prepared and pilot studies undertaken in some villages under which Diaolou have been opened to a restricted number of visitors. ICOMOS considers that the full impact of visitors could be difficult to manage once the properties become better known. The value of the Diaolou lies in the particularly untouched nature of their interiors and the current policy is to protect their faded colours as found. Changes in humidity, brought about by large numbers of visitors, and light levels through opening up the towers more than at present, could bring undesirable changes. ICOMOS considers that more work is needed on the carrying capacity of the buildings and of ways of restricting numbers at any one time as well on preventative conservation.

Cement construction

As mentioned below, the massed concrete construction could cause future problems and it is recommended that approaches are developed in advance of being needed.

Development in the landscape

The setting of the selected properties extends beyond the buffer zones to the surrounding agricultural landscape and hills. Both of these could become vulnerable to new development if agricultural land becomes available for building. ICOMOS considers that the protection of this setting should be given high priority.

ICOMOS considers that preventative measures should be reinforced to address the main threats from decay, uncontrolled tourism and development.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The boundaries of the nominated properties encompass Diaolou, villages and parts of the surrounding agricultural landscape. ICOMOS considers that these boundaries are adequate to protect the Diaolou as monuments in their immediate setting.

ICOMOS does not consider that the nominated property is a cultural landscape. The agricultural landscape that supported the Diaolou and continues to support the villages extends beyond the buffer zone and includes further rice fields and grazing in the hills. Each of the villages has a defined boundary which separates it socially and economically from its neighbours. To be considered as a cultural landscape, a much larger area would need to be nominated, including the key aspects of the farming system.
and sufficient villages to provide a comprehensive and visually cohesive whole.

ICOMOS considers that the protective measures for the property are adequate but that consideration should be given to providing protection for the wider visual setting of the Diaolou and their surrounding villages through sustaining their agricultural, pastoral and forestry uses.

Ownership

The land in the nominated area is owned by the Government. The traditional buildings – Diaolou, villas and village houses – are owned privately.

Protection

Legal Protection

Since 2001, all the Diaolou are protected as national monuments under the Law for the Protection of Cultural Relics, 1982 and also covered by Provincial and Municipal Regulations. This protection also extends to cover all contemporary furniture, furnishings, books, archives and ephemera within the buildings that have commemorative, educational or historical value.

The Diaolou and their surrounding villages are protected under Regulations on Local Customs of Cultural Heritage Protection Zones. These regulations are established by the villagers jointly for common endorsement and observance, and agreed by voting at public meetings. These regulations were established in 2003 for each of the villages. They put all buildings, flood defence facilities, trees, bamboo and grassland under protection and official management of village leaders. Management arrangements for all communal elements of the landscape are to be put in place. Any rebuilding or alteration to buildings needs permission in advance and must comply with agreed design guidance. Non-compliance may bring fines or the destruction of buildings.

The nominated areas are surrounded by buffer zones which include large areas of agricultural landscape. The buffer zone does not however extend to cover what might be considered the entire setting of the Diaolou towers which would include the hills surrounding some of the villages which provide forests and grazing for animals. The wider visual setting of the villages (acknowledged in the nomination as being as beautiful as a painting) thus remains to some extent vulnerable. (see discussion on cultural landscape below)

ICOMOS considers that the boundaries of the core and buffer zone are adequate to protect the Diaolou as monuments in their immediate setting.

In conclusion, ICOMOS considers that conservation measures are introduced within Diaolou open to the public in order to control light, humidity and dust.

Current state of conservation

The overall state of conservation of the Diaolou is good. Although some of the 1833 surviving towers have experienced conservation problems, those nominated have been chosen partly because they are in a stable condition.

The state of conservation of village houses and the agricultural landscape is reasonable. Considerable effort and funds have recently been injected into each of the respective properties to upgrade services, dismantle overhead cables and site them underground, improve drainage and pathways and carry out basic conservation of building fabric. Interventions and installations, e.g. electrical switch boxes, have been sensitively incorporated into the environment.

Active Conservation measures

Currently the active conservation measures are directed at the Diaolou towers.

In order to ensure that the towers maintain their setting as part of traditional village houses, ICOMOS recommends that supportive measures are considered to ensure appropriate traditional construction methods for walls, roofs and joinery are maintained in village houses and other communal buildings.

ICOMOS further recommends that preventative conservation measures are introduced within Diaolou open to the public in order to control light, humidity and dust.
research project into appropriate repairs for the massed concrete of their construction and the introduction of active preventative conservation measures in towers open to the public. ICOMOS also considers that encouragement should be given to the use of traditional building materials and techniques for village houses.

Management

A Management Plan for the nominated property has been drawn up by Beijing University under the auspices of the People’s Government of Kaiping City. It was implemented in 2005. The objectives of the Plan cover the Diaolou, the villages and their setting.

Protective measures are to be put in place for all aspects of the landscape: the spatial layout of the villages, the buildings, rice cultivation, and other agricultural practices, the environment and local customs.

The implementation of the Plan is through the Kaiping Protection and Management Office of Diaolou and Villages established in 2000. It has 15 full-time staff of which 80% are degree holders in the fields of history, architecture, conservation and maintenance. There are 300 Diaolou keepers working in the villages who all received training before starting work. Allied to this Office is the Kaiping Diaolou Research Department established in 2004 to undertake research on the background history and culture of overseas Chinese and to promote the culture of Diaolou and their villages. The Kaiping Protection and Management Office of Diaolou and Villages is fully integrated into, and gets support from, the National protection system through the State Cultural Relics Bureau, the provincial Government through the Cultural Bureau of Guangdong Province, and the city level through the Kaiping Cultural Bureau. It also works closely with Management Offices established at village level who appoint Diaolou Protectors and Security Personnel.

Since 1983, the Cultural Bureau of Kaiping has prepared detailed surveys of all Diaolou and on the state of conservation. In addition data has been collected on environmental, economic and population. Not all village buildings have been surveyed nor the overall cultural landscape patterns.

The Kaiping Protection and Management Office of Diaolou and Villages established in October 2000 is a well-articulated Conservation Unit. There is a very clear understanding of what is envisaged in terms of a heritage-based management system. The State Party is clear that Management will be a key factor in the future, particularly in view of the number of absentee owners and the likelihood of increased tourism. The procedures put in place – and outlined above – are considered by ICOMOS to be adequate to address the needs of building conservation and to encourage sustainable development of the wider landscape.

The Management Plan is visionary, and based on a well thought out analysis of threats and opportunities. It sets out on-going processes to deal with sustaining the villages as living places that reflect local cultural traditions. It is underpinned by a staffing and consultation structure that is already in place and adequately funded.

A separate plan has also just been produced to address the way tourism will be approached for the overall collection of Diaolou. This involves selling farm produce, serving local farm food and making use of under-used traditional buildings. It is also encouraging an appropriate share of tourist income to be gained by local residents.

Training has been offered to civil servants who will be influential in maintaining the villages and buildings. Free training has also been offered to owners of buildings and free teaching material to 130,000 students in schools. Training for local craftsmen and in the value of intangible traditions and recording the memories of those involved in the building of the towers have also all been addressed.

In response to the problems of absentee owners, the Management Office has created a model for “Entrustment of Diaolou” where the owner and the Management Office sign a trust deed assigning the rights to maintain, conserve and operate the Diaolou in question for a period of 50 years, at no cost to the owner. This process has now started. Several documents pertaining to this were shown to the Mission.

Resources

Since January 2000 funding has been provided by the People’s Government of Kaiping City as well as from the Provincial and Central Governments. Between 2001 and 2005, the government invested $8,456,800. The projected investment between 2005 and 2010 is $2,416,000. Overseas Chinese contribute to a Kaiping Diaolou Protection Fund which currently stands at $1,812,000. This is managed by the People’s Government of Kaiping City.

In conclusion, ICOMOS commends the State Party on its approach to management of the property and considers that the management system for the property and resources made available are both adequate.

6. MONITORING

Monitoring arrangements have been put in place for: cracks (monthly), agricultural land-use and number of visitors (annually), building permits (as needed), and rate of air pollution (constantly).

Although ICOMOS considers that the monitoring measures for the property are adequate, it is recommended that these be expanded to include the capacity to monitor the condition of the building interiors and associated moveable elements, as well as the visual setting of the Diaolou.

7. CONCLUSIONS

ICOMOS does not consider that the nominated property should be inscribed as a cultural landscape as it does not encompass a socio-economic unit of landscape or a geographically coherent entity. Rather what has been nominated is a collection of monuments in their village setting and it is the Diaolou as exceptional building that gives the property its Outstanding Universal Value.
**Recommendations with respect to inscription**

ICOMOS recommends that the Kaiping Diaolou and Villages, China, be inscribed on the World Heritage List on the basis of criteria ii, iii and iv.

**Recommended Statement of Outstanding Universal Value**

The Diaolou and their surrounding villages demonstrate Outstanding Universal Value for their:

- complex and confident fusion between Chinese and western architectural styles;
- final flowering of local tower building traditions;
- completeness and unaltered state resulting from their short life span as fortified dwellings and their comparative abandonment; and,
- harmonious relationship with their agricultural landscape.

**Criterion ii:** The Diaolou represent in dramatic physical terms an important interchange of human values – architectural styles brought back from North America by returning Chinese and fused with local rural traditions - within a particular cultural area of the world.

**Criterion iii:** The building of defensive towers was a local tradition in the Kaiping area since Ming times in response to local banditry. The nominated Diaolou represent the final flourishing of this tradition, in which the conspicuous wealth of the returning Chinese contributed to the spread of banditry and their towers were an extreme response.

**Criterion iv:** The main towers, with their settings and through their flamboyant display of wealth, are a type of building that reflects the significant role played by émigré Kaiping people in the development of several countries in South Asia, Australasia, and North America, during the late 19th and early 20th centuries, and the continuing links between the Kaiping community and Chinese communities in these parts of the world.

ICOMOS recommends that the State Party give consideration to the following:

- Reinforced preventative measures to address the main threats from decay, uncontrolled tourism and development.
- Protection for the wider setting of the Diaolou and their surrounding villages through sustaining their agricultural, pastoral and forestry uses.
- Research into appropriate repairs for the massed concrete of their construction.
- Introduction of active preventative conservation measures in towers open to the public.
- Proactive encouragement for the use of traditional building materials and techniques for village houses.
- Monitoring of the condition of building interiors and associated moveable elements as well as the visual setting of the Diaolou.
Map showing the location of the nominated properties
Yinglonglou Diaolou in Sanmenli village

Diaolou in Zili village
Interior view of the Junlu Villa

Jinjiangli village
Diaolou et villages de Kaiping (Chine)

No 1112

Nom officiel du bien tel que proposé par l’État partie : Diaolou et villages de Kaiping

Lieu : Province de Guangdong

Brève description :

Les diaolou, des maisons fortifiées de villages de Kaiping, bâties sur plusieurs étages, principalement dans les années 1920 et 1930, témoignent d’une fusion complexe et flamboyante des formes structurelles et décoratives chinoises et occidentales, et reflètent le rôle significatif que jouèrent les émigrés de Kaiping dans le développement de plusieurs pays, en Asie du Sud, en Australasie et en Amérique du Nord, à la fin du XIXe siècle et au début du XXe siècle, et les liens étroits entre les émigrés de Kaiping et leurs maisons ancestrales. Les quatre groupes de diaolou choisis au sein de leur paysage représentent environ 1 800 maisons-tours qui subsistent dans le cadre de leur village et reflètent l’apogée de presque cinq siècles de construction fortifiée et des liens toujours étroits entre Kaiping et la diaspora chinoise.

Catégorie de bien :

En termes de catégories de biens culturels telles qu’elles sont définies à l’article premier de la Convention du patrimoine mondial de 1972, il s’agit d’une proposition d’inscription en série de plusieurs sites.

1. IDENTIFICATION

Inclus dans la liste indicative : 31 janvier 2002

Assistance internationale au titre du Fonds du patrimoine mondial pour la préparation de la proposition d’inscription : Non

Date de réception par le Centre du patrimoine mondial : 13 janvier 2006

Antécédents : Il s’agit d’une nouvelle proposition d’inscription


Littérature consultée (sélection) :

Hu Shujiong, translated Shirley Xie, Kaiping Diaolou, Beijing 2002

Lung, David, Chinese Traditional Vernacular Architecture, Hong Kong, 1991

Knapp, Ronald, Chinese Houses: The Architectural Heritage Of A Nation, 2005

Mission d’évaluation technique : 15-17 septembre 2006

Information complémentaire demandée et reçue de l’État partie : Aucune

Date d’approbation de l’évaluation par l’ICOMOS : 21 janvier 2007

2. LE BIEN

Description

Kaiping se trouve dans le sud de la province de Guangdong, au sud-ouest de Guangzhou (Canton), près de la côte. Le paysage ondulant de collines et de petites montagnes est bien irrigué par des rivières plongeant dans le delta de la vaste rivière des Perles, à l’est. Le climat de mousson chaud et tropical et le sol fertile encouragent une agriculture mixte prospère, avec deux récoltes de riz par an dans les plaines et de vastes pâturages pour les animaux sur les collines. Entre les deux s’étendent les villages de Kaiping, avec les diaolou, bordant pour la plupart des rues parallèles. Pendant des siècles, cette région relativement prospère a attiré des bandits venus du nord et, pour se défendre contre ces intrus, les paysans commencèrent à construire des maisons-tours fortifiées, certaines individuelles et d’autres collectives, sous la dynastie Ming. Ces tours connurent leur développement final dans les années 1920 et 1930, quand les habitants de Kaiping qui avaient émigré en Asie du Sud, en Australie ou en Amérique du Nord prospérèrent et revinrent pour construire des tours reflétant leur richesse et leurs relations. Ces tours plus tardives, construites en béton armé, témoignent d’une fusion complexe et flamboyante des formes structurelles et décoratives chinoises et occidentales, le tout inscrit dans les arrangements spatiaux traditionnels des villages, et furent construites tout autant dans une optique d’habitat confortable que de défense. Aujourd’hui, dans la plupart des villages, les membres de la communauté agricole comptent des proches vivant outre-mer et bon nombre des diaolou sont confiés aux soins de gardiens, qui s’en occupent pour le compte de leurs propriétaires absents.

Les villages consistent en groupes de bâtiments épars, pour la plupart alignés le long de voies parallèles et pourvus de portes d’entrée formelles. Juste devant les portes se trouvent des zones réservées aux activités collectives, comme le séchage du riz. Les villages sont généralement conformes aux principes du feng-shui, avec un étang ou une rivière devant et des bambouseraies qui les bordent. Dans le village, en accord avec un proverbe traditionnel (« à droite un autel aux ancêtres, à gauche un autel aux dieux de la terre »), on trouve souvent un lieu de culte dédié aux ancêtres d’un côté et de l’autre un autel aux dieux locaux du grain et de la fertilité.

Derrière les bambouseraies, légèrement en contrebas, s’étendent les rizières traversées de pistes et de routes qui sillonnent des collines légèrement boisées, servant de pâturage pour le bétail.
Les tours prennent trois formes : des tours communautaires édifiées par plusieurs familles et utilisées comme refuges temporaires, dont il subsiste 473 exemples aujourd’hui ; des tours résidentielles construites par de riches familles individuelles et utilisées à des fins résidentielles et défensives, dont 1 149 survivent, et des tours de guet, le dernier développement, qui représentent 221 édifices.

Les tours sont faites en pierre, en pisé (terre compressée), en brique ou en béton. La construction en pierre, des pierres de taille scellées au mortier de chaux, est rare et ne concerne que dix tours. Le pisé, une technique ancienne et répandue en Chine qui consiste à poser des couches de terre battue mélangée à des cendres et à du gravier de rivière et liée avec une pâte de sucre ou de riz gluant, est fréquent et se retrouve dans 100 tours. Des briques de divers types (briques rouges de la dynastie Ming, briques bleues de la dynastie Qing et du début de la période républicaine et briques rouges d’importation) se retrouvent dans 249 tours. Le béton, utilisé dans 1 474 tours, est le matériau de construction le plus courant. Les tours en pierre et en pisé ont les formes les plus simples. L’utilisation des briques a permis le développement d’ouvertures complexes pour les fenêtres et de tourelles d’angle circulaires, tandis que le ciment et le béton réalisent pleinement leur potentiel dans les formes extrêmement complexes des tours les plus récentes, pourvues d’arcades, de balustrades, de décoration en stuc et parfois de dômes.

La proposition d’inscription est une proposition en série regroupant quatre sites qui représentent au total quelque 1 800 maisons-tours dans la région. Chacun des sites compte un ou plusieurs diaolou qu’entourent des maisons de village. Les sites ont été choisis pour refléter les divers types de construction et de développement historique des diaolou, pour l’état complet de leur environnement villageois, pour leur ameublement et parce qu’ils bénéficient du plein soutien des communautés villageoises. La proposition d’inscription fournit surtout des détails sur les diaolou. Le bien a été proposé pour inscription en tant que paysage culturel.

Les biens proposés pour inscription sont les suivants :

- village de Sammenli, quatorze hectares, avec une zone tampon de 691 hectares ;
- village de Zili et tour de guet du clan Fang, 252 hectares, avec une zone tampon de 988 hectares ;
- groupe villageois de Majianlong, 103 hectares, avec une zone tampon de 417 hectares ;
- village de Jinjiangli, 61 hectares, avec une zone tampon de 584 hectares.

Les délimitations sont marquées par des pierres de bornage permanentes.

Ces biens sont envisagés tour à tour :

**Village de Sammenli**

Ce village est l’un des plus anciens peuplements de la zone et reflète le développement du clan Guan sur plus de 450 ans. Par opposition aux autres villages, les voies intérieures sont étroites et sinuueuses et courent à angle droit la route d’accès, afin de dévier le mauvais sort traversant le village en ligne droite. Il ne reste qu’un diaolou, Yinglong Lou, dans un peuplement regroupant 186 foyers. Originellement bâti sous le règne de l’empereur Jiajing (1522-1566), en brique rouge et sur deux étages, Yinglong Lou s’est vu ajouter un troisième étage en 1920. Il s’agit d’une structure défensive traditionnelle et sobre. Une grande partie des maisons individuelles de village (60 % environ) entourant les diaolou ont été reconstruites avec deux étages dans les années 1980, quand les propriétaires chinois d’outre-mer furent encouragés à revenir pour aider à la construction de la « nouvelle économie ».

**Village de Zili et tour de guet du clan Fang**

Le village comprend trois groupes villageois secondaires distincts, édifiés entre 1821 et 1920. On trouve un ensemble de neuf diaolou et un autre de six villas de style occidental (des versions plus basses et plus simples des tours) ; le reste des maisons sont des structures d’un étage en brique bleue avec des toits en tuiles, sur un plan dit « à trois sessions et deux portes ». On dénombre au total 60 maisons. Aussi bien les maisons-tours que les maisons basses de village sont construites en rangées dans les rizières.

Les diaolou sont :

- Longshenglou (la tour digne des dragons) ;
- Yunhuan Lou (la tour des nuages illusoires) ;
- Zhulinlou (la tour de la forêt de bambous) ;
- Zhenanlou (la tour protectrice de la paix) ;
- Mingshi Lou (la tour de la pierre gravée) ;
- Anlu (la chaumière paisible) ;
- Yinonglou (la tour de la ferme tranquille) ;
- Quanjulou (la tour du monde en paix) ;
- Juanlou (la tour de la vie paisible).

Ils ont dans leur majorité été construits à la même époque, dans les années 1920, et dans des circonstances similaires, leurs propriétaires étant des émigrés prospères partis s’installer à Malaya, à Chicago et ailleurs et revenant à leurs racines. Bien qu’ils diffèrent en termes de détails décoratifs, les diaolou sont tous construits en béton armé et sur un concept similaire : cinq ou six étages avec une terrasse à balustrade en bas et des loggiats à arcades en haut, pour prendre le frais et abriter souvent un autel aux ancêtres. À Mingshi Lou, les étages supérieurs sont particulièrement ornés, avec une salle des ancêtres sculptée et dorée, des images représentant les valeurs culturelles traditionnelles, et, parmi les détails architecturaux, des tourelles semi-closes et des pavillons ornés de colonnes ionniennes et de verre vert.

Plusieurs des diaolou abritent encore des meubles et des aménagements d’origine en bon état de conservation, ainsi
que des babioles de l’époque de la construction, dont l’ensemble offre une image très complète du succès et des aspirations des émigrés revenant à Kaiping.

À environ 1,5 km au sud du village, sur une colline, se dresse la tour de guet du clan Fang, construction collective des paysans de Zili et de plusieurs autres villages en 1920. Cette tour élançée en béton, s’élevant sur cinq étages jusqu’à une loggia à arcades surmontée d’un pavillon à coupole, est un point de repère dans la zone alentour. Elle était équipée de projecteurs et d’une sirène, avec une milice armée pourvue en hommes par chacun des villages ; leurs armes se trouvent toujours dans la tour.

**Groupe de villages de Majianlong**

Ce groupe réunit cinq villages, Yong’an, Nan’an, Hedong, Qinglin et Longjiang, tous situés le long de la rivière Tanjiang et bordés sur trois côtés par des bambouseraies. Ils furent construits entre le XVIIe siècle et le début du XXe siècle. Ils représentent au total 176 demeures, abritant des familles qui vivaient en harmonie avec la nature. Ils étaient habités par des familles de cultivateurs et de pêcheurs. Des peuplements basés sur des regroupements de familles contribuèrent à la construction de ces tours fortifiées. En effet, les villageois furent obligés de se protéger contre les envahisseurs. Les tours étaient munies d’armes, et les familles qui y vivaient avaient à leur disposition des outils de travail et des provisions de subsistance. Les tours étaient donc des lieux de sécurité, de protection et de résistance.

Les tours sont constituées de matériaux traditionnels tels que le béton et le grès. Elles sont caractérisées par la présence de tours de huit étages, de loggias à arcades et de tours fortifiées, connues sous le nom de diaolou. Cependant, à partir du XVIIe siècle, en réponse à la multiplication des raids des bandits venus du Nord en suivant les rivières traversant les bambouseraies, leurs étages supérieurs sont visibles au-dessus des vertes frondaisons des bambous.

Les diaolou sont :
- **Ruishi Lou** ;
- **Shengfeng Lou** (la tour atteignant les hauteurs) ;
- **Jinjiang Lou** (la tour de la rivière brodée).

Jinjiang Lou était une tour communautaire, construite par les villageois avec l’aide de la diaspora chinoise. Elle comporte cinq étages, avec au sommet un balcon en encorbellement soutenu par des cariatides. La tour Shengfeng, construite en 1919, est l’œuvre d’un architecte français, et possède des pavillons d’angle dans le style baroque européen du XVIIe siècle, et des façades extérieures avec une finition bleu roi. La tour Ruishi Lou, la plus haute du bien proposé pour inscription, s’élève sur neuf étages. Tous les matériaux de construction utilisés furent importés de Hong Kong. C’est un édifice de style occidental, orné de décorations chinoises en stuc ; ses spacieux appartements étaient meublés dans le style Guangdong du XIe siècle, qui subsiste.

**Histoire et développement**

À la période Han (255 av. J.-C.-220 apr. J.-C.), les Han de la région commencèrent à s’installer dans la région et à se mélanger aux Yue, cultivateurs de riz et pêcheurs. Des peuplements basés sur des regroupements de clans émergèrent, disposés selon les principes du feng-shui, et avec des maisons en adobe ou en brique cuite et en bois.


À partir du XVIIe siècle, en réponse à la multiplication des raids des bandits venus du Nord en suivant les rivières traversant les bambouseraies, leurs étages supérieurs sont visibles au-dessus des vertes frondaisons des bambous. Les villageois furent obligés de se protéger contre les envahisseurs. Les tours étaient munies d’armes, et les familles qui y vivaient avaient à leur disposition des outils de travail et des provisions de subsistance. Les tours étaient donc des lieux de sécurité, de protection et de résistance.


**Village de Jinjiangli**

Le village est situé légèrement en hauteur près de la rivière Tanjiang. Il fut fondé par le clan Huang sous la dynastie Qing, suivant un plan en damier. Il abrite 48 familles. Le village possède deux entrées, à l’est et à l’ouest, gardées par des guérites, et l’ensemble est entouré de bambouseraies. Il y a trois diaolou situés sur une ligne traversant les bambouseraies ; leurs étages supérieurs sont visibles au-dessus des vertes frondaisons des bambous.

Les diaolou sont :
- **Tianlu Lou** (tour de la réussite céleste) ;
- **Baoanlou** (tour de la paix préservée) ;
- **Huianlou** (tour de la paix gracieuse) ;
- **Qinglin Nanmenlou** (tour de la porte sud de Qinglin) ;
- **Qinglin Beimenlou** (tour de la porte nord de Qinglin) ;
- **Baozhanelou** (tour de la défense de la paix) ;
- **Hedonglou** (tour à l’est de la rivière Hedong).

Les détails architecturaux sont très similaires à ceux des tours des autres villages, avec des panneaux en stuc, des balcons en encorbellement, des loggias à arcades et de petits pavillons à coupole en couronnant le sommet. Nombre des diaolou de ce groupe présentent des traces de finitions peintes à l’ocre rouge sur les surfaces lisses en béton et des traces de peinture multicolore sur les panneaux en stuc. Plusieurs des diaolou possèdent un mobilier contemporain.


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À partir du milieu du XVe siècle, de nombreux villageois se lancèrent dans le commerce depuis la côte toute proche, naviguant à bord de jonques de bois jusqu’à l’Asie du Sud-Est. En 1839, un pauvre fermier quitta son village pour partir s’installer en Amérique. Ce fut le début d’un important flux migratoire de gens attirés d’une part par le travail dans les mines d’or et sur les chemins de fer, et poussés d’autre part par une situation de plus en plus difficile chez eux, du fait de la guerre contre les migrants Hakka venus du nord et d’un essor démographique qui avait entraîné des disettes. Des milliers de villageois de Kaiping quittèrent la zone, pour se rendre à Macao et à Hong Kong, puis de là aux États-Unis, au Canada et en Australie. En Amérique du Nord, les immigrants durent accepter des postes impliquant un rude travail manuel. Néanmoins, à la fin du XIXe siècle, la communauté chinoise avait commencé à amasser des économies, et après la Première Guerre mondiale, avec la rapide expansion économique dans de nombreux pays, la fortune des Chinois de la diaspora s’accrut régulièrement. Ils ne pensaient pas cependant avoir réussi à obtenir la reconnaissance sociale pour leur contribution au développement des pays où ils avaient choisi de vivre. Ils en vinrent à rêver de contribuer au bien-être des villages de leurs ancêtres, ou de retourner y vivre, et beaucoup le firent en construisant d’énormes maisons-tours.

Cet afflux de gens fortunés attira l’attention des bandits du Nord qui se livrèrent à des raids, à des vols et des enlèvements. Entre 1912 et 1930, on enregistra 71 incidents de cette nature. Les nouvelles maisons devaient être construites comme des tours de défense. La diaspora chinoise contribua aussi à la construction des tours communautaires et des tours de guet dans la plupart des villages. Sur les 1 833 diaolou de Kaiping, 1 648 furent édifiés entre 1900 et 1931, juste un peu moins de 90 % du total. Dans la même période, la majorité des villages furent construits ou reconstruits. Dans un bref laps de temps – 30 ans – les fonds apportés par la diaspora chinoise transfigurèrent totalement le paysage rural de Kaiping.


Les villages et les terres agricoles avoisinants s’inscrivent encore aujourd’hui dans une économie rurale active. Les maisons de village, les rizières, les bambouseraies et les collines de pâtures reflètent des schémas et des pratiques du paysage rural peut-être vieux de plus d’un millénaire.

3. VALEUR UNIVERSELLE EXCEPTIONNELLE, INTÉGRITÉ ET AUTHENTICITÉ

Intégrité et authenticité

Les biens proposés pour inscription sont à l’évidence complets et intacts, dans la mesure où tous les éléments qui expriment leurs valeurs sont toujours en place ; la taille de chacun des sites est appropriée, toutes les caractéristiques et les processus exprimant leur signification étant pleinement représentés, dans les tours et les villages alentour, avec leurs petites maisons et leurs terres agricoles.

Les diaolou proposés pour inscription illustrent bien l’étalage de richesse auquel se livraient les Chinois de la diaspora de retour, ainsi que leur allégeance à leur village natal, par la construction de tours proches des maisons de village dans un style reflétant de manière flamboyante les traditions à la fois locales et occidentales. Tous ces éléments sont présents et parfaitement lisibles dans le bien proposé pour inscription.

Authenticité :

Les diaolou proposés pour inscription, les maisons de village alentour et le paysage agricole sont tous authentiques, à part certaines maisons dans le village de Sanmenli, où il ne reste que 40 % des maisons de village vernaculaires d’origine, à un seul étage (estimation communiquée par l’État partie). 60 % des maisons ont été reconstruites avec deux étages dans les années 1980, quand on a incité les propriétaires chinois de la diaspora à revenir pour construire la « nouvelle économie ». En termes de couleurs et de matériaux, les nouvelles maisons se fondent dans leur environnement, mais les matériaux de construction sont modernes et les édifices s’élèvent davantage que leurs voisins plus anciens. En règle générale, les nouvelles maisons ont des toits plats tandis que les maisons d’un étage ont des toits en pente et à pignons.

Bien qu’on puisse argumenter que cela perpétue la tradition du retour au pays des expatriés chinois et de la construction de grandes maisons neuves, l’ICOMOS considère que les maisons de Sanmenli reconstruites dans les années 80 ne manifestent pas des qualités exceptionnelles.

Analyse comparative

L’analyse dans le dossier de proposition d’inscription envisage des exemples de bâtiments à l’occidentale en Chine, comme le Bund à Shanghai, dont le concept est entièrement occidental et qui sont relativement éloignés de la vie traditionnelle. Dans les zones rurales, on trouve d’autres exemples de Chinois revenus pour construire des maisons comme autant de signes extérieurs de richesse mais, en dehors de Kaiping, les maisons, bâtis par des Chinois revenant d’autres régions de l’Asie du Sud-Est, restent plus fidèles aux traditions chinoises. Les diaolou de Kaiping sont uniques en ce qu’ils représentent la fusion de
formes chinoises et occidentales venues d’Amérique du Nord, et qu’ils ont été construits par des villageois perpétuant une tradition de construction de tours.

Comme le souligne le dossier de proposition d’inscription, on trouve des maisons-tours dans de nombreuses régions du monde, dont certaines inscrites sur la Liste du patrimoine mondial, comme San Gimignano en Italie, et des parties du Svaneti, en Géorgie, et beaucoup d’autres en Chine, mais qui ne sont pas inscrites, comme celles des Qiang, à Sichuan. Cependant, leur statut de tours est leur seul point commun : leurs fonctions sociales et économiques étaient complètement différentes les unes des autres et par rapport à Kaiping.

L’ICOMOS considère que la nature exceptionnelle des tours diaolou, représentant l’apogée de l’influence occidentale sur l’architecture chinoise traditionnelle, dont il n’existe pas d’exemple comparable, a été prouvée.

Justification de la valeur universelle exceptionnelle

Selon l’État partie, la valeur universelle exceptionnelle des diaolou et des villages résulte de la manière dont les diaolou :

- représentent un cas magnifique et fascinant de développement d’un nouvel ensemble harmonieux alimenté par des cultures différentes, dans un paysage rural exempt de pressions extérieures ou d’influences urbaines ;
- manifestent la confluence des cultures chinoise et étrangères ;
- forment un tout harmonieux avec le paysage alentour ;
- sont un exemple unique de fusion culturelle en matière de construction, d’urbanisme, d’occupation des sols et de conception du paysage.

Critères selon lesquels l’inscription est proposée :

Les diaolou sont proposés pour inscription sur la base des critères ii, iii, iv et v.

Critère ii : Les diaolou représentent incontestablement, en termes physiques spectaculaires, un échange considérable de valeurs humaines – des styles architecturaux rapportés d’Amérique du Nord par les Chinois de retour au pays et fusionnés avec les traditions rurales locales - dans une aire culturelle déterminée du monde.

L’ICOMOS considère que ce critère est justifié.

Critère iii : La construction de tours défensives était une tradition locale dans les territoires de Kaiping depuis l’époque Ming, en réponse au brigandage local. Les diaolou proposés pour inscription représentent l’épanouissement final de cette tradition, la richesse ostensible des expatriés chinois de retour au pays contribuant au développement du brigandage et leurs tours constituant une réponse extrême.

L’ICOMOS considère que ce critère est justifié.

Critère iv : Les tours principales et leur cadre, par leur étaillage flamboyant d’opulence, sont un type de construction qui reflète le rôle important que jouèrent les expatriés de Kaiping dans le développement de plusieurs pays d’Asie du Sud, d’Australasie et d’Amérique du Nord à la fin du XIXe et au début du XXe siècles, ainsi que les liens pérennes entre la communauté de Kaiping et les communautés chinoises dans ces parties du monde.

L’ICOMOS considère que ce critère est justifié.

Critère v : Bien que les diaolou aient été construits au sein de villages traditionnels et demeurent au cœur d’un paysage agricole affichant des traditions anciennes en matière de gestion des sols et d’organisation spatiale, leur construction inscrite dans une période relativement courte n’a entraîné aucune nouvelle interaction entre les habitants et leur environnement. L’ICOMOS considère que la valeur des tours réside dans leur structure architecturale et leur présentation stylistique et qu’elle est renforcée par leur environnement visuel rural.

L’ICOMOS considère que le bien proposé pour inscription ne constitue pas un paysage culturel d’une qualité exceptionnelle, ni même un paysage culturel complet (pour des raisons exposées ci-après).

L’ICOMOS considère que ce critère n’a pas été justifié.

L’ICOMOS considère que la valeur universelle exceptionnelle a été démontrée et que le bien proposé pour inscription répond aux critères ii, iii et iv.

4. FACTEURS AFFECTANT LE BIEN

Impact du changement climatique

Bien que la proposition d’inscription n’en fasse pas mention, le paysage agricole autour des diaolou est vulnérable aux changements climatiques – que ce soit au travers d’inondations, de sécheresses ou de variations climatiques plus extrêmes.

Préparation aux risques

Les catastrophes naturelles telles que typhons, inondations et foudre ne sont pas rares dans cette région. En 1951, le gouvernement de la Ville de Kaiping a établi l’office de « surveillance des Trois », chargé de défendre la zone contre une triple menace – inondations, typhons et crues – et impliquant tous les services gouvernementaux. Dans les années concernées, six réservoirs ont été construits pour diminuer les inondations et améliorer l’irrigation. En 2002, un plan de protection contre la foudre a été mis au point par l’Office de protection et de gestion des diaolou et des villages de Kaiping, en collaboration avec d’autres services, pour protéger les diaolou.

Tourisme
Un plan de développement touristique a été préparé et des études pilotes ont été entreprises dans certains villages, suite auxquelles les diaolou ont été ouverts à un nombre limité de visiteurs. L’ICOMOS considère que le plein impact des visiteurs pourrait devenir difficilement gérable une fois le site plus connu. La valeur des diaolou réside dans la nature particulièrement intouchée de leurs intérieurs, et la politique actuelle est de préserver leurs couleurs fanées dans l’état. Les variations d’humidité, qu’apporte un nombre important de visiteurs, et du niveau de lumière par une ouverture des tours plus importante qu’actuellement pourraient entraîner des changements indésirables, L’ICOMOS considère qu’il faut travailler davantage sur la capacité d’accueil des bâtiments et les mesures de restriction du nombre de personnes par visite, ainsi que sur la conservation préventive.

Construction en ciment

Comme mentionné ci-après, la construction en béton de masse pourrait un jour ou l’autre causer des problèmes, et il est d’ores et déjà recommandé de développer des approches pour les anticiper.

Développement dans le paysage

L’environnement des biens choisis s’étend au-delà des zones tampon jusqu’au paysage agricole et aux collines alentour. Ces deux éléments pourraient devenir vulnérables à de nouveaux développements si les terres agricoles deviennent constructibles. L’ICOMOS considère que la protection de cet environnement devrait être traitée comme une haute priorité.

| L’ICOMOS considère que les mesures préventives devraient être renforcées pour traiter les menaces principales provenant de la dégradation, du tourisme incontrôlé et du développement. |

5. PROTECTION, CONSERVATION ET GESTION

Délimitations du bien proposé pour inscription et de la zone tampon

Les délimitations des biens proposés pour inscription englobent les diaolou, les villages et certaines parties du paysage agricole alentour. L’ICOMOS considère que ces délimitations sont appropriées pour protéger les diaolou en tant que monuments dans leur cadre immédiat.

| les diaolou en tant que monuments dans leur cadre immédiat. |

Droit de propriété

Les terres de la zone proposée pour inscription appartiennent au gouvernement. Les bâtiments traditionnels – les diaolou, les villas et les maisons de village – sont sous propriété privée.

Protection

Protection légale

Depuis 2001, tous les diaolou sont protégés en tant que monuments nationaux en vertu de la loi de protection des reliques culturelles de 1982 ; ils sont également couverts par des réglementations provinciales et municipales. Cette protection s’étend à tout le mobilier contemporain, les aménagements, les livres, les archives et les bibelots qu’abritent les bâtiments et qui ont une valeur commémorative, éducative ou historique.


Les zones proposées pour inscription sont entourées de zones tampon qui comprennent de vastes surfaces de paysage agricole. La zone tampon ne s’étend toutefois pas à ce que l’on pourrait considérer comme l’environnement global des tours diaolou, qui engloberaient les collines entourant certains des villages, qui fournissent des forêts et des pâturages pour les animaux. Le cadre visuel global des villages (présenté dans la proposition d’inscription comme aussi beau qu’une peinture) reste donc vulnérable dans une certaine mesure (voir la discussion sur le paysage culturel ci-après).

| L’ICOMOS considère que les mesures de protection du bien sont appropriées mais qu’il convient d’envisager une protection pour l’environnement visuel global des diaolou et des villages alentour par le maintien des usages agricoles, pastoraux et forestiers. |

Conservation

Historique de la conservation

Les travaux en béton armé sur les diaolou construits au début du XXe siècle ayant suivi des spécifications excessivement strictes, les structures demeurent saines en dépit de l’érosion liée aux intempéries ; de surcroît, la majeure partie n’ont subi à l’intérieur qu’une usure légère.

Dans les bâtiments vacants récemment ouverts, tout est laissé intact, depuis les couleurs fanées des murs et des plafonds jusqu’à la peinture externe et aux finitions délaissées sur les colonnes encadrant les portes de devant. Les grilles en fer et les finitions en bois sont également intactes. Cette approche reflète le paradigme actuel de la conservation, laisser les choses en l’état jusqu’à ce que des mesures de conservation s’imposent. En cas d’augmentation du nombre de visiteurs, des méthodes de conservation préventives devront être mises en place.

En temps voulu, il conviendra de rechercher des experts en matière de restauration des structures en béton armé. Bien qu’on ne constate actuellement aucun problème grave nécessitant une intervention sur le bien proposé pour inscription, l’ICOMOS considère qu’il faut envisager les approches pertinentes et les mettre en place pour anticiper le moment où ce besoin se fera sentir. Ces recherches pourraient être développées en association avec d’autres bien inscrits sur la Liste du patrimoine mondial aux enjeux similaires en matière de conservation des matériaux.

Aucun programme de conservation n’a été développé spécifiquement pour les maisons du village ou le paysage. Toutefois, dans un ou deux cas, de récents ajouts inappropriés apportés aux maisons ont été supprimés.

**État actuel de conservation**

L’état actuel de conservation des diaolou est bon. Bien que certaines des 1 833 tours survivantes aient connu des problèmes de conservation, celles qui sont proposées pour inscription ont été choisies en partie parce qu’elles sont dans un état stable. L’état de conservation des maisons du village et du paysage agricole est raisonnable. Des efforts considérables et des fonds ont récemment été injectés dans chacun des biens pour améliorer les services, déposer les lignes à haute tension aériennes et les enterrer, améliorer l’évacuation des eaux et les chemins et réaliser des interventions de conservation élémentaires sur le bâti. Les interventions et les installations, par exemple les commutateurs électriques, ont été intégrées de manière sensible à l’environnement.

**Mesures de conservation actives**

Actuellement, les mesures de conservation actives sont axées sur les tours diaolou.

Pour que les tours continuent de s’inscrire dans leur cadre parmi les maisons villageoises traditionnelles, l’ICOMOS recommande que des mesures de soutien soient envisagées pour assurer le maintien des méthodes de construction traditionnelles appropriées pour les murs, les toits et la menuiserie dans les maisons de village et les autres bâtiments communautaires.

L’ICOMOS recommande aussi de mettre en place des mesures de conservation préventive dans les diaolou ouverts au public, afin de contrôler la lumière, l’humidité et la poussière.

En conclusion, l’ICOMOS considère que les mesures de conservation des diaolou devraient se doubler d’un projet de recherche sur les réparations appropriées du béton de masse de leur construction, de mesures de conservation préventive actives dans les tours ouvertes au public. L’ICOMOS considère aussi qu’il conviendrait d’encourager l’utilisation de matériaux et de techniques de construction traditionnels pour les maisons de village.

**Gestion**

L’université de Beijing a dressé un plan de gestion pour le bien proposé pour inscription, sous les auspices du gouvernement populaire de Kaiping. Les objectifs de ce plan, mis en œuvre en 2005, couvrent les diaolou, les villages et leur cadre.

Des mesures de protection doivent être instaurées pour tous les aspects du paysage : la disposition spatiale des villages, les bâtiments, la culture du riz et les autres pratiques agricoles, l’environnement et les coutumes locales.

L’Office de protection et de gestion des diaolou et des villages de Kaiping, fondé en 2000, est chargé de la mise en œuvre du plan. Il emploie quinze personnes à plein temps, dont 80 % détiennent un diplôme en histoire, en architecture, en conservation et en entretien. 300 gardiens des diaolou travaillent dans les villages et ont tous reçu une formation avant d’entrer en fonction. Allié à cet Office, le Département de recherche sur les diaolou de Kaiping a été mis sur pied en 2004 pour entreprendre des recherches sur le contexte historique et la culture de la diaspora chinoise et pour promouvoir la culture des diaolou et de leurs villages. L’Office de protection et de gestion des diaolou et des villages de Kaiping est pleinement intégré au système de protection national via le Bureau d’État des reliques culturelles, au gouvernement provincial via le Bureau culturel de la province de Guangdong et à l’échelon municipal via le Bureau culturel de Kaiping, et bénéficie de leur soutien. Il travaille aussi en étroite collaboration avec les offices de gestion établis au niveau des villages, qui nomment le personnel de protection et de sécurité des diaolou.

Depuis 1983, le Bureau culturel de Kaiping a préparé des études détaillées sur tous les diaolou et sur leur état de conservation. De surcroît, des données environnementales, économiques et démographiques ont été recueillies. Les bâtiments des villages n’ont pas tous été étudiés, non plus que les schémas du paysage culturel global.

L’Office de protection et de gestion des diaolou et des villages de Kaiping, établi en octobre 2000, est une unité de conservation bien articulée. Les perspectives en termes de système de gestion du patrimoine sont parfaitement comprises. L’État partie est clair sur le fait que la gestion constituera un facteur clé à l’avenir, particulièrement au vu du nombre de propriétaires absents et de la probabilité d’un développement du tourisme. L’ICOMOS considère que les procédures mises en place et soulignées ci-avant sont appropriées pour traiter les besoins de conservation des
bâtiments et encourager le développement durable du paysage global.

Le plan de gestion, visionnaire, repose sur une analyse bien pensée des menaces et des opportunités. Il expose les processus en cours concernant la préservation des villages en tant que lieux de vie reflétant les traditions culturelles locales, avec l’appui d’une structure de personnel et de consultation déjà en place et disposant de fonds suffisants.


Les fonctionnaires appelés à jouer un rôle dans la préservation des villages et des bâtiments ont bénéficié d’une formation. Une formation gratuite a aussi été offerte aux propriétaires des édifices, sans oublier des matériels éducatifs mis gracieusement à la disposition de 130 000 étudiants dans les écoles. La formation des artisans locaux et concernant la valeur des traditions immatérielles, ainsi que l’enregistrement des souvenirs des acteurs de la construction des tours, ont également été abordés.

En réponse aux problèmes liés à l’absence des propriétaires, l’Office de gestion a créé un modèle de « charge des diaolou », où le propriétaire et l’Office de gestion signent un acte fiduciaire transférant les droits « charge des diaolou », où le propriétaire et l’Office de gestion signent un acte fiduciaire transférant les droits d’entretien, de conservation et d’intervention sur des diaolou en question pour une période de 50 ans, sans frais pour le propriétaire. Ce processus a débuté. Plusieurs documents sur ce thème ont été présentés pendant la mission.

### Ressources

Depuis janvier 2000, le gouvernement populaire de Kaiping apporte un financement, de même que les gouvernements provincial et central. Entre 2001 et 2005, le gouvernement a investi 8 456 800 dollars US. L’investissement prévu entre 2005 et 2010 est de 2 416 000 dollars US. La diaspora chinoise contribue à un fonds de protection des diaolou de Kaiping qui s’élève actuellement à 1 812 000 dollars US, géré par le gouvernement populaire de Kaiping.

En conclusion, l’ICOMOS félicite l’État partie pour son approche de la gestion du bien et considère que le système de gestion du bien et les ressources mises à sa disposition sont tous deux parfaitement appropriés.

### 6. SUIVI

Des dispositions de suivi ont été mises en place pour : les fissures (une fois par mois), l’occupation des sols agricoles et le nombre de visiteurs (une fois par an), les permis de construction (selon les besoins) et le taux de la pollution aérienne (en permanence).

Bien que l’ICOMOS considère que les mesures de suivi du bien sont appropriées, il recommande de les étendre pour inclure la capacité de suivre l’état des intérieurs des bâtiments et du mobilier associé, ainsi que le cadre visuel des diaolou.

### 7. CONCLUSIONS

L’ICOMOS considère que le bien proposé pour inscription ne doit pas être inscrit en tant que paysage culturel, dans la mesure où il n’englobe pas une unité socio-économique de paysage ou une entité géographiquement cohérente. Ce qui a été proposé pour inscription consiste plutôt en un ensemble de monuments dans leur cadre villageois et ce sont les diaolou, en tant que bâtiments exceptionnels, qui confèrent au bien sa valeur universelle exceptionnelle.

### Recommandation concernant l’inscription

L’ICOMOS recommande que les Diaolou et les villages de Kaiping, Chine, soient inscrits sur la Liste du patrimoine mondial sur la base des critères ii, iii et iv.

### Déclaration de valeur universelle exceptionnelle recommandée

Les diaolou et les villages alentour ont une valeur universelle exceptionnelle pour leur :

- fusion complexe et audacieuse entre les styles architecturaux chinois et occidental ;
- épanouissement ultime des traditions locales de construction de tours ;
- état complet et inaltéré, grâce à leur courte durée de vie en tant qu’habitations fortifiées et à leur relatif abandon ;
- relation harmonieuse avec le paysage agricole.

**Critère ii** : Les diaolou représentent en termes physiques spectaculaires un échange important de valeurs humaines – des styles architecturaux ramenés d’Amérique du Nord par les Chinois de retour au pays et fusionnés avec les traditions rurales locales - dans une aire culturelle déterminée du monde.

**Critère ii** : La construction de tours défensives était une tradition locale dans la contrée de Kaiping depuis l’époque Ming, en réponse au brigandage local. Les diaolou proposés pour inscription représentent l’épanouissement final de cette tradition, la richesse ostensible des expatriés chinois de retour au pays contribuant au développement du brigandage et leurs tours constituant une réponse extrême.

**Critère iv** : Les tours principales et leur cadre, par leur étalage flamboyant d’opulence, reflètent le rôle important que jouèrent les émigrés de Kaiping dans le développement de plusieurs pays d’Asie du Sud, d’Australasie et d’Amérique du Nord à la fin du XIXe et au début du XXe siècles, de même que les liens durables entre la communauté de Kaiping et les communautés chinoises dans ces régions du monde.

L’ICOMOS recommande que l’État partie considère ce qui suit :
• Le renforcement des mesures préventives pour lutter contre les principales menaces : la dégradation, le tourisme incontrôlé et le développement ;

• La protection du cadre des diaolou et des villages avoisinants, par le maintien de leurs usages agricoles, pastoraux et forestiers ;

• La recherche de réparations appropriées pour le béton de masse qui a servi à leur construction ;

• L’introduction de mesures de conservation préventive pour les tours ouvertes au public ;

• L’encouragement actif de l’utilisation de matériaux et de techniques de construction traditionnels pour les maisons de village ;

• Le suivi de l’état des intérieurs des bâtiments ainsi que du mobilier associé et du cadre visuel des diaolou.
Plan indiquant la localisation des sites proposés pour inscription
Diaolou Yinglong Lou dans le village de Sanmenli

Diaolou du village de Zili
Intérieur de la villa Junlu

Village de Jinjiangli