



**UNESCO  
MEMORY OF THE WORLD  
TRAINING WORKSHOP  
IN THE ASIA-PACIFIC REGION**

**Icheon, Republic of Korea  
February 18-20, 2009**

**Co-organized by  
Korean National Commission for UNESCO  
Ministry for Health, Welfare and Family Affairs  
Cultural Heritage Administration of Korea  
UNESCO**



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## PROGRAMME

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**Wednesday, 18 February 2009 (Day I )**

- |               |  |
|---------------|--|
| 09:00 - 09:30 | <b>Registration</b>  |
| 09:30 - 10:00 | <b>Opening Session</b><br>Opening Remarks by Dr. Taeck-soo Chun, Secretary-General of the<br>Korean National Commission for UNESCO<br>Welcoming Remarks by Dr. Ki-ok Kim, President of Korea Institute<br>of Oriental Medicine<br>Congratulatory Remarks by Mme. Jae-hee Jeon, Minister for Health,<br>Welfare and Family Affairs<br>Congratulatory Remarks by Ms. Joie Springer, Chief of the Universal<br>Access and Preservation Section, UNESCO<br>Self-introduction of Participants |
| 10:00 - 10:15 | <b>Photo Session</b>   |
| 10:15 - 10:35 | <b>Overview of UNESCO Memory of the World (MOW) Programme<br/>and International Register</b> (presented by Ms. Joie Springer)  |
| 10:35 - 11:00 | <b>Overview of UNESCO MOW Programme in the Asia-Pacific Region<br/>and Regional Register</b> (presented by Mr. Ray Edmonson)   |
| 11:00 - 12:00 | <b>Preparation of an Application for MOW International Register<br/>Nomination</b> (presented by Ms. Roslyn Russell)   |
| 12:00 - 13:30 | Luncheon hosted by Dr. Taeck-soo Chun, Secretary-General of the<br>Korean National Commission for UNESCO   |
| 13:30 - 14:00 | <b>Presentation of Korean &amp; Chinese Experiences in Preparing an<br/>Application</b> (presented by Prof. Kyung-ho Suh)<br>- Korea: Uigwe, The Royal Protocols of the Joseon Dynasty<br>(registered in 2007)   |

- China: Golden Lists of the Qing Dynasty Imperial Examination  
(registered in 2005)
- 14:00 - 14:30      **Workshop: Introduction to Workshop Framework and Objectives**  
(led by expert group members)
- Formulation of an Application for MOW International Register Nomination
  - Dividing participants into three small groups
- 14:30 - 16:00      **Workshop: Revision of Prepared Applications** (three groups led by expert group members)
- Presentation on prepared application by participant
  - Review of the applications
  - Further revision of applications
- 16:00 - 16:10      Break
- 16:10 - 18:00      **Workshop: Revision of Prepared Applications (Continued)**
- Review of the applications
  - Further improvement of applications
- 19:00 - 21:00      Welcome Dinner hosted by Mr. Pyung-wou Lee, President of the Korean National Federation of UNESCO Clubs and Associations

#### **Thursday, 19 February 2009 (Day II )**

- 09:00 - 12:00      **Workshop: Revision of Prepared Applications (Continued)**
- Review of the applications
  - Further revision of applications
- 12:00 - 13:30      Lunch
- 13:30 - 15:00      **Workshop: Revision of Prepared Applications (Continued)**
- Review of the applications
  - Further revision of applications



15:00 - 15:10	Break
15:10 - 16:50	<b>Workshop: Presentation of Improved Applications</b> <ul style="list-style-type: none"> <li>- Presentation of ten applications prepared by member countries (10 minute each)</li> </ul>
16:50 - 17:50	<b>Comments on Presentations made by Expert Group Members</b> <b>Followed by Q&amp;A Session</b>
17:50 - 18:00	<b>Closing Session</b>
18:00 -	Welcoming Dinner hosted by Mr. Ha-gyun Jeong, Member of the National Assembly of the Republic of Korea

### Friday, 20 February 2009 (Day III)

09:00 - 11:00	Proceed to the Korea Institute of Oriental Medicine in Daejeon
11:00 - 12:00	<b>Study Visit to the Korea Institute of Oriental Medicine</b>
12:30 - 14:00	Farewell Luncheon hosted by Dr. Ki-ok Kim, President of Korea Institute of Oriental Medicine
14:00 - 16:00	Proceed to the National Library of Korea
16:00 - 17:00	<b>Study Visit to the National Library of Korea</b>
17:00 - 18:00	Proceed to Millennium Seoul Hilton Hotel in Seoul
19:00 - 21:00	Farewell Dinner hosted by Mme. Jae-hee Jeon, Minister for Health, Welfare and Family Affairs



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**UNESCO MOW Regional Training Workshop**

# **P**RESENTATION



# **PRESENTATION**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region

Icheon, Republic of Korea, February 18 – 20, 2009

## **Overview of UNESCO Memory of the World Programme and International Register**

**Presented by Ms. Joie Springer**





# **Introduction to the Memory of the World Programme**

**Ms. Joie Springer**

Chief of the Universal Access & Presentation Section  
Communication & Information Sector, UNESCO

Documentary heritage can be described as the 'recorded collective memory' of the peoples of the world. It portrays the evolution of thought, discovery and achievements of human society. However, in many countries, due recognition of its fundamental role in driving human development and progress is still lacking. As a result, much of this heritage has disappeared and the remainder is endangered because of ignorance, neglect or deliberate destruction, as well as from natural disasters, chemical decay or technological obsolescence. Large-scale mobilization is consequently required to ensure its protection and long-term accessibility as well as to raise awareness of the importance of this legacy and its role in ensuring sustainable development.

UNESCO created the Memory of the World Programme in 1992 as its platform to handle these issues. The three main objectives of the Programme are to:

- Preserve the world's documentary heritage.
- Promote universal access to documentary heritage.
- Raise global awareness of the significance of documentary heritage.

The Programme is grounded in the belief that the world's documentary heritage belongs to all peoples. As such, it should be preserved, protected and permanently accessible to all. Documentary heritage is defined as information recorded on any medium. This includes textual materials such as manuscripts and printed documents, non-textual items such as maps and audiovisual recordings, as well as oral traditions. The significance of a document can comprise both the content and the carrier on which it is recorded. Carriers can be as lasting as a clay or stone tablet or as ephemeral as a website. Documents can take the form of a film, a musical opus, or a narrative tapestry and be recorded on plastic, papyrus or palm leaves.

An ever growing percentage of information today is produced, distributed and accessed in digital form. Born-digital heritage, such as electronic journals, web pages or databases, is also part of the world's documentary heritage. However, it too is affected by technical obsolescence and physical decay.

While documentary heritage is traditionally conserved in libraries, archives, museums and other information centres, its custodianship, especially for oral traditions, can also be social or communal when it concerns a particular group or community. Documentary heritage consequently is not confined to recognized geopolitical boundaries, but can encompass shared cultural, social or spiritual values that transcend traditional borders.

The underlying principle of MoW is that it contributes to UNESCO's constitutional mandate of building a culture of peace by facilitating dialogue and mutual understanding. It is based on the principle of respect for human rights and fundamental freedoms. In this regard, it is a major plank in UNESCO's platform to build knowledge societies which promote democratic access to the information for improved quality of life and lasting sustainable development. It is part of an overall strategic vision that includes similar types of activities carried out by different services within UNESCO. These include some of the universally known Programmes such as *Information for All*, *Man and the Biosphere*, *Protection of the World Cultural and Natural Heritage*, *Protection and Promotion of the Diversity of Cultural Expressions* and *Safeguarding of the Intangible Cultural Heritage* to mention but a few.

All these Programmes support the ideal that knowledge and cultural expression form a shared, common legacy that should be transmitted to future generations. As cultural diversity is a source of creativity, UNESCO seeks to maintain awareness of its significance while respecting natural differences that may occur among peoples. However, unlike the major cultural programmes, the Memory of the World is managed by the Information Society Division which is part of the Communication and Information Sector (CI) in UNESCO. The core mandate of the Memory of the World is to safeguard civilization's knowledge which is in line with CI's strategic objective of building knowledge societies, but close ties are maintained with the tangible and intangible heritage programmes.

## **Structure**

To attain its fundamental objectives, the MoW functions through a three-tiered structure operating at the international, regional and national levels with core elements in common. Strategic guidance is provided by an International Advisory Committee (IAC) composed of 14 members appointed in

their personal capacities for a four-year term by UNESCO's Director-General. This committee meets in ordinary session every two years to review global progress, make recommendations for inscription on -or deletion from- the International Register, the award of the UNESCO/Jikji Memory of the World Prize, and provide advice on issues having a bearing on the management and the development of the Programme.

The composition of the Committee differs from the majority of other International Committees of UNESCO in that its members are appointed in a personal capacity, rather than being elected as official representatives of their governments. However, all efforts are deployed to ensure equitable geographic representation.

So far the IAC has met on eight occasions: twice in Poland (1993 and 2003), France (1995), Uzbekistan (1997), Austria (1999), Republic of Korea (2001), China (2005), and South Africa (2007); the 9<sup>th</sup> meeting is slated to be held in 2009 in Bridgetown, Barbados. In steering the Programme, the IAC is aided by four subsidiary bodies: a Bureau which meets in between the biennial sessions to maintain an overview of the Programme and make tactical decisions in liaison with the Secretariat. They also examine pending issues referred by the IAC. The other bodies are the Technical, Marketing and Register Sub-committees which are tasked with implementing different aspects of the Programme relating to preservation technology, promotion and fund-raising, and assessment of nominations for inscription on the Register.

Each of these has its own membership requirements, rules of procedure and cooperates closely with the others in the interests of the Programme. Their membership reflects different geographic perspectives as well as subject specializations where appropriate. These bodies are supported by a Secretariat, provided by the Information Society Division at UNESCO Headquarters in Paris, which serves as the intermediary and liaison for all matters relating to MoW.

Along with the IAC, National and Regional Committees contribute to achieving the goals of the Programme and establish their own operating procedures in securing overall objectives. Regional and national Memory of the World committees are essential to the success of the Programme and in helping to achieve its strategic goals. They contribute to setting up Memory of the World Registers in support of local preservation and access activities and raise awareness of the importance of safeguarding the documentary heritage. To date, about 60 countries have created national committees, although many of these are no longer very active. There is an urgent need to revitalize these bodies as networking is a source of potential benefit to the Programme.

## **Legal framework**

Unlike the World Heritage and the Intangible Heritage programmes, MoW does not have the status of a Convention. International Conventions are subject to ratification or accession by States. Operating outside the confines of a legal instrument has invested MoW with a certain degree of flexibility, enabling it to easily maintain an open and inclusive structure without formal obstacles to instituting change. However, this adaptability has been offset by a lack of visibility in Member States which have no legal obligation to preserve their heritage. It consequently suffers from the lack of a public perception of its importance.

## **Projects and Promotion**

With a view to preserving and providing access to documentary heritage, MoW has carried out a number of projects around the world. Detailed descriptions of the different projects can be found on the Memory of the World website at: <http://www.unesco.org/webworld/en/mow/>. They cover all types of documents: postcards, manuscripts, traditional music, etc. The majority of these have been financed by UNESCO through its own limited budget and some external funds obtained from Norway and Luxembourg for the slave trade archives and the Timbuktu manuscripts projects respectively. Recently, a project to safeguard the Nelson Mandela documentary heritage has received funding from Belgium, but many more projects are in need of financing.

No one organization can fund the vast scope of activities that have to be undertaken to conserve the documentary heritage. This requires a collective effort and must be more actively pursued as the Programme matures. The UNESCO/Jikji Memory of the World Prize, set up and funded by the Republic of Korea, serves as an excellent example. The biennial Prize of US\$30,000 commemorates the inscription of the *Buljo jikji simche yojeol*, the oldest existing book made with movable metal print, on the Memory of the World Register. It is awarded to institutions that have made an outstanding contribution to preservation. Apart from Korea, which also subsidizes regional workshops, no regular contributor is associated with the Programme. Hopefully, other sponsors will make their specific contribution to reinforcing the Memory of the World.

## **Registers**

There is a steadily growing recognition of the role and potential of the Memory of the World Programme in safeguarding the documentary heritage, both analogue and digital. This achievement is chiefly due to the Register, its most successful and visible element. Unfortunately, many people mistakenly consider this to be the sum of the Programme.

Inscription on a Memory of the World Register not only raises the profile of a particular item in the

country or countries concerned, it also acknowledges the importance of the documentary heritage and can be catalytic in attracting private and/or public funds for preservation work. Each session, an increasing number of countries and institutions submit nominations, which augurs well for scaling-up public understanding of the Programme. Having local heritage listed serves to awaken national pride and contributes to awareness of safeguarding documentary heritage.

There are three types of register: International, Regional and National. All registers contain material of world significance and an item may appear in one or more register. At the same time, it should be noted that the three types of Memory of the World registers do not denote levels of "importance". Instead they relate rather to the geographic influence of an item. It should be stressed that an item recommended for inscription on a regional or national register, does **not** have lesser value than those listed on the International Register. It is simply that its influence is limited to a specific group or region.

To maintain credibility, the Registers must be mutually consistent in their definition of significance and in the rigour of their operations. In this way, they have the potential to be as well-known as their counterpart, the World Heritage List.

At present, there are 158 items that have been judged to be of world significance listed on the International Register. Decisions to recommend inscription on this Register are taken by the IAC at its biennial meetings and are, in turn, based on the recommendations and assessment undertaken through the work of the Register Sub-committee and its panels of experts covering the various disciplines.

## **Conclusions**

Since its creation, the Memory of the World Programme has considerably consolidated and evolved. It is confirmed as the umbrella structure for global documentary preservation efforts. It is an open and inclusive programme that has shown an admirable degree of flexibility and adaptability. However, due to lack of funding, more dialogue must be engaged to ensure the safeguard of documentary heritage. In this regard, the three international conferences that have been held have each helped to focus attention on different aspects of the programme. The first Conference concentrated on preservation of carriers and original documents, while the second emphasized access to 'hidden treasures'. The third widened the debate to include traditional knowledge, and thereby ensure better representation of all the peoples of the world in the Programme. A Fourth Conference is planned for 2011 and will probably take place in Poland.

This conference can help to resolve persistent weaknesses and lead to the development of a strategic plan to guide future policies and orientations so that the Programme will not only become more visible and enduring, but will be recognized as a prestigious label in every country.



## Memory of the World Register

### Mission

UNESCO's programme aimed at preservation and dissemination of valuable archive holdings and library collections worldwide



## Memory of the World Register

### Programme Objectives

- The vision of the Memory of the World Programme is that the world's documentary heritage belongs to all, should be fully preserved and protected for all and, with due recognition of cultural mores and practicalities, should be permanently accessible to all without hindrance.





## Memory of the World Register

### 3 types:

- o International
- o Regional
- o National

This presentation focuses on the International register.



## Memory of the World Register

### Limitations:

- Proposals can be submitted by anyone!
- National requests limited to 2 per session
- No limits to regional/joint nominations





## Memory of the World Register

**Currently 158 items listed from:**

**67 different countries;**

**1 International Organization;**

**1 private foundation**



## Memory of the World Register

### International Register examples:

- COMPOSER COLLECTIONS
- Austria – The Vienna City Library  
Schubert Collection
- Austria – Brahms Collection
- Germany – Ludwig van Beethoven:  
Symphony no 9, d minor, op. 125
- Poland – The Masterpieces of Fryderyk  
Chopin



## Memory of the World Register

### International Register examples:

#### LITERARY COLLECTIONS

- Africa – Christopher Okigbo Collection
- Iran – “Bayasanghori Shâhnâme”  
(Prince Bayasanghor’s Book of the Kings)
- Denmark – Manuscripts and correspondence of Hans Christian Andersen
- Denmark – The Søren Kierkegaard



## Memory of the World Register

### International Register Examples

#### LITERARY COLLECTIONS

- Germany – The literary estate of Goethe in the Goethe and Schiller Archives
- Germany – Kinder- und Hausmärchen  
(Children’s and Household Tales)
- Norway – Henrik Ibsen: A Doll's House



## Memory of the World Register

### International Register examples

#### LITERARY COLLECTIONS

- Sweden – Astrid Lindgren Archives
- Sweden – Ingmar Bergman Archives
- Trinidad and Tobago – The Derek Walcott Collection
- Trinidad and Tobago – The C.L.R. James Collection



## Memory of the World Register

### Accessible on:

<http://www.unesco.org/webworld/mow/reg>

	Category
	<b>Africa - Unpublished Papers of Christopher Okigbo</b> Documentary heritage inscribed on the Memory of the World Register in 2007
	<b>Australia - The Story of the Kelly Gang (1906)</b> Documentary heritage inscribed on the Memory of the World Register in 2007
	<b>Australia - The Convict Records of Australia</b> Documentary heritage inscribed on the Memory of the World Register in 2007
	<b>Austria - Tabula Peutingeriana</b> Documentary heritage inscribed on the Memory of the World Register in 2007
	<b>Canada - Hudson's Bay Company Archival records</b> Documentary heritage inscribed on the Memory of the World Register in 2007
	<b>China - Qing Dynasty Yangshi Lei Archives</b> Documentary heritage inscribed on the Memory of the World Register in 2007
	<b>CICR and MICR - Archives de l'Agence internationale des prisonniers de gu</b>



## Memory of the World Register

### What can be submitted?

#### o Textual items:

- Manuscripts
- Books
- Newspapers, etc



## Memory of the World Register

### What can be submitted?

#### o Non-textual items:

- Drawings
- Prints
- Maps
- Music





## Memory of the World Register

### What can be submitted?

#### o Audiovisual heritage:

- films
- discs
- tapes
- photographs



## Memory of the World Register

### What can be submitted?

#### o Virtual documents:

- Websites
- Electronic documents



## Memory of the World Register

### **PART A – Essential Information**

#### **Summary**

- The summary should contain 3 paragraphs approx indicating :
  - what is being proposed
  - why it is proposed
  - its impact on the world



## Memory of the World Register

### **Identity and Description of the Item**

Full description of the item for accurate identification and listing



## Memory of the World Register

### Justification

- Not all criteria may be applicable, but at least *one* of them *must* apply.
- Each of the *relevant* criteria must be explained in detail.



## Memory of the World Register

### Authenticity:

Explain how the documentary heritage is known to be authentic.

How was it acquired?

Provide experts' testimony if available.



## Memory of the World Register

### World significance, uniqueness and irreplaceability

Explain why or how the documentary heritage is of world significance.

Who has consulted these documents?

What would be the consequences of its loss?

What is the extent of its influence?



## Memory of the World Register

### Time

- representative of its time
- evocative of a period that influenced human developments.
- first of its kind



Jikji- First moveable metallic characters

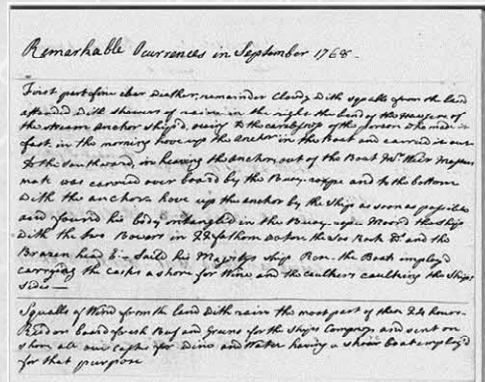




## Memory of the World Register

### Place

- important in world history and culture
- influential on major events
- environments that no longer exist



Cook Pacific exploration- Endeavour Journal



## Memory of the World Register

### People

- great transitions, advances or regressions
- significant aspects of human behaviour
- impact of key individuals or groups



Rivonia Trial, Nelson Mandela



## Memory of the World Register

### Subject and theme

- particular historical or intellectual developments
- achievements in politics, sciences, arts and other human endeavours



21 Demands Solidarity Movement Poland



## Memory of the World Register

### Form and style

- outstanding aesthetic, stylistic or linguistic value
- key exemplar of a type
- outstanding work of art or innovation



Mashtots Matenadaran Ancient Manuscript



## Memory of the World Register

### Social/spiritual/community significance

- Emotional attachment for people who are a live today
- After their death, the item acquires historical importance



Mabo Case Manuscripts



## Memory of the World Register

### Issues of rarity, integrity, threat and management

Provide important contextual information on the nomination.

A comment is **required** on each of these issues





## Memory of the World Register

- Nomination process:
  - *Proposals*: institutions/individuals
  - *Evaluation*: specialist experts
  - *Assessment*: Register Subcommittee



- *Recommendation*: International Advisory Committee
- *Decision*: UNESCO's Director-General



## Memory of the World Register

### **Nominations deadline:**

**31 March 2008 ( UNESCO,Paris)**

### **Decision:**

**June/July 2009 ( Barbados)**



## Memory of the World Register

### Further information:

<http://www.unesco.org/webworld/mow/reg>

#### Contact

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# **PRESENTATION**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region

Icheon, Republic of Korea, February 18 – 20, 2009

## **Overview of UNESCO MOW Programme in the Asia-Pacific Region and Regional Register**

**Presented by Mr. Ray Edmonson**



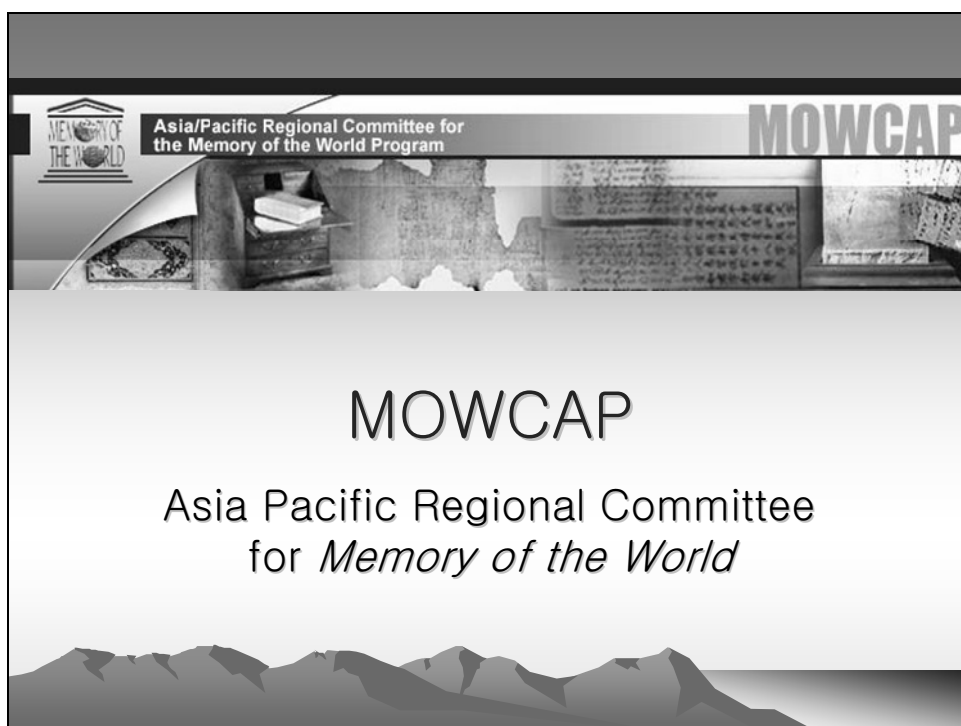


## Overview of UNESCO MOW Programme in the Asia-Pacific Region and Regional Register

**Mr. Ray Edmondson**

Chair

MOW Committee for Asia Pacific



## UNESCO Regions



## Basis of regional committees

- Address issues which fall outside practical scope of IAC and national committees
- Mechanism for cooperation beyond the national level
- Comprised of representatives of relevant national committees, who are encouraged to link with it

General Guidelines – section 5.8

## Asia Pacific Region extent

- North: Mongolia
  - South: New Zealand
  - West: the “stan” countries
  - East: Pacific islands
- 43 countries – about half the earth’s surface

## MOWCAP pattern

- Full meeting every two years
  - Bureau meets annually
  - Register subcommittee and editorial subcommittee have own timetables
  - Teleconferencing and emailing
  - Opportunistic in-person visits
  - Website as reference point
- Relate to UNESCO Regional Office in Bangkok

## MOWCAP formal structure

- National MOW committees are members
- Formal statutes and rules
- Bureau elected for 4 years
- Bureau appoints subcommittees and special advisers
- Some budget support from UNESCO Bangkok

## Where are the national MOW committees?

- |              |               |
|--------------|---------------|
| • Australia  | • Malaysia    |
| • Cambodia   | • Nepal       |
| • China      | • Philippines |
| • Fiji       | • Sri Lanka   |
| • Indonesia  | • Tajikistan  |
| • Iran       | • Thailand    |
| • Kazakhstan | • Vietnam     |
| • Kyrgyzstan |               |

## Observer countries/regions at 2008 meeting

- India
  - Laos
  - Macau
  - New Zealand
  - “Pacific”
  - South Korea
  - Uzbekistan
- These countries don’t yet have formal national MOW committees (and don’t vote in MOWCAP) but seek active connection

## MOWCAP’s role

- Planting and mentoring national MOW committees
- “Backstopping” for countries without committees
- Networking
- Maintaining the regional register
- Running seminars and workshops
- Advice and advocacy
- Regional overview to complement national view
- Increasing visibility of region’s heritage
- Operational link between national committees and international MOW secretariat

## MOWCAP calendar

- 2005
  - March–July: Goodwill Patron mission to Indonesia, Laos, Vietnam, Cambodia
  - December: Full MOWCAP meeting, Manila
- 2006
  - August: MOWCAP website launched
  - December: Bureau meeting, Shanghai
- 2007
  - May: Workshop in Jakarta: Regional register launched and nominations invited
  - July: Workshop in Colombo, Sri Lanka
  - August: AV archiving seminar in Nong Khai, Thailand
- 2008
  - February: Full MOWCAP meeting in Canberra, Australia
  - August: Special advisor visit to Mongolia; workshop in Vietnam
- 2009
  - February: MOWCAP Bureau meeting Bangkok

## MOWCAP projects

- Coffee table book on regional heritage
- Heritage bookmarks
- MOWCAP website
- Asia Pacific Regional MOW Register
- The MOWCAP (! – a must for your wardrobe!)
- Pacific “inventory” and “indentured populations”
- Survey of audiovisual collections



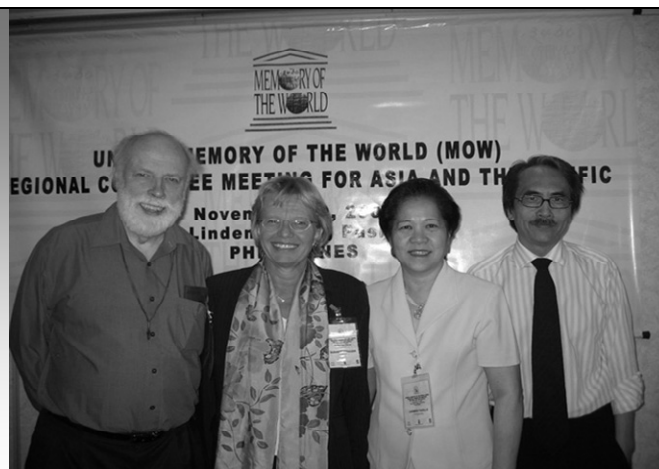
First MOW coffee table book of the region – published  
in 2004 by State Archives Administration of China

Dr Susanne Ornager, UNESCO Regional Advisor and Ms Hongmin  
Wang of SAAC



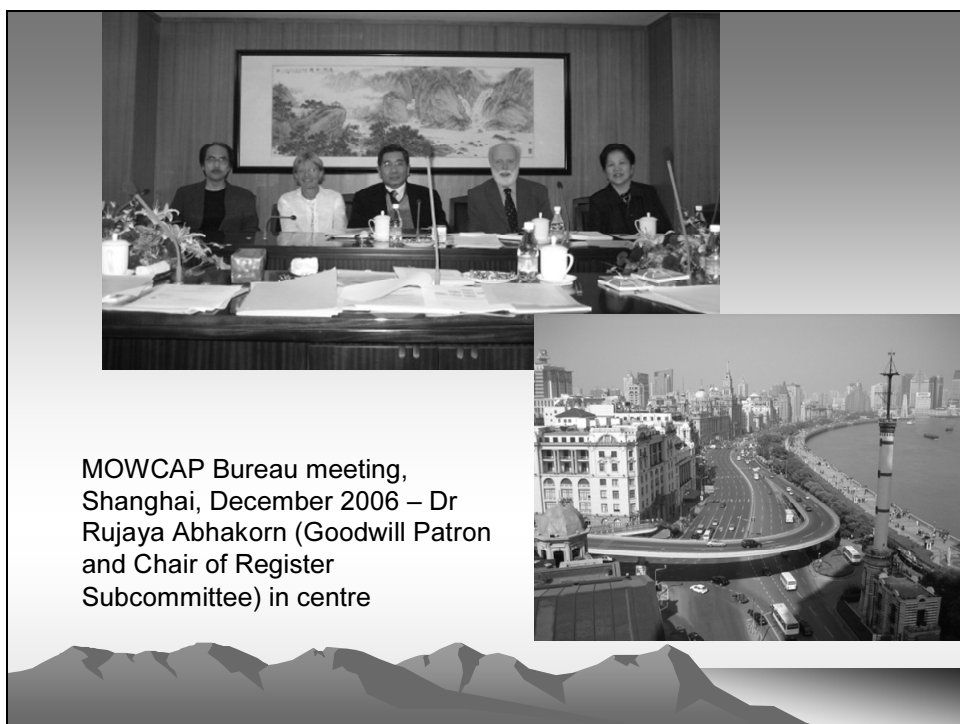
2<sup>nd</sup> full MOWCAP meeting – Manila, Philippines, December 2005





**MOWCAP Bureau**

**Ray Edmondson (chair), Dr Susanne Ornager (UNESCO Regional Advisor), Carmen Padilla (Deputy Chair), Simon F. K. Chu (Secretary General)**



**MOWCAP Bureau meeting,  
Shanghai, December 2006 – Dr  
Rujaya Abhakorn (Goodwill Patron  
and Chair of Register  
Subcommittee) in centre**







## MOWCAP 3 February 2008

## 3<sup>rd</sup> MOWCAP meeting, 17–18 February 2008

- Largest to date: 34 participants from 15 countries
- Country reports and monitoring
- Launch of Asia Pacific MOW Register: first 4 inscriptions
- First connection of the three regional committees (MOWCAP, MOWLAC, ARCMOW) and International Secretariat (Paris) and clarification of roles
- Coffee table book
- Input to International MOW Conference – issues of imbalance



## Asia Pacific Regional Register

- Launched February 2008
- Similar process and timeframe to International Register
- Similar structure: Register Subcommittee
- Criteria almost identical
- The main difference: geographic reach

## Cambodia: Tuol Sleng Genocide Museum Archive



[illegible][illegible]

## Australia: Constitutional documents



## Some longer term aims

- National MOW committee in every country and joint committee for small Pacific countries
- Balanced regional presence in international register and international projects
- Improve professional knowledge, skills and means in documentary heritage management
- Improve access to heritage materials
- Change popular perceptions and awareness about the value of documentary heritage



## International MOW Conference Canberra, 19–22 February 2008

- 170 delegates, 30 countries
- Reviewed policies and strategies
- Reviewed the multiple registers and criteria

Extensive coverage and papers on  
website: [www.amw.org.au](http://www.amw.org.au)



# **PRESENTATION**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region

Icheon, Republic of Korea, February 18 – 20, 2009

## **Preparation of an Application for MOW International Register Nomination**

**Presented by Ms. Roslyn Russell**



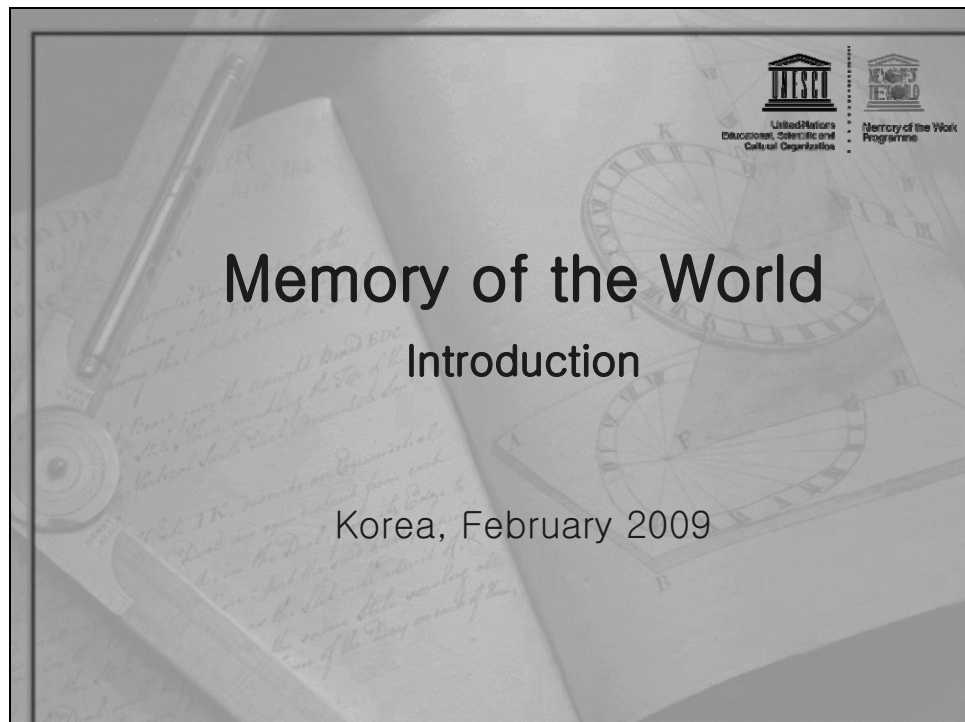


# **Preparation of an Application for MOW International Register Nomination**

**Ms. Roslyn Russell**

Chair

MOW International Advisory Committee, Register Sub-Committee



Protect endangered documentary heritage from losses due to:

- ★ Human agency:
  - ★ Ignorance, neglect, war...
- ★ Natural disasters:
  - ★ Fire, flood, storms...
- ★ Chemical
  - ★ Vinegar syndrome, acid paper...
- ★ Technical
  - ★ Obsolescence...

Objectives:

- ★ encourage preservation;
- ★ facilitate universal access;
- ★ raise global awareness.

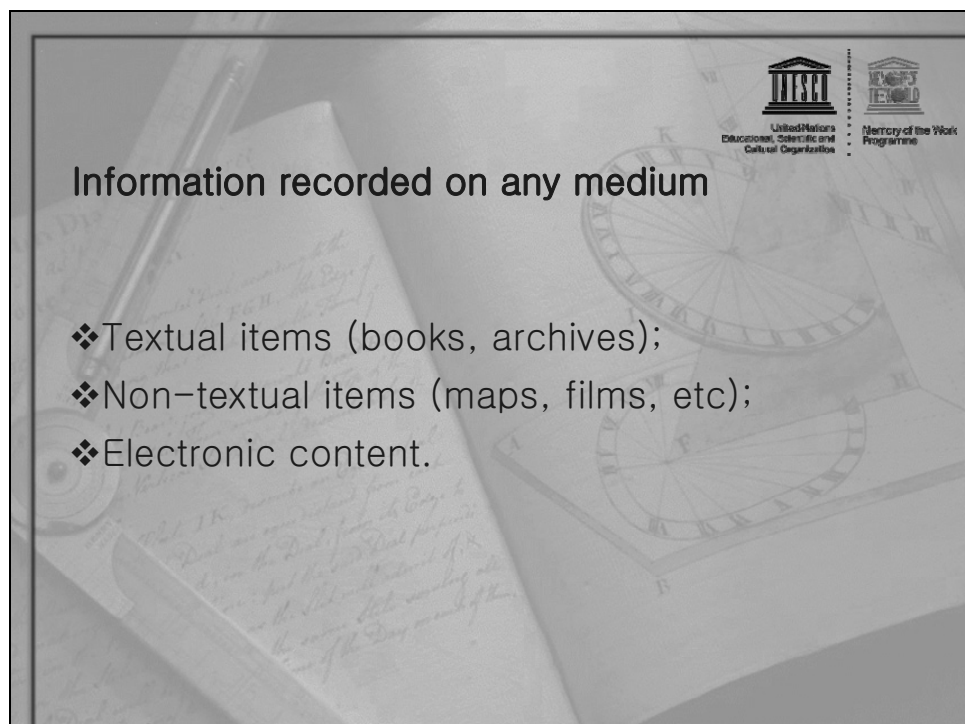


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## Strategic Objectives:

- ★ Identification of heritage
- ★ Raising awareness
- ★ Preservation
- ★ Universal access to information

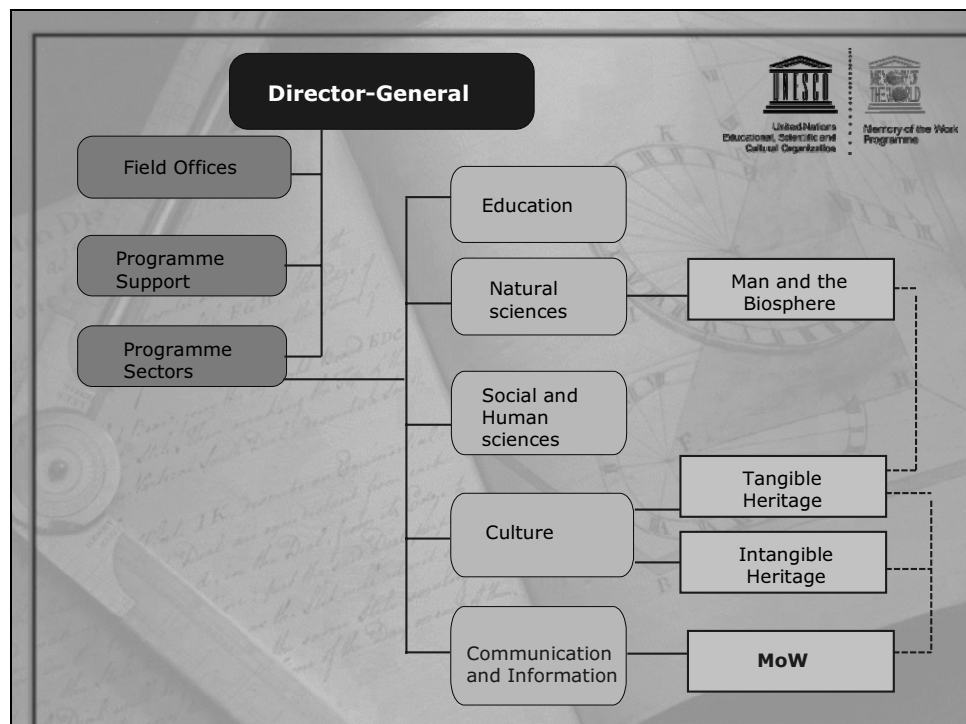


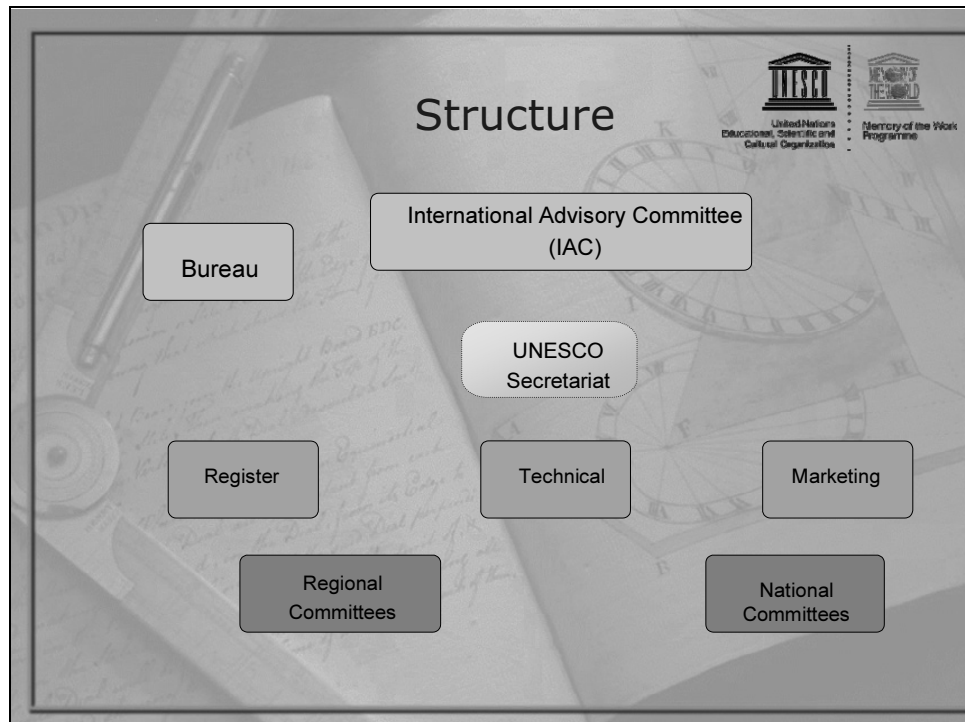
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## Information recorded on any medium

- ❖ Textual items (books, archives);
- ❖ Non-textual items (maps, films, etc);
- ❖ Electronic content.





**Legal Framework:**

- ★ No Convention
- ★ Flexibility, but...
- ★ Lack of visibility





# Projects

Full list at:

<http://www.unesco.org/webworld/en/mow/>



## Jikji Prize

Commemorates inscription of  
“Buljo jikji simche yojeol”



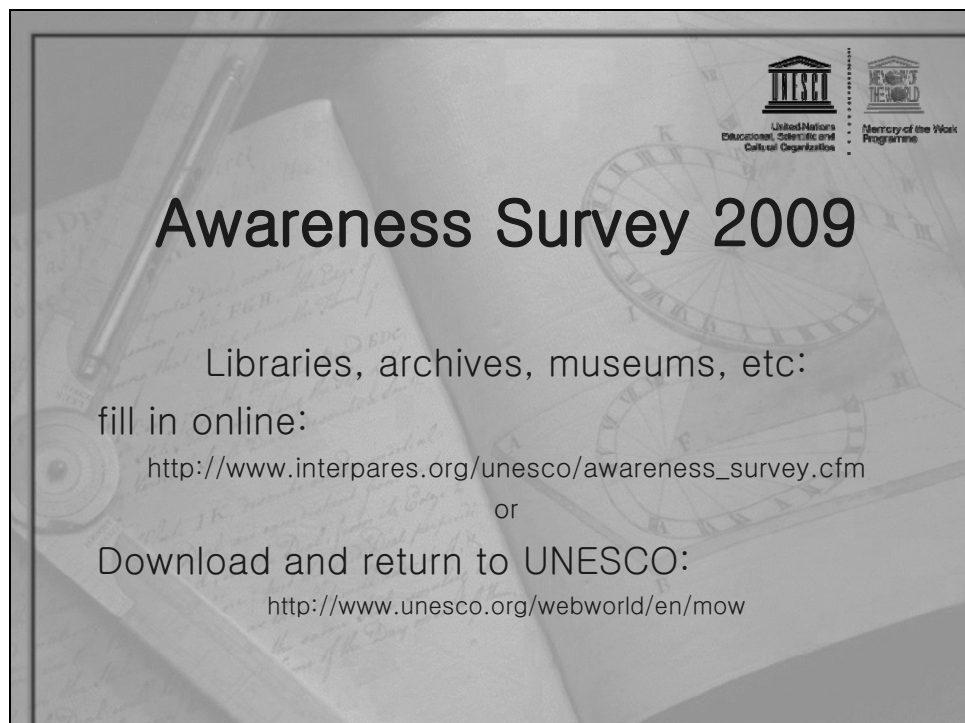
- ★ Funded by Republic of Korea: Cheongju City
- ★ \$30,000 every two years
- ★ Outstanding work in preservation by individuals or institutions



Logo Redesign

Open competition

Deadline 31 May 2009

Winner announced July 2009



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Programme

# Awareness Survey 2009

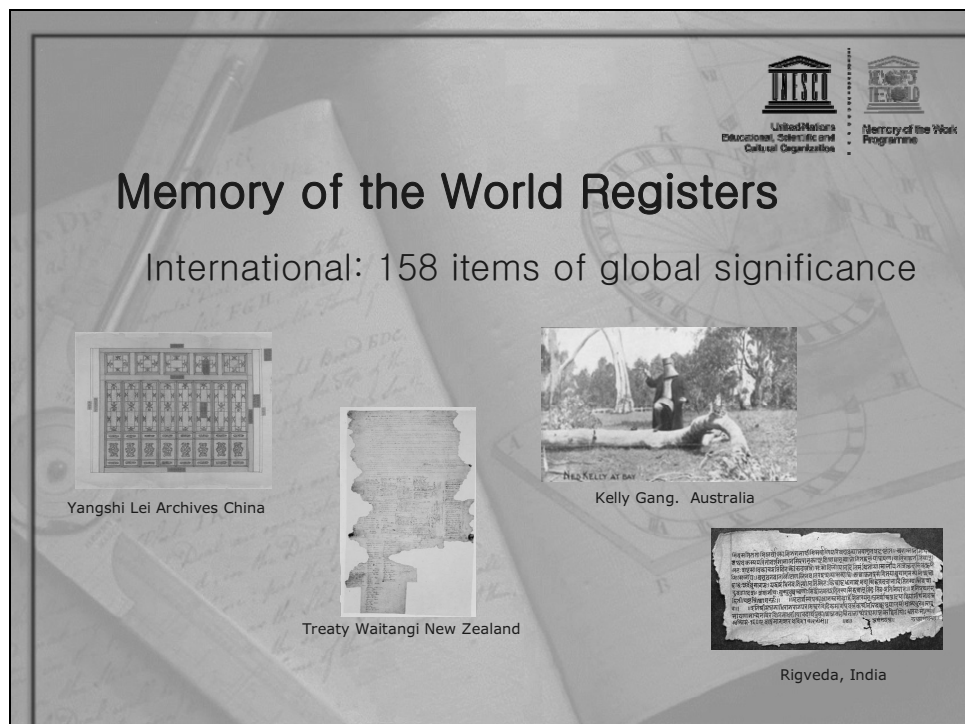
Libraries, archives, museums, etc:  
fill in online:



[http://www.interpares.org/unesco/awareness\\_survey.cfm](http://www.interpares.org/unesco/awareness_survey.cfm)

or

Download and return to UNESCO:

<http://www.unesco.org/webworld/en/mow>



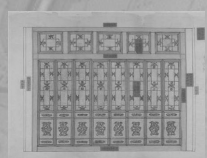



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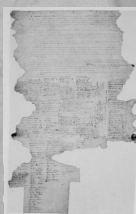
Memory of the World  
Programme

# Memory of the World Registers


International: 158 items of global significance




Yangshi Lei Archives China



Treaty Waitangi New Zealand



Kelly Gang. Australia



Rigveda, India



# Memory of the World Registers

MOWLAC:<http://infolac.ucol.mx/mow/>






## Memory of the World Registers

MOWCAP: <http://www.unesco.mowcap.org/register.htm>





**Australia**  
Landmark Constitutional Documents of the Commonwealth of Australia (2008)

**Cambodia**  
Tuol Sleng Genocide Museum Archive (2008)

**Indonesia**  
Nagara Kertagama or Description of the Country (1365 AD) (2008)

**Thailand**  
The Epigraphic Archives of Wat Pho (2008)

## Nomination process:

***Proposals:*** institutions/individuals (to UNESCO: Joie Springer , CI/INF/UAP)

***Evaluation:*** specialist experts (over several months)

***Assessment:*** Register Subcommittee

***Recommendation:*** International Advisory Committee

***Decision:*** UNESCO's Director-General



Next deadline for applications:

March 2010

Invitation letters to be sent out

August 2009

# Memory of the World

<http://www.unesco.org/webworld/en/mow/>

# **CASE STUDY**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region  
Icheon, Republic of Korea, February 18 – 20, 2009

## **Korean & Chinese Experiences in Preparing an Application**

**Presented by Prof. Kyung-ho Suh**



## **Korean & Chinese Experiences in Preparing an Application**

**Prof. Kyung-ho Suh**

Department of Chinese Language & Literature, College of Humanities  
Seoul National University

### **Comment on nomination of 'Uigwe' by Prof. Kyung-ho Suh**

This is my comment on RSC's nomination of 2006-48 (Uigwe: Records of Royal Protocols in the Court of Joseon Dynasty) to be inscribed on Regional Register for Asia and Pacific.

RSC remarked that "Uigwe is a unique historical record of a Confucian state that was related to at least China and Vietnam and, as such, are of regional importance as they reflect the practices of an East Asian monarchy."

In this remark, I had an impression that the magnitude of Confucian worlds in the context of world history was underestimated. The Confucian tradition does not represent a culture that had existed in a small corner of the world. It should be reminded, on the contrary, that the world dominated by Confucianism covered a territory several times larger than the entire Western Europe, embracing a considerable size of population far exceeding the population of Europe and Near East. Confucian world was just one of the two or three major worlds that had partitioned that planet at least by 14<sup>th</sup> century.

I would like to add further information not mentioned in the application by Republic of Korea, in order to help IAC members' understand the cultural significance of the Uigwe. Historically, Confucian societies were organized by projecting ideals embedded in the memories of the Golden Age of remote antiquity. The rulers imposed ideological images of ideal societies manifested in the words and tales of sages in the past, and these images became behavioral models all members of the societies must follow. And it was the performance of ritual ceremonies that activated the ideological images most tangibly and vividly; it was a process by which the ideological ideas were brought into living realities. Strength of a state depended, it had been believed, on the performance of the ritual ceremonies in correct, authentic manners. Thus, the preservation of authentic form of

ritual ceremony was the most powerful leverage in maintaining political and ideological authority. Since the Confucian world had a history in which a dynasty was replaced by another repeatedly, preservation of the authentic forms of ritual ceremonies took the position of the ultimate priority in the royal agenda whenever a new dynasty came into power.

However, Chinese mainland experienced several times of invasion and take over by barbarians, and with passage of time, the situations made Chinese gradually depart from the original forms of ritual ceremonies. A considerable portion of textual references pertaining to the Confucian ceremonies perished especially during the Mongolian invasion. On the contrary, Korean dynasties did not experience such invasions and were able to keep the traditional heritages intact, maintaining the tradition of performing Confucian ceremonies in the authentic forms for a millennium. For this reason, Chinese emperors did not hesitate to call Korea “the small China in the East,” implying that it was the land where what was once created by Chinese but then lost was preserved. It can be seen as a product of a cultural phenomenon that may be called “China outside China,” comparable to “Russia outside Russia” cultural phenomenon mentioned in the nomination 2006-52. Kings of Korean dynasties were proud of this, but they also had the fear that the forms might be forgotten when the time of decline comes. They attempted massive compilations of visual and textual records all the events, to preserve what should be done correctly not only for themselves but also for their posterities. It was a record pointing not to the memory of the past but to the actual practice in the future.

In this sense, Uigwe should not merely be seen as a record of a Confucian state. It is a record of the preserved legacy that was lost in most of Confucian world. It is not a record of a small monarchy; it is a record that represents the nucleus of the entire Confucian tradition that once prevailed a significant portion of the world.

One final episode would suffice to demonstrate the significance of this material. Immediately after the end of Cultural Revolution, Chinese government decided to rebuild the Confucian temple, which had been destroyed during the revolution, at the birthplace of Confucius. However, as soon as the reconstruction project was completed, the government was in trouble since there was no person at all who knew how to perform ceremonies in the rebuilt temple. The temple has no meaning unless ritual ceremonies are performed in there. At that moment, Korean academy of Confucianism, which has a history of several centuries, offered help. The annual academy dispatched a team of experts, bringing all the utensils, costumes, and the detailed descriptions of annual rituals. Since Chinese counterparts were not able, in lack of experience, to perform the ceremonies by themselves with these materials only, this team performed the ceremony on behalf



of Chinese counterparts, allowing them to take pictures and record on video tapes, and this experience enabled Chinese experts to perform the ceremony from the next year without further help. Korean experts explained that it was possible to demonstrate an authentic form of the performance because all the detailed descriptions, to which Uigwe belongs to, were available in Confucian libraries of Korea.

In sum, I would like to suggest RSC to reconsider the nomination, believing that this material deserves to be inscribed on International Heritage.

**MEMORY OF THE WORLD REGISTER**  
**Uigwe: The Royal Protocols of the Joseon Dynasty**

*Ref N° 2006-48*

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**PART A – ESSENTIAL INFORMATION**

**1 SUMMARY**

*Uigwe* – The Royal Protocols of the Joseon Dynasty

- A unique form of documentary heritage, the “Uigwe” is a collection of Royal Protocols of the over 500 year-long Joseon Dynasty (1392 - 1910), that both records and prescribes through prose and illustration the major ceremonies and rites of the royal family.
- The exquisite value of the Uigwe lies within its rarity, in that it captures so many details of so many different aspects of the life of the royal family. Documenting not only the records of all the procedures, protocols, formalities and requirements needed to conduct important ceremonies such as weddings, funerals, banquets and receiving foreign missions, it also includes details on the construction of royal buildings and tombs as well as other various cultural activities of the royal family.
- Categorized by time and theme and comprised of over 3,895 books, the Uigwe makes it possible to understand the changes that took place over time in royal ceremonies and allows for detailed comparisons with the other contemporaneous East Asian cultures. In particular, the pictorial materials, such as “Banchado” and “Doseol” illustrate the rituals and ceremonies of the time with a sophistication and vividness that matches the visual materials of the present day.
- For example, the documentary painting of King Jeongjo's visit to the royal tomb of his father is composed of several scenes, and runs a full 15.4 meters length. Moreover, the authorship of this work is in itself unique, in that this visually oriented documentary heritage would not have been produced but for the cooperative efforts of professional, certified painters working in concert with official historians. Such collaboration in and of itself offers illuminating insight into the structure of cultural production during this time.

■ In short, the Uigwe is a comprehensive and systematic collection of writings and paintings that provides a detailed account of the important ceremonies and rites of the Joseon Dynasty. Its particular style of documentary heritage cannot be found anywhere else in the world, in either the East or West.

## **2        *DETAILS OF THE NOMINATOR***

### **2.1        Name (person or organisation)**

Administrator, Cultural Heritage Administration of the Republic of Korea

### **2.2        Relationship to the documentary heritage nominated**

National Agency managing national cultural heritages

### **2.3        Contact person (s)**

Hong June YOU - Administrator, Cultural Heritage Administration of the Republic of Korea

### **2.4        Contact details (include address, phone, fax, email)**

Cultural Heritage Administration of the Republic of Korea

139 Seonsa-ro, Dunsan-dong, Seo-gu,

Daejeon, Korea (302-701)

Phone: 82-42-481-4730

Fax: 82-42-481-4759

E-mail: [cultpro@ocp.go.kr](mailto:cultpro@ocp.go.kr)

## **3        *IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE***

### **3.1        Name and identification details of the items being nominated**

■ Uigwe, Records of Royal Protocols in the Court of Joseon Dynasty

■ 2,940 volumes of Uigwe are organized into 546 types that are presently in the custody of Kyujanggak(奎章閣), Institute for Korean Studies, Seoul National University.

490 volumes of Ugwe are organized into 287 types that are presently in the custody of Jangseogak(藏書閣), the Academy of Korean Studies.

### 3.2 Description

■ Definition : Ugwe refers to the comprehensive collection of all the official Protocols for performing important state ceremonies, from their preparations and procedures to the award-giving at the end of those functions. Immediately after the ceremony, an Ugwe would be compiled and published by a Dogam(都監), an independent temporary government office, or in modern standards, a committee, created to deal with national matters of the greatest importance, such as the funeral of a king or palace construction. In general, five to nine copies were made of each Ugwe including one for the king, one each for the four national archives located in different parts of the country, and one for Yejo (the Office of Protocol).

- Ugwe reveals the canon of the state concerning several national ceremonies. Each one provides a detailed description of a particular ceremony, including the expenses and implements needed, so that later generations could refer to it as a guide in performing the ceremony the same way.
- To produce Ugwe, a temporary government office known as a Dogam was created. The Dogam edited related documents according to an established format and compiled them into books intended for viewing by the king. The documents were named Ugwe at the time they were first created.

■ Scope of Ugwe artifacts : Kyujanggak and Jangseogak are currently in possession of Ugwe created between the 17th and 20th centuries. Ugwe can be categorized into these classes as follows, in terms of the Orye system, a classification of the rituals of a Confucian state.

- Gilrye (吉禮) : Rituals for non-humans, i.e. spirits; mostly involves ceremonies in honor of the dead (Jesa).
- Garye (嘉禮) : Rituals that deal with all types of rites between people. This includes lord-and-vassal rituals performed at the national level, as well as 'Honrye' (marriage ceremony), 'Chaekrye' (investiture) and ceremonies related to relations with China.
- Binrye (賓禮) : This refers to official banquets sponsored by the royal family for receiving diplomatic missions, usually Chinese envoys.
- Gunrye (軍禮) : This includes such ceremonies as the King's archery outings at a 'Sadan' (archery stand).

- Hyungrye (凶禮): This is the funeral ritual. For the royal family the Uigwe recorded all the funeral procedures, tomb construction, and the procedures for carrying the ancestral tablet to the shrine for the deceased, including 'Jongmyo' (the ancestral shrine of the Royal family), when the mourning period was over.
- Others: These include descriptions of such important state functions as the construction of a fortified city (Hwaseong), restoration of royal palaces, compilation of chronicles, and even the installation of 'Taesil' (a stone case for the umbilical cord of a prince).

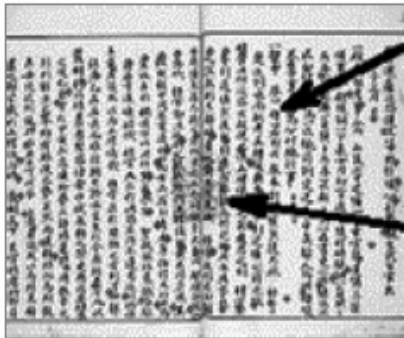
※ Important Uigwes are classified by category and attached in the form of a table.

■ How the materials were obtained :

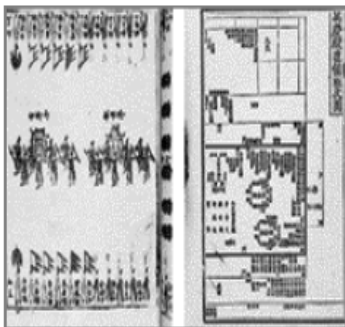
- The Kyujanggak Uigwe archives have integrated the Uigwe that were housed at Kyujanggak (the academic research institute of the royal palace), the national archives of the Joseon dynasty located in Odaesan, Taebaeksan and Jeongjoksan, as well as the Uigwe housed in 'Yejo,' 'Euijeongbu,' and 'Jongbusi' (government offices) in Seoul. During the Japanese colonial rule the Uigwe were under the custody of the Joseon Chongdokbu (government-general), and housed in the library of Gyeongseong Imperial University and the library of Seoul National University. It finally ended up in the Kyujanggak, the Institute for Korean Studies at Seoul National University, in 1992.
- The Jangseogak Uigwe archive mostly consists of the Uigwe that were housed in the Muju Jeoksangsan national archive. It integrates some of the Uigwe in 'Yejo' and 'Jongbusi' and those made in Yiwangjik during the Japanese colonial rule. It was managed by the offices of Changgyeonggung Palace and Changdeokgung Palace, and the Cultural Heritage Administration. In 1981 it was moved to Jangseogak, at the Academy of Korean Studies. Parts of the Uigwe are kept in the archive of the National Research Institute of Cultural Heritage under the Cultural Heritage Administration.

■ Current status

- Conditions of the artifacts
  - The Uigwe is a collection of documents consisting of both texts and illustrations.



- Text : Hand-scribed in exquisite calligraphy by skilled professionals
- Gwanin (official stamp) :  
Affixed as a means of authenticating the contents



#### ◀ Uigwe illustrations

- Banchado in color (left) : Painted in a documentary style unique to Joseon called Banchado, it reveals procession details with excellent clarity.
- Banchado drawn in characters (right): Chinese characters were used to depict the locations of ceremony participants.

- The general condition of the Uigwe in Kyujanggak and Jangseogak, including the cover and main text, maintains the original form.
- From the moment an Uigwe was made, the national office of archives assumed responsibility for maintaining it. After the foundation of the Republic of Korea, the Uigwe were first kept in a government office in charge of cultural properties, then transferred to a research institute for storage, preservation and research. Accordingly, all Uigwe are generally in good condition.

#### ● Storage facilities

##### a. Kyujanggak

- The Uigwe at Kyujanggak Institute for Korean Studies at Seoul National University, are stored in wooden bookshelves that are coated with natural resin. The shelves are located in separate buildings with climate control systems that maintain proper temperature and humidity levels. The interior uses fluorescent lamps to prevent discolouration and is equipped with a fumigation system. The buildings are built to earthquake-resistant specifications with double walls and have automatic fire suppression systems with double steel doors. A security agency is commissioned to safeguard the building and its premises around the clock with state-of-the-art CCTV, video, and access control systems using vaulted doors.
- Access to the buildings is strictly controlled.

- Originals have been backed up in numerous copies on microfilm and scanned image files.



▲ View of Kyujanggak Institute for Korean Studies at Seoul National University



▲ Uigwe stack room in Kyujanggak

#### b. Jangseogak

- Currently the Jangseogak Uigwe are preserved inside a separate building on the Jangseogak site, at the Academy of Korean Studies.
- The Jangseogak Uigwe are stored in Stack Room No. 1 where high-priority valuables are stored. The facility has a comprehensive climate control system that maintains proper temperature and humidity levels and is secured with double steel doors.
- Stack Room No. 1 is inaccessible to the general public.



▲ View of Jangseogak of the Academy of Korean Studies



▲ Uigwe stack room in Jangseogak

#### ■ The Uigwe in foreign countries

- Besides the Uigwe in Korea, there are others in foreign countries as well. In the National Library of France, there are 297 Uigwes of 186 kinds that were taken from Oegyujanggak (the Ganghwa-do branch of the Royal library Kyujanggak of Joseon) during the invasion of Ganghwa-do by a French fleet in 1866. In addition, the Imperial Household Agency of Japan houses 145 Uigwes of 70 kinds that were taken from the Odaesan archive in 1922 under Japanese colonial rule.

- Concerning the Ugwe in overseas countries, the Korean government is currently discussing with the Japanese and French governments on the inclusion of these Ugwe to the MOW application. If the discussions go smoothly, Korea will add them to this MOW application.

## **4 JUSTIFICATION FOR INCLUSION/ ASSESSMENT AGAINST CRITERIA**

### **4.1 Authenticity**

- Authenticity according to the subject matter
  - Ugwe were referenced along with Yejeon (manuals of etiquette and manner) such as 'Gukjo-oryeui' (國朝五禮儀, the Five Rites) and various Chinese texts on rituals. Ugwe carried legal binding force.
  - Ugwe were written and typeset in the standardized official style of the King and government offices.
- Authenticity according to authoring institution
  - Ugwe were created by a national institution.
    - Ugwe were compiled by Dogam, temporary government offices which were implemented for the specific purpose of creating the Ugwe, and other government offices such as Yejo (the Office of Protocol). The extant Ugwe were managed and handed down by national institutions from its early stages.
  - The records in the chronicle validate the Ugwe.
    - Information on the authors and its creation process can be confirmed in the Joseonwangjosillok (the Annals of the Joseon Dynasty) and Seungjeongwon Ilgi (the Diaries of the of the Royal Secretariat of the Joseon Dynasty), both of which are already registered as Memory of the World.
- Authenticity according to how it was made
  - The Ugwe were created based on official primary records of the particular rite or ceremony, while maintaining the format of the original documents. Only the format of the arrangement was changed according to the Ugwe system.
  - For its practical use as a reference, the Ugwe offered not only a clear description of how ceremonies, rites and rituals should be performed, but also a comprehensive listing of all the human resources, preparations and materials required.



- It was modified and edited by an official government office (a Dogam) authorized to create the document. By dint of the authority of its producer, the result of its transformation into a Ugwe had the same nature and authority as the original records of the ceremony.
- Authenticity well preserved from creation
  - From the moment an Ugwe was produced, it was continuously managed and preserved by government offices responsible for storing documents.
    - Ugwe were produced both for the King and for distributed archiving, and stored separately according to the purpose of production.
    - Ugwe for the King were kept at Kyujanggak (the academic research institute of the royal palace), whereas those intended for distribution were kept in relevant government offices such as Euijeongbu and Yejo, and archives across the country.
  - After the demise of the Joseon Dynasty these materials were stored in state facilities, and after the foundation of the Republic of Korea, they were managed by agencies related to cultural heritage.

#### 4.2 World significance, uniqueness and irreplaceability

- Ugwe are a compilation of documents used as references for conducting important state rituals based on Confucianism according to the established styles of the Joseon Dynasty.  
All in all, the Ugwe were compiled over a long period of time spanning the 1600s to the early 1900s. The Ugwe reflect the unprecedented efforts of the Joseon Dynasty to compile and leave behind records of their proceedings and accomplishments.  
Ugwe documents the evolution of important national events and rituals through the passage of time in a unique manner, thereby revealing all of the aspects of various national ceremonies in a whole picture.
- In China, Japan and Vietnam, all belonging to the same Confucian cultural sphere, a systematic compilation of rituals such as the Ugwe has yet to be confirmed.
- World significance
  - The Ugwe describes the implementation of Yechi (禮治, rule by civility) based on the universal Confucian ideology.
    - Confucianism was the dominant ideology of East Asia for political purposes as well as offering a universal value system for humanity at the same time.

- As Confucianism advocated Yechi for the purpose of civil rule and social order, the importance of ceremonies, rites and rituals was especially emphasized.
- The Uigwe clearly shows how Confucianism was implemented in the Joseon Dynasty.
- The procedures described in the Uigwe are no doubt state rituals of the Joseon Dynasty, but the values implemented therein are deeply rooted in the universal ideology of Confucianism.
- The Uigwe systematized the rituals of the royal family and described what actually was performed in those rituals.
  - Dynastic states based upon stratified class systems were almost universal in pre-modern ages.
  - Rituals were systems of ceremonies intended to integrate society into a social order acceptable to all of society. Rituals were common to all dynastic states that existed.
  - The Uigwe reflects an attempt by the Joseon Dynasty to record and systematize the various state rituals and by extension, the social order.
- The Uigwe is a record of state rituals based on the Orye system of categorization, which reflects the national ritual systems that existed in the pan-Confucian region.
  - The Orye is a system for classifying the state rituals generally found in the pan-Confucian region.
  - An Uigwe is any document created for the purpose of recording state rituals performed on the basis of the Orye, a system for classifying state rituals of a Confucian state.
  - The collection of Uigwe is a comprehensive and practical resource that shows how the Orye system was implemented in a Confucian state.
- The Uigwe reflects the international relationship among Confucian nations during pre-modern times.
  - For several centuries in East and South East Asian history, Confucianism dominated the entire region, having tremendous influence upon all aspects of life, especially societal and cultural.
  - The Uigwe reflects the contents and identities of the manners of ritual, based upon Confucian social hierarchy and values.
  - In particular, the Uigwe corresponding to the categories of Garye and Binrye among the Orye, that deals with interpersonal ritual and ceremonial banquets, and especially among those that involve diplomatic protocol and envoys, reflects the status the Joseon Dynasty had in the Confucian world order.
- The Uigwe reflects the prevailing Confucian concepts regarding international relationships such as Sadae (veneration of the powerful) and Gyorin (friendship with neighboring countries), unique to the Confucian cultural sphere.

## ■ Originality

- As a system for compiling records, the Ugwe presents a unique format without precedent.
  - Ugwe format does not exist in modern society and never existed prior to the Joseon Dynasty. It was a method for recording events unique to the Joseon Dynasty, and a style of compiling documents.
  - Standardized Ugwe were created according to fixed rules, classifying the primary records of a ceremony or event into various grades resembling that of the socio-political hierarchy of rank. After classification, the Ugwe were then compiled according to date.
  - Once created, a Ugwe discloses the list of its editors, so the locus of responsibility is clearly stated and the authority of the document officially traceable.
- The Ugwe is a record of the highest form in a society based on a Confucian class system.
  - In the Korean system of hierarchical class ranking, even methods of recording information possessed characteristics of rank and position.
  - The Ugwe system was applied according to the different types of primary documents, and information was delivered in a systematic structure to fit the bureaucratic society.
  - Fit to be included in the Ugwe were all rituals that fit into the Orye (the five primary Confucian state rituals) and all events of national interest of the times.
  - If acceptable as a standard, regardless of format, they were included in the Ugwe, often involving the inclusion of primary records from the event in question. The Chuksik Ugwe (祝式儀軌) is a document that details in the form of an overview using the wh- words (what, where, why, who, when) the Chuksik (祝式), or a ceremony of celebration or prayer, actually used in ritual behavior.
  - An Ugwe is a kind of comprehensive report on a certain issue and created so that the King and related government officials could read it.
- Most Ugwes contain a variety of illustrations and schemas.
  - Most Ugwes were supplemented with illustrations and schemas, much of which are in colour. The illustrations depict in detail many aspects of a ceremony or ritual such as attire, standards, flags and other paraphernalia and implements needed. Also included were schemas that depict, using Chinese characters, the placement of the various participating groups of a ceremony or ritual on the site grounds revealing protocols and procedures.
  - As the quality and clarity of the illustrations, schema and instructions are outstanding, the Ugwe fulfill their purpose as an excellent reference resource.
  - The scenes of the events were illustrated according to style unique to the Joseon Dynasty. Only professional certified painters and printers of the times were employed for the purpose of creating the Ugwe.

#### ■ Irreplaceability

- Most Uigwe were hand-scribed.
  - In most cases the Uigwe were written and transcribed by hand by professional scribes. Even if the contents are the same, each Uigwe is a unique copy in that each one was transcribed by hand.
  - Each transcribed Uigwe is an original document in itself. It was compiled by a national institution authorized to transcribe the documents used for events. Therefore, each volume of the Uigwe can be considered an original document possessing official authority.
  - However, Uigwe created during the 18th century related to the royal family and those concerning the construction of Hwaseong (fortress) were published using movable type, and therefore had a circulation larger than the hand-scribed Uigwe.

#### 4.3 The criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style

##### (a) Time

- Uigwe reflects images of the times of a traditional Confucian society.
  - The Joseon Dynasty existed at a time when Confucianism flourished in East Asia and especially in Korea. Confucian rituals penetrated deep into Korean society as practical ethics. It was Uigwe that expressed the ideals of Confucianism through the form of books.
  - Uigwe allows us to see how Confucian rituals were performed and evolved over the course of 300 years.
  - All in all, the Uigwe are a collection of data that concretely shows how the universal ideology of Confucianism influenced the society and culture of Joseon.

##### (b) Place

- The sites of Joseon rites and ceremonies were strategically chosen to express Confucian values faithfully.
  - The models of Confucian rituals were first developed in China, and then actively performed in Joseon. The Japanese tried to incorporate the rituals into their own proceedings.
  - The sites of Joseon state rituals were places where envoys of neighboring countries such as China, Japan, Ryukyu and Jurchen, and political groups gathered together.
  - While most materials from the Confucian cultural region only show a Sino-centric international order, the Uigwe show an international relationship centering on Joseon while reflecting the Confucian ideology, which is very rare.

- The Uigwe belong to an extremely small class of documents that offer a detailed description of how the international relationships of a Confucian country are materialized through Confucian rituals.
- The Uigwe also depict how Korea was affected in the time of colonization by Japan from 1910 onwards to the end of the Joseon Dynasty.
- Uigwe produced after the foundation of the "Great Han Empire" (1897-1910), clearly show the cultural changes brought about as a result of foreign control and influence.
- After 1910 the traditional format of the Uigwe was changed, but the Uigwe continued on. This reality reflects the efforts of the subjugated nation of Korea to maintain its culture and tradition against the imperialistic endeavours of Japan.

#### (c) People

- Uigwe describes people from all walks of life, from the top of the social hierarchy to the bottom.
- What the Uigwe recorded: Uigwe recorded issues of national importance of the day. The government officials in charge were the most powerful figures of those days, such as Yeongeuijeong (Prime Minister), the highest-ranking government official of Joseon. The Uigwe disclosed the name and role of each person involved from the most powerful to skilled craftsmen of the lowest class. The Uigwe is a valuable resource in which are recorded events that are concerned and all the people involved regardless of their social rank.
- Who made the Uigwe: the Uigwe also discloses the names and roles of everyone involved in producing it. In this respect it serves as a valuable resource for research on the society and life in those days.

#### (d) Subject and theme

- The Uigwe recorded all aspects of the royal family events.
- The Uigwe described all important events of the Royal family such as marriages, funerals, rites performed on behalf of the dead, banquets, palace construction, making of musical instruments, and even archery.
- As the subjects recorded in the Uigwe make it easy to understand the scope and details of all the functions performed in an East Asian society in traditional times, it is easy to access various subjects in the time and space of the past.
- In traditional times when Confucianism was the dominant ideology in East and Southeast Asia, no other country recorded state rituals in a form such as that of the Uigwe.

- State rituals based on the Orye system were pervasive within the Confucian cultural region.  
In some cases the procedures for a ritual were recorded in the form of traditional Yejeon (禮典, A manual regulating the conducting of ceremonies) including Euiju (儀註, A manual describing the rituals of the nation). However, there is no reported case where the progress of individual rituals was recorded from the preparatory stage to post-management according to an established standard. Moreover, the Ugwe in its entirety are a collection of materials that actually recorded almost all important national events on the basis of formal rules over a period of 300 years.
- Each Ugwe describes only a single event, but the entire collection of Ugwe offer a very detailed record of the changes that occurred in Confucian rituals and how they were performed over a period of 300 years or so. In addition, the Ugwe possessed legal authority by legislation of the state.
- The Ugwe allows us to understand how the state rituals were maintained and changed.

(e) Form and style

- Ugwe, as a record of the highest grade, have value as a cultural heritage.
  - In a society based on a stratified class system, the class order was also applied to the format of recording.
  - The best binding technology available in the Joseon Dynasty was applied to the production of the Ugwe.
  - Ugwe for the king were elaborately transcribed by the best scribes of the day, and exquisitely bound according to specifications established for the royal family.
  - Choji paper, the highest quality paper available then, was used to make the Ugwe for viewing by the king. The Choji paper used for the king's copy was bordered with red lines, bound with a silk cover and used elaborate binding techniques, which included five drilled holes with brass reinforcements.
  - General-purpose copies were produced and elaborately bound to maintain the formality of the records. Three holes were drilled and the side was reinforced with brass.
  - The general-purpose copies were made with Jeoji paper, bordered with black lines and bound with hemp cloth.
  - The Ugwe, about 34cm x 45cm with cover and binding, is of the highest qualities of printed material in the world.
  - The Banchado and Doseol recorded in the Ugwe were painted by the best painters (Hwawon), and thus they have a great value in artistic terms as well.
  - In conclusion, the Ugwe was made of the finest materials available and produced by the most skilled craftsmen. They have value as both historical documents and cultural heritage.

- Responsibilities for producing the Ugwe were shared among various such as Docheong, Ilbang, Yibang, Sambang, Byeolgongjak, and Suriso, the administrative units of the Joseon government.
- The Ugwe system shows an example of how different departments of the Joseon Dynasty cooperated with each other in performing all the tasks necessary to perform a ritual or ceremony.
- The models of Confucian rituals were first developed in China, and then actively performed in Joseon. The Japanese tried to incorporate the rituals into their own proceedings.
- The sites of Joseon state rituals were places where envoys of neighboring countries such as China, Japan, Ryukyu and Jurchen, and political groups gathered together.
- While most materials from the Confucian cultural region only show a Sino-centric international order, the Ugwe show an international relationship centering on Joseon while reflecting the Confucian ideology. In this sense it is a rarity.
- The Ugwe belong to an extremely small class of documents that offer a detailed description of how the international relationships of a Confucian country are materialized through Confucian rituals.
- Ugwe also depict how Korea was affected in the time of colonization by Japan from 1910 onwards to the end of the Joseon Dynasty.
- Ugwe produced after the foundation of the "Great Han Empire" (1897-1910), clearly show the cultural changes brought about as a result of foreign control and influence.
- After 1910 the traditional format of the Ugwe was changed, but the Ugwe continued on. This reality reflects the efforts of the subjugated nation of Korea to maintain its culture and tradition against the imperialistic endeavors of Japan.

#### 4.4 Rarity, integrity, threat and management

##### ■ Rarity

- Only a limited quantity was produced.
- Only a limited number of copies (5-9 copies) was produced.
- Most Ugwe were transcribed by hand, so duplicates are as valuable as the original copy.
- Despite the difference in quality between the king's edition and those for distributed archiving, all extant Ugwes are no doubt rarities.

##### ■ Integrity

- The original form has been maintained in most cases.

- Depending on the volume, at least 100 years, and in some cases more than 300 years, have passed since the Uigwe were made. Except for partial rebinding of the covers, they all are preserved virtually in their original form.
- Each Uigwe was carefully maintained by the government from the time it was produced.
  - The Uigwe currently housed in the Kyujanggak and Jangseogak are mainly from the Uigwe published for the royal family as well as the copies stored in the Taebaeksan and Jeokjeongsan national archives.
  - Archive copies have been carefully stored and maintained by successive governments since the Joseon Dynasty. Similar management efforts were applied to the royal editions as well.
  - As a result of the combined efforts of all the generations charged with caring for them, although most Uigwe have been rebound, the insides maintain their original form.
- The Uigwe were moved to an agency that manages cultural properties, and then relocated to a research centre for preservation and storage.
  - The Uigwe currently housed in the Kyujanggak and Jangseogak have been managed by a government office since the Joseon Dynasty period. Under the government of the Republic of Korea, they were preserved by a government agency in charge of cultural properties and then relocated to a research institute.

#### ■ Threat

- Access to the original copies has been strictly limited.
  - The general public has never been permitted to read the original Uigwe. Access to the Uigwe has been limited to academic research only and under the strict supervision of the superintendent.
- The stack room is equipped with elaborate anti-theft and disaster resistant facilities.
  - a. Kyujanggak Uigwe
    - Wooden bookshelves coated with natural resin have been installed in the stack room of an independent building with double walls of an earthquake-resistant design.
    - Steel fire doors and vault doors have been installed, as well as anti-theft facilities.
    - The building has a climate control system that maintains a constant temperature and humidity, a regular fumigation system, and uses fluorescent lamps to prevent discoloration. The automatic fire extinguishing system uses Inergen gas instead of water. Copies of originals are stored on microfilm and as scanned images.
  - b. Jangseogak Uigwe
    - Uigwe housed in Jangseogak are kept in the stack room for valuable books (stack room No. 1), which has double fire doors made of steel and anti-theft facilities.



- The Ugwe at Jangseogak are protected by safety mechanisms against natural disaster. More safety systems and preservation facilities are planned to be added after a thorough facility inspection.

■ Management plan

● Preservation and management plan

a. Kyujanggak

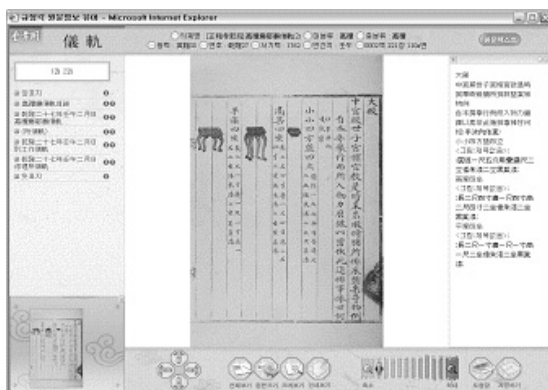
- The management and operating expenses of Kyujanggak are 800 million Korean won (pure management and operating expenses).
- For the Ugwe housed in Kyujanggak, the books are inspected and fumigated on a regular basis, and room temperature and humidity are checked daily to ensure a proper preservation environment.
- The Kyujanggak stack room is operated by a management team consisting of six curators with expertise in ancient books. Management of classical books such as the Ugweis supported by the internal researchers of the Kyujanggak (Ph.D.s).
- An automatic fire suppression system using Inergen gas and double fire doors has been installed.
- The premises are tightly secured by means of anti-theft facilities, CCTV, a video recording system, and vault doors.

b. Jangseogak

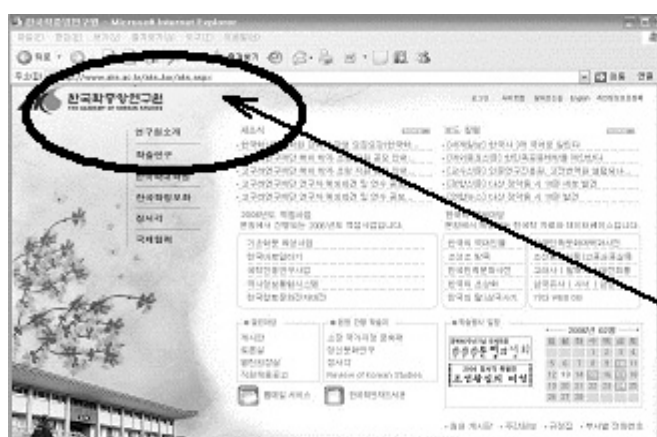
- The management and operating expenses of Jangseogak are 230 million Korean won (pure management and operating expenses).
- The Ugwe housed in Jangseogak are removed periodically for drying and inspection according to a schedule devised for maintaining ancient books.
- Jangseogak has a team of one Ph.D. and four curators specializing in ancient books.
- In order to protect the Ugwe at Jangseogak, special facilities were designed and installed and professional curators employed to watch over them.
- Double fire doors made of steel have been installed, and the temperature and humidity within the building are carefully maintained.
- A professional security company has been contracted to control access. A comprehensive CCTV system is used for surveillance.
- The Jangseogak building is thought to be relatively safe against natural disasters such as earthquakes and typhoons.

● Plan for access methods

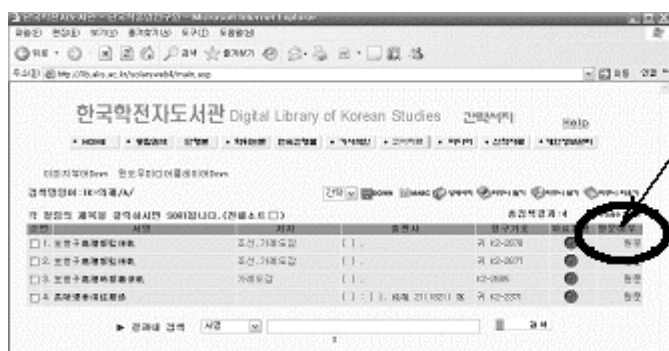
- While access to the original copies of the Uigwe is strictly limited, all the Uigwe have been carefully photographed on microfilm. Therefore, the general public can enjoy free access to them at their convenience.
- It is possible to access the images of all the Uigwe through the Kyujanggak and Jangseogak websites.



\* Website of Kyujanggak, the Institute for Korean Studies      \* Uigwe text image service screen  
(<http://e-kyujanggak.snu.ac.kr>)



● Homepage of the Academy of Korean Studies (www.aks.ac.kr)



● Euigwe search result  
- Click 'View text' to see the image file

## 5 LEGAL INFORMATION

### 5.1. Owner of the documentary heritage (name and contact details)

Cultural Heritage Administration

### 5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

#### ■ Kyujanggak, the Institute for Korean Studies, Seoul National University

- Persons in charge: President of Seoul National University/President of Kyujanggak, the Institute for Korean Studies, Seoul National University
- Contact information:
  - Address: San-56-1, Sinrim-dong, Gwanak-gu, Seoul
  - Phone: +82-2-880-5316
  - Fax: +82-2-873-5328

■ Jangseogak, the Academy of Korean Studies

- Persons in charge: President of the Institute for Korean Studies/President of Jangseogak, the Academy of Korean Studies
- Contact information:
  - Address: 50, Unjung-dong, Bundang-gu, Seongnam-si, Gyeonggi-do
  - Phone: +82-31-709-6672
  - Fax: +82-31-707-0573

5.3 Legal status:

(a) Category of ownership

- State-owned

(b) Accessibility

- In principle, the original copies of all Uigwe are not open to the public for the sake of preservation and security. However, exceptions can be made for special purposes and microfilms and other media copies have been made available to the public. In particular, the images are available via the Internet.

(c) Copyright status

- As copyrights are protected for 50 years after the death of an author in accordance with Article 36 of the Copyright Act, the copyright protection period is already over. However, according to Articles 5 and 6 of the Copyright Act, secondary works of the original, such as translations, arrangements, transformations, dramatizations, film productions, and edited works are protected as independent works.

(d) Responsible administration

- Kyujanggak, the Institute for Korean Studies, Seoul National University
- Jangseogak, the Academy of Korean Studies

(e) Other factors

## **6        *MANAGEMENT PLAN***

### **6.1        Management plan**

- 4.4 Please refer to the management plan of the subsidiaries.

## **7        *CONSULTATION***

7.1        Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional *Memory of the World* committee

(a) Custodian of the heritage

Cultural Heritage Administration

(b) The custodian

1. *Uigwe* under the custody of Kyujanggak: President of Seoul National University

2. *Uigwe* under the custody of Jangseogak: President of the Academy of Korean Studies

(c) National or Regional Memorial of the World committee

## **PART B – SUBSIDIARY INFORMATION**

## **8        *ASSESSMENT OF RISK***

### **8.1        Detail the nature and scope of threats to this documentary heritage**

- As the *Uigwe* under the custody of Kyujanggak and Jangseogak are carefully stored in secure facilities and managed by professional curators, there is no serious threat regarding preservation.
  - As the *Uigwe* are made of paper, natural decay is expected with the passage of time, but the books are regularly inspected and restoration is carefully carried out on any damaged books whenever necessary.
  - The *Uigwe* are currently housed in the stack room for valuable books, and careful measures have been put in place to ensure preservation as much as possible.

- The stack room for valuable books is equipped with double steel fire doors and fire-suppression facilities.
- The general public is not allowed to access the stack room and, in addition, a private security firm has been contracted to prevent theft. A comprehensive CCTV surveillance system is being used.

## 9 ASSESSMENT OF PRESERVATION

### 9.1 Detail the preservation context of the documentary heritage

#### ■ Facilities

##### ● Current status of materials

- Kyujanggak, the Institute for Korean Studies, Seoul National University: 546 types, 2,940 volumes
- Jangseogak, the Academy of Korean Studies: 287 types, 490 volumes

##### ● Preservation history:

- Uigwe owned by Kyujanggak: Jeongjoksan, Taebaeksan and Odaesan archives (1606-1910) and Kyujanggak (1776-1910) and Oekyujanggak (1782-1866) → Yiwangjik Library (1910) → Chwijobu, Joseon Chongdokbu (government-general) (1911) → Gyeongseong Imperial University Library (1928) → Seoul National University library (1946) → Kyujanggak Book Management Office, Seoul National University Library (1975) → Kyujanggak, Seoul National University (1992) → Kyujanggak, the Institute for Korean Studies, Seoul National University (2006)
- Uigwe owned by Jangseogak : Jeoksangsan archive (1606-1910), Bongmodang (1776-1910) → Yiwangjik Library (1910) → Jangseogak, Former Royal Palace Administration Office (1945) → Changgyeongwon Office of the former Royal Family Properties Administration (1965) → Changgyeongwon Office of the Cultural Properties Administration (1961) → Jangseogak Office of the Cultural Properties Administration (1968) → Jangseogak, the Academy of Korean Studies (1981) → Jangseogak, the Academy of Korean Studies (2005)

##### ● Preservation guideline

- Kyujanggak
  - Regulations : According to Article 3 (location of materials) of the specifications for managing Kyujanggak materials, no Kyujanggak materials (古典籍, ancient classical books) may be kept outside of the Kyujanggak stack room. According to Article 13 (access limitations) of the same specifications, access to the originals of photos,

microfilms, or duplicates is restricted. According to Article 20 (access to the stack room) of the same specifications, no one other than employees concerned may access the stack room.

- Facilities: 4 floors above ground and 1 floor underground; reinforced concrete Rahmen structure building (total area: 9,567 m<sup>2</sup>)
- Staff: 6 curators, and 6 professional assistants


- Jangseogak

- Regulations: According to Article 30 (Criteria for Designation of Valuable Materials) and Article 31 (Management of Valuable Materials) of Chapter 7 of the regulation for managing Jangseogak materials (Designation and Management of Valuable Materials), valuable materials must be separated from ordinary materials, maintained in a secure area, and inspected at least once every two years. The results of the inspection must be reported to the President.
- Facilities: 2 floors above ground and 1 floor underground (Total area: 8,132 m<sup>2</sup>)
- Manpower: 3 professionals, and 4 librarians
- Management staff: additional professional staff will be added.

## PART C - LODGEMENT

This nomination is lodged by:

(Please print name).....Hong Jun YOU.....

(Signature)....  (Date).....March 2006.....

**MEMORY OF THE WORLD REGISTER**  
**Golden Lists of the Qing Dynasty Imperial Examination**

*Ref N° 2004-52*

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**PART A – ESSENTIAL INFORMATION**

**1 SUMMARY**

The Palace Examination was the final stage in the sequence of civil service recruitment examinations during the Qing Dynasty (1644-1911). This examination was prepared and presided over by the Emperor in person. The Golden Lists are the name of the successful candidates and were written on a sheet of yellow paper. They are representative documents of the examination system of the Qing as it had emerged after many centuries of evolution since the Sui Dynasty (581A.D.). In the Qing dynasty, the regularly scheduled civil service recruitment examination was the only way for scholars to seek official positions. The sequence of the examination includes District Examination, Provincial Examination, Metropolitan Examination and the Palace Examination, which was held in the Hall of Preserving Harmony in the royal palace. Those who passed the examination were conferred the title of *Jin Shi* (进士). They would be selected in three categories and the name lists would be made public on a sheet of yellow paper, which is called *Golden List* or *Yellow List*. There were two types of Golden Lists. The small one would be submitted to the Emperor, and the large one put outside the Chang An Gates. The large Golden List is 150-220cm long and 80-90cm wide. It was written in both Chinese and Manchu in Chinese ink and stamped with the Emperor's Seal. The Manchu language was written from left to right, while the Chinese was written from right to left. The two languages meet in the middle of the paper by dates and the Manchu and Chinese character of the word *List* (榜). The paper starts with an imperial command and follows with the name lists of the passers of the three categories. The Emperor's Seal is put over the dates of the two languages and also the junction of the paper edge. For easy hanging, there are cords on the upper edge of the paper every metre. The small Golden List is 100cm long and 35 cm wide. It is the same with the large one in style and content. The only difference is that it does not have the Emperor's seal on it.

There are over 200 pieces of small and large Golden Lists in the custody of the 1<sup>st</sup> Historic



al Archives with time span from the 6<sup>th</sup> year of Kangxi reign (1667) to the 29<sup>th</sup> year of Emperor Guangxu (1903). All documents have high calligraphic value, and can be considered pieces of art in their own right.

Currently, there is only a simple register of these Golden Lists. A detailed catalogue will be available shortly.

The civil service recruitment examination which dates back to more than 1300 years in the Sui Dynasty (581 A.D.) was developed to its zenith in the Qing Dynasty. It is also in this period that this system was brought to an end. The system had international impact and was modelled by Japan, Korea and Vietnam. Ambassadors to the Emperor from Europe introduced adaptations of the examination system in several countries in Europe. It has influenced subsequently civil service systems in many colonies and successor states.

The content of the Qing Dynasty Golden List is both significant and distinctive, as it reflects the core of the examination system—Palace Examination and the format of the List. It is the original evidence for the study of China's feudal examination system. The names of many prominent historical figures could be found on the list. The 1<sup>st</sup> Historical Archives hold many documents related to the list that help to interpret those in their contemporary context.

The Golden List of the Qing dynasty is typical Chinese traditional paper document. It was written in Chinese ink on handmade paper. The Golden list is one of the major forms of traditional documents, and is of great significance to the study of Chinese ancient document. Meanwhile this document was written in both Chinese and Manchu, it may serve as reference for those who study the translation of the two languages.

These documents were originally preserved by the Grand Secretariat, and are unique in the world.

## **2        *DETAILS OF THE NOMINATOR***

### **2.1        Name (person or organisation)**

State Archives Administration of China (SAAC)

### **2.2        Relationship to the documentary heritage nominated**

SAAC is the administrative authority of the First Historical Archives of China which is the custodian of the Golden Lists..

2.3 Contact person (s)

Mr. Hu Zhongliang  
Director of Catalogue Centre  
First Historical Archives

Ms. Wang Hongmin  
Chief of Foreign Affairs Office  
State Archives Administration of China

2.4 Contact details (include address, phone, fax, email)

Mr. Hu Zhongliang  
Director of Catalogue Centre  
First Historical Archives  
Xihuamen Nei, the Palace Museum  
Beijing 100031 China  
Tel: 0086-10-83084214  
Fax: 008610-63096489  
E-mail: sab@public3.bta.net.cn

### **3 IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE**

3.1 Name and identification details of the items being nominated

**Golden Lists of the Qing Dynasty Imperial Examination**

The large Golden List is 150-220cm long and 80-90cm wide. It was written in both Chinese and Manchu in Chinese ink and stamped with the Emperor's Seal. The Manchu language was written from left to right, while the Chinese was written from right to left. The two languages meet in the middle of the paper by dates and the Manchu and Chinese character of the word *List* (榜). The paper starts with an imperial command and follows with the name lists of the passers of the three categories. The Emperor's Seal is put over the dates of the two languages and also the junction of the edge. For easy hanging, there are cords on the upper edge of the paper every metre. The small Golden List is 100cm long and 35 cm wide. It is the same with the large one in style and content. The only difference is that it does not

ot have the Emperor's seal on it.

There are over 200 pieces of small and large Golden Lists in the custody of the 1<sup>st</sup> Historical Archives with time span from the 6<sup>th</sup> year of Kangxi reign (1667) to the 29<sup>th</sup> year of Emperor Guangxu (1903).

They are all open to the public.

Currently, there is only a simple register of these Golden Lists. A detailed catalogue is not yet available.

### 3.2 Description

The Palace Examination was the final stage in any sequence of civil service recruitment examination in the Qing Dynasty (1644-1911). This examination was prepared and presided over by the Emperor in person. The Golden Lists are the name lists of the successful candidates written on a sheet of yellow paper.

These documents were originally preserved by the Grand Secretariat, and are unique in the world.

## 4 **JUSTIFICATION FOR INCLUSION/ ASSESSMENT AGAINST CRITERIA**

### 4.1 Authenticity

The Golden Lists were originally preserved by the Grand Secretariat of the Qing Government and transferred to the First Historical Archives

### 4.2 World significance, uniqueness and irreplaceability

All the Golden Lists were preserved by the Grand Secretariat of the Qing Government. Therefore they are unique and irreplaceable.

### 4.3 Criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style.

#### 1. Time :

For more than 1300 years from the Sui Dynasty to the Qing Dynasty, regularly scheduled civil service recruitment examinations were the only way for scholars to seek official positions. Qing Dynasty was the period the system was developed to its zenith and brought to an end. Therefore, the Golden List

## **2. Place :**

The civil service recruitment examination system was not only exercised in China, it was also implemented in other Asian countries and served as an example for the civil service examination system of the Europe.

## **3. Subject and theme :**

The contents of the Golden Lists reflect the very core of the feudal civil service recruitment examination, which was the palace examination and the form of publication.

## **4. People :**

Most of the names enlisted are prominent historical figures.

## **5. Form and Style :**

The Golden List of the Qing dynasty is typical Chinese traditional paper document. It was written in Chinese ink on handmade paper. The Golden list is one of the major forms of traditional documents, and is of great significance to the study of Chinese ancient document. Meanwhile this document was written in both Chinese and Manchu, it may serve as reference for those who study the translation of the two languages.

These documents were originally preserved by the Grand Secretariat, and are unique in the world.

### **4.4 Issues of rarity, integrity, threat and management**

The small and large Golden Lists of the Qing Dynasty form a complete whole. They were originally preserved by the Grand Secretariat of the Qing Dynasty and are unique in the world. They are rare and precious because they are Chinese traditional documents on handmade paper, and written in both Chinese and Manchu languages.

The earliest piece dates back to some 200 years ago in the 17th century. For historical reasons, some of the documents are moth-eaten and contaminated by ink. They are in desperate need of recovery.

## **5        *LEGAL INFORMATION***

### **5.1.    Owner of the documentary heritage (name and contact details)**

The First Historical Archives  
Xihuamen Nei, Palace Museum  
Beijing, 100031  
Fax and Tel: 0086-10-63096489

### **5.2       Custodian of the documentary heritage (name and contact details, if different to owner)**

The First Historical Archives  
Xihuamen Nei, Palace Museum  
Beijing, 100031  
Fax and Tel: 0086-10-63096489

### **5.3       Legal status:**

#### **(a) Category of ownership**

State-owned

#### **(b) Accessibility**

Open to the Public

#### **(c) Copyright status**

Vests with the First Historical Archives

#### **(d) Responsible administration**

State Archives Administration of China

## **6        *MANAGEMENT PLAN***

### **6.1       The Management Plan takes two steps :**

1. To microfilm damaged archival documents so as to preserve the originals.
2. To improve the enviroment of the repository and upgrade equipment.

## **7        *CONSULTATION***

### **7.1       Owner of the heritage: The First Historical Archives of China**

Custodian: The First Historical Archives of China

This nomination is lodged by the Chinese National Committee of MOW.

## **PART B – SUBSIDIARY INFORMATION**

### **8        *ASSESSMENT OF RISK***

8.1        The earliest Golden List dates back to about 200 years ago in the 17<sup>th</sup> century. For historical reasons, parts of the golden lists are moth-eaten and contaminated by ink.

### **9        *ASSESSMENT OF PRESERVATION***

9.1        The Golden Lists of the Qing dynasty were produced by the Grand Secretariat. The large one would be put up outside the Chang An Men Gate in Beijing, while the small one would be submitted to the emperor for his perusal. Both the large and small golden lists would be preserved by the Grand Secretariat in the end. For various reasons, some of the golden lists have been lost or damaged. All those extant have been transferred to the First Historical Archives of China.

## **PART C - LODGEMENT**

This nomination is lodged by:

Mr. Guo Shuyin,  
Chairman of Chinese National Committee for Memory of the World &  
Deputy Director General  
State Archives Administration of China  
July 14, 2004 in Beijing

**UNESCO MOW Regional Training Workshop**

# **NOMINATION**





# **BHUTAN**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region

Icheon, Republic of Korea, February 18 – 20, 2009

Draft Nomination For:

**The King of Sutra of the Tashinkin Kowang**

**Myau Tsaishin Wangkin**



## MEMORY OF THE WORLD REGISTER

### NOMINATION FORM

#### PART A - ESSENTIAL INFORMATION

##### 1 SUMMARY

Highlight the nature, uniqueness and significance of the nominated documentary heritage.

The King of Sutra is the Buddha's teaching on prosperity and longevity of life, translated from Chinese to Tibetan to Bhutanese (chokey), calligraphed by a Bhutanese in gold-ink

##### 2 DETAILS OF THE NOMINATOR

###### 2.1 Name (person or organisation)

Dorjee Tshering, Director of Culture

###### 2.2 Relationship to the documentary heritage nominated

The item is the property of The Culture Department.

###### 2.3 Contact person (s)

Dorjee Tshering, Director of Culture, Bhutan

###### 2.4 Contact details (include address, phone, fax, email)

Phone 00975 2 322694/325116

Fax 00975 2 323040

##### 3 IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE

###### 3.1 Name and identification details of the items being nominated

The King of Sutra of the Tsawkin Kowang Myau Tsawkin Wangkin, written in gold

###### 3.2 Description

Attach a description of the documentary heritage: refer to the guide for completing this form

As described on the (nomination) list of items.

##### 4 JUSTIFICATION FOR INCLUSION/ ASSESSMENT AGAINST CRITERIA

Refer to section 4.2 of the *General Guidelines* for the selection criteria. If space insufficient, attach separate sheets. Each question must be answered.

###### 4.1 Is authenticity established? (see 4.2.3)

Yes.

4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)

Yes.

4.3 Is one or more of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)

Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

Lord Buddha taught this text about 500 BC in India and it has huge spiritual significance to the Buddhist world, and it was calligraphed in gold.

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)

Attach a separate statement if space insufficient.

Yes. It is a rare ancient gold-text threatened by natural conditions and man-made disaster, such as insects and thefts.

## 5 LEGAL INFORMATION

5.1 Owner of the documentary heritage (name and contact details)

National Library, Department of Culture,  
Thimphu, Bhutan.

5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

Royal Government of Bhutan is the owner and custodian of the text.

5.3 Legal status:

- |                                |                            |
|--------------------------------|----------------------------|
| (a) Category of ownership      | Royal Govt. of Bhutan      |
| (b) Accessibility              | Restricted strictly.       |
| (c) Copyright status           | Royal Govt. of Bhutan      |
| (d) Responsible administration | National Library of Bhutan |
| (e) Other factors              |                            |

6 **MANAGEMENT PLAN**

6.1 Is there a management plan in existence for this documentary heritage? YES/NO

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

It is preserved in national archive by The Government

7 **CONSULTATION**

7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional *Memory of the World* committee

The Government preserves this text as one of the most rare, antique, holy and threatened heritage of Bhutan.

**PART B - SUBSIDIARY INFORMATION**

The following information will not be taken into account in deciding whether or not to inscribe documentary heritage on the *Register* but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

8 **ASSESSMENT OF RISK**

8.1 Detail the nature and scope of threats to this documentary heritage (see 5.5)

Threats by insects, humidity, theft, fading, fire accidents, and other disasters.

9 **ASSESSMENT OF PRESERVATION**

9.1 Detail the preservation context of the documentary heritage (see 3.3)

Protect from natural and man-made accidents and disasters according to archival policy and procedures.

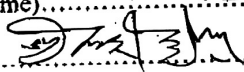
**PART C - LODGEMENT**

This nomination is lodged by:

(Please print name).....

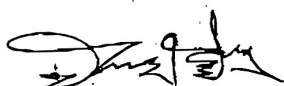
UGYEN DORTJI

(Signature).....



(Date).....

8 JAN 2009





### **List of most important documentary heritage items:**

1. **The Biography of His Eminent Doji Lingpa** (Oenrey Dharma Sengye's reincarnate), written on Bhutanese hand-made paper (Deysho) with his image.
2. **Sutra of the Mugal Putra**, one of the two principal disciples of Lord Buddha, paying his gratitude to his mother.
3. **The Biography of Avalokiteshovra and Tara**, written on Bhutanese hand-made paper (Deysho) with Gotsem (bound with thread in a traditional style)
4. **The Text of Lubum Karpo**, written on Bhutanese had-made paper (Deysho) with two images of Lord Toenpa Shenrab and his disciple. It is the teaching of Toenpa Shenrab, the founder of Bonism. It is dedicated to Naga (Luu).
5. **The King of Sutra of the Tashinkin Kowang Myau Tsaishin Wangkin**, the teaching of the Lord Buddha Shakya Muni. This Sutra was first translated from Sanskrit/Pali scripture to Chinese language; and then to Tibetan language, from which it was calligraphed by a Bhutanese calligrapher in gold-ink on the hand-made sky-blue paper (a special Deysho manufactured using various minerals and traditional ingredients).

# **COOK ISLANDS**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region

Icheon, Republic of Korea, February 18 – 20, 2009

Draft Nomination For:

**Maori document of declaration to British  
Protectorate of country by Earl Onslow 1891**





# MEMORY OF THE WORLD REGISTER

## NOMINATION FORM

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### PART A – ESSENTIAL INFORMATION

#### ***1 SUMMARY***

Highlight the nature, uniqueness and significance of the nominated documentary heritage.

The document, in the vernacular language of Rarotonga Maori, records the official declaration on 27 October 1888, of 6 islands of the southern Hervey Islands (now Cook Islands), Rarotonga, Mangaia, Atiu, Mitiaro, Mauke and Manuae, becoming a British Protectorate. This original document, signed on 4 April in 1891, by the Governor of New Zealand, the Earl of Onslow (1853-1911), is an affirmation of the declaration made earlier.

What is unique about this document is that it is the result of an invitation to a European nation by an indigenous people to make it part of an Empire. Subsequently, New Zealand took over the colonial role and the Cook Islands is unique in celebrating not only its self-rule in 1965 but the centenary of its annexation in 1901. In other words, very few countries celebrate their colonisation and see it historically as a good thing. This document is regarded positively rather than negatively so in that sense the document is unique.

This original document is rare and is quite possibly the only one in existence.

#### ***2 DETAILS OF THE NOMINATOR***

2.1 Name (person or organisation)

**Cook Islands Ministry of Cultural Development**

2.2 Relationship to the documentary heritage nominated

**Sec. 4 of the Ministry of Cultural Development Act 1990**

**provides that the Ministry's principal objectives include:**

- a) Preserving, perpetuating and enhancing the Cook Islands cultural heritage in order to uphold tradition and develop an appreciation for this important national resource.**
- b). Carry out the Ministry's activities in cooperation with other relevant government departments and various national and international interest groups.**

**Although the document is in the care of the Cook Islands Library & Museum Society, Inc, the Ministry of Cultural Development sees it as its duty to assist this institution in any way it can to preserve this unique document which records an event that impacted significantly on the history and cultural development of these islands.**

2.3 Contact person (s)

**Nominator: Makiuti Tongia, Secretary, Ministry of Cultural Development,  
Po Box 8, Rarotonga, Cook Islands. ph: (00682) 20725;**

2.4 Contact details (include address, phone, fax, email)

**Makiuti Tongia  
Ministry of Cultural Development  
PO Box 8,  
Rarotonga, Cook Islands  
Ph. number: 00682-20725  
Email: tauranga@oyster.net.ck**

**Jean Mason  
Po Box 71,  
Rarotonga, Cook Islands  
Ph. number: 00682-26468  
Email: librarymuseum@cookislands.org.ck**

### **3      *IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE***

3.1 Name and identification details of the items being nominated

**“E Tuatua Akakite” (on foolscap paper) headed by British Coat of Arms.**

3.2 Description

Attach a description of the documentary heritage: refer to the guide for completing this form

**A declaration in the Rarotonga Maori language, signed by Sir William Hillier Onslow, Earl of Onslow, Governor of New Zealand (1889-92) in 1891.**

**A franked impression appears on the lower left of the document (possibly armorial bearings of the Earl of Onslow) while his signature appears at the bottom right of the document. The handwritten words in ink “Rarotonga” and “Makea” are nearly completely faded. Document is fragile and crumbling along the edges. Tear lines exist where paper appears to have been folded in three places for a long period.**

### **4      *JUSTIFICATION FOR INCLUSION/ ASSESSMENT AGAINST CRITERIA***

Refer to section 4.2 of the *General Guidelines* for the selection criteria. If space insufficient, attach separate sheets. Each question **must** be answered.

4.1 Is authenticity established? (see 4.2.3)

**Yes.**

4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)

**Yes.**

4.3 Is one *or more* of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)

Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

**Yes.**

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)

Attach a separate statement if space insufficient.

- i. **the only document known to exist**
- ii. **fragile paper**
- iii. **requires preservation**

## **5 LEGAL INFORMATION**

5.1. Owner of the documentary heritage (name and contact details)

**Cook Islands Library and Museum Society, Inc.  
Po Box 71, Rarotonga, Cook Islands ph: 00682-26468;  
librarymuseum@cookislands.org.ck**

5.2 Custodian of the documentary heritage (name and contact details, if different to owner).

**Same as above.**

5.3 Legal status:

- (a) Category of ownership: **legal and beneficial owner (an incorporated society/not-for-profit corporation);**
- (b) Accessibility: **a copy was made of it for public display and is part of an exhibition in the museum. The original remains permanently in storage. People are free to make copies of the copy.**
- (c) Copyright status: **can be reproduced freely as copyright has long expired. People are free to take copies of copies.**
- (d) Responsible administration: **Council of the Cook Islands Library and Museum Society, Inc.**
- (e) Other factors: NIL

## **6 MANAGEMENT PLAN**

6.1 Is there a management plan in existence for this documentary heritage? **YES.**

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

**The original is handled as little as possible and remains in storage in a glass cabinet (away from light). Some strengthening/ restoration work is required.**

**Investigations are being made about possible storage in an appropriate museum in a country with milder climate and better facilities for preservation of fragile documents.**

## **7 CONSULTATION**

7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional *Memory of the World* committee

**The Cook Islands Library & Museum Society, Inc Curator – Jean Mason - and Secretary of the Cook Islands Ministry of Cultural Development, Makiuti Tongia, together with the Director of National Archives, George Paniani, have consulted with one another on this matter.**

## **PART B – SUBSIDIARY INFORMATION**

The following information will **not** be taken into account in deciding whether or not to inscribe documentary heritage on the *Register* but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

## **8 ASSESSMENT OF RISK**

8.1 Detail the nature and scope of threats to this documentary heritage (see 5.5)

**Paper is old, yellowing and fragile; a tropical climate could preclude its longterm survival.**

## **9 ASSESSMENT OF PRESERVATION**

9.1 Detail the preservation context of the documentary heritage (see 3.3)

**At present it is kept flat, in a loose plastic cover inside a sheet of low-acid cardboard in a glass cabinet. No dehumidification or air conditioning is used due to the high costs of electricity (fossil-fuel generated only) on Pacific islands.**

**The original document was glued (a long time ago) to a piece of writing paper then glued on to a cardboard backing, which is crumbling. The document needs to be lifted with care from the writing paper and cardboard backing as they appear to be contributing to the document's degeneration.**

## **PART C - LODGEMENT**

This nomination is lodged by:  
(Please print name).....**Makiuti Tongia**

.....

(Signature).....**Makiuti Tongia**..... (Date).....**9th Jan**  
**2009**.....

**List of most important documentary heritage items:**

1. **Original Baxter 1837 print of tattooed Te Pou Vakatini – valued at \$400,000**
2. **Maori document of declaration to British Protectorate of country by Earl Onslow 1891**
3. **English version of British Protectorate declaration Oct 1900 and signed by 12 hereditary chiefs**
4. **Proclamation September 20<sup>th</sup> of British Dominion over 7 islands**
5. **Typed copy of declaration addressed to Makea Ariki Oct 27<sup>th</sup> 1888 and signed by Capt Edmund Bourke, HM Ship Hyacinth**
6. **Diary of Charles Wells Bank**
7. **Registry Book of Manihiki and Rakahanga 1907**
8. **1965 film spool of self governing address by first Premier Albert Henry**

**FIJI**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region  
Icheon, Republic of Korea, February 18 – 20, 2009

Draft Nomination For:

**Records of the Indian Indentured Labourers**





# MEMORY OF THE WORLD REGISTER

## NOMINATION FORM

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### PART A – ESSENTIAL INFORMATION

#### *1 SUMMARY*

Highlight the nature, uniqueness and significance of the nominated documentary heritage

*The “Indian Indentured Labour Records” hold pride of place among the holdings of the National Archives of Fiji. This is a complete set of authentic documentation of an influential chapter in the unfolding history of the Fiji islands, and remains as a testament to the development and consequences of Colonialism.*

*Engaged by Fiji’s first Governor, Sir Arthur Gordon, the arrival of indentured Indian Labour from the Colony of India left a permanent impression on the Colony of Fiji. The new arrivals with their sheer weight of numbers changed the demography, improved the economic viability, and forever altered the political landscape of the young colony.*

*As part of a larger picture, these labourers reflected the needs and desires of Colonial agents, and were part of a larger movement relocating Indian men, women, and children to work the fields of Colonial powers<sup>1</sup>. Over a period of roughly 100 years 1,194,957 Indians were relocated to 19 colonies.*

*Former colonies who share a similar history and who hold comparable records include:*

<i>Barbados</i>	<i>Malaysia</i>
<i>British Guiana</i>	<i>Mauritius</i>
<i>Curacao</i>	<i>South Africa</i>
<i>India</i>	<i>Sri Lankar</i>
<i>Jamaica</i>	<i>St Kitts, St Lucia, Grenada (The Seychelles)</i>
<i>Kenya</i>	<i>Uganda</i>

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<sup>1</sup> Colonial powers of the time were Denmark, France, the Netherlands, Portugal, Spain, and the United Kingdom.

## 2 DETAILS OF NOMINATOR

Name (person or organisation)

*The National Archives of Fiji*

Relationship to the documentary heritage nominated

*Custodian of the Indian Indentured Labour records*

Contact Person (s)

*Setareki Tale – Government Archivist*

Contact details (include address, phone, fax, email)

*Setareki Tale – Government Archivist*

*The National Archives of Fiji*

*25 Carnarvon Street,*

*Suva,*

*Fiji.*

*Phone: (679) 3304144*

*Fax: (679) 3307006*

*Email: [stale@govnet.gov.fj](mailto:stale@govnet.gov.fj)*

## 3 IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE

### 3.1 Name and identify details of the items being nominated

<b>NO.</b>	<b>Series Title</b>	<b>Date Range</b>
1	<i>Indian Emigration passes</i>	<i>1879 – 1916</i>
2	<i>General Register of Indian Immigrants</i>	<i>1879 – 1916</i>
3	<i>Plantation Register of Immigrants Series 1</i>	<i>1879 – 1919</i>
4	<i>Plantation Register of Indian Immigrants. Series 2</i>	<i>1908 - 1916</i>
5	<i>Plantation Register of Indian Immigrants. Series 3</i>	<i>1912 - 1916</i>
6	<i>Register of Deaths of Indian Immigrants</i>	<i>1879 – 1927</i>
7	<i>Register of Deaths of Indian Immigrants [By Plantation]</i>	<i>1899 – 1922</i>

<b>NO.</b>	<b>Series Title</b>	<b>Date Range</b>
8	<i>Register of Deaths of Indian Immigrants by Accident, Violence and Suicide</i>	1914 – 1922
9	<i>Register of Transfer of Indian Immigrants</i>	1911 – 1919
10	<i>Alphabetical List of Fiji – Born Indians Repatriated to India</i>	20 Dec 1924 – 30 Aug 1930
11	<i>Register of Fiji – Born Indians Repatriated to India</i>	6 Sept 1916 – 3 May 1962
12	<i>Alphabetical List of Indentured Indians Repatriated to India</i>	1881 – 1892
13	<i>Register of Indentured Indian Immigrants Repatriated to India</i>	3 May 1892 – 22 July 1956
14	<i>Register of Indians [Immigrant and Fiji Born] Repatriated to India</i>	3 Aug 1947 – 25 July 1955

### 3.2 Description

Attach a description of the documentary heritage: refer to the guide for completing this form

<b>NO</b>	<b>Series Title</b>	<b>Date Range</b>	<b>Description</b>	<b>Volume</b>
1	Indian Emigration Passes	1879 - 1916	<p>Issued in compliance with Sec 38 of the Indian Emigration Act, 1871 and Sec 66 of the Indian Emigration Act, 1883. One of these passes was made out at the Emigration Depots in respect of each emigrant leaving India for indenture service abroad.</p> <p>The passes were issued by the Emigration Agent after endorsement by the Protector of Emigrants and the Depot Surgeon, and give particulars of the emigrants depot number, name, caste, fathers name, sex, age, province of origin, taluq[district], village, occupation, name of next of kin, marital status and name of spouse, height and bodily marks.</p> <p>Each pass was endorsed with the date of issue and the name and number of the transport vessel to which the emigrant was assigned for transportation.</p> <p>On embarkation the emigrant surrender his pass to the master of the transport for comparison with the list of emigrants assigned to the vessel and on arrival at the port of destination the pass was returned to the emigrant before disembarkation. On landing, the immigrant surrendered his pass to the immigration authority for comparison with the emigrant lists. [Under the 1883 Act the passes were retained by the master of the transport vessel until its arrival at the port of destination and were then handed by him direct to the immigration authority]</p> <p>Each pass was then endorsed with the immigrant's number, allotted from the General Register of Indian Immigrants [See No. 2] and retained by the Immigration Department against the time when the indenture expired. It was then used to identify the immigrant should he/she apply for repatriation to India.</p>	344 vols.

2	General Register of Indian Immigrants.	1879 - 1916	Compiled in the office of the Agent General of Immigration in accordance with Section ix of Ordinance No. vi of 1878 and subsequent legislation. Records the name, father's name, number, age, sex, and country of origin of each indentured labourer introduced into Fiji, his date of arrival, the name of the ship on which he arrived, the cost of his passage and the name of the employer to whom he was indentured. Entries are endorsed with particulars of the immigrant's health, service, remuneration, movement between employers etc.	2022 frames
3	Plantation Register of Immigrants Series 1	1879 - 1919	Compiled in the office of the Agent General of Immigration in accordance with Section x of Ordinance No vi of 1878 and subsequent legislation. Records under the name of each plantation, the number, name, father's name, age and sex of every indentured Indian allotted to it, the name of the ship on which he arrived in Fiji, the date and term of his service, and date of discharge and repatriation. [See also no. 4 & 5]	9 vols & index vol.
4	Plantation Register of Indian Immigrants. Series 2	1908 - 1916	This is the one remaining volume of a larger series similar to No. 3, the others having presumably destroyed. The only significant difference in the column heading is the substitution of "Extension Order" for "Date of Return to India as Incapable".	1 vol.
5	Plantation Register of Indian Immigrants. Series 3	1912 - 1916	In this register the particulars of immigrants are grouped according to the names of the transport vessels on which they arrived in Fiji.	1 vol
6	Register of Deaths of Indian Immigrants.	1879 - 1927	The entries in these registers are grouped by the date of notification and not the date of death. The register records particulars as Ship No., Register No, Father's Name, Age, Sex, Employer, Plantation, Vessel, Date of Indenture, Date of Death, Folio No., Cause of Death and Remarks. There is a slight change in the column heading, for the last three volumes, where "Date of Indenture" has been replaced by "Date of Arrival". Unindentured immigrants and children born in Fiji are entered in red ink.	4 vols
7	Register of Deaths of Indian Immigrants [ By Plantation]	1899 - 1922	The entries in these registers are grouped according to the names of the plantations followed by the year. Particulars in the column heading are: Name of employer and plantation, Serial No; Deceased's: Name, Registered No and Ship; If child is born in Fiji: Mother's name, Regd. No and Ship; Date of arrival or Birth: Date, Year, and Month; Date of Death, Cause of Death and Remarks.	4 vols
8	Register of Deaths of Indian Immigrants by Accident, Violence and Suicide	1914 - 1922	The entries in the register are grouped according to years. Particulars in the column heading are: General registered nos., Names, Sex, Age, Plantation, Date of Death, M.P Ref No, Cause of Death and Death Registration No.	1 vol
9	Register of Transfer of Indian Immigrants	1911 - 1919	Entries in the register are grouped according to the years. Particulars in the column heading are: No, Date, From: Plantation, Employer; To: Employer, Plantation, Registered No of Immigrant, Ex ship, Date of Expiration of Indenture and Fees.	1 vol

10	Alphabetical List of Fiji- Born Indians Repatriated to India	20 Dec 1924 – 30 Aug 1930	Particulars entered in the register are Name, Sex, Age, Name of Father, Particulars of Father, Name of Mother, Particulars of Mother, Place & Date of Birth, Date repatriated, and ship by which repatriated. At the front of the register is the alphabetical index with page reference.	1 vol
11	Register of Fiji-Born Indians Repatriated to India	6 Sept 1916 – 5 May 1962	Register records the Name and Address, Sex, Father's Name, Parents particular [Immigration particulars of father and mother], Place of Birth, Date of Birth, Ship and Date of Repatriation, Serial No. in Repatriation Nominal Roll and Remarks. The first seven pages in volume 1 do not assign numbers to the returned immigrants.	3 vols
12	Alphabetical List of Indentured Indians Repatriated to India	1881 – 1892	The register records particulars such as Serial No. of Year, Return Ship, Name of Emigrant, Fathers Name, Sex, Age, Caste, Registered No., Ship in which Introduced, Returned under and Remarks.	1 vol
13	Register of Indentured Indian Immigrants Repatriated to India	3 May 1892 – 22 July 1956	Particulars are similar to those of Series No.12 except that the emigrants are grouped by the ship followed by the year.	5 vols
14	Register of Indians [Immigrant and Fiji-Born] Repatriated to India	3 Aug 1947 – 25 Jul 1955	The register records particulars such as Name of Emigrant, Fathers Name, Sex, Age, Full Ticket or Half, Caste, Registered No., Ship in which introduced and Remarks. Emigrants repatriating are grouped by the year and their destination [Madras or Calcutta]. At the end of each year a summary is drawn which includes Destination, gender and the total no. of emigrants. Also included are notes regarding mode of transportation. A full summary of the repatriation detail is pasted on the inside of the front cover.	1 vol

#### **4 JUSTIFICATION FOR INCLUSION/ASSESSMENT AGAINST CRITERIA**

Refer to section 4.2 of the *General Guidelines* for the selection criteria. If space insufficient, attach separate sheets. Each question **must** be answered

##### **4.1 Is the authenticity established? (see 4.2.3)**

*The authenticity of the documents is attested to by the National Archives of Fiji the relevant owning/controlling/custodial institution and also the Fiji National Memory of the World Committee. These documents have been used by many renowned scholars in the reconstruction of the history of Fiji and the Pacific.*

##### **4.2 Is the world significance, uniqueness and irreplaceability established? (See 4.2.4)**

*This set of records are unique and irreplaceable, their deterioration or disappearance would leave a void in the nations memory, and erode the sense of belonging of many of our citizens.*

*On a regional and international level, the loss of such records would deprive humanity of the enduring knowledge of the legacy of indentured labour against the backdrop of Colonialism and the concept of "Empire" which are so*

*vigorously debated in learning institutions the world over. The study of history is the study of humanity, and to lose such an important documentary heritage would be to lose a portion of our humanity.*

- 4.3 Is one or more of the criteria of (a) time (b) place (c) people (d) subject theme (e) form and style satisfied? (see 4.2.5)

Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

***Time***

*The records span the period from 1879 – 1960. In accordance with the subject of nomination, these records are documentary evidence of the administrative activity and contains information about the event, the people, places etc..*

***Place***

*The importance of the record is that they provide vital information relating to the recruitment and introduction of indentured labour into the colony. They also establish the colonial link between two places, India and Fiji in the unfurling of world history.*

***People***

*The records arise from a context of political and legal development, the abolition of “slavery,” which was followed by a shortage of labour. Securing labour from India for use in colonial plantations sustained colonial agents while creating tense and at times untenable situations for the colonised peoples. This was the genesis of key tensions and issues which remain to this day.*

***Subject/Theme***

*The subject matter of this nomination covers many different subjects or themes. These are historical, geographical, cultural, social, economical, political, medical, anthropological, and so on.*

- 4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)

Attach a separate statement if space insufficient.

***Rarity***

*These articles are the original documentation of Indenture relating to Fiji, and are the only extant records available, making them extremely rare.*

***Integrity***

*The state of preservation of these documents has been assured by the nominator.*

***Management***

*The documents are secured and arranged in their original order. They have also been described and entered into our automated retrieval system, all of which makes them very searchable, and ensures they are readily available to the general public. Of all the records in our holdings the Indian Immigration Records are highly sought after and are among the most requested archival documents in the National Archives.*

## **5      *LEGAL INFORMATION***

### **5.1      Owner of the documentary heritage (name and contact details)**

*Republic of The Fiji Islands  
National Archives of Fiji  
25 Carnarvon Street  
Suva*

*Box 2125  
Government Buildings  
Suva  
Fiji Islands  
Phone: [679] 3304144  
Fax:    [679] 3307006  
Email: [stale@govnet.gov.fj](mailto:stale@govnet.gov.fj)*

### **5.2      Custodian of the documentary heritage (name and contact details, if different to owner)**

*Not Applicable*

### **5.3      Legal status:**

- (a) Category of ownership
- (b) Accessibility
- (c) Copyright status
- (d) Responsible administration
- (e) Other factors

## **6 MANAGEMENT PLAN**

- 6.1 Is there a management plan in existence for this documentary heritage? YES/NO  
If yes, attach a summary of the plan. If no please attach further details about current storage and custody of the materials.

*The Indian Immigration Records are among the most requested records in the National Archives, and their usability and accessibility are of prime concern. In order to ensure these records remain secure and accessible, a number of steps have been taken. These records are being microfilmed for ease of research and to prolong their lifespan. They are also well arranged and boxed and are priority records as far as preservation and restoration works go.*

## **7 CONSULTATION**

- 7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional *Memory of the World* committee

*The nominating organisation has had consistent and productive consultations with the Fiji MOW Committee, and has constructive dialogue with UNESCO Samoa, and partner organisations in Africa and the Caribbean.*

## **PART B - SUBSIDIARY INFORMATION**

The following information will **not** be taken into account in deciding whether or not to inscribe the documentary heritage on the *Register* but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above)

## **8 ASSESSMENT OF RISK**

- 8.1 *The records are exposed to a number of risks. Firstly is the risk of loss through theft. If this happened it would deprive families the ability to research or establish their heritage. This would also be the case if the records are not managed, and arranged in the proper manner. Another risk is power outages which impacts environmental conditions i.e. air-conditioning and de-humidifiers' go offline.*

## **9 ASSESSMENT OF PRESERVATION**

- 9.1 Detail the preservation context of the documentary heritage (see 3.3)

*The Indian Indentured Records continue to receive priority attention in terms of preservation and reconstructive works. There are however some factors which have a bearing on preservation within the department. The first of these*



*is the lack of training opportunities locally for specialist conservation. This makes it difficult and time consuming to build up the necessary skill and competencies within the department, especially when conservation staff retire or leave for other opportunities. Secondly, preservation materials are not readily available locally, which sometimes makes it difficult to take a proactive approach to preservation.*

## **List of most important documentary heritage items:**

### **1. Records of the Indian Indentured Labourers.( 1879 – 1916)**

The records of the Indian Indentured Labourers cover the period 1879 to 1960. They record the efforts of Colonial masters to solve labour shortages brought about by the prohibition of slavery by sourcing labour from India to support colonial plantations in other colonies. This colonial policy left a permanent impression on the Fiji. The new arrivals with their sheer weight of numbers changed the demography, improved the economic viability, and forever altered the political landscape of the young colony. These records are important as they chronicle one of the most important chapters of Fiji's history which has implications even today.

### **2. Instrument/Deed of Cession (1874)**

The Deed of Cession is one of Fiji's founding documents. It records the ceding of the Fiji Islands to Her Majesty Queen Victoria. The signing of the Deed of Cession took place in Nasova, Levuka on 10<sup>th</sup> October, 1874. The Deed was signed by Ratu Seru Cakobau and the twelve leading chiefs of Fiji and this occasion was witnessed by Her Majesty's Representative in Fiji, Sir Hercules Robinson and other administrators of the Consular for Fiji & Tonga.

The documents also consist of a Fijian Interpretation of the Deed of Cession.

This related document was important during the signing period as it was read to the chiefs to be able to understand the terms of the Deed before signing the documents.

### **3. Records of the Methodist Mission Society of Australasia. (Fiji District). (1835 – 1969)**

The arrival of missionaries saw the formal introduction of the written word and recordkeeping in Fiji. From that time the church has played a vital role in education, social services, and of course religious matters. Though faced with some considerable obstacles from the outset, the church was able to provide indispensable records about the unfolding history of Fiji as a young colony. These records comprise one of the largest non – government collection of papers housed within the National Archives. As such they offer a valuable alternative point of view to government records and capture important social and religious comment on the development of Fiji and its people.

### **4. Records of the Polynesian Labourers (1878 – 1880)**

These records relate to the recruitment and employment of the labourers of the Solomon and New Hebrides to work on the plantations of early European colonists in Fiji during the late 1800's. Records of this collection include Ship Registers of recruitment from various islands in the Solomon & New Hebrides, Journals of Government recruiting agents who were present on every ship during the recruitment process. These records are vital for establishing family histories, and understanding the socio-political climate of the time.

5. **Records of the HBM Consul for Fiji and Tonga. (1858 – 1876)**

These records are of Her Britannic Majesties consul for Fiji and the Kingdom of Tonga. They provide information about the dealings of the United Kingdom and her subjects within in this part of the Pacific. They offer insights into the thinking and policies of the UK before and immediately after the cession of Fiji.



Draft Nomination For:

- 1. Daenhaeng Issala (Land of Freedom)**
- 2. Xayxana Ladoulaeng (Dry Season Victory)**
- 3. Kongpaxoum Phouthene Thouapatheth**  
**(Conference of the overall Country representatives)**



# MEMORY OF THE WORLD REGISTER

## NOMINATION FORM

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### PART A – ESSENTIAL INFORMATION

#### **1 SUMMARY**

Highlight the nature, uniqueness and significance of the nominated documentary heritage.

#### **2 DETAILS OF THE NOMINATOR**

- 2.1 Name (person or organisation)  
Ministry of Information and Culture, Lao PDR
- 2.2 Relationship to the documentary heritage nominated  
Edited and reviewed
- 2.3 Contact person (s)
- 2.4 Contact details (include address, phone, fax, email)

Ministry of Information and Culture, Department of Cinema Lao PDR  
Fax 85621 212477, B.P 122, Email . bouchao@gmail.com

#### **3 IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE**

- 3.1 Name and identification details of the items being nominated
- Daenhaeng Issala ( Land of Freedom)
  - Xayxana Ladoulaeng ( Dry Season Victory)
  - Kongpaxoum Phouthene Thouapatheth ( Conference of the Overall Country Representative)
- 3.2 Description
- Daenhaeng Issala ( Land of Freedom) , produced in 1971, is revolutionary documentary film about the lives-style of the Lao people in the liberated zone during the wartime. Format : mm, black and white.
  - Xayxana Ladoulaeng ( Dry Season Victory ), produced in 1970 is revolutionary documentary film about the fight of the Lao Revolutionary People's Army in various important battle fields in the Dry Season. Format : 35 mm, black and white.
  - Kongpaxoum Phouthene Thouapatheth ( Conference of the overall Country Representative ). Produced in 1975, is revolutionary documentary film about conference of all representatives from various strata throughout the country for elimination the Monarchy Regime and establishing the new regime " Lao People's Democratic Republic " Format : 35 mm, black and white.

Attach a description of the documentary heritage: refer to the guide for completing this form

#### **4 JUSTIFICATION FOR INCLUSION/ ASSESSMENT AGAINST CRITERIA**

Refer to section 4.2 of the *General Guidelines* for the selection criteria. If space insufficient, attach separate sheets. Each question must be answered.

4.1 Is authenticity established? (see 4.2.3)

- Dacnhaeng Issala ( Land of Freedom ) , produced in 1971
- Xayxana Ladoulaeng ( Dry Season Victory ), produced in 1970
- Kongpaxoum Phouthene Thouapatheth ( Conference of the overall Country Representative ). Produced in 1975

4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)  
It is national significance

4.3 Is one *or more* of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)  
Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)  
Attach a separate statement if space insufficient.

#### **5 LEGAL INFORMATION**

5.1 Owner of the documentary heritage (name and contact details)

Department of Cinema, Ministry of Information and Culture

5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

5.3 Legal status:

(a) Category of ownership

(b) Accessibility

(c) Copyright status

(d) Responsible administration



(c) Other factors

## 6 MANAGEMENT PLAN

6.1 Is there a management plan in existence for this documentary heritage? YES/NO

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

## 7 CONSULTATION

7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional *Memory of the World* committee

## PART B – SUBSIDIARY INFORMATION

The following information will **not** be taken into account in deciding whether or not to inscribe documentary heritage on the *Register* but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

## 8 ASSESSMENT OF RISK

8.1 Detail the nature and scope of threats to this documentary heritage (see 5.5)

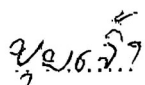
## 9 ASSESSMENT OF PRESERVATION

9.1 Detail the preservation context of the documentary heritage (see 3.3)

## PART C - LODGEMENT

This nomination is lodged by

(Please print name) ..... Bunchao PHICHIT .. .. .

(Signature) ...  ... (Date)..... 30 / 01 / 2009. ... .

**List of most important documentary heritage items:**

1. **Daenhaeng Issala (Land of Freedom)**
2. **Xayxana Ladoulaeng (Dry Season Victory)**
3. **Kongpaxoum Phouthene Thouapatheth (Conference of the overall Country Representatives)**

# **MALDIVES**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region

Icheon, Republic of Korea, February 18 – 20, 2009

Draft Nomination For:

**Dhambidhoo Loamaafaanu Copperplate**



# MEMORY OF THE WORLD REGISTER

## NOMINATION FORM

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### PART A – ESSENTIAL INFORMATION

#### **1 SUMMARY**

Highlight the nature, uniqueness and significance of the nominated documentary heritage.

The Dhambidhoo Loamaafaanu Copperplate Grants are considered to be one of the foremost documentary treasures of Maldives. Considered to be one of the earliest historic records in Maldives, they were sanctioned by the reigning King during the late 12<sup>th</sup> century. Copperplate Grants were specifically made to be donated to Mosques and documented the maintenance and wellbeing of the Mosques as well as unique information about the history of the country. Written on copperplates with an iron ring binding them all, the Loamaafaanu is considered to be a unique and unparalleled epitome of Maldivian documentation history.

#### **2 DETAILS OF THE NOMINATOR**

##### **2.1 Name (person or organisation)**

National Centre for Linguistic and Historical Research (NCLHR)

##### **2.2 Relationship to the documentary heritage nominated**

Owned by NCLHR as a Cultural Heritage Object

##### **2.3 Contact person (s)**

##### **2.4 Contact details (include address, phone, fax, email)**

National Centre for Linguistic and Historical Research

Sosun Magu

Male'

Maldives

Tel: (960)3323206

Fax: (960) 3326796

Email: admin@nclhr.gov.mv

#### **3 IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE**

##### **3.1 Name and identification details of the items being nominated**

The item is called 'Loamaafaanu' in the local language and is a set of copper plates bound by an iron ring. These copper plates detail the history and social set up of the country. During the

ancient times, Maldivian Kings used to issue these copper plates as a gift to each Mosque. The scribe of these plates would describe the reigning King, his lineage, how he came to power, the ancient historical events and cultural aspects of the country.

### 3.2 Description

Attach a description of the documentary heritage: refer to the guide for completing this form  
The Loamaafaanu or Copperplates nominated for the inscription is referred to as *Dhambidhoo Loamaafaanu*. It is thus named because the events described on these Copperplates refer mostly to things relating to one of the local Islands in Maldives called Dhambidhoo. This ancient document dates back to 1196 AD which places its production some 43 years after Maldives converted to Islam. The writing as well as the script is the ancient Maldivian script known as Eveyla Akuru or Ancient Script and is one of the most important linguistic heritages of the country. The Copperplates themselves are considered to be of utmost heritage value as the fabric itself is authentic. In addition the information on these plates are very comprehensive details about the 12<sup>th</sup> century Maldives. The writing has been deciphered and a book on the interpretation of the plates have also been published by NCLHR. The Loamaafaanu Copperplates were the first ever comprehensive historical documentation in the Maldives.

## 4 JUSTIFICATION FOR INCLUSION/ ASSESSMENT AGAINST CRITERIA

Refer to section 4.2 of the *General Guidelines* for the selection criteria. If space insufficient, attach separate sheets. Each question must be answered.

### 4.1 Is authenticity established? (see 4.2.3)

Yes. The authenticity has been established based on the epigraphic evidence.

### 4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)

The Loamaafaanu Copperplates provide an intrinsic example of documentation in the Maldivian Islands. The manner of documenting history is impeccably shown in these records as the scribe, who is especially chosen by the King, goes through a meticulous process of including everything about that particular period. The Copperplates are also priceless examples of how a highly nautical country started the process of documentation.

### 4.3 Is one or more of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)

Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

- a) Time criteria is satisfied because the copperplates and the writing on it date to the late 12<sup>th</sup> century and is an authentic and genuine example of the earliest form of documenting history in Maldives.
- b) Maldives has always been a very nautical nation and with people who look at land from sea, the fact that these copperplate grants were made in Maldives is also highly



significant. The fragility of paper and the use of copperplates to inscribe important national documents is also noteworthy and relevant to the place.

- c) The Copperplate grants form an intrinsic part of the Maldivian cultural identity and their development as a cultured society. They also act as an important marker to provide a unique glimpse into their pre-Islamic past. It has helped the Maldivians to understand their ancestors better and has bridged a blurry gap that has existed between these two periods.
- d) The subject of the Copperplates can be considered to be an essential instrument to epitomise the history of Maldives and a practice where the ruling Kings sanctioned scribes to write down the nations' history for posterity.
- e) The copperplates and their stylistic make up is unique as it is only produced by a royal decree and exists exclusively as grants. The use of copper as a medium is also unique as it signified the importance of what is been written.
- f) The Loamaafaanu is not just a historic document, but it is a prime example of the importance placed to religious activities in the country. The ruling King sanctioned these to be produced to be gifted to specific Mosques and was meant to be a perfect production. The history had to be accurate, the writing exemplary and the material strong. These combine to make the loamaafaanu an important reminder of strength of the religious beliefs of Maldivians.

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)

Attach a separate statement if space insufficient.

The Dhambidhoo Loamaafaanu is a one of a kind document in Maldives and one whose deterioration or loss would be irreparable. At the moment the NCLHR houses this document with utmost care. The NCLHR is also focusing not only on preserving the document but also endeavouring to interpret the writing and disseminate the important historical information in it.

## **5 LEGAL INFORMATION**

5.1. Owner of the documentary heritage (name and contact details)

The National Centre for Linguistic and Historical Research, Male', Maldives

5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

5.3 Legal status:

- (a) Category of ownership: Legally owned
- (b) Accessibility: Accessible at all times.
- (c) Copyright status
- (d) Responsible administration: History Section (NCLHR)
- (e) Other factors

## **6 MANAGEMENT PLAN**

### **6.1 Is there a management plan in existence for this documentary heritage? YES/NO**

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

## **7 CONSULTATION**

### **7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional *Memory of the World* committee**

The NCLHR owns the Copperplate Grants as it is considered as a National Treasure. The NCLHR is mandated by law to be the custodians of all Heritage Objects.

## **PART B – SUBSIDIARY INFORMATION**

The following information will **not** be taken into account in deciding whether or not to inscribe documentary heritage on the *Register* but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

## **8 ASSESSMENT OF RISK**

**8.1 Detail the nature and scope of threats to this documentary heritage (see 5.5)**  
 The Grants are made of copper with iron rings to bind the plates. With exposure to sun, the plates have become slightly rusted, however they are in relatively good condition given its long history. There are no immediate threats apart from natural agents which are at the moment being checked by maintaining a constant temperature and ensuring the lack of moisture.

## **9 ASSESSMENT OF PRESERVATION**

**9.1 Detail the preservation context of the documentary heritage (see 3.3)**




Attn: Yasir

The Plates are kept at a dehumidified cabinet to ensure its sustenance and longevity. They do not face any immediate threats and are well looked after.

**PART C - LODGEMENT**

This nomination is lodged by:

(Please print name)..... Aminath Shaahy .....

(Signature).....  ..... (Date)..... 4 JAN 2009 .....

**List of most important documentary heritage items:**

1. **Shihaabuddin Filaa:** Wooden plaque with Arabic calligraphy put on Male' Hukuru Miskiiy after renovation during Sultan Ahmed Shihaabuddin's period, 1335-1342
2. **Kolhufushi Faiykolhu:** An old missive from Sultan Mohamed Thakurufaanul A'zam's (1573 – 1585) rule given to the mosque built in Meemu Atoll Kolhufushi.
3. **Hangnameedhoo Faiykolhu:** An old missive from Hangnameedhoo island in Alifu Dhaal Atoll.
4. **Dhonbandaarainge Nadhuru Faiykolhu:** Parchment containing the vow of Sultan Ghaazee Hassan Izzudhdheen (or) Dhonbandaarain, (1759 – 1767).
5. **Dhambidhoo Loamaafaanu Copperplate:** a set of copper plates bound by an iron ring, detailing the history and social set up of the country, dating back to 1196.

# **MONGOLIA**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region

Icheon, Republic of Korea, February 18 – 20, 2009

Draft Nomination For:

**Lu. Altan Tobchi (Golden History Summary)**



# MEMORY OF THE WORLD REGISTER

## NOMINATION FORM

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### PART A – ESSENTIAL INFORMATION

#### 1 SUMMARY

Lu “**Altan Tobchi**” – Golden History was written by bamboo pen on muutuu paper with black ink in Mongolian vertical script. This manuscript presents the history of Mongolia and neighbour countries from periods of Chinggis Khan to Ligden Khan’s period. (from 13<sup>th</sup> to 17<sup>th</sup> century)

Greatest merit of Lubsandanzan as historian comes down to the fact that he restored old Mongolian Historiographic traditions, successfully using sources of the 13<sup>th</sup> century, particularly “the Secret History of the Mongols”. Scholars proved that 282 paragraphs of the “Secret History”, 233 are incorporated into the Lu.“Altan Tovch”. It is may say that this “**Altan Tobchi**” is the most ancient surviving example of the primary Mongolian source editions of the “Secret History” and 17<sup>th</sup> century reproduction of this history. Once has to say that for its second birth the “Secret History” was obligated first of all to Luvsandanzan.

#### 2 DETAILS OF THE NOMINATOR

2.1 Name (person or organisation)

Gotov AKIM

Norov URTNASAN

2.2 Relationship to the documentary heritage nominated

Head of the Mongolian National Committee for Memory of the World Program

2.3 Contact person (s)

Norov URTNASAN

Secretary - General of the Mongolian National Commission for UNESCO,

Chairperson of the Mongolian National Committee for Memory of the World Program

Member of the Mongolian National Committee for World Heritage

2.4 Contact details (include address, phone, fax, email)

Address: Government building XI

Post office – 38

Revolution avenue,

Ulaanbaatar, Mongolia

Tel: (976)-11-315652

(976)-11-315652

Fax: (976)-11-315652

E-mail: mon.unesco@mongol.net

### 3 IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE

#### 3.1 Name and identification details of the items being nominated

- Lu “**Altan Tobchi**” – Golden History was written in 1651
- Location. National Library of Mongolia  
Ulaanbaatar - 210648 , Chinggis avenue - 4  
Fax : 976-11-323100,  
Tel : 976-11-323100,  
Web site. <http://www.nationallibrary.mn>

#### 3.2 Description

AUTHOR: Luvsandanzan

DATE OF CREATION: 1651

SIZE: length: 61,4 cm width: 19 cm pages : 178

MATERIAL: written by black ink on the paper

FIRST FOUND: Onkhudyn Jamyan took it from nobleman Dari, who was originally from Yunsheebuu Tribe in order to preserve it at the library of Institute for Sutras and Scripts.

DESCRIPTION: Lu ‘Altan Tobchi’ is the only surviving handwritten original manuscript in Mongolian vertical script. This manuscript was written by bamboo pen on muutuu paper with black ink. This manuscript presents the history of Mongolia and neighbour countries from periods of Chinggis Khan to Ligden Khan’s period. (from 13<sup>th</sup> to 17<sup>th</sup> century)

Greatest merit of Luvsandanzan as historian comes down to the fact that he restored old Mongolian Historiographic traditions, successfully using sources of the 13<sup>th</sup> century, particularly “the Secret History of the Mongols”. Scholars proved that 282 paragraphs of the “Secret History”, 233 are incorporated into the Lu.“Altan Tobchi”. It is may say that this “**Altan Tobchi**” is the most ancient surviving example of the primary Mongolian source editions of the “Secret History” and 15<sup>th</sup> century reproduction of this history. Once has to say that for its second birth the “Secret History” was obligated first of all to Luvsandanzan.

STATE OF BEING STUDIED: A precious and rare handwriting sutra well-known by the name “**Altan Tobchi**” (*The Golden History*) by Luvsandanzan was obtained by Jamyan Onhud (1864-1930), the first Chief of the Institute for Script and Sutras, from Dari Yunnseebeu the Nobleman from Bayantumen khoshuu (county) of Khan Khentii province.

Jamyan formally informed and got registered his acquirement of such rare script to the Institute for Script and Sutras fund. In order to study the script thoroughly, he made a handwriting copy of the script himself and he didn’t only keep the original version while studying, but also sent the copied version to the French Mongolist Mr. Pellio.P for deep research. And since 1946, the script has been kept in the French National Library. Then a prominent Australian Mongolist I De Rakhevilts photographed and researched it.

Then the original manuscript of the *Lu ‘Altan Tobchi’* was sent to the Institute for Eastern Study in USSR in 1932 and got photographed there. Today, this photographed version is in

the Script Fund of Institute for Eastern Study in Saint-Petersburg and has been studied by the outstanding scholars, such as Tseveen Jamsrangyn, Poppe.N and Kazak'yevich and others.

In 1937, the *Lu 'Altan Tobchi'* was published from manuscript in 2 volumes and it was a great step for supporting the international and domestic scholars to study the book which increased the number of its scholars dramatically. Since then, it has been studied in diverse periods, in various places and in different amounts by both international and local prominent scholars, such as Academician S.A.Kozin, M.N.Orlovskaya, F.V.Kliv'yez, A.Mostoert, I.R.Bauden, L.Ambis, E.Khenish, V.Khaissig, L.Ligets, Kh.P.Fiitse; Japanese Yashida Junichi and others and also Mongolian scholars such as Ts.Damdinsuren, Sh.Bira, Ts.Shagdar, and Sh.Choimaa.

Mongolist Soviet scholar N.P.Shastina, published the Golden Annual in Russian with commentaries and research article in 1979, as well as the Mongolists such as Inner Mongolian scholar Choiji published it in old Mongolian vertical script in Khukh Khot in 1984. The *Lu 'Altan Tobchi'* published by Ts.Shagdar second time in 1990 and Prof. Sh. Bira and others published it like - sutra format.

REGISTRATION NUMBER: XÔ – 426

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8. "**Altan Tobchi**" A Brief History of Mongols, by Blo-bzan bstan-'jin with Critical Introduction by The Reverend Antoin Mostaert, C.I.C.M, Alington, Virginia, and An Editor's Foreword by Francis Woodman Clevend Associate Professor of Far Eastern Languages, Harvard University, harvard Yenching Institute, Scripta Mongolica I. Cambridge : Harvard University Press. Massachusetts 1952. pp. Xxvi+IV+161(Part I)+193(PartII). :
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## REFEREES.

**D.Tumurtogoo** Director of Institute of Language and Literature for Mongolian Academy of Sciences, member of the Mongolian Academy of Sciences, Honored Science Worker of Mongolia

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 Fax : 976-11-323100,  
 Tel : (976) 99123959  
 E-mail : byamba0107@yahoo.com  
<http://www.nationallibrary.mn>



## PHOTOS.



## 4 JUSTIFICATION FOR INCLUSION/ ASSESSMENT AGAINST CRITERIA

Refer to section 4.2 of the *General Guidelines* for the selection criteria. If space insufficient, attach separate sheets. Each question must be answered.

### 4.1 Is authenticity established?

A precious and rare handwriting sutra well-known by the name “*Altan Tobchi*” (*The Golden History*) by Luvsandanzan was obtained by Jamyan Onhudyn the Earl (1864-1930), the first Chief of the Institute for Script and Sutras, from Dari Yunhseebu the Nobleman from Bayantumen khoshuu (county) of Khan Khentii province.

Jamyan the Earl formally informed and got registered his acquirement of such rare script to the Institute for Script and Sutras fund. In order to study the script thoroughly, he made a handwriting copy of the script himself and he didn't only keep the original manuscript while studying, but also sent the copied version to the French Mongolist Mr. Pellio.P for deep research. And since 1946, the script has been kept in the French National Library. Then a prominent Australian Mongolist I De Rakhevilts photographed and researched it.

Then the original manuscript of the *Lu 'Altan Tobchi'* was sent to the Institute for Eastern Study in USSR in 1932 and got photographed there. Today, this photographed version is in the Script Fund of Institute for Eastern Study in Saint-Petersburg and has been studied by the outstanding scholars, such as Tseveen Jamsrangyn, Poppe.N and Kazak'yevich.

In 1937, the *Lu 'Altan Tobchi'* was published from manuscript in 2 volumes and it was a great step for supporting the international and domestic scholars to study the book which increased the number of its scholars dramatically. Since then, it has been studied in diverse periods, in various places and in different amounts by both international and local prominent scholars, such as Academician S.A.Kozin, Mongolist N.P. Shastina, M.N.Orlovskaya;

Western scholars such as F.V.Kliv'yez, A.Mostoert, I.R.Bauden, L.Ambis, E.Khenish, V.Khaissig, L.Ligets, Kh.P.Fiitse; Mongolists such as Inner Mongolian Choij, Japanese Yashida Junichi Mongolian scholars such as Ts.Damdinsuren, Ts.Shagdar, Sh.Bira and Sh.Choimaa.

All the above mentioned scholars regarded and assessed the handwriting sutra written in old Mongolian vertical Script by the ink and bamboo pen on a paper sized 19x63 cm, paged with 352, as the one and authentic original source.

Hence, by the request of some scholars and experts, Academician Sh.Bira prepared preface for the original version and published that as photographic sutra version, dedicated to the 750<sup>th</sup> anniversary of Secret History of the Mongols, which extended the availability of the book study and research excessively.

#### **4.2 Is world significance, uniqueness and irreplaceability established?**

This Sutra, written in 1651, presents the history of Mongolia and neighbour countries from periods of Chenggis Khan to Ligden Khan's period. (from 13<sup>th</sup> to 17<sup>th</sup> century) Greatest merit of Lubsandanzan as historian comes down to the fact that he restored old Mongolian Historiographic traditions, successfully using sources of the 13<sup>th</sup> century, particularly "the Secret History of the Mongols". Scholars proved that 282 paragraphs of the "Secret History", 233 are incorporated into the Lu.**"Altan Tobchi"**. It is may say that this "Altan Tovch" is the most ancient surviving example of the primary Mongolian source editions of the "Secret History" and 15<sup>th</sup> century reproduction rather than copy of this history. Once has to say that for its second birth the "Secret History" was obligated first of all to Luvsandanzin.

The "Secret History of the Mongols" is a grand epic historical monument of Mongolian History. It's documentary heritage and a work of great literary merit. We, new generations of today's world are left with the equivalent of a vivid album of the evidence of one important and intriguing part of the world History – the story of Mongol origins, Chinggis rise, the unification of the Mongol Tribes and beginning of Mongol Empire. This was possible due to only the existence of the "Secret History" of sole existence primary sources from 13<sup>th</sup> and 14<sup>th</sup> century for Chinggis's time and it's reproduction – Lu.**"Altan Tobchi"**.

On the 750<sup>th</sup> anniversary of the appearance of the "Secret History of the Mongols" UNESCO honored the work by citing it as "great monuments of eastern history and literature, unique in the History by its rich literary language and artistic aesthetics" and decreed that translations of it should be made around the world.

Unfortunately no original version written in Mongolian characters of the "Secret History" has survived to the present day. Chinese bibliophiles of 14<sup>th</sup> century transcribed the "Secret History" from the original Mongol text, which has not survived, to Chinese characters and made verbatim and abridged translations.

Additional to this, yet Lu.**"Altan Tobchi"** also contains an additional quantity of information about Mongolia, Central Asia and China in 12<sup>th</sup> and 13<sup>th</sup> centuries which are not presented in the "Secret History".

In conclusion should be stressed out that what is beyond doubt is the fact that the manuscript Lu.**"Altan Tobchi"** is a Historical and Literary documentary heritage of world importance and global significance.

In such case, disappearance or deterioration of this Mongolian manuscript Lu. “**Altan Tobchi**” somehow will constitute indeed of irreplaceable impoverishment not only of the history of Mongols but of the rest of the World, especially history of Central Asia, China and Russia, because the Lu ‘Altan Tobchi’ is the only survived manuscript on Mongolian.

**4.3 Is one or more of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5) Provide an explanation against each criterion selected. Attach separate statement if space insufficient.**

**(a) time**

Lu. “**Altan Tobchi**” as mentioned above, was written in 1651 but it reproduces 233 out of the 282 articles from the “Secret History of the Mongols” which reveals significant historical events took place in Mongolia and Central Asia during 13<sup>th</sup> and 14<sup>th</sup> centuries. This time, as are shown stories about the life and deeds of Chinggis Khan in the Lu. “**Altan Tobchi**”, was founded unified Mongol state under Chinggis Khan which as known soon turned into Great Empire.

The military campaigns of Chinggis Khan and his successors, despite the widely spread notion of their destructive and militant character, nevertheless had startling longlasted social and political consequences that rumbled down the centuries and rumble on today. These consequences, in many cases, had changed at least the course of history of Euro-Asia.

**(b) place**

This documentary heritage indeed contains crucial information about a locality important in world history and culture. The Lu. “**Altan Tobchi**” displays not only a remarkable accurate knowledge of the geography of Mongolia itself but also contains fairly realistic information on foreign countries, towns, lakes, rivers, mountains and people. One can reconstruct the names and fix the whereabouts on a modern map. We take only one example. In Lu “**Altan Tobchi**” is mentioned about ancient Kharakhorum city. One of the Great events in history of the Mongol state was the foundation of the capital city of Mongolia – Kharakhorum by Chinggis Khan in the fifteenth year of his reign, i.e in 1220.

Soon KharKhorum became a meeting place of different people, cultures and religions. The city was linked with different countries of the world by the wide network of Mongol urtege communication /post stations/ system which was first set up in 1234 by Great Ugudei Khan. Embassies from all over the world including European kingdoms and papacy undertook the long voyage to the capital city of Kharakhorum. For example, Friar William of Rubruck who visited Kharakhorum was greatly impressed by Khan’s Palace and large tree at its entrance made of silver by master William of Paris. He writes that there were also twelve Buddhist temples, two mosque and one Christian church.

**(c) people**

The geographical position of Mongolia in the heartland of Central Asia was the main environmental factor that determined specific character of historical and cultural development of its inhabitants.

Since ancient times the Mongol nomads and their ancestors have migrated across the expansive steppe of Central Asia creating culture recognized and known to the world as

“nomadic civilization”. The Lu. **“Altan Tobchi”** represents and bears an exceptional testimony to a specific nomadic tradition of Mongols that is still living.

Not only does it recount genealogy of the early Mongol Khans and life times and deeds of Chinggis Khan, founder of unified Mongol state and prime initiator of creation Mongol Empire which had become the largest continuous land empire that had ever existed in the world.

But it also points a vivid and accurate picture of nomadic Mongol way of life and provides rich source material for an understanding of Mongol society, Central Asia’s and Chinese people during the 13<sup>th</sup> and 17th centuries. This documentary heritage vividly reveals philosophical outlook, belief systems, worldview, language, religion, culture, customs and traditions of nomadic Mongol people. It also contains rich information about life and culture of the Nations of Central Asia – The Uigur, Kirghyz, Turkish, Tajik, Uzbek people and people of Russia and China.

Nomadic culture of Mongols undoubtedly influenced societies across Asia and into Europe and in turn absorbed influence from both East and West in a true interchange of human values. This culture is still revered and indeed important part of Mongolian society and is highly respected as “noble” way to live in harmony with environment.

Recognizing the richness of nomadic civilization and its important contribution to promoting dialogue and interaction among all forms of civilization, United Nations General Assembly at its 60<sup>th</sup> session /2005/ takes the resolution on 800 years of Mongolian Statehood welcoming the efforts undertaken by the Government of Mongolia to celebrate the 800 years anniversary of Mongolian Statehood in 2006 and invites the United Nations, its Member States to take part actively in the events dedicated to this anniversary.

The UNESCO has inscribed /2003/ the Orkhon Valley Cultural Landscape on the World Heritage List as the cradle of Central Asia’s unique Nomadic cultures.

Inscription on this list confirms the exceptional and universal value of this and natural site which requires protection for the benefit of all humanity.

Home for centuries to the major political, trade, cultural and religious centers of successive nomadic empires, the Orkhon Valley served as a crossroads of civilizations, linking East and West. It is also the historic site of Kharakhrum – grand capital of the vast Mongol Empire established by Chinggis Khan. As a Unique testimony to Central Asian and World history, the OVCL is a outstanding Heritage site belonging to the Cultural Heritage of humanity.

### **(c) subject and theme**

The subject and theme of the Lu. **“Altan Tobchi”** wholly represent particular historical and social developments that affected considerable part of the world history during 13<sup>th</sup> and 14<sup>th</sup> centuries. The subject matter and theme already have been considered in the above going sections

### **(d) form and style**

It is considered that it is not necessary to be assessed against this criterion

## **4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination?**

**Rarity :** Lu **“Altan Tobchi”** (Golden History) was written by bamboo pen on muutuu paper with black ink in Mongolian vertical script. This Sutra presents the history of Mongolia and

neighbour countries from periods of Chinggis Khan to Ligden Khan's period. (from 13<sup>th</sup> to 17<sup>th</sup> century)

Greatest merit of Lubsandanzan as historian comes down to the fact that he restored old Mongolian Historiographic traditions, successfully using sources of the 13<sup>th</sup> century, particularly "the Secret History of the Mongols". Scholars proved that 282 paragraphs of the "Secret History", 233 are incorporated into the Lu."Altan Tobchi". It is may say that this "**Altan Tobchi**" is the only survived original handwritten text and most ancient surviving example of the primary Mongolian source editions of the "Secret History" and 17<sup>th</sup> century reproduction rather than copy of this history. Once has to say that for its second birth the "Secret History" was obligated first of all to Luvsandanzan.

**Integrity:** This Mongolian manuscript is complete and has not been altered.

**Threat:** Damages:

- The upper left corner is chipped
- The surroundings of the pages No.2-5 are chipped and broken
- The left parts of the pages No. 84, 85, 86.
- The upper left corner of the page No.107 is torn

The fund does not have the dedicatory facilities for filtering the air, supervising the moisture and the room temperature, as well as the lighting and electrical facilities are inadequate to the "Requirements for the protection and conservation of the heritage objects in the archives and libraries" MNS ISO 11799:2007.

## **5 LEGAL INFORMATION**

### **5.1. Owner of the documentary heritage (name and contact details)**

National Library of Mongolia  
Ulaanbaatar - 210648 , Chinggis avenue - 4  
Fax : 976-11-323100,  
Tel : 976-11-323100,  
<http://www.nationallibrary.mn>

### **5.2 Custodian of the documentary heritage (name and contact details, if different to owner)**

National Library of Mongolia  
Ulaanbaatar - 210648 , Chinggis avenue - 4  
Fax : 976-11-323100,  
Tel : 976-11-323100,  
<http://www.nationallibrary.mn>

### **5.3 Legal status:**

#### **(a) Category of ownership**

The National Library of Mongolia owns, which is a State Service Authority.

#### **(b) Accessibility**

It is available to use in accordance with the below clauses on Law for the Safeguarding of Cultural Heritage of Mongolia:

- “To be used for the dedication of advertisement, research and investigation and training”
- “Prohibited for the dedication of original usage”
- In compliance with the clause No.3 of the Law on Relationship between the State and the Temples, “The Government shall determine the issues offered by the State authority responsible to the culture and science regarding the peerlessly valuable cultural and historical heritage object in the library for the usage of religious and ritual activities”
- “The Government shall determine the regulation on the issues related to copying, making souvenir objects with the model, photographing, video recording, preparing stamps, greeting cards and CDs by using historical and cultural objects”
- “The State authority responsible to culture and science, or competent authority permitted by the state authority can involve the registered cultural heritage temporarily to the international and domestic exhibitions, based on the agreement with the heritage owner”

(c) Copyright status

The National Library of Mongolia

(d) Responsible administration

The National Library of Mongolia is responsible to the documentary heritage and keeps it in the special fund of priceless and rare books.

(e) Other factors

**Lu ‘Altan Tobchi** was written in 1651 by bamboo pen on muutuu paper with black ink in old Mongolian vertical script, presents the history of Mongolia and neighbour countries from periods of Chenggis Khan to Ligden Khan’s period. (from 13<sup>th</sup> to 17<sup>th</sup> century) Greatist merit of Lubsandanzan as historian comes down to the fact that he restored old Mongolian Historiographic traditions, successfully using sources of the 13<sup>th</sup> century, particularly “the Secret History of the Mongols”. Scholars proved that 282 paragraphs of the “Secret History”, 233 are incorporated into the Lu.“**Altan Tobchi**”. It is may say that this “**Altan Tobchi**” is the most ancient surviving example of the primary Mongolian source editions of the “Secret History” and 17<sup>th</sup> century reproduction rather than copy of this history which is why it is vitally necessary to register this magnificent historical creation to the World Cultural Heritage, as well as safeguard and protect, restore and inherit to the posterity.

## 6 MANAGEMENT PLAN

### 6.1 Is there a management plan in existence for this documentary heritage? YES/NO

There is a general management plan including this documentary heritage.

Within the framework of the implementation of Government platform of Mongolia, and the package of laws of the Culture of Mongolia, some activities conducted under the plan to register and itemize the cultural scriptural heritage, as well as to improve the protection and conservation of it.



In accordance with the Law for the safeguarding of the Cultural Heritage, we got registered and certified some significantly precious creations such as *Altan Tobchi*, *Mongol Shunkhan Danjuur*, *Yesun Erdeniin Ganjuur*, *Sanduin Jud* to the “Outstanding valuable property” category of Cultural Heritage of Mongolia.

Within the implementation of the package of laws of the Culture of Mongolia, and in compliance with the Governmental Act No.23 ratified in 2003 and the “*Regulation on the charged service to be observed for the usage by the organizations and individuals for copying, shooting, video recording, photographing, releasing CDs and making stamps*”, “*Regulation to be observed for reading the scripts, printed books and dissertations in the National Library of Mongolia ordered by the Director of the National Library of Mongolia*” and based on the permission of the Director of National Library of Mongolia, we have been enabling people for copying, taking pictures and reading which is a practical action for the protection of the rare and precious books.

There is no dedicatory budget for the improvement of protection and conservation of rare and precious books. Also there are no dedicatory equipments for adjusting the air dryness, fluctuation of hotness and coldness as well as the air conditioner. It is equipped with the facilities precautions against theft and fire.

## 7 CONSULTATION

**7.1** Provide details of consultation about this nomination with

**(a), (b)** Consultation meeting held in National Library of Mongolia in 29<sup>th</sup> of December in 2008.

Participators:	G.Akim	director of NL,
	D. Byambasuren	deputy director of NL
	B.Tsogjargal	methodology librarian
	N.Urtnasan	Secretary - General of the Mongolian National Commission for UNESCO, Head of the Mongolian National Committee for Memory of the World Committee
	B.Garid	Science and ICT officer of NatCom Mongolia
	Sh.Nomindari	Culture officer of NatCom Mongolia

**(c)** Mongolian National Committee for Memory of the World Program consultation meeting held in National University of Mongolia on 23<sup>rd</sup> of December.

Participators:	N.Urtnasan	Secretary - General of the Mongolian National Commission for UNESCO, Head of the Mongolian National Committee for Memory of the World Program
	D.Tumurtogoo	Director of Institute of Language and Literature for Mongolian Academy of Sciences, member of the Mongolian Academy of Sciences, Honoured Science Worker of Mongolia
	D.Zayabaatar	Director of School of Language and Culture, National University of Mongolia.
	G.Akim	Director of the National Library of Mongolia

D.Ulziibaatar	General Director of the Implementing Agency of the Government of Mongolia, National Archives of Mongolia
B.Garid	Science and ICT officer of NatCom Mongolia
Sh.Nomindari	Culture officer of NatCom Mongolia

## **PART B – SUBSIDIARY INFORMATION**

The following information will not be taken into account in deciding whether or not to inscribe documentary heritage on the *Register* but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

The National Library of Mongolia is responsible to the documentary heritage and keeps Lu “**Altan Tobchi**” in the special fund of priceless and rare books in a safe showcase. Area of the fund is 177.84 square metre. This fund room equipped with dedicatory equipments like fire detection and alarm system but still absent equipments like air condition, humidity checking apparatus, standard lights and shelves.

There is no dedicatory budget for the improvement of protection and conservation of rare and precious books.

Urgent issue must be solved near future are to establish reserve fund room convenient to standard requirement MNS ISO 11799 :2007

## **8 ASSESSMENT OF RISK**

### **8.1 Detail the nature and scope of threats to this documentary heritage (see 5.5)**

Due to the poor storage condition, there are more signs of decay appearing on the book, such as blackening and deteriorating from the edges, words and letters fading, and the painting exfoliating.

Since the handwriting sutras and books are made of organic materials, such as paper, textile, skin and hide which are processed in special ways, they are decaying and coming apart in various ways, due to the insects, fungus and other such negative factors.

The fund does not have the dedicatory facilities for filtering the air, supervising the moisture and the room temperature, as well as the lighting and electrical facilities are inadequate to the “Requirements for the protection and conservation of the heritage objects in the archives and libraries” MNS ISO 11799:2007.

## **9 ASSESSMENT OF PRESERVATION**

### **9.1 Detail the preservation context of the documentary heritage (see 3.3)**



The storage condition of the *Altan Tobchi*:

/One volume book paged with 178,

width: 18.8 cm,

length: 62.8 cm,

thickness: 4.7 cm,

length of the script: 49.2 cm,

width of the script: 14.4 cm,

weight: 2500 gm/

**Damages:**

- The upper left corner is chipped
- The surroundings of the pages No.2-5 are chipped and broken
- The left parts of the pages No. 84, 85, 86 are torn and damaged
- The upper left corner of the page No.107 is torn

**History of preservation :**

Onkhudyn Jamyan took it from nobleman Dari, who was originally from Yunsheebuu Tribe in order to preserve it at the library of Institute for Sutras and Scripts.

**PART C - LODGEMENT**

This nomination is lodged by:

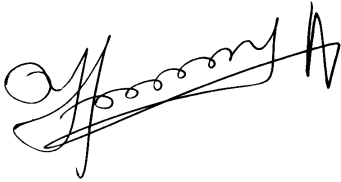
Norov URTNASAN

(Signature)..... (Date).....

## **PART C - LODGEMENT**

This nomination is lodged by:

Norov URTNASAN

A handwritten signature in black ink, appearing to be 'Norov URTNASAN', written in a cursive style.

Secretary-General of Mongolian National Commission for UNESCO  
Chairperson of Mongolian National Committee for the Memory of the World Program

08 January 2009

**List of most important documentary heritage items:**

1. **Lu. Altan Tobchi (Golden History Summary)**
2. **Books Written on the Birch Bark .**
3. **Dorjjodba**
4. **Jambaltsanjid**
5. **Ganzhuur Written With 9 Precious Stones / Together With Ganzhuur Written 4,7 Precious Stones**
6. **Genealogy Started From Burt Chono**
7. **Miniature Story of Nogoos Dari Ekhin Tuzh**
8. **Sanduin Jud**
9. **Mongolian Danjur**
10. **Copper Printing Blocks of Jadamba Sutra**

## 1. Lu. ALTAN TOBCHI (Golden history Summary)

AUTHOR: Luvsandanzan  
DATE OF CREATION: 1651  
SIZE: length: 61.4 cm width: 19 cm  
MATERIAL: written by black ink on the paper  
FIRST FOUND: Onkhudyn Jamyan took it from nobleman Dari, who was originally from Yunsheebuu Tribe in order to preserve it at the library of Institute for Sutras and Scripts.

### DESCRIPTION:

Lu "Altan Tobchi" – Golden History Summary was written by bamboo pen on muutuu paper with black ink in old Mongolian vertical script. This Sutra presents the history of Mongolia and neighbour countries from periods of Chinggis Khan to Ligden Khan's period. (from 13<sup>th</sup> to 17<sup>th</sup> century)

Greatest merit of Luvsandanzan as historian comes down to the fact that he restored old Mongolian Historygraphic traditions, successfully using sources of the 13<sup>th</sup> century, particularly "the Secret History of the Mongols". Scholars proved that 282 paragraphs of the "Secret History", 233 are incorporated into the Lu."Altan Tobchi". It is may say that this Lu."Altan Tobchi" is the most ancient surviving example of the primary Mongolian source editions of the "Secret History" and 17<sup>th</sup> century reproduction of this history. Once has to say that for its second birth the "Secret History" was obligated first of all to Luvsandanzan.

### STATE OF BEING STUDIED

The Lu."Altan Tobchi". had been printed in Ulaanbaatar in 1937 in 2 volumes in old Mongolian vertical script. In 1952, American scholar-mongolist V.Cleaves had published this manuscript in Harvard together with Ulaanbaatar original texts. The Lu."Altan Tobchi" had been again published in Ulaanbaatar in new Cyrillic script. Mongolist Soviet scholar N.P.Shastina, published the Golden Annual in Russian with commentaries and research article in 1979, as well as the Mongolists such as Inner Mongolian scholar Choiji published it in old Mongolian vertical script in Khukh Khot in 1984. The Lu."Altan Tobchi" published by Ts.Shagdar second time in 1990 and Prof. Sh. Bira and others published it like - sutra format.

REGISTRATION NUMBER: XÔ-26

LOCATION: National Library of Mongolia



## 2. BOOKS WRITTEN ON THE BIRCH BARK

AUTHOR: Unknown

DATE OF CREATION: 16<sup>th</sup> century

SIZE: length: 11 cm width: 6,2 cm

MATERIAL: written by black ink on the birch bark

FIRST FOUND: Dr. Kh. Perlee and other archeologists found at the ruins of ancient Khar Bukh city in Dashin chilen sum of Bulgan aimag.

DESCRIPTION: Single copy manuscripts, written by brush on the birch bark with black ink in old Mongolian uigurjin script. Various fragments, folios in the ancient sutra shape.

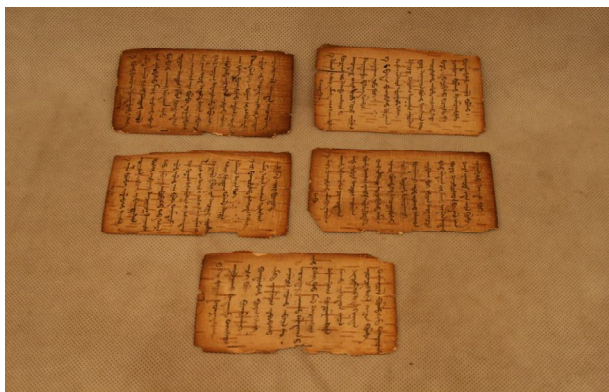
BRIEF HISTORY: The author is unknown. Dr. Kh.Perlee and other archeologists found it at Khar Bukh city's ruins, located near Dashinchilen soum, Bulgan province. Now many scholars consider the written date is the 16<sup>th</sup> century. Dr. Perlee presented it to the National Library of Mongolia for preservation and conservation. Some folios are currently in Germany for restoration. Some restored parts are located in a store room of central library.

Had been published in 1974 in the journal "History Studies" under the name "Two historic source texts related to the Central Asian History" together with introduction and commentaries. 209 pages.

Among these writings were collections of laws resulting from 18<sup>th</sup> meetings of the Khalkh lords held from the second half of the 16<sup>th</sup> century.

REGISTRATION NUMBER: XÔ-508

LOCATION: National Library of Mongolia



### 3. DORJJODBA

AUTHOR: Dagva and other smiths

DATE OF CREATION: The end of 19<sup>th</sup> century

SIZE: length: 74,3 cm width: 22,3 cm pages: 32 pages of silver

MATERIAL: gold, silver, sandal wood

FIRST FOUND: Authors presented to Bogd Khan and after 1924 transferred from the Bogd Khan's library to National Library of Mongolia

DESCRIPTION: Written on silver pages and gilded. The first two pages had been written in gold on silver pages. The every page had been framed in sandal wood frame. With coral decorations. With five Buddha decorations. The number for the 12<sup>th</sup> page had been lost. The pages 4, 6, 8, 12, 14 are out of frame.

BRIEF HISTORY: Dorjjodba contains Buddhist texts and sutras covering a fields of philosophy and logic.

REGISTRATION NUMBER: XÔ-360

LOCATION: National Library of Mongolia



#### 4. JAMBALTSANJID

AUTHOR: Unknown

DATE OF CREATION: 1502, 16<sup>th</sup> century

SIZE: length: 25 cm width: 9 cm

MATERIAL: Paper, ink

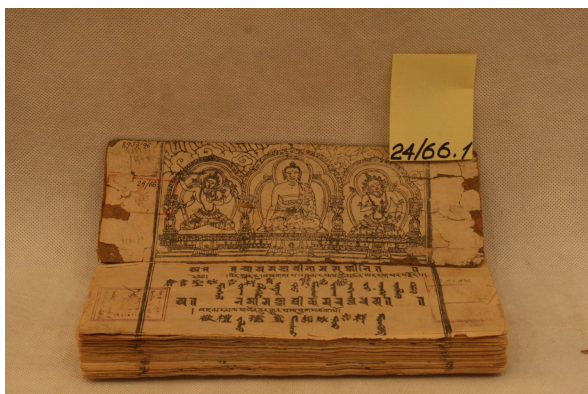
FIRST FOUND: It was written by Choijamts in 1502 or in the 15<sup>th</sup> year of Khu Jy King, Min Dynasty, the white rabbit year in accordance with the lunar calendar. Choijamts was respected monk who followed the order of Bayaguud Hero Dai Prince, grand son of Golden King.

DESCRIPTION: Folded. Written in four languages such as Sanskrit, Tibetan, Chinese and Mongolian. Printed on the Chinese muutuu paper in black ink. There are God images in the first , as well as on the last 2 pages.

BRIEF HISTORY:

REGISTRATION NUMBER: XÔ-433

LOCATION: National Library of Mongolia



**5. GANZHUUR WRITTEN WITH 9 PRECIOUS STONES /TOGETHER WITH GANZHUUR WRITTEN WITH 4, 7 PRECIOUS STONES/**

AUTHOR: Unknown

DATE OF CREATION: Unknown

SIZE: length: 51 cm, 56 cm width: 19 cm, 22 cm, 108 volume sutra

MATERIAL: Specially dyed black paper and 9 precious stones.

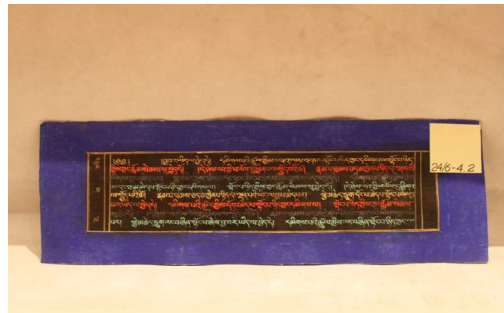
FIRST FOUND: The sutra had been transferred to the National Library of Mongolia when the temple Dashchoinpel had been closed.

DESCRIPTION: Written on the specially dyed black paper with 9 precious stones in 8, as well as in 10 lines. As for the 7 precious stones, it is written in 7 lines. Some pages are missing. There are 3 volumes of Kanjur, written in 9 precious stones and 31 volumes of Kanjur, written in 4, as well as 7 precious stones.

BRIEF HISTORY: It had been gifted by the Tibetan Dalai Lama to the 5<sup>th</sup> Bogd Khan. Actually, this sutra had been kept by Dasgchoinpel temple. When the temple had been closed, the sutra had transferred to the National Library of Mongolia.

REGISTRATION NUMBER: XÔ1-8, 10-14, 16-144))

LOCATION: National Library of Mongolia





## 6. GENEALOGY STARTED FROM BURT CHONO

AUTHOR: Unknown

DATE OF CREATION: 19<sup>th</sup> century

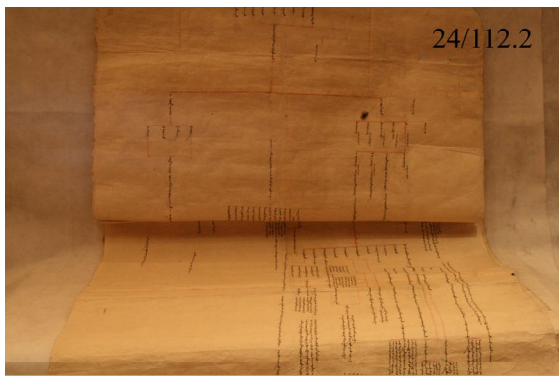
SIZE: length: 347,7 cm width: 98,4 cm

MATERIAL: Muutuu paper and black ink.

DESCRIPTION: The single copy manuscript written in the old Mongolian vertical script by brush with the black ink. The manuscript still had been kept in scroll format. This genealogy is the most ancient of such genealogies of the Mongol khans which begins with Chinggis Khan's early ancestors Burte Chono and Goo Maral and extends over 42 generations up to the Tusheet Khan Gombodorj and Secen Khan Scoloi during 17<sup>th</sup> century.

REGISTRATION NUMBER: XÔ-427

LOCATION: National Library of Mongolia



## 7. MINIATURE STORY OF NOGOON DARI EKHIN TUZH

AUTHOR: Scholar-monk Shagj.

DATE OF CREATION: 1914, 20<sup>th</sup> century.

SIZE: length: 5,5 cm. Width: 5 cm.

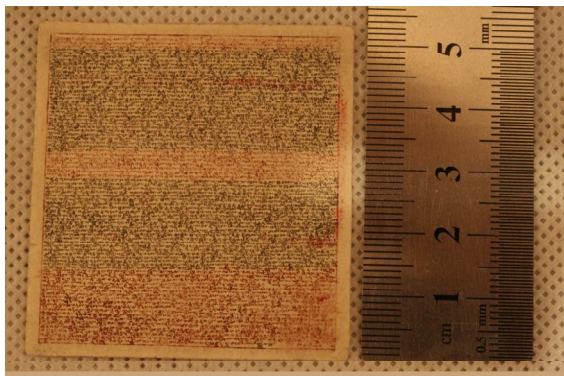
MATERIAL: Paper, dust paint, ink.

DESCRIPTION: Written on the white paper in 80 lines with red, as well as black ink. The popular information says that it was written by the end of goat single hair as a brush.

The scholar-monk Shagj covered the top side of Mongolian ger, when It was the exact noon and wrote with the single goat hair under the tiny sun light which somehow managed to penetrate. This miniature manuscript presents the entire Tibetan text of the story Green Tara on a paper measuring only 5.5\*5.5cm

REGISTRATION NUMBER: XÔ-469

LOCATION: National Library of Mongolia



## 8. SANDUIN JUD

AUTHOR: Dagva and other smiths.

DATE OF CREATION: The end of the 19<sup>th</sup> century.

SIZE: length: 74 cm. Width: 22 cm. Height: 1,5-3 cm.

MATERIAL: Gold, silver, sandal wood.

FIRST FOUND: Had been created in Mandshir monastery and transferred to the National Library of Mongolia. (1938)

DESCRIPTION: had been written in high-relief on the silver pages and later gilded. The popular information says that the first, as well as the last page had been written by the pure fold. The every page had been framed in sandal wood frame in accordance with the Mongolian popular Buddhist myth. Each page is made of pure silver with embossed and gilded characters. There are 50 embossed figures of Buddhist deities interspersed throughout the sutra. Each page of the sutra weighs 1.2 – 3.2kg. Generally, the sutra had made by gold as well as silver, diamond, coral, pearl, the tiger eye and other precious stones. Had been cast by silver and gilded by 50 Buddha statues and pagodas. Also 3 pages have no sticks at all. In total, It is really rare and valuable sutra, consisting of 111 pages or 222 page sides.

The mentioned sutra had been created in the Mandshir monastery, located on the south party orf Biogd Khan mountain. The only single copy, which had been kept by Tserendorj, Reincamate, Mandshir monastery and later transferred to the National Library of Mongolia via the Bogd Khan's Library in 1924.

REGISTRATION NUMBER: XÔ=359

LOCATION: National Library of Mongolia



## 9. MONGOLIAN DANJUR

AUTHOR: Collective work

DATE OF CREATION: Between 1742 – 1749.

SIZE: length: 81,4 cm. Width: 9,4 cm. Height: 12,6 cm.

MATERIAL: written on the Chinese thick muutuu paper by red nature dust paint.

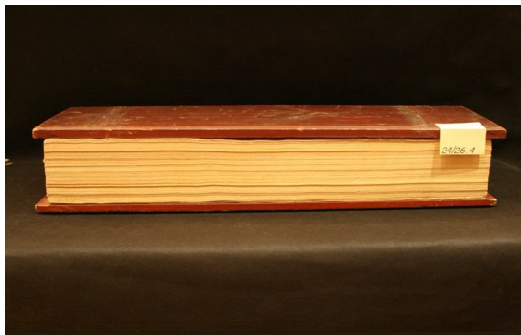
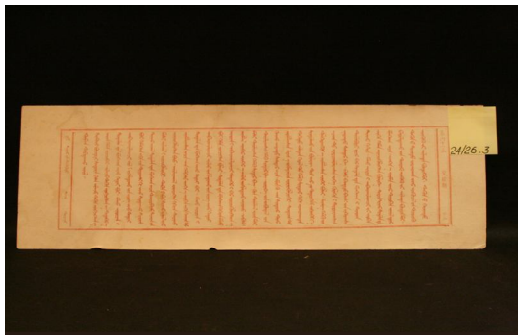
FIRST FOUND: Dr.O.Jamyan, First Director, National Library of Mongolia concluded the agreement with the nobleman Nayant Van in 1924 and the sutra had been brought to the National Library of Mongolia in 1925.

DESCRIPTION: Really large sutra consisting of 20000 pages. Wrapped in yellow fabric and pressed by 2 wooden frames in sandal wood book covers. In total, 225 volumes. The only copy, printed in nature original red paint, printed in the old Mongolian vertical scrip format.

BRIEF HISTORY: (design and artistic features). This sutra had been kept by the nobleman Nayant and had been prayed in the temple “Long Live the Religion”, whose real title was Governnor, Khalkah’s Sain Noyon Khan Province Not been published. It is commonly said that Danjur consists of 225 volumes and Janjaa Khutagt Rolbiidorj, Shireet Khutaggt Luvsandambiinyam and other translators translated in between 1742 – 1749.

REGISTRATION NUMBER: X Ô-397.

LOCATION: National Library of Mongolia





## 10. COPPER PRINTING BLOCKS OF JADAMBA SUTRA

AUTHOR: Bor Chultem, Tungiin Sharand others

DATE OF CREATION: In the beginning of 20<sup>th</sup> century.

SIZE: length: 54,5 cm. Width: 14,5 cm. Height: 1,5 cm.

MATERIAL: `Copper and wood.

FIRST FOUND: All of the copies has transferred to the National Library of MONGOLIA in 1924 via the Bogd Khan's private library.

BRIEF HISTORY: The mentioned sutra had been transferred to the National Library of Mongolia in from the Bogd Khan's private library in 1924 together with copper printing blocks, as well as over 700 pages of printed Jadamba (Eight Thosand Verses). made by Bor Chultem (Brown Chultem), Tungiin Shar (Yellow because of Medicine Dose).

REGISTRATION NUMBER: XÔ-495, 496.

LOCATION: National Library of Mongolia





# **PAKISTAN**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region

Ichon, Republic of Korea, February 18 – 20, 2009

Draft Nomination For:

1. **Kifayah – I – Mujahidya**
2. **15<sup>th</sup> Century Old Specimen of Calligraphy .**
3. **Rare Specimen of Book Binding in Jasper**
4. **A Rare Holy Quran**
5. **Rare Illustrated Manuscript Copy of Rubaiyat  
of Umar Khayyam**
6. **Diwan – I – Saib**





## MEMORY OF THE WORLD REGISTER

### NOMINATION FORM

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#### PART A – ESSENTIAL INFORMATION

##### *I SUMMARY*

Highlight the nature, uniqueness and significance of the nominated documentary heritage.

#### KIFAYAH-I-MUJAHIDYA

A RARE MANUSCRIPT ON MEDICAL SCIENCE

This treatise is a manual of medicine in Persian written by Mansoor bin Muhammad bin Ahmed bin Yusuf bin Ilyas. He is also an author of a treatise on anatomy “Kifayah-i-Mujahidya” is dedicated to Sultan Zainul Abidin of Kashmir (826 to 877 A.H.) who was a generous patron of arts and science.

This manuscript has been transcribed by Ilahi Baksh bin Muhammad Mohsin Hakim of village Begnwala in 1273 A.H. in fair Nastaliq script with headings in red.

Great Muslim scholars and scientists have left their precious writings and compilations for us to probe and open new vistas of knowledge. These writings are in multifarious subjects. One of them is medical science.

When the Muslims made their homeland in the South Asia, they traditionally kindled the torch of learning. Medical sciences also made progress alongwith other sciences. Islamic medicine gained new heights by incorporating may useful medical system prevalent in the indigenous system of medicine called “Ayur-Yedic”.

With the result that may treatises on medical sciences came into being. One of the earliest treatises written by a Muslim physician in the Indo-Pakistan subcontinent is “Kifayah-i-Mujahidya”.

The treatise is divided into two chapters, the first of which deals with theoretical and practical medicine, and the second of ailments and medicament. Both the chapters are further subdivided, and subchapters deals with theoretical medicine on basic elements of health. Apparent conditions of health, essentials of health such as air, motion, sleep, food and drink, age and habits and various conditions, accidents of human body.

Practical medicine in five chapters deals with preservation of health, local diseases and other ailments, drugs and medicaments.

## **2      *DETAIL OF THE NOMINATOR***

### **2.1      Name (person or organization)**

**Dr. Fazal Dad Kakar, Director General, Department of Archaeology & Museums, Government of Pakistan, Islamabad.**

### **2.2      Relation to the documentary heritage nominated**

**The Director General of Archaeology and Museums is sole custodian / Incharge of the cultural assets of the country.**

### **2.3      Contact details (include address, phone, fax, email)**

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.**

**Tel:+051-9252516**

**Fax:+051-2202695**

**[fazaldadkakar@hotmail.com](mailto:fazaldadkakar@hotmail.com)**

## **3      *IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE***

### **3.1      Name and identification details of the items being nominated**

**Accession No. NM.1958-948**

### **3.2      Description**

Attach a description of the documentary heritage: refer to the guide for completing this form

**This manuscript has been transcribed by Ilahi Baksh bin Muhammad Mohsin Hakim of village Begnwala in 1273 A.H. in fair Nastaliq script with headings in red.**

#### **4 JUSTIFICATION FOR INCLUSION / ASSESSMENT AGAINST CRITERIA**

Refer to section 4.2 of the General Guidelines for the selection criteria. If space insufficient, attach separate sheets. Each question **must** be answered.

4.1 Is authenticity established? (see 4.2.3)

**This manuscript is preserved in the National Museum of Pakistan, Karachi. The authenticity of this manuscript is beyond doubt.**

4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)

**Yes it possesses uniqueness and significant qualities.**

4.3 Is one or more of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)  
Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

**This manuscript meet all the criteria as laid down above.**

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)  
Attach a separate statement if space insufficient.

**This manuscript is well preserved in the National Museum of Pakistan, Department of Archaeology, Karachi. It is original document and extremely rare.**

#### **5 LEGAL INFORMATION**

5.1 Owner of the documentary heritage (name and contact details)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.  
Tel:+051-9252516  
Fax:+051-2202695**

5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.  
Tel:+051-9252516  
Fax:+051-2202695**

5.3 Legal status:

(a)	Category of ownership	Federal
(b)	Accessibility	Accessible
(c)	Copyright status	Allowed subject to acknowledgement
(d)	Responsible administration	National Museum of Pakistan, Karachi.
(e)	Other factors	The document is displayed in the National Museum of Pakistan, Karachi.

**6** *MANAGEMENT PLAN*

6.1 Is there a management plan in existence for this documentary heritage? YES/NO

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

**This documentary heritage is managed by the technical staff of the Conservation Laboratory of the National Museum of Pakistan, Karachi but more hands are required in the preservation of this document.**

**7** *CONSULTATION*

7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional Memory of the World committee

**Owner : State**

**Custodian : Department of Archaeology and Museums, Islamabad.**

**National or regional Memory of the World Committee : Pakistan**

**PART B – SUBSIDIARY INFORMATION**

The following information will **not** be taken into account in deciding whether or not to inscribe documentary heritage on the Register but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

**8** *ASSESSMENT OF RISK*

8.1 Detail of the nature and scope of threats to this documentary heritage (see 5.5)

**Environment Condition: Satisfactory.**

**Physical condition: Good**

**Preservation Budget : Reasonable**

**9      *ASSESSMENT OF PRESERVATION***

9.1      Detail the preservation context of the documentary heritage (see 3.3)

**The manuscript is well preserved and bound in folders.**

**PART C – LODGEMENT**

This nomination is lodged by

(Please print name)

**DR. FAZAL DAD KAKAR, DIRECTOR GENERAL OF ARCHAEOLOGY &  
MUSEUMS, GOVERNMENT OF PAKISTAN,  
ISLAMABAD.....**

(Signature).....(Date)...31-12-2008.....

## MEMORY OF THE WORLD REGISTER

### NOMINATION FORM

---

#### PART A – ESSENTIAL INFORMATION

##### *1 SUMMARY*

Highlight the nature, uniqueness and significance of the nominated documentary heritage.

#### 15<sup>th</sup> CENTURY OLD SPECIMEN OF CALLIGRAPHY

The script Naskh which is the opposite of Kufic in style was introduced scientifically by a calligrapher named as Ibn Muqla (A.H.328/940 A.D.) with exact proportion in a way that the size of letter was calculated in proportion to the length of the letter “Alif” it was worked out mathematically that other calligraphers and in particular Ibnul Bawwais (A.H. 413/1022 A.D.) were able to write freely yet at the same time beautifully in the Naskh script. The supremacy of Ibnul Bawwais lasted only until 13<sup>th</sup> century A.D. with his script was surpassed by Yaqutul Mastasimi, a renowned calligrapher of Caliph Mustasim Billah’s court.

The selected manuscript copy of prayers is calligraphed in Yaquat’s style in the 15<sup>th</sup> century with text within colored ten jadwal lines and illuminated frontispiece of later period. The margin is renewed throughout the manuscript sometime in the middle of 18<sup>th</sup> century and but stickled together in such an artistic way that one can not differentiate easily.

Light broom leather binding with geometrical patterns belongs to the 15<sup>th</sup> century. Such examples of binding are rare in the libraries/museums of sub-continent.

##### *2 DETAIL OF THE NOMINATOR*

###### 2.1 Name (person or organization)

**Dr. Fazal Dad Kakar, Director General, Department of Archaeology & Museums, Government of Pakistan, Islamabad.**

###### 2.2 Relation to the documentary heritage nominated

**The Director General of Archaeology and Museums is sole custodian / Incharge of the cultural assets of the country.**

2.3 Contact details (include address, phone, fax, email)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.**  
**Tel:+051-9252516**  
**Fax:+051-2202695**  
[fazaldadkakar@hotmail.com](mailto:fazaldadkakar@hotmail.com)

### ***3 IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE***

3.1 Name and identification details of the items being nominated

**Accession No.NM.1993/525/26**

3.2 Description

Attach a description of the documentary heritage: refer to the guide for completing this form

**The selected manuscript copy of prayers is calligraphed in Yaquat's style in the 15th century with text within colored ten jadwal lines and illuminated frontispiece of later period. The margin is renewed throughout the manuscript sometime in the middle of 18th century and but stickled together in such an artistic way that one can not differentiate easily.**

### ***4 JUSTIFICATION FOR INCLUSION / ASSESSMENT AGAINST CRITERIA***

Refer to section 4.2 of the General Guidelines for the selection criteria. If space insufficient, attach separate sheets. Each question **must** be answered.

4.1 Is authenticity established? (see 4.2.3)

**This manuscript is preserved in the National Museum of Pakistan, Karachi. The authenticity of this manuscript is beyond doubt.**

4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)

**Yes it possesses uniqueness and significant qualities.**

4.3 Is one or more of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)  
Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

**This manuscript meet all the criteria as laid down above.**

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)  
Attach a separate statement if space insufficient.

**This manuscript is well preserved in the National Museum of Pakistan, Department of Archaeology, Karachi. It is original document and extremely rare.**

## **5 LEGAL INFORMATION**

5.1 Owner of the documentary heritage (name and contact details)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.  
Tel:+051-9252516  
Fax:+051-2202695**

5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.  
Tel:+051-9252516  
Fax:+051-2202695**

5.3 Legal status:

(a)	<b>Category of ownership</b>	<b>Federal</b>
(b)	<b>Accessibility</b>	<b>Accessible</b>
(c)	<b>Copyright status</b>	<b>Allowed subject to acknowledgement</b>
(d)	<b>Responsible administration</b>	<b>National Museum of Pakistan, Karachi.</b>
(e)	<b>Other factors</b>	<b>The document is displayed in the National Museum of Pakistan, Karachi.</b>

## **6 MANAGEMENT PLAN**

6.1 Is there a management plan in existence for this documentary heritage? YES/NO

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.



**This documentary heritage is managed by the technical staff of the Conservation Laboratory of the National Museum of Pakistan, Karachi but more hands are required in the preservation of this document.**

## **7 CONSULTATION**

7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional Memory of the World committee

**Owner : State**

**Custodian : Department of Archaeology and Museums, Islamabad.**

**National or regional Memory of the World Committee : Pakistan**

## **PART B – SUBSIDIARY INFORMATION**

The following information will **not** be taken into account in deciding whether or not to inscribe documentary heritage on the Register but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

## **8 ASSESSMENT OF RISK**

8.1 Detail of the nature and scope of threats to this documentary heritage (see 5.5)

**Environment Condition: Satisfactory.**

**Physical condition: Good**

**Preservation Budget : Reasonable**

## **9 ASSESSMENT OF PRESERVATION**

9.1 Detail the preservation context of the documentary heritage (see 3.3)

**The manuscript is well preserved.**

## **PART C – LODGEMENT**

This nomination is lodged by

(Please print name)

**DR. FAZAL DAD KAKAR, DIRECTOR GENERAL OF ARCHAEOLOGY &  
MUSEUMS, GOVERNMENT OF PAKISTAN,  
ISLAMABAD.....**

(Signature).....(Date)31-12-2008.....

## MEMORY OF THE WORLD REGISTER

### NOMINATION FORM

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#### PART A – ESSENTIAL INFORMATION

##### *I SUMMARY*

Highlight the nature, uniqueness and significance of the nominated documentary heritage.

#### RARE SPECIMEN OF BOOK BINDING IN JASPER

(Mughal Rulers of the Indo-Pakistan sub-continent were not only great connoisseurs of fine art but they were also patronizers of decorative art as well different art and craft flourished during their glorious rule in the sub-continent.

Art of Book-binding gained momentum side by side with the art of calligraphy because of its being collateral branch. When books were calligraphed their binding was a derivative requisite, so the art of book binding gradually developed into a superb art and various innovations took place in this sphere.

Indian art of book binding during the Mughal reign are very close in style and technique to their Persian precursors. In the beginning Persian binders used those style with had began with the Arabs and became universal in the thirteenth century, but this art took a new stride during the time of timurid successors in Iran. Prince Baysunghur Mirza (d. 1433 A.C.) son of Shah Rikh Mirza (1404 -47 A.C.) was one of the greatest bibliophiles and founded an academy and library which marked the beginning of a new phase in the development of persian book binding. More delicate and elaborate technique were evolved which reflected the luxury and taste of courtly life.

Craftsman in heart developed the method of leather filigree or cut-work which was often used on the inside covers. A later stage saw the introduction of block-stamping. One of the most outstanding developments by Persian craftsmen was the introduction of lacquer painted paper-mache book covers.

Academy, founded at heart by Prince Baysunghur Mirza lasted for first over the hundred years trained masters in the art of Book binding carried artistic principles to the sufavid court at Isfahan and Tabriz as well as to the Mughals in the Indo-Pakistan Sub-Continent.)

A beautifully and richly illuminated manuscript copy of “DALAIL-UL-KHYRAT” a famous and popular book on amulet is bond with semi precious stone covers. Both the covers and spine of the Manuscript are in whitish Jasper

with floral in-lay work of “Sang-i-Musa” (Black-stone). It does not bear any identifying mark so its locality of production can not be ascertained, but historically it is an established fact that mughal kings and princes were very fond of Jasper Stone and used utensils and other decorative objects prepared of this semi precious stone in different types and shapes.

## **2      *DETAIL OF THE NOMINATOR***

### **2.2      Name (person or organization)**

**Dr. Fazal Dad Kakar, Director General, Department of Archaeology & Museums, Government of Pakistan, Islamabad.**

### **2.3 Relation to the documentary heritage nominated**

**The Director General of Archaeology and Museums is sole custodian / Incharge of the cultural assets of the country.**

### **2.4 Contact details (include address, phone, fax, email)**

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.**  
**Tel:+051-9252516**  
**Fax:+051-2202695**  
[fazaldadkakar@hotmail.com](mailto:fazaldadkakar@hotmail.com)

## **3      *IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE***

### **3.3 Name and identification details of the items being nominated**

**Accession No. NM.1967-106**

### **3.4 Description**

Attach a description of the documentary heritage: refer to the guide for completing this form

It is a famous and popular book on amulet which is bound with semi precious stone covers. Both the covers and spine of the Manuscript are in whitish Jasper with floral in-lay work of “Sang-i-Musa” (Black-stone). It does not bear any identifying mark so its locality of production can not be ascertained, but historically it is an established fact that mughal kings and princes were very fond of Jasper Stone and used utensils and other decorative objects prepared of this semi precious stone in different types and shapes.

#### **4 JUSTIFICATION FOR INCLUSION / ASSESSMENT AGAINST CRITERIA**

Refer to section 4.2 of the General Guidelines for the selection criteria. If space insufficient, attach separate sheets. Each question **must** be answered.

4.1 Is authenticity established? (see 4.2.3)

**This manuscript is preserved in the National Museum of Pakistan, Karachi. The authenticity of this manuscript is beyond doubt.**

4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)

**Yes it possesses uniqueness and significant qualities.**

4.3 Is one or more of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)  
Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

**This manuscript meet all the criteria as laid down above.**

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)  
Attach a separate statement if space insufficient.

**This manuscript is well preserved in the National Museum of Pakistan, Department of Archaeology, Karachi. It is original document and extremely rare.**

#### **5 LEGAL INFORMATION**

5.1 Owner of the documentary heritage (name and contact details)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.  
Tel:+051-9252516  
Fax:+051-2202695**

5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.  
Tel:+051-9252516  
Fax:+051-2202695**

### 5.3 Legal status:

<b>(a) Category of ownership</b>	<b>Federal</b>
<b>(b) Accessibility</b>	<b>Accessible</b>
<b>(c) Copyright status</b>	<b>Allowed subject to acknowledgement</b>
<b>(d) Responsible administration</b>	<b>National Museum of Pakistan, Karachi.</b>
<b>(e) Other factors</b>	<b>The document is displayed in the National Museum of Pakistan, Karachi.</b>

## **6 MANAGEMENT PLAN**

6.1 Is there a management plan in existence for this documentary heritage? YES/NO

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

**This documentary heritage is managed by the technical staff of the Conservation Laboratory of the National Museum of Pakistan, Karachi but more hands are required in the preservation of this document.**

## **7 CONSULTATION**

7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional Memory of the World committee

**Owner : State**

**Custodian : Department of Archaeology and Museums, Islamabad.**

**National or regional Memory of the World Committee : Pakistan**

## **PART B – SUBSIDIARY INFORMATION**

The following information will **not** be taken into account in deciding whether or not to inscribe documentary heritage on the Register but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

## **8 ASSESSMENT OF RISK**

8.1 Detail of the nature and scope of threats to this documentary heritage (see 5.5)

**Environment Condition: Satisfactory.**

**Physical condition: Good**

**Preservation Budget : Reasonable**

## **9 ASSESSMENT OF PRESERVATION**

9.1 Detail the preservation context of the documentary heritage (see 3.3)

**The manuscript is well preserved.**

### **PART C – LODGEMENT**

This nomination is lodged by

(Please print name)

**DR. FAZAL DAD KAKAR, DIRECTOR GENERAL OF ARCHAEOLOGY &  
MUSEUMS, GOVERNMENT OF PAKISTAN,  
ISLAMABAD.....**

(Signature).....(Date)... 31-12-2008.....

## MEMORY OF THE WORLD REGISTER

### NOMINATION FORM

---

#### PART A – ESSENTIAL INFORMATION

##### *1 SUMMARY*

Highlight the nature, uniqueness and significance of the nominated documentary heritage.

#### A RARE HOLY QURAN

A beautiful large copy transcribed in strikingly bold Naskh Script within gold and coloured marginal lines. First double page is profusely illuminated with gilt floral pattern and interlinear gold work. Titles of the Surahs, are transcribed in stylish “Sulus” script in gold. Ends of verses are marked by gold resettes while the signs of “Madd” and “Waqfs” are in red colour. The words “Khams” and “Ashr” are written in the margin to indicate the end of every five and ten verses respectively.

The colophone indicates that the manuscript was transcribed by Tajalli Ali Shah in 1190/1776 an endorsement by the scribe alongwith his seal impression proves that it was gifted to the Royal Library of Hyderabad Deccan. Tajally Ali Shah (d. 1215 A.H.) was basically a poet, historian and buried. Not much is known about his early age. He received his education in his native city in Hyderabad Deccan. Due to his capabilities in various fields, he became the talk of the state and many spoke of him with respect. He had written a book entitled “Tuzuk-e-Asifia” dealing with the Royal family and the state which is preserved, in the Asifia Library.

His calligraphic work is not much known to the people. It is perhaps, the only existing work on the Holy Quran. He no doubt possessed the quality of absolute sense of beauty in his multi-dimensional artistic work.

This copy is beautifully bound in leather bearing extremely beautiful medallions and cartouches embossed in gold and various colours on both the covers. The Quranic verse on binding, gives a message that it should not be touched except with purity.

Folio: 300  
Size: 32.5 x 18.5 cms, 14 Lines per page  
Date: 1190 A.H.



N.M.No.: 1969-159

## **2      *DETAIL OF THE NOMINATOR***

### **2.2      Name (person or organization)**

**Dr. Fazal Dad Kakar, Director General, Department of Archaeology & Museums, Government of Pakistan, Islamabad.**

### **2.3 Relation to the documentary heritage nominated**

**The Director General of Archaeology and Museums is sole custodian / Incharge of the cultural assets of the country.**

### **2.4 Contact details (include address, phone, fax, email)**

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.**

**Tel:+051-9252516**

**Fax:+051-2202695**

**[fazaldadkakar@hotmail.com](mailto:fazaldadkakar@hotmail.com)**

## **3      *IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE***

### **3.1 Name and identification details of the items being nominated**

**Accession No. NM 1969-158**

### **3.2 Description**

Attach a description of the documentary heritage: refer to the guide for completing this form

The manuscript was transcribed by Tajalli Ali Shah in 1190/1776 an endorsement by the scribe alongwith his seal impression proves that it was gifted to the Royal Library of Hyderabad Deccan. Tajally Ali Shah (d. 1215 A.H.) was basically a poet, historian and buried. Not much is known about his early age. He received his education in his native city in Hyderabad Deccan. Due to his capabilities in various fields, he became the talk of the state and many spoke of him with respect. He had written a book entitled "Tuzuk-e-Asifia" dealing with the Royal family and the state which is preserved, in the Asifia Library.

#### **4 JUSTIFICATION FOR INCLUSION / ASSESSMENT AGAINST CRITERIA**

Refer to section 4.2 of the General Guidelines for the selection criteria. If space insufficient, attach separate sheets. Each question **must** be answered.

4.1 Is authenticity established? (see 4.2.3)

**This manuscript is preserved in the National Museum of Pakistan, Karachi. The authenticity of this manuscript is beyond doubt.**

4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)

**Yes it possesses uniqueness and significant qualities.**

4.3 Is one or more of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)  
Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

**This manuscript meet all the criteria as laid down above.**

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)  
Attach a separate statement if space insufficient.

**This manuscript is well preserved in the National Museum of Pakistan, Department of Archaeology, Karachi. It is original document and extremely rare.**

#### **5 LEGAL INFORMATION**

5.1 Owner of the documentary heritage (name and contact details)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.  
Tel:+051-9252516  
Fax:+051-2202695**

5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.  
Tel:+051-9252516  
Fax:+051-2202695**

### 5.3 Legal status:

<b>(a) Category of ownership</b>	<b>Federal</b>
<b>(b) Accessibility</b>	<b>Accessible</b>
<b>(c) Copyright status</b>	<b>Allowed subject to acknowledgement</b>
<b>(d) Responsible administration</b>	<b>National Museum of Pakistan, Karachi.</b>
<b>(e) Other factors</b>	<b>The document is displayed in the National Museum of Pakistan, Karachi.</b>

## **6 MANAGEMENT PLAN**

6.1 Is there a management plan in existence for this documentary heritage? YES/NO

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

**This documentary heritage is managed by the technical staff of the Conservation Laboratory of the National Museum of Pakistan, Karachi but more hands are required in the preservation of this document.**

## **7 CONSULTATION**

7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional Memory of the World committee

**Owner : State**

**Custodian : Department of Archaeology and Museums, Islamabad.**

**National or regional Memory of the World Committee : Pakistan**

## **PART B – SUBSIDIARY INFORMATION**

The following information will **not** be taken into account in deciding whether or not to inscribe documentary heritage on the Register but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

## **8 ASSESSMENT OF RISK**

8.1 Detail of the nature and scope of threats to this documentary heritage (see 5.5)

**Environment Condition: Satisfactory.**

**Physical condition: Good**

**Preservation Budget : Reasonable**

## **9 ASSESSMENT OF PRESERVATION**

9.1 Detail the preservation context of the documentary heritage (see 3.3)

**The manuscript is well preserved.**

## **PART C – LODGEMENT**

This nomination is lodged by

(Please print name)

**DR. FAZAL DAD KAKAR, DIRECTOR GENERAL OF ARCHAEOLOGY &  
MUSEUMS, GOVERNMENT OF PAKISTAN,  
ISLAMABAD.....**

(Signature).....(Date) 31-12-2008.....

## MEMORY OF THE WORLD REGISTER

### NOMINATION FORM

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#### PART A – ESSENTIAL INFORMATION

##### *I SUMMARY*

Highlight the nature, uniqueness and significance of the nominated documentary heritage.

#### RARE ILLUSTRATED MANUSCRIPT COPY OF RUBAIYAT OF UMAR KHAYYAM

It is an abridged collection of Rubaiyat of Umer Khayyam comprising 169 Rubaiyat. It is transcribed by Abdul Latif bin Abdullah Abbasi in 1030 A.H./1620-21 A.C. in beautiful Nastiliq script. The scribe was a famous scholar during the period of Shah Jahan (1628-1658 A.C.) who earlier compiled a revised edition of the Masnavi of Maulana Rumi in 1024 A.H./1615 A.C. and written a commentary on it. Abdul Latif Abbasi is famous as an author of a glossary to the Masnavi of Rumi entitled “Farhang-i-masnavi” who died in 1049 A.H./1639-40 A.C.

The manuscript contains ten superb paintings in Siyah Qalam (a sketch lightly touched with colour or gold) depicting different themes fo Rubaiyat. This technique in the Mughal painting was evolved and introduced by Muhammad Nadir samarqandi during the reign of the Mughal Emperor Jahangir (1605-1628 A.C.) and reached its climax during the period of Shah Jahan.

The structural format of the paintings justify of its being an old work of early 17<sup>th</sup> century and a clear testimony of extraordinary skill of the unknown artist.

Mughal painting in its inception was a synthesis of Persian and indigenous art. The style of the late Timurid school of Heart was imported into Indo-Pakistan sub-continent by the Mughal Emperor Humayun (1530-1556 A.C.) who brought to his court tow Iranian masters, Mir Sayyid Ali and Khawaja Abd al-Samad who jointed him at Agra.

But real foundation of the Mughal school of Painting was laid down by the Mughal Emperor Akbar (1556-1605 A.C.). Besides being a great ruler he was an ardent admirer of art and culture. Since his youth he evinced intrest in painting. He regarded the art of painting nor merely as a means for pleasure, but as an exposition of life itself. He established an atelier under the guidance of two Iranian masters, Mir Sayyid Ali and Khwaja Abd-al-Samad and Central

Asian artist Farrukh Beg Qilmao. Many local painters from various parts of the country were employed the Royal Atelier. The pupils soon mastered the technical excellence of Iranian painting, both of line and varied lively colour.

The true combination of Iranian and local techniques in miniature painting gave birth to the Mughal School of art which flourished effectively in the sub-continent during great Mughal under Akbar, Jahangir and Shah Jahan, it was during Jahangir's period that this new portrait technique known as "Siyall Qatam" was introduced and remained a popular technique during 17<sup>th</sup> century A.C. for illustrating different copies of manuscripts.

## **2      *DETAIL OF THE NOMINATOR***

### **2.2      Name (person or organization)**

**Dr. Fazal Dad Kakar, Director General, Department of Archaeology & Museums, Government of Pakistan, Islamabad.**

### **2.3 Relation to the documentary heritage nominated**

**The Director General of Archaeology and Museums is sole custodian / Incharge of the cultural assets of the country.**

### **2.4 Contact details (include address, phone, fax, email)**

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.**  
**Tel:+051-9252516**  
**Fax:+051-2202695**  
[fazaldadkakar@hotmail.com](mailto:fazaldadkakar@hotmail.com)

## **3      *IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE***

### **3.3 Name and identification details of the items being nominated**

**Accession No.NM.11**

### **3.4 Description**

Attach a description of the documentary heritage: refer to the guide for completing this form

The manuscript contains ten superb paintings in Siyah Qalam (a sketch lightly touched with colour or gold) depicting different themes fo Rubaiyat. This technique in the Mughal painting was evolved and introduced by Muhammad Nadir samarqandi during the reign of the Mughal Emperor Jahangir (1605-1628 A.C.) and reached its climax during the period of Shah Jahan.

#### **4 JUSTIFICATION FOR INCLUSION / ASSESSMENT AGAINST CRITERIA**

Refer to section 4.2 of the General Guidelines for the selection criteria. If space insufficient, attach separate sheets. Each question **must** be answered.

4.1 Is authenticity established? (see 4.2.3)

**This manuscript is preserved in the National Museum of Pakistan, Karachi. The authenticity of this manuscript is beyond doubt.**

4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)

**Yes it possesses uniqueness and significant qualities.**

4.3 Is one or more of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)  
Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

**This manuscript meet all the criteria as laid down above.**

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)  
Attach a separate statement if space insufficient.

**This manuscript is well preserved in the National Museum of Pakistan, Department of Archaeology, Karachi. It is original document and extremely rare.**

#### **5 LEGAL INFORMATION**

5.1 Owner of the documentary heritage (name and contact details)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.  
Tel:+051-9252516  
Fax:+051-2202695**

5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

5.3

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.**

**Tel:+051-9252516**

**Fax:+051-2202695**

5.4 Legal status:

(a) Category of ownership	Federal
(b) Accessibility	Accessible
(c) Copyright status	Allowed subject to acknowledgement
(d) Responsible administration	National Museum of Pakistan, Karachi.
(e) Other factors	The document is displayed in the National Museum of Pakistan, Karachi.

## **6 MANAGEMENT PLAN**

6.1 Is there a management plan in existence for this documentary heritage? YES/NO

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

**This documentary heritage is managed by the technical staff of the Conservation**

**Laboratory of the National Museum of Pakistan, Karachi but more hands are**

**required in the preservation of this document.**

## **7 CONSULTATION**

7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional Memory of the World committee

**Owner : State**

**Custodian : Department of Archaeology and Museums, Islamabad.**

**National or regional Memory of the World Committee : Pakistan**



## **PART B – SUBSIDIARY INFORMATION**

The following information will **not** be taken into account in deciding whether or not to inscribe documentary heritage on the Register but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

### **8 ASSESSMENT OF RISK**

8.1 Detail of the nature and scope of threats to this documentary heritage (see 5.5)

**Environment Condition: Satisfactory.**

**Physical condition: Good**

**Preservation Budget : Reasonable**

### **9 ASSESSMENT OF PRESERVATION**

9.1 Detail the preservation context of the documentary heritage (see 3.3)

**The manuscript is well preserved.**

## **PART C – LODGEMENT**

This nomination is lodged by

(Please print name)

**DR. FAZAL DAD KAKAR, DIRECTOR GENERAL OF ARCHAEOLOGY &  
MUSEUMS, GOVERNMENT OF PAKISTAN,  
ISLAMABAD.....**

(Signature).....(Date)... 31-12-2008.....

## MEMORY OF THE WORLD REGISTER

### NOMINATION FORM

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#### PART A – ESSENTIAL INFORMATION

##### *1 SUMMARY*

Highlight the nature, uniqueness and significance of the nominated documentary heritage.

#### DIWAN-I-SAIB

The rare manuscript is a collection of lyrical poems with seventy three GHAZALS added on the margins which has been arranged alphabetically. It is transcribed in excellent SHAFIA script which is the refined shape of SHIKASTA style of calligraphy. The margins of first two pages are decorated with gold foliage and the spacings for text besprinkled with gold (ZARFASHAN). The Jadwals are marked neatly in black and gold. The manuscript has the seal impression of Emperor Muhammad Shah Badshah Ghazi 1142 A.H. it contains 505 folios with 18 lines in each page in two columns.

The famous calligrapher Mirza Muhammad Ali Saib was born in Isfahan in 1603 A.D. where his ancestors migrated from Tabriz under the royal patronage of Shah Abbas II of Iran (1642-1667 A.D.) of the House of Safavids. Since his early childhood he had immense interest in poetry and spent most of the time in the company of the noted poets. In his twenties he came to India where he found a most benevolent patron in Zafar Khan, Governor of Kabul (1624-1628 A.D.) The Emperor bestowed upon him the coveted title of Mustaid Khan and exalted him to the rank of Yak Hazari, commander on one thousand infantry. He stayed under the Royal Patronage of Mughal Emperor but returned to the Royal Court of Shah Abbas II, who honoured him with the title of MALIK-UL-SHUARA AND SULAIMAN.

The great calligrapher and the greater of new style in poetry breathed his last in Isfahan in 1678 A.D. and laid to rest in the grave yard named after him in taken of this outstanding merit in the subject of calligraphy. His Diwan contains eight thousand verses with some Ghazals in Turkish and Azari Aialiect. Besides the Ghazals, he has composed some MATHNVIS AND QABIDAS. His other works are WAJID-UL-HAFIZ, MIRAT-UL-JAMIL AND MIRAT-UL-KHAYAL. He was an able pupil of Abdul Rashid Dehlmi in calligraphy and composed a QASIDA in honour of his teacher who played a vital role for his new innovations in both poet, and calligraphy.

## **2      *DETAIL OF THE NOMINATOR***

### **2.1      Name (person or organization)**

**Dr. Fazal Dad Kakar, Director General, Department of Archaeology & Museums, Government of Pakistan, Islamabad.**

### **2.2 Relation to the documentary heritage nominated**

**The Director General of Archaeology and Museums is sole custodian / Incharge of the cultural assets of the country.**

### **2.3 Contact details (include address, phone, fax, email)**

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.**  
**Tel:+051-9252516**  
**Fax:+051-2202695**  
[fazaldadkakar@hotmail.com](mailto:fazaldadkakar@hotmail.com)

## **3      *IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE***

### **3.1 Name and identification details of the items being nominated**

**Accession No.NM.1958-266**

### **3.2 Description**

Attach a description of the documentary heritage: refer to the guide for completing this form

The rare manuscript is a collection of lyrical poems with seventy three GHAZALS added on the margins which has been arranged alphabetically. It is transcribed in excellent SHAFIA script which is the refined shape of SHIKASTA style of calligraphy. The margins of first two pages are decorated with gold foliage and the spacing for text besprinkled with gold (ZARFASHAN). The Jadwals are marked neatly in black and gold. The manuscript has the seal impression of Emperor Muhammad Shah Badshah Ghazi 1142 A.H. it contains 505 folios with 18 lines in each people in two columns.

#### **4 JUSTIFICATION FOR INCLUSION / ASSESSMENT AGAINST CRITERIA**

Refer to section 4.2 of the General Guidelines for the selection criteria. If space insufficient, attach separate sheets. Each question **must** be answered.

4.1 Is authenticity established? (see 4.2.3)

**This manuscript is preserved in the National Museum of Pakistan, Karachi. The authenticity of this manuscript is beyond doubt.**

4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)

**Yes it possesses uniqueness and significant qualities.**

4.3 Is one or more of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)  
Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

**This manuscript meet all the criteria as laid down above.**

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)  
Attach a separate statement if space insufficient.

**This manuscript is well preserved in the National Museum of Pakistan, Department of Archaeology, Karachi. It is original document and extremely rare.**

#### **5 LEGAL INFORMATION**

5.1 Owner of the documentary heritage (name and contact details)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.  
Tel:+051-9252516  
Fax:+051-2202695**

5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

**Department of Archaeology and Museums, Government of Pakistan, 1<sup>st</sup> and 2<sup>nd</sup> Floor, Sitara Market, G-7, Markaz, Islamabad, Pakistan.  
Tel:+051-9252516  
Fax:+051-2202695**

### 5.3 Legal status:

(a) Category of ownership	Federal
(b) Accessibility	Accessible
(c) Copyright status	Allowed subject to acknowledgement
(d) Responsible administration	National Museum of Pakistan, Karachi.
(e) Other factors	The document is displayed in the National Museum of Pakistan, Karachi

## 6 MANAGEMENT PLAN

### 6.1 Is there a management plan in existence for this documentary heritage? YES/NO

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

**This documentary heritage is managed by the technical staff of the Conservation Laboratory of the National Museum of Pakistan, Karachi but more hands are required in the preservation of this document.**

## 7 CONSULTATION

7.1 Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional Memory of the World committee

**Owner : State**

**Custodian : Department of Archaeology and Museums, Islamabad.**

**National or regional Memory of the World Committee : Pakistan**

## PART B – SUBSIDIARY INFORMATION

The following information will **not** be taken into account in deciding whether or not to inscribe documentary heritage on the Register but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

## **8 ASSESSMENT OF RISK**

8.1 Detail of the nature and scope of threats to this documentary heritage (see 5.5)

**Environment Condition: Satisfactory**

**Physical condition: Good**

**Preservation Budget : Reasonable**

## **9 ASSESSMENT OF PRESERVATION**

9.1 Detail the preservation context of the documentary heritage (see 3.3)

**The manuscript is well preserved.**

## **PART C – LODGEMENT**

This nomination is lodged by

(Please print name)

**DR. FAZAL DAD KAKAR, DIRECTOR GENERAL OF ARCHAEOLOGY &  
MUSEUMS, GOVERNMENT OF PAKISTAN,  
ISLAMABAD.....**

(Signature).....(Date)... 31-12-2008.....

**List of most important documentary heritage items:**

1. **Kifayah – I – Mujahidya**
2. **15<sup>th</sup> Century Old Specimen of Calligraphy** .
3. **Rare Specimen of Book Binding in Jasper**
4. **A Rare Holy Quran**
5. **Rare Illustrated Manuscript Copy of Rubaiyat of Umar Khayyam**
6. **Diwan – I – Saib**





**PALAU**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region  
Icheon, Republic of Korea, February 18 – 20, 2009

Draft Nomination For:

**Urresel Orachel (Orachel's Drawings)**



MEMORY OF THE WORLD REGISTER  
NOMINATION FORM

PART A – ESSENTIAL INFORMATION

1 SUMMARY

*Highlight the nature, uniqueness and significance of the nominated documentary heritage*

***Urresel Orachel* (Orachel's Drawings) are a collection of seven known sets of drawings/writings on cave and rock walls. They are a prime candidate for serving as the Republic of Palau's first documentary heritage nomination for the UNESCO Memory of the World register. *Urresel Orachel* are thought to be Palau's oldest known written documentation and hold special significance to the traditional form of Palauan documentation still practiced today.**

**Respected Elders within Palau's community have said that *Urresel Orachel* were drawn/written by Orachel, an important Palauan god who serves a "central figure in narratives concerning many villages," and provided the *Rechad er a Belau* (the People of Palau) with particular skills, Palauan cultural elements, and the traditional Palauan system of "written" documentation itself (McKnight 1970, p. 1).**

**This form of documentation on cave and rock walls had a limited life span in Palau and is no longer practiced. This makes each of the handful of known drawings/writings in this nomination extremely rare and valuable heritage. Palauans continue the traditional Palauan system of documentation said to be imparted to them by Orachel in the form of carvings and paintings on their *bai* (meeting structures) and storyboards. The carvings and paintings transmit a village's or other entity's most significant messages about itself for public consumption by displaying stories and symbolic imagery representing proper behavior; cultural heroes; histories of origin, war, and other events; and more. These forms of documentation are one of the strongest emblems of the Palauan culture in the contemporary times.**

**Cited Reference: McKnight, Robert K. 1970 (reprint). *Orachl's Drawings*. Micronesian Research Working Papers, Number 1. Saipan, Mariana Islands: Printing and Publication Division, Trust Territory of the Pacific Islands Administration.**

2 DETAILS OF THE NOMINATOR

2.1 Name (person or organization)

**Bureau of Arts and Culture/Palau Historic Preservation Office  
Ministry of Community and Cultural Affairs  
Republic of Palau**

2.2 Relationship to the documentary heritage nominated

The Bureau is mandated by Title 19 of the Republic of Palau National Code to identify, document, protect, and preserve Palau's historical and cultural heritage. The Bureau nominated and registered one of the *Urresel Orachel* sites, *li er a Ulong* (The pictographs of Ulong cave), to the Palau National Register of Historic Places in 1993.

2.3 Contact person(s)

**Dwight Alexander, Director, Bureau of Arts and Culture/Palau Historic Preservation Office**

**Kelly G. Marsh, Cultural Anthropologist/Ethnographer, Bureau of Arts and Culture/Palau Historic Preservation Office**

2.4 Contact details (include address, phone, fax, email)

**Bureau of Arts and Culture/Palau Historic Preservation Office  
Ministry of Community and Cultural Affairs  
Government of Palau  
PO Box 100  
Koror, Palau 96940**

**Ph: (680) 488-2489**

**Fax: (680) 488-2657**

**Email(s): histpres@palaunet.com; bac\_adm@palaunet.com;  
bac\_ethno@palaunet.com**

3 *IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE*

3.1 Name and identification details of the items being nominated

**Name: *Urresel Orachel* (Orachel's Drawings)**

*Urresel Orachel* (Orachel's Drawings) are a collection of seven known sets of drawings/writings on cave and rock walls. They are:

1. *Ongelungel er a Ongesil*, Airai State
2. *Ongelungel er a Ngeberdel*, Airai State
3. *Ngermid Ichum*, Koror State
4. *Oimad er a Merach*, Koror State
5. *Taberrakl*, Koror State
6. *Olechukl lars Ulong/li er a Ulong*, Koror State
7. Markings near *Boi*, Airai State

**Identification details: Each site has been documented and identified by professional archaeologists and cultural anthropologists to varying degrees.**

One site in particular, *Ii er a Ulong* (The pictographs of Ulong cave), is registered as B:OR-15:06 on the Palau National Register of Historic Places.

See attached booklet for illustrations and descriptions of pictographs:  
McKnight, Robert K. 1970 (reprint). *Orachl's Drawings*. Micronesian Research Working Papers, Number 1. Saipan, Mariana Islands: Printing and Publication Division, Trust Territory of the Pacific Islands Administration.

- 3.2 Description  
Attach a description of the documentary heritage: refer to the guide for completing this form

See attached Description (file name: *Urresel Orachel Description\_Palau 2009*).

#### 4 JUSTIFICATION FOR INCLUSION/ASSESSMENT AGAINST CRITERIA

Refer to section 4.2 of the *General Guidelines* for the selection criteria. If space insufficient, attach separate sheets. Each question **must** be answered.

- 4.1 Is authenticity established? (see 4.2.3)

Yes, authenticity has been established by two means. Respected Elders of Palau have narratives which attribute the pictographs to be from early Palauan history. Also, professional archaeologists and cultural anthropologists have studied *Urresel Orachel* over the years, some of whom attribute these pictographs to early, pre-European contact, settlement years. See,

Hisashi, Endo (ed.). 1993. *Collective works of Hijikata Hisakatsu: Society and life in Palau*. Tokyo, Japan: The Sasakawa Peace Foundation.

Gregory, Lynn and D. Osborne. 1979. *The Aulong [Ulong] 4 Pictographs*. *Micronesica* (Journal of the University of Guam), Supplement 1, pp. 299-315.

McKnight, Robert K. 1970 (reprint). *Orachl's Drawings*. Micronesian Research Working Papers, Number 1. Saipan, Mariana Islands: Printing and Publication Division, Trust Territory of the Pacific Islands Administration.

- 4.2 Is world significance, uniqueness and irreplaceability established? (see 4.2.4)

Respected Elders withing Palau's community have said that *Urresel Orachel* are were drawn/written by Orachel, an important Palauan god who serves as a "central figure in narratives concerning many villages," and provided the *Rechad er a Belau* (the People of Palau) with particular skills, Palauan cultural elements, and the traditional Palauan system of "written" documentation itself (McKnight 1970, p. 1).

This form of documentation on cave and rock walls had a limited life span in Palau and is no longer practiced. This makes each of the handful of known drawings/writings in this nomination extremely rare and valuable heritage. Palauans continue the traditional Palauan system of documentation said to be imparted to them by Orachel in the form of carvings and paintings on their *bai* (meeting structures) and storyboards. The carvings and paintings transmit a village's or entity's most significant messages about itself for public consumption by displaying stories and symbolic imagery representing proper behavior; cultural heroes; histories of origin, war, and other events; and more. These forms of documentation are one of the strongest emblems of the Palauan culture in the contemporary times.

The loss of *Urresel Orachel* would indeed be a great one to Palauans who greatly value their history and heritage and are proud of their unique culture and accomplishments. It would also be a great loss to the world community to lose the tangible reminders of this early documentation of significant Palauan events and developments.

- 4.3 Is one *or more* of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4.2.5)

Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

- (a) **Time:** Part of the significance of the pictographs is that they represent and document indigenous Palauan life and accomplishments prior to contact with Europeans. As Respected Elders of Palau have attributed the pictographs to be from the god Orachel who "painted them in order to teach many things to the islanders," (Hisashi 1993, 82) it can also be said that they also represent an important early mythological/historical time in the Palauan cosmology.
- (b) **Place:** Archaeologists and cultural anthropologists have theorized that *Urresel Orachel* may have served as initial places of settlement for peoples migrating to Palau in precontact times. The pictographs may then help answer some of the unresolved questions regarding the peopling of Palau and the functions that the rock islands, as geographic places, have served in Palau's precontact history. This may also help other Southeast Asian or Pacific Island Peoples understand their early connections to Palau.
- (c) **People:** Two points can be addressed here. One is that *Urresel Orachel* is tangible evidence of the development of the traditional Palauan form of documentation/writing. This form of documentation reflects a transition from a People without such forms of documentation/writing to a People who have made traditional forms of documentation into a strong cultural emblem of who Palauans are as a People. The pictographs may further

provide definition of who Palauans are as a People because they are thought to reflect a documentary/artistic style that demonstrates a cultural connection of the people of Palau to Southeast Asia and other Pacific Islands (see Gregory and Osborne 1979). The second point is that Orachel is an important god to the People of Palau. He serves a “central figure in narratives concerning many villages,” and provided the *Rechader a Belau* (the People of Palau) with particular skills, Palauan cultural elements, and the traditional Palauan system of “written” documentation itself (McKnight 1970, p. 1).

- (d) **Subject and Theme:** *Urresel Orachel* is tangible evidence of the development of the traditional Palauan form of documentation/writing. This form of documentation is considered a great accomplishment as it reflects a transition from being a People without such forms of documentation/writing to a People who have made traditional forms of documentation into a strong cultural emblem of who Palauans are as a People. Additional study could also further understanding of the subjects and themes of the pictographs themselves.
- (e) **Form and style:** This form of documentation on cave and rock walls had a limited life span in Palau and is no longer practiced. This makes each of the handful of known drawings/writings in this nomination extremely rare and valuable heritage. Palauans continue the traditional Palauan system of documentation said to be imparted to them by Orachel in the form of carvings and paintings on their *bai* (meeting structures) and storyboards. The carvings and paintings transmit a village’s or entity’s most significant messages about itself for public consumption by displaying stories and symbolic imagery representing proper behavior; cultural heroes; histories of origin, war, and other events; and more. These forms of documentation are one of the strongest emblems of the Palauan culture in the contemporary times.

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)

Attach a separate statement if space insufficient.

- **Rarity:** *Urresel Orachel* (Orachel’s Drawings) are a handful of known pictograph sites in Palau. They represent a form of documentation which had a relatively short life span and which is no longer actively practiced. Therefore it is a very rare type of heritage.
- **Integrity:** There has been some early, perhaps intentional, damage to the site (Hisashi 1993, p. 82) which may, of itself, be of historical value to understand. Historic preservation specialists consulted in January

2009 feel that the sites still have strong integrity, though some of the pictographs may have lost degrees of visibility.

- **Threat:** The pictographs are said to be very fragile by historic preservation specialists consulted in January 2009. There has been a history of tourists and others visiting the site and causing damage. The site owners, Koror State Government and Airai State Government, have worked to control and/or limit access to the sites.
- **Management plan:** The development of a management plan reflecting the sites' significance utilizing appropriate strategies to preserve it are imperative. The site is located within two states that have each demonstrated interest in developing management plans for valued heritage such as this.

## 5 *LEGAL INFORMATION*

### 5.1 Owner of the documentary heritage (name and contact details)

**Koror State Government  
PO Box 8009  
Airai State Government, Palau 96940  
Ph: (680) 488-2439/2576**

**Airai State Government  
PO Box 116  
Koror, Palau 96940  
Ph: (680) 587-2135/3511**

### 5.2 Custodian of the documentary heritage (name and contact details, if different to owner)

**The Bureau of Arts and Culture as mandated by the Palau National Code has certain custodial responsibility over all Palauan heritage.**

**Bureau of Arts and Culture/Palau Historic Preservation Office  
Ministry of Community and Cultural Affairs  
Government of Palau  
PO Box 100  
Koror, Palau 96940**

**Ph: (680) 488-2489  
Fax: (680) 488-2657  
Email(s): [hispres@palaunet.com](mailto:hispres@palaunet.com); [bac\\_adm@palaunet.com](mailto:bac_adm@palaunet.com);  
[bac\\_ethno@palaunet.com](mailto:bac_ethno@palaunet.com)**



5.3

Legal status:

(a) Category of ownership

**According to Title 19 of the Palau National Code, these sites are owned by and under the jurisdiction of the States within which they are located.**

(b) Accessibility

**The Koror State Government and Airai State Government, have worked to control and/or limit access to the sites for the protection of the sites. However, both states have expressed keen interest in promoting awareness and appreciation of such heritage within their states and in making their states' heritage accessible to the public in one means or the other.**

(c) Copyright status

**According to Title 19 of the Palau National Code, "It shall be unlawful to reproduce, retouch, rework, or forge any registered tangible cultural property and to represent it or offer it for trade or sale as an original and genuine object." Therefore, certain copyrights to Palauan cultural heritage are in place.**

(d) Responsible administration

**State governments and the national government have concurrent authority for heritage within their states.**

(e) Other factors

6

## **MANAGEMENT PLAN**

6.1

Is there a management plan in existence for this documentary heritage? **NO.**

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

**The development of a management plan reflecting the sites' significance utilizing appropriate strategies to preserve it are imperative. The site is located within two states that have each demonstrated interest in developing management plans for valued heritage such as this.**

7

## **CONSULTATION**

7.1

Provide details of consultation about this nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional *Memory of the World* committees

**(a) Owners: Each State within the Republic of Palau has two formal representatives that serve within the Bureau of Arts and Culture. One State representative serves on the Bureau's Advisory Board while the second serves in our Society of Historians. Each is tasked with representing their State's interest within the Bureau. Therefore, State**

governments are included in all Bureau work to inventory, document, and register sites such as *Urresel Orachel* (Orachel's Drawings). The Bureau also works closely with State governments and traditional title holders regarding Bureau work in their State. This means that the Bureau maintains a continual, working relationship with each State regarding its heritage.

The Bureau and the State governments plan to continue working together towards this nomination.

(b) **Custodian:**

The Bureau of Arts and Culture as mandated by the Palau National Code has certain custodial responsibility over all Palauan heritage.

(c) **National or regional MOW committees: None to date.**

PART B – SUBSIDIARY INFORMATION

The following information will **not** be taken into account in deciding whether or not to inscribe documentary heritage on the *Register* but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

8 *ASSESSMENT OF RISK*

8.1 Detail the nature and the scope of threats to this documentary heritage (see 5.5)

**The pictographs are said to be very fragile by historic preservation specialists consulted in January 2009. There has been a history of tourists and others visiting the site and causing damage. The site owners, Koror State Government and Airai State Government, have worked to control and/or limit access to the sites. Further assessment of the nature and scope of threats is recommended.**

9 *ASSESSMENT OF PRESERVATION*

9.1 Detail the preservation context of the documentary heritage (see 3.3)

**Documentation and collection control: The pictographs have been photographed, illustrated, and surveyed. Thus there has been some degree of inventorying both as a group and individually. Further documenting and formal inventorying is recommended. A current understanding of their condition—integrity and fragility—is also recommended.**

**Storage environments: A study to better understand the current storage environment of the pictographs is recommended. There are known cases in neighboring islands in which recent changes in storage conditions of**

**pictographs (increased visitation, blocking of the cave entrance to prevent insect access, etc.) is causing damage.**

**Content migration or reformatting: Updating and improving the quality of copying this document onto different formats is recommended. It is likely an important aspect of increasing awareness and accessibility of the document while aiding preservation from reduced visitation pressure and increased appreciation for respecting and conserving the document.**

**Traditional knowledge: It is recommended that the preservation of this document considers traditional Palauan preservation systems along with modern methods as deemed appropriate to the Republic of Palau and its People.**

**PART C – LODGEMENT**

This nomination is lodged by:

(Please print name)... **Dwight Alexander**  
**Director of the Bureau of Arts and Culture/Historic Preservation**  
**Office**  
**Ministry of Community and Cultural Affairs**  
**Republic of Palau**

(Signature).....(Date) January 9, 2009

**List of most important documentary heritage items:**

1. **Urresel Orachel (Orachel's Drawings)**
2. **The carved and painted histories, stories, and symbolic imagery on *bai***  
(meeting structures)
3. **1707 Spanish map based on Palauan informants**
4. **works by Augustin Krämer and Johanne Kubary, early European accounts  
re: Palau**
5. **Republic of Palau Constitution**

# **PAPUA NEW GUINA**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region

Icheon, Republic of Korea, February 18 – 20, 2009

Draft Nomination For:

- 1. Proclamation of British Papua in 1884**
- 2. Kote Gae Dapia (book) of Lutheran Mission in Finschafen**



**MEMORY OF THE WORLD REGISTER**  
**NOMINATION FORM**

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**PART A – ESSENTIAL INFORMATION**

**1. SUMMARY**

Highlight the nature, uniqueness and significance of the nominated documentary heritage.

- i. Historical significance
- ii. Original in nature
- iii. Cultural heritage value

**2. DETAILS OF THE NOMINATOR**

**2.1 Name (person or organisation)**

OMBONE KAIKU – NATIONAL CULTURAL COMMISSION OF PAPUA NEW GUINEA

**2.2 Relationship to the documentary heritage nominated**

PNG National with Cultural heritage background

**2.3 Contact person (s)**

Acting Director – General

**2.4 Contact details (include address, phone, fax, email)**

Office of Libraries & Archives      e-mail: [bundu@educationpng.gov.pg](mailto:bundu@educationpng.gov.pg)  
P O Box 734  
WAIGANI, PAPUA NEW GUINEA

**3. IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE**

**3.1 Name and identification details of the items being nominated**

3.1.1 Proclamation of British Papua in 1884 document

3.1.2 Early publications of Church Hymns, eg. Kotte Gae Papia (Book) of Lutheran Mission in Finschhafen.

**3.2 Description**

Attach a description of the documentary heritage: refer to the guide for completing this form.

#### **4. JUSTIFICATION FOR INCLUSION/ASSESSMENT AGAINST CRITERIA**

Refer to section 4.2 of the general guidelines for the selection criteria. If space insufficient, attach separate sheets. Each question must be answered.

4.1 Is authenticity established? (see 4,2,3).

4.2 Is world significance, uniqueness and irreplaceability established? (see 4,2,4).

In the case of the Proclamation of British Papua document, it should be irreplaceable since the event took place only once.

4.3 Is one *or more* of the criteria of (a) time (b) place (c) people (d) subject and theme (e) form and style (f) social, spiritual and community significance satisfied? (see 4,2,5) Provide an explanation against each criterion selected. Attach separate statement if space insufficient.

4.4 Are there issues of rarity, integrity, threat and management that relate to this nomination? (see 4.2.6)  
Attach a separate statement if space insufficient.

#### **5. LEGAL INFORMATION**

5.1 Owner of the documentary heritage (name and contact details)

5.2 Custodian of the documentary heritage (name and contact details, if different to owner).

5.3 Legal status:

- (a) Category of ownership
- (b) Accessibility
- (c) Copyright status
- (d) Responsible administration
- (e) Other factors



**6. MANAGEMENT PLAN**

6.1 Is there a management plan in existence for this documentary heritage? YES/NO

If yes, attach a summary of the plan. If no, please attach further details about current storage and custody of the materials.

**7. CONSULTATION**

7.1 Provide details of consultation about his nomination with (a) the owner of the heritage (b) the custodian (c) your national or regional Memory of the World committee

**PART B - SUBSIDIARY INFORMATION**

The following information will not be taken into account in deciding whether or not to inscribe documentary heritage on the Register but will be included in the database as additional information. Some of this information may be drawn from the management plan (item 6 above).

**8. ASSESSMENT OF RISK**

8.1 Detail the nature and scope of threats to this documentary heritage (see 5.5)

**9. ASSESSMENT OF PRESERVATION**

9.1 Detail the preservation context of the documentary heritage (see 3.3)

**PART C - LODGEMENT**

This nomination is lodged by:

(Please print name) ..... **OMBONE KAIKU** .....

(Signature) ..... *Railou* ..... (Date) ..... **16. JANUARY 2009** .....

### **3.2 Description**

i. **1884 Proclamation of British Papua.**

This document was signed by Commodore Erskin to proclaim south-eastern half of the Island of New Guinea as the Protectorate of the British Crown. While the north – eastern New Guinea was proclaimed the Protectorate of Germany. The document is in its original form and a map showing a clear demarcation of the British Papua from the German and Dutch New Guinea.

ii. **Early Church songs composed in local vernaculars, written down, and published and used in church worships and liturgical services. Melodies were of indigenous and original in content. Once salient example is the composition, recording, and printing of 'Kate Gae Papia' of the Lutheran Mission which evangelised the Finschhafen area of the Morobe Province in Papua New Guinea.**

The Lutheran Mission translated the Holy Bible into Kate Language, a Non-Australian language of the Eastern Huon Stock. The Kate language became the lingua franca for evangelization of Mission's work in the formerly German Protectorate of New Guinea. Yabem and Graged languages which are Austronesian languages also became lingua francas for the Lutheran Mission evangelisation program.

Church songs have had been composed utilising indigenous melodies with lyrics in lingua francas. These were original and may from the perspective of heritage preservation for the Memory of the World register.

### **4. JUSTIFICATION FOR INCLUSION /ASSESSMENT AGAINST CRITERIA**

4.1 **Is authenticity established?**

4.1.1 The Proclamation of British Papua document may at this point in time be regarded as authentic. This is not conclusion as yet.

4.1.2 The authenticity of the various church songs compositions and publications are yet to be established. Their original copies have yet to be located in archives either in Papua New Guinea or in European countries who were responsible for evangelization processes through the church missionary works.

4.2 **Is the world significance, uniqueness and irreplaceability established?**

In the case of the Proclamation of British Papua document, it should be irreplaceable because the event took place only once and that was in 1884.

- 4.3 Both of the proposed nominated documents seemed to have met most of the criteria.

More in particular, the compositions and publications of church songs in lingua francas, having specific local melodies, involve social, spiritual, and community significance.

4.4

- 4.4.1 The issues of rarity and integrity seem to apply to the 'Proclamation' document. These issues may also affect the production of church songs in lingua francas.
- 4.4.2 In the areas of threat and management, the custodians and owners of the documents would be consulted to provide advice.

**5. LEGAL INFORMATION**

- 5.1 Owner of the documentary heritage (name and contact details)

5.1.1 Government of Papua New Guinea.

5.1.2 Lutheran church of Papua New Guinea.

Head Office, Busu Road, AMPO  
P O Box 80, LAE, Morobe Province  
Papua New Guinea

The Lutheran church may have the ownership of Kate and Yabem church songs.

Further to this, the Lutheran Church in Nuendettelsau, Bavaria, Germany may also share ownership to these publications. This is yet to be established.

- 5.2 Custodian of the documentary heritage (name and contact details, if different to the owner).

5.2.1 The Sir Michael Somare Library, University of Papua New Guinea (New Guinea Collection) is the custodian of the 'Proclamation' document on behalf of the people and government of Papua New Guinea.

### 5.3 Legal Status

The owners and custodians of the nomination documents have legal status over them.

## 6. MANAGEMENT

The owners and custodians of the nominated documents can provide this information and the level of capacities they now have for the purpose.

## 7. CONSULTATION

These shall be done in close consultations especially through nationally organised workshops and seminars.

### PART B – SUBSIDIARY INFORMATION

## 8. ASSESSMENT OF RISK

8.1 Detail the nature and scope of threats to this documentary heritage.

Attention given to the documentary heritage by providing sound and professional environment for their maintenance and survival.

## 9. ASSESSMENT OF PRESERVATION

9.1 Detail the preservation context of the documentary heritage.

The preservation aspect of this documentary heritage shall be established after organising national seminars in which stakeholders participate and provide professional comments and advice.

### PART C – LODGEMENT

This nomination is lodged by:

**OMBONE KAIKU**

Signature:



Date: 16<sup>th</sup> January, 2009

**List of most important documentary heritage items:**

1. **Proclamation of British Papua in 1884**
2. **Kote Gae Dapia (book) of Lutheran Mission in Finschafen**



# **VIETNAM**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region

Icheon, Republic of Korea, February 18 – 20, 2009

Draft Nomination For:

## **Collection of pre-1950s Photos on Vietnam and Indochina**





**Hanoi Department of Culture, Sport and Tourism  
Center of Scientific and  
cultural activities Van Mieu-  
Quoc Tu Giam**

**Nomination draft**

**Documentary Heritage**

**“Stone stele records of Royal  
Examinations (1442 AD -1779 AD)”**

## **PART A - ESSENTIAL INFORMATION**

### **I. SUMMARY**

- The stone stele records of Royal examination are stone slabs where texts in Chinese characters on history of Royal examination held from 1442 to 1779 were carved. The text reflects the core purpose and the philosophical ideas of the dynasty on education as well.
- Royal examination was the last stage of examination system to select most educated people for high government official post. The first examination in the system was the provincial exam, then national exam. The last one is the Royal or Court exam for it was held by the King himself in his palace.
- There are now 82 stone steles being preserved in Confucius Temple (Van Mieu) in Hanoi. The 82 steles recorded the history of 82 examinations held from 1442 to 1779, under the Le and Mac dynasties of Vietnamese feudal time. One stele was made for each examination, thus each of them is a wonderful account of one royal examination, a historical moment of the country. Altogether, they constitute an invaluable record of Vietnam educational history.
- Steles are very valuable historical source from which one can study the history of education in Vietnam, biographies of thousands of prominent figures in Vietnam or gain more profound insight of Vietnamese sculpture and arts. Name of many famous people were recorded on the stele such as Nguyen Trai, who was recognised the Man of culture of the World by UNESCO, Le Quy Don - the famous Academician of 18<sup>th</sup> century, Luong The Vinh- Vietnamese mathematician of 15<sup>th</sup> century. As a symbol and pride of the success and wisdom of the Vietnamese, the steles have been a great attraction to the Vietnamese people, foreign scholars and visitors alike.
- At present, everyday thousands of visitors, including foreign people come to see the steles and learn the way our ancestors sought for and employed the talents, learn the educational philosophy of Vietnamese. Many government officials (such as Bill Clinton, F. Miteran, Putin) came and highly appreciated the deep meaning of the documents on the education and the way to develop country based on education that the documents figure out.

The records on the steles also teach contemporary people and the people of coming generation the way to study, the way of life.

Apart from their high historical values, the steles are also unique works of art as they were carved in a diversity of designs, reflecting the artistic tastes, the ideas of the Kings and the government on educated or intelligent people of the times.

### **II. DETAILS OF THE NOMINATOR**

- ✓ Name: **The Center of Scientific and Cultural Activities Van Mieu-Quoc Tu Giam, Hanoi, Vietnam.**

- ✓ Relationship to the documentary heritage nominated: **Administrative organization**
- ✓ Contact person: **Dr. Dang Kim Ngoc, Director of the Center of Scientific and Cultural Activities Van Mieu-Quoc Tu Giam.**
- ✓ Contact details:
  - Address: 58 Quoc Tu Giam Street, Dong Da District, Hanoi, Vietnam
  - Telephone number: 84 4 3 845 2917
  - Fax: 84 4 3 747 2566
  - Email: [vanmieu.qtghn@gmail.com](mailto:vanmieu.qtghn@gmail.com)

### ***III. IDENTITY AND DESCRIPTION OF THE DOCUMENTARY HERITAGE.***

- ✓ Name and identification details of the items being nominated  
**Stone steles of Royal examination held from 1442 to 1779, under Le and Mac dynasties**

#### **Description**

- ✓ 82 stone steles erected by masters of Vietnamese craftsmen are being preserved in the historical and cultural site Van Mieu-Quoc Tu Giam (Confucius Temple-National University) in Hanoi. The steles are different in size and pattern for they were made by different craftsmen at various times in several dynasties. The biggest stele (not included the tortoise-sole) is 1.7m in height and 1.3m in width, while the smallest is 1.1 in height and 0.7 in width. Most of them are 0.25m in thickness. Their composition, though, is similar: each stele consists of 3 sections, namely:

- 1, *The stele pediment* in an arch shape and with various designs representing different artistic concepts in different periods of time.



- (2) *The main section* - a rectangle engraved with the stele text. The first sentence of



the text in big characters indicates the year the examination was held. The main part of the text is consistent in form: it begins with commendations to the merits of the contemporary king, explains the reasons for holding the exam, lists the names and assigned functions of the examiners, and then enumerates the names and homelands of the laureates in the order of ranks: first rank, second rank, third rank, etc. It also tells us the number of candidates of the exam, the names and functions of the text composers, editors, calligraphers, and the time of the stele erection

(3) The stele sole, which are tortoises in a variety of designs depending on the stele erection time. The tortoise, one of the four holy creatures in Vietnam, can live real long, so it has been chosen as the symbol of longevity and immortality. Mounting the stone slab on its back implies the honour paid to talented and virtuous people so that their names remain forever for everyone to see, thus encouraging people to study and train more.

- ✓ The texts on the steles were the manuscripts (handwritings) of the most famous calligraphers of the country whereas their content was composed by famous scholars, high ranking mandarins and talented professors or writers, so the 82 stone steles are also 82 literary works, which are a good source of materials for studies on traditional Chinese writing.
- The steles are currently being managed and preserved by the Center of Scientific and Cultural Activities Van Mieu- Quoc Tu Giam, under Hanoi Department of Culture, Sport and Tourism.

#### ***IV. JUSTIFICATION FOR INCLUSION/ ASSESSMENT AGAINST CRITERIA***

##### **1. Authenticity of the steles**

The steles are original, for the texts on them contain important information such as the dates of erection, the names of the text composers and their official posts. There are also the names and the positions of the revisers of the texts. The steles are placed in the same order since their erection.

##### **2. Is world significance, uniqueness and irreplaceability established?**

•The Royal examination was the last stage of examination system on Confucianism which was practised in many countries, including China, Korea, Japan. It impacts not only on education, but also culture of these countries. However the erection of stele to record the history of each examination is smart way to honour talented and encourage more people in education, meanwhile warn the successful people from doing evil toward countries. This may serve as an example for other nations in seeking and employing people then, now and in the future. The philosophy on education like “Talented and virtuous people are Nation’ substantial vitality. When vitality is strong, the status of the Nation is high and powerful, and in verse, that is why all kings continuously seek for talented and virtuous people...” now can be heard everywhere.

As tradition, on the third day of first lunar month every year, thousands of people come to the Temple to admire the steles as their teacher, and learn more the idea on the education because in Vietnam, this day is considered as the New year for the Teacher. So the steles now are actually living educators, teacher of millions of people. The social impact of the steles is really uncountable now and in the future.

- The steles are also original in the methods and materials they are made of: the hard blue stone had to be collected from far away from Thanh Hoa province, and the ways to shape them and carve the texts on them were truly sophisticated and time-consuming, which required extraordinary patience and skills.

The process was as follows:

1. The Emperor gave order to the Ministry of Rites to prepare for setting up the stele, appointed a special commission to compile the text and check the list of laureates of the exam.

2. Having written the text, the compilation commission submitted it to the Emperor for consideration while craftsmen looked for good stone to make the stele. When the text and the design were approved by the Emperor, the text would be transferred to skilful calligraphers who carefully wrote it down on the stone slab.

3. With the text having been written, master craftsmen selected from various localities got engaged in absolutely manual carving work under the management of the mandarins designated by the Emperor.

4. When the stele had been successfully carved and erected in the Temple, the mandarins reported completion to the Emperor.

### **3. Different criteria of the steles**

a/ **Time:** the steles recorded history of examination held from 1442 to 1779 under Le and Mac dynasties. The Le and Mac dynasties are appreciated as the most developed period of Vietnamese feudal regime. During this period, many works of literature, geography, history, law, math were done, economy and culture reached their peak in Vietnam history due to education and examination.

**b/ Place:**

The stone for making the steles was largely from Thanh Hoa province, which had very good quality: hard, durable, and water resistant.

The steles were made and placed mainly in Van Mieu – Quoc Tu Giam (Confucius Temple – National University), the biggest National Education centre of Vietnam under feudal time. Founded in 11<sup>th</sup> century Van Mieu- Quoc Tu giam trained thousands of high educated people who made great influence on the country. It was also the most respected place to the Vietnamese scholars. However, steles erected in there are library of the successful people, examples and a great text book on the way of life for the students. Now, Van Mieu –Quoc Tu Giam is a famous National historical and cultural vestige mainly because of its historical role and the steles preserved there.

#### C/ people:

Various eminent figures got their names, their birthplaces or functions honoured and their merits commended on the steles, including:

- (i) Emperors or lords of the time;
- (ii) The laureates of the royal examinations held from 1442 to 1779. Many of them later became famous figures in Vietnam history and made great contributions to the country in every field, such as culture, education, military service, economy, diplomacy, and many held high ranking and important posts in the Royal Court; and
- (iii) High ranking mandarins, scholars, cultural figures, talented artists, calligraphers, for example, Nguyen Trai, who have been recognized by UNESCO as the Man of culture of the world.

From these sources, Vietnamese and foreign scholars can learn a lot about history, education and culture during the feudal regime in Vietnam and young Vietnamese generations can learn to value their ancestors' traditions

#### d/ Themes of the records:

- Dealing with a diversity of themes such as history, geography, legislation, philosophy, language, the texts on the steles clearly reflect the culture, education and history in the feudal period of Vietnam.

#### e/ Form and style

The stone stele is one of popular forms of traditional documents, and is of great significance to the study of Chinese ancient document. The text was written in Chinese characters, however, they are read in Vietnamese, so they may serve as reference for those who study the former Vietnamese languages. Each stele is a really artistic work made by master of art. Document engraved on stone is also typical form of the document, it will enriches the form of the MOW

#### g/ Other criteria

- *Rarity and irreplaceability*: These are the only steles in Vietnam which recorded details about royal examinations. Their irreplaceability and rarity lie in their content, the way and the condition of erection, historical and artistic values. They are living products of the master minds and hands of the past in Vietnam. Once any of them has got lost or damaged, it would be difficult, if not impossible, to be recovered.

➤ **Integrity**: Some steles have got damaged due to war and limitations of preservation work, however, the texts of all steles are readable. At present, the 82 steles that remain are being preserved indoor and well protected with security guards.

**Threat**: the Temple and its steles are open to all visitors some of whom, due to poor awareness and knowledge, or driven by certain superstitious impulse, even touch or rub the steles or tortoises, which causes deterioration in one way or another. The damage has worsened in recent years under the impact of the sun, the wind and



other natural factors. Many of their texts have been erased, or become blurred. Thanks to conservation efforts, the texts have been copied for different uses and study purposes. Yet the risks remain

## **5.LEGAL INFORMATION**

- *Owner and Custodian of the documentary heritage:* Hanoi Department of Culture, Sport and Tourism.
- *Preserver of the records:* The Center of Scientific and Cultural Activities Van Mieu-Quoc Tu Giam
- *Legal status:*
  - (a) *Category of ownership:* State Owned
  - (b) *Accessibility:* no restriction
  - ✓ (c) *Copyright status:*
    - ✓ Hanoi Department of Culture, Sport and Tourism.

## **6. MANAGEMENT PLAN**

- The State of Vietnam made a substantial investment of US\$ 150,000 in the construction of 8 roofs to protect the steles in 1994.
- Direct management agency: The Center of Scientific and Cultural Activities Van Mieu-Quoc Tu Giam of Hanoi Department of Culture, Sport and Tourism. The texts of all the steles have been copied, translated into Vietnamese and printed in the book “82 texts of the doctor steles”. Some have been translated into English.

## **PART B - SUBSIDIARY INFORMATION**

### **8. ASSESSMENT OF RISK**

- Even though the steles were made of good stone and have been covered with roofs, they cannot endure all the impacts of the weather and human activities and thus continue to wear out or get cracked. However, it is impossible to put them in seclusion because they are invaluable heritage, an integral part of the historical site Van Mieu-Quoc Tu Giam. With more and more visitors coming to the place every-day, they are exposed to even higher threats.

### **9. ASSESSMENT OF PRESERVATION**

- ✓ Previously, due to the difficulties of the country which had just emerged from the war, and due to improper awareness of people towards the values of the steles, preservation was limited. Recently, the State and designated authorities have made serious efforts and invested properly to help improve the preservation of the steles.

## **PART C - LODGEMENT**

**This nomination is lodged by:**

The Center of Scientific and Cultural Activities Van Mieu-Quoc Tu Giam

**Signature:**

Date: 02 February 2009



## **Royal exam in the year of Nhâm Tuất**

### **Reign title Đại Bảo III (1442)**

The August Emperor Thái tổ Cao hoàng đế, founder of our dynasty, was innately wise and brave. He annihilated cruel and barbarous enemies and saved our populace from plight. He carried out a great cause.

Upon restoring peace with brilliant military exploits, the Emperor began to think of the need to promote civilization, so he wished to rally talented people for a political reform. For this purpose, he ordered the construction of schools in prefectures across the country and of the University for the Nation's Sons based in the capital city. He himself selected gifted children from the aristocracy and commoners' families for enrolment in such Departments as Nhập thị, Cận thị and Ngự tiền, and in the afore-said University. He decreed that the authorized mandarins should enrol children of moral families in the schools in prefectures, recruit teachers, and print teaching and learning materials. Thus the soil for cultivating talent had been expanded.

Concerning employment of civil mandarins, the candidate was required to answer questions about the studied Classics or to write a rhymed essay, or to write a discourse under the topic set by the Emperor himself. Appointment was based on the qualifications of the candidate. Though at the time such exams were not yet called *khoa thi Tiến sĩ* (Doctoral Laureate-selecting exams), the procedures of test-based selection and recruitment of civil mandarins were in general complete and were in essence the way of highlighting Confucianism. Indeed, an everlasting peace started from that dynasty.

Our present Emperor, Thái tông Văn hoàng đế, continued the great cause of his ancestors, which is directed towards taking care of human lives and civilizing people. He considers the respect for Confucianism a matter of prime importance and regards the discovery of talent and holding of sagacious mandarins in esteem as a good strategy. He has made the introduction of exams to select Confucian mandarins the primary task in his governance. It is through such exams that a king can start his cause of embellishing his kingdom, restore or expand his reign, reform his politics, even conduct daily governance and instill fine customs and practices into civil society. Almost all the past Emperors did the same, so peace reigned during their dynasties. Our late August Emperor, Thái tổ Cao hoàng đế, instituted the procedures for mandarin-selecting exams, but he had no time to put them into practice. It is time for His Majesty now to continue what has already been started in order to honor the previous dynasties and to encourage the generations to come. Therefore, in the year of Nhâm Tuất, under the reign title of Đại Bảo III (1442), His Majesty ordered that the entrance into the royal exam site in the capital should be opened broadly for all Confucian-educated men. Yet, the examinees numbered only 450. After four tests 33 persons were selected. The mandarins taking charge of this affair submitted the list of their names to the Emperor. His Majesty ordered that

these candidates should be present in the royal palace on the fixed day for the final exam.

Then, the Chief Examiner Lê Văn Linh (title: *Thượng thư tả bộc xạ*) and the supervisor Triệu Thái (title: *Ngự sử đài thị ngự sử*), together with other mandarins taking charge of the exam tried their best to fulfill the assigned tasks. On the 2<sup>nd</sup> day of the 2<sup>nd</sup> lunar month, His Majesty sat in Hội An Palace and set the topic for the required essay. The next day, the panel of judges composed of Academician Nguyễn Trãi (title: *Hàn lâm viện thừa chỉ học sĩ*, *Trung thư quốc sử sử*), Deputy Clerk of the Court Office Nguyễn Mộng Tuân (title: *Trung thư sảnh Trung thư thị lang*), Head of the Emperor's Office Trình Thuần Du (title: *Nội mật viện tri viện sự*), Professor of the University for the Nation's Sons Nguyễn Tử Tấn (title: *Quốc Tử Giám bác sĩ*) submitted the essays to the Emperor. His Majesty considered thoroughly the essays and rated the successful candidates as follows:

**First class:**

Nguyễn Trực became *Trạng nguyên* (1<sup>st</sup>-grade laureate)  
Nguyễn Như Đỗ became *Bảng nhãn* (2<sup>nd</sup>-grade laureate)  
Lương Như Hộc became *Thám hoa lang* (3<sup>rd</sup>-grade laureate)

**Second class:** Trần Văn Huy and six other persons

**Third class:** Ngô Sĩ Liên and 22 other persons

On the 3<sup>rd</sup> day of the 3<sup>rd</sup> lunar month the ceremony of publicizing the laureates was held so that the Confucian scholars could sense the honors granted to them. His Majesty conferred on them various honorary titles to distinguish them from commoners, bestowed on them ceremonial costumes and headwear to embellish themselves, invited them to a royal banquet held in the Royal Garden<sup>1</sup>, and granted them horses to carry them back to their homeland. Confucian scholars and the population of the capital city gathered outside the Royal Palace to admire the laureates and lauded His Majesty for his rarely-seen veneration for Confucianism.

On the 4<sup>th</sup> day *Trạng nguyên* Nguyễn Trực and his classmates submitted their text of thanks to His Majesty. On the 9<sup>th</sup> day they presented themselves before the Emperor to bid farewell to him before going home. This was the first exam held under our dynasty, which is still praised by Confucian-educated people for its great honor. From then on other exams have been organized in accordance with the established procedures.

Our present August Emperor (Lê Thánh Tông) restored the dynasty<sup>2</sup> and reformed the politics, so he has achieved far-echoing fame. He also requested His Majesty to replace the titles *Trạng nguyên*, *Bảng nhãn*, *Thám hoa lang* with the title *Tiến sĩ cập đệ* (1<sup>st</sup>-class doctoral laureates), and the title *Phụ bảng* (3<sup>rd</sup>-class

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<sup>1</sup> Behind the Kính Thiên Palace. It was where royal banquets were held.

<sup>2</sup> In the wake of the revolt waged in July 1460 by Nguyễn Xí and Đinh Liệt to dethrone Lê Nghi Dân to enthrone Lê Thánh Tông.

laureates) with the title *Đồng tiến sĩ xuất thân* as required by the present rules<sup>3</sup>. His Majesty approved the request and ordered me, Thân Nhân Trung, to compose the text for inscription on the stone stele.

I respectfully followed His Majesty's edict with immense delight. Apparently, the setting up of stone steles is indeed the way to maintain and promote for ever the policy of the previous emperors to seek for talent and sages for governance. It is also a great method of cultivating people and a good luck for Confucianist education. Though rustic and shallow, I dare not disobey His Majesty's edict. Thus I respectfully submit to His Majesty the text I have written for stele inscription as follows:

Virtuous and talented men are the primordial vitality of a State. If the vitality is strong, the State will be powerful and prosperous. On the contrary, it will weaken and have a low standing. Therefore, clear-sighted monarchs always attach importance to educating talent and selecting Confucian scholars for the Mandarinate, and regard the fostering of the State's primordial vitality as an urgent task. Since Confucian scholars are so important to the nation, they are always held in great esteem; they are honored with titles, distinctions and dignities. Yet, all this is not enough! Their names are made known at Swallow Tower<sup>1</sup> and their dignities are publicized on the Dragon-Tiger Board<sup>2</sup>, not to mention the Royal banquet. The Court does everything possible to glorify the talent it has discovered via royal exams.

Our clear-sighted August Emperor wishes to preserve for ever the fame of the doctoral laureates. Therefore, His Majesty has ordered stone steles to be set up at the entrance to the Thái Học (Great Learning) House as examples for Confucian-educated men to admire and follow, so as to perfect themselves and to become enthusiastically ready to serve the Court. Obviously, His Majesty's decision does not work towards any formalism or artificiality. Let the doctoral laureates think of their honors.

A student of low status from a thatched school has suddenly become a person who receives so many favors from the Court. How will he pay for his debt to His Majesty?

Let's looking at the names of the laureates of this exam. Many of them contributed their talent and knowledge to better the governance and they thus have been highly valued by the Court for dozens of years now. However, there were also

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<sup>3</sup> During the Lý dynasty, royal exams were called *Minh kinh bác học*; they were called *Thái học sinh* under the Trần-Hồ dynasties. Starting from the year of Đinh Mùi (1247) under the reign of Trần Thái Tông (reign title: Thiên Ứng Chính Bình XVI), doctoral laureates were classified into three classes. The first class included three grades: *Trạng nguyên*, *Bảng nhãn*, and *Thám hoa lang* (or *Thám hoa*). This stone stele was set up in 1484 when the Minister of Rites requested the Emperor to officially institute such titles.

<sup>1</sup> At Từ Ân pagoda in Trường An (China) royal capital. Under the Tang dynasty the names of doctoral laureates were engraved on this tower.

<sup>2</sup> A board used for publicizing the names of doctoral laureates under the Tang dynasty.

corrupt mandarins among them, who degraded themselves by running a life of greediness and immorality. Maybe, this is because they did not have any opportunities to see this stele. If they had seen it, their benevolence would have been promoted whereas their evil thoughts would have been prevented early. So, this stone stele has several helpful purposes: it is a mirror for the wicked to rectify themselves and for benevolent people to encourage themselves; it is a story of the past and an expectation for the future; it is the tool for drilling Confucian-educated people and for reinforcing the nation. This practice initiated by our previous Emperors is not useless. People who look at this stele should grasp its deep-lying significance.

Composed by Academician Thân Nhân Trung<sup>1</sup> (title: *Phụng trực đại phu Hàn lâm viện Thừa chỉ Đông các đại học sĩ*) according to His Majesty's edict.

Written on the stele by Nguyễn Tùng (title: *Cẩn sự lang Trung thư giám chính tự*).

Engraved by Vice Minister of Rites Tô Ngại (title: *Mậu lâm lang Kim quang môn đãi chiếu*).

The stele was set up on the 15<sup>th</sup> day of the 8<sup>th</sup> lunar month of 1484 under the reign title of Hồng Đức XV.

**1<sup>st</sup>-class laureates**, three persons:

**Nguyễn Trực**: Thanh Oai district, ứng Thiên prefecture

**Nguyễn Như Đồ**: Thanh Trì district, Thường Tín prefecture

**Lương Như Hộc**: Trường Tân district, Hạ Hồng prefecture

**2<sup>nd</sup>-class laureates**, seven persons:

**Trần Văn Huy**: Bất Bạt district, Thao Giang prefecture

**Hoàng Săn Phu**: Vĩnh Ninh district, Thiệu Thiên prefecture

**Nguyễn Hộc**: Thạch Hà district, Hà Hoa prefecture

**Vũ Lâm**: Kim Động district, Khoái Châu prefecture

**Nguyễn Hữu Phu**: Đan Phượng district, Quốc Oai prefecture

**Phạm Cư**: Thượng Phúc district, Thường Tín prefecture

**Trần Bá Linh**: Vũ Giăng district, Từ Sơn prefecture

**3<sup>rd</sup>-class laureates**, 23 persons:

**Ngô Sĩ Liên**: Chương Đức district, ứng Thiên prefecture

**Nguyễn Duy Tắc**: Tiên Lữ district, Khoái Châu prefecture

**Nguyễn Cư Đạo**: Gia Định district, Thuận An prefecture

**Phan Viên**: Thạch Hà district, Hà Hoa prefecture

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<sup>1</sup> Thân Nhân Trung (1419-1499) was the Minister of the Mandarinate and Rector of the University for the Nation's Sons under the reign of King Lê Thánh Tông. He was a native of Yên Ninh village, Yên Dũng district (Bắc Giang). He became a 3<sup>rd</sup>-class doctoral laureate in 1469 under the reign of Lê Thánh Tông (Quang Thuận X).

**Nguyễn Đạt:** Thanh Đàm district, Thường Tín prefecture  
**Bùi Hựu:** Chương Đức district, Ứng Thiên prefecture  
**Phạm Như Trung:** Thanh Lâm district, Nam Sách prefecture  
**Trần Dương:** Đông Yên district, Khoái Châu prefecture  
**Ngô Thế Dụ:** Kim Hoa district, Bắc Giang prefecture  
**Khúc Hữu Thành:** Thiện Tài district, Thuận An prefecture  
**Lê Lâm:** Bất Bạt district, Thao Giang prefecture  
**Nguyễn Thiện Tích:** Bình Hà district, Nam Sách prefecture  
**Nguyễn Nghị:** Thanh Lâm district, Nam Sách prefecture  
**Trịnh Thiết Trường:** Yên Định district, Thiệu Thiên prefecture  
**Trần Bàn:** Quế Dương district, Từ Sơn prefecture  
**Nguyễn Quốc Kiệt:** Đông Ngạn district, Từ Sơn prefecture  
**Nguyễn Mỹ:** Vĩnh Lại district, Hạ Hồng prefecture  
**Trịnh Khắc Tuy:** Vĩnh Ninh district, Thiệu Thiên prefecture  
**Nguyễn Địch:** Đại An district, Kiến Hưng prefecture  
**Bùi Lô Phủ:** Phú Xuyên district, Thường Tín prefecture  
**Lê Cầu:** Phúc Lộc district, Quốc Oai prefecture  
**Lê Hiễn:** Thanh Lâm district, Nam Sách prefecture  
**Nguyễn Nguyên Chấn:** Thanh Lâm district, Nam Sách prefecture.



**UNESCO MOW Regional Training Workshop**

# **SUMMARY REPORT**





## INTRODUCTION

Since 1992, UNESCO has been safeguarding, protecting, and facilitating access to and the use of documentary heritage, especially rare and endangered heritage by carrying out the Memory of the World Programme. As part of this programme, the Memory of the World register has been used as a powerful tool to increase awareness worldwide of the existence and significance of documentary heritage. In particular, the Memory of the World international register has become well regarded as one of the most prestigious forms of recognition for documentary heritage of outstanding value and world significance.

Currently, 38 items from 15 countries in the Asia-Pacific region have been listed on the Memory of the World international register. However, there are still many member states in the region that have not yet been able to add their documentary heritages to the register. To address this problem UNESCO, the Korean National Commission for UNESCO, the Ministry for Health, Welfare and Family Affairs, and the Cultural Heritage Administration of Korea jointly organized a training workshop to help fellow member states in the region to identify their documentary heritages and add them to the international register.

The Memory of the World Programme Training Workshop in the Asia-Pacific region took place on February 18-20, 2009 in the Republic of Korea. The training workshop brought one representative from UNESCO and four members of the International Advisory Committee of the MOW programme, along with ten participants from ten countries in the Asia-Pacific region (Bhutan, Cook Islands, Fiji, Maldives, Mongolia, Pakistan, Palau, Papua New Guinea, Vietnam, and Laos) as well as some 40 observers from home and abroad.

The workshop was led by five experts: Mr. Ray Edmondson, Mr. Rujaya Abhakorn, Ms. Roslyn Russell, Prof. Kyung-ho Suh, and Ms. Joie Springer. The workshop consisted of a series of presentations including “*Overview of UNESCO MOW Programme and International Register,*” “*Overview of UNESCO MOW programme in the Asia-Pacific Region and Regional*

*Register,” “Preparation of an application for MOW International Register Nomination,” and “Presentation of Korean & Chinese Experience in Preparing an Application.”* As a core part of the workshop, the process of revising and improving a prepared application of participating countries received the largest allocation of time. Organizers also coordinated a study visit to the Korea Institute of Oriental Medicine and the National Library of Korea.

## **DAY 1 February 17, 2009**

### **SESSION I**

#### **OPENING CEREMONY**

The Opening Ceremony commenced at the Korean National Commission of UNESCO (KNCU) Peace Center in Icheon, Republic of Korea on Wednesday, February 18, 2009. Mr. Kwi-Bae Kim of the Korean National Commission of UNESCO formally welcomed distinguished guests to the Asia-Pacific Region Training Workshop. Honorary guests included workshop leaders, participants from 10 countries in the Asia-Pacific region, and specialists and observers from Korea.

After briefly introducing guests and participants, Mr. Kim invited Dr. Taeck-soo Chun, Secretary-General of KNCU, to deliver opening remarks. He began by welcoming participants to the MOW three-day workshop and acknowledged workshop facilitators for their contributions to this event, expressing his sincere hope for a “fruitful and well-guided workshop.” He noted that the Memory of the World is a legacy for the communities of the present and an important tool for our descendants to preserve human experiences. He argued that it is our responsibility to better safeguard the region. Throughout the conference, Dr. Chun encouraged participants to learn the intricacies of the nomination process, share experiences with one another, and gain a deeper understanding of the significance of the Memory of the World Programme.

Following Dr. Chun, Dr. Ki-Ok Kim, President of the Korea Institute of Oriental Medicine, gave his welcoming address. He began by stressing the need to protect documentary heritage in modern society, explaining the crucial role documentary heritage has played in the field of oriental medicine. As western medicine has gained ground worldwide, the existence of oriental medicine has become threatened. However, Dr. Kim noted that despite these threats, Korea has been able to keep its traditional medicine practices thanks in part to the effective

documentation and preservation of traditional practices. Dr. Kim concluded by wishing the success of the Memory of the World programme.

Mr. Ha-jeong Park, Assistant Minister for Healthcare Policy of the Ministry of Health Welfare and Family Affairs, also delivered congratulatory remarks. Mr. Park briefly informed participants of the Ministry's continuing efforts to promote the Korean healthcare and welfare system by utilizing Korean documentary heritages in the area of oriental medicine. He then commented that the current listing of only 38 items from the greater Asian-Pacific area listed on the Memory of the World international register indicates a strong need for further promotion of documentary heritages of the region. He concluded his remarks by wishing all participants a successful workshop and enjoyable stay in Korea. He hoped that the workshop would contribute to successful registration of Asia-Pacific documentary heritages on the Memory of the World international register.

Ms. Joie Springer, Chief of the Universal Access and Preservation Section of UNESCO, delivered the final set of congratulatory remarks. She welcomed participants and expressed her sincere gratitude to the co-organizers and sponsors, especially KNCU. Ms. Springer noted the lacking of presence of the Asia-Pacific region on the Memory of the World international register, arguing that the limited items on the register do not represent the importance and diversity cultures represented at the workshop. She described the significance of the Memory of the World Register as a tool to increase worldwide awareness of the existence and significance of documentary heritage. Furthermore, she explained that information should be readily available for people to learn about their heritage. She expressed hope that the workshop will help develop a strategic plan to guide future policies of the MOW programme. As a result of the success of this training workshop, Ms. Springer looks forward with a renewed sense of appreciation of the Memory of the World Programme.

## **PRESENTATION #1**

### *OVERVIEW OF UNESCO MEMORY OF THE WORLD (MOW) PROGRAMME AND INTERNATIONAL REGISTER*

By Ms. Joie Springer, Chief of the Universal Access & Preservation Section, UNESCO

Ms. Joie Springer presented an overview of the MOW programmes as initiatives to preserve and protect documentary heritage or the “recorded collective memory” of the peoples of the world. Documentary heritage is described as information recorded in any medium. This includes textual items and printed materials, as well as non-textual items such as maps and audiovisual recordings and electronic content like databases and websites, arguing that there are no limits to the kinds of documents and records. Ms. Springer outlined three strategic objectives of the MOW programme:

- i. Encourage preservation of the world’s documentary heritage
- ii. Facilitate universal access to documentary heritage
- iii. Raise global awareness of the significance of documentary heritage.

The primary goal of the MOW programme is to identify the significance of heritage and its legacy by putting items on a register. The next goal is to initiate universal access to information, since heritage should not only be preserved but also accessible through any form of media, including digital and print materials. MOW programme’s last goal is to increase global awareness through media campaigns and workshops. The aforementioned goals contribute to UNESCO’s constitutional mandate to facilitate international dialogue and understanding.

The MOW programme has a three-tiered structure, operating at the international, regional and national levels. The International Advisory Committee (IAC) consists of 14 members, along with the IAC, National and Regional Committees who contribute to the strategic guidance of the MOW programme. Ms. Springer pointed out that unlike the World Heritage

and Intangible Heritage programmes, MOW programme does not have statutes such as a convention.

The MOW register contributes to raising awareness and safeguarding documentary heritage, as it not only identifies a particular item but also acknowledges the significance of the items included. The Ms. Springer emphasized the significance of the international, regional and national types of register. On the international register, 50 countries have collectively listed 158 items.

It is both an independent and collective effort to safeguard individual heritage. The Republic of Korea reinforces the MOW programme by funding the UNESCO's *Jikji* Memory of the World Prize. The biannual prize of USD \$30,000 commemorates the inscription of the *Buljo jikji simche yogeol*, the oldest existing book made with movable metal print, and is awarded to institutions that have made outstanding contributions to preserving documentary heritage. Ms. Springer encouraged participants to apply for this opportunity. She also suggested countries to participate in the awareness survey and the logo redesign project.

Ms. Springer concluded with a brief review of the nomination process: Once nominations are submitted, they undergo evaluation from experts, followed by assessment from the register subcommittees. Finally, after the IAC submits recommendations, UNESCO's Direct General makes the final decision. Participants are encouraged to submit nominations before the upcoming deadline in March 2010.

## **PRESENTATION#2:**

### *OVERVIEW OF UNESCO MOW PROGRAMME IN THE ASIA-PACIFIC REGION AND REGIONAL REGISTER:*

By Mr. Ray Edmonson, MOW International Advisory Committee,  
Register Sub-Committee member, Chair of MOW for Asia-Pacific

Following Ms. Springer's presentation of the MOW programme, Mr. Ray Edmondson provided a detailed overview on the Memory of the World Regional Committee for Asia-Pacific (MOWCAP) Programme. He began by identifying the UNESCO regions (North America & Europe, Africa, Arab States, Latin America & Caribbean and Asia-Pacific) and describing the responsibilities of the regional committees before focusing on the Asia-Pacific Region, which consists of 43 countries extending as far north as Mongolia, south to New Zealand, west to central Asia, and east to the Pacific Islands.

Working as an operational link between national committees and the international MOW secretariat, MOWCAP supports national MOW committees and countries without committees. In the Asia-Pacific region, national MOW committees exist in 15 countries. However, many countries without formal national committees, such as the Republic of Korea, are still quite active in MOW programme. MOWCAP organize a general meeting every two years and annual bureau meetings. MOWCAP maintains the national register and increases visibility of the region's under-represented heritage. MOWCAP also works to increase regional networks and communication. Although a large amount of communication occurs directly at the UNESCO regional office in Bangkok, there is an initiative to increase teleconferencing, emailing and website visits, and in-person visits. His presentation also included an overview of MOWCAP's calendar of events such as upcoming projects like the coffee table book on regional heritage, heritage bookmarks, MOWCAP website, the MOWCAP, pacific "inventory" & "indentured populations" and survey of audiovisual collections.

In February 2008, UNESCO established the Asia-Pacific regional register. The only difference between this register and the international register is its geographic reach. Currently four items are listed on the regional register, including the Tuol Sleng Genocide Museum Archive of Cambodia, the Nagara Kertagama of Indonesia, the Epigraphic archives of Wat Pho in Thailand, and Constitutional documents of Australia.

Mr. Edmondson concluded by sharing several long-term goals of MOWCAP. He hopes to establish a national MOW committee in every country and joint committees for small Pacific countries, improve access to heritage materials including digital information, and increase professional knowledge and skills in documentary heritage management. Ultimately, he hopes knowledge of documentary heritage will continue to grow. More information is available on the MOWCAP website at [www.unesco.mowcap.org](http://www.unesco.mowcap.org).



### **PRESENTATION #3:**

#### *PREPARATION OF AN APPLICATION FOR MOW INTERNATIONAL REGISTER*

Presented by Ms. Roslyn Russell, MOW International Advisory Committee,  
Register Sub-Committee Chair

Ms. Roslyn Russell, advised participants to prepare a strong nomination for the MOW International Register. She echoed the previous speakers' concerns about the severe under-representation of world heritage from this region. She explained that a better understanding of the nomination process would increase the number of registered items. The range of documentary heritage has broadened, and textual, non-textual, and digital documents can now be submitted for the MOW register.

While discussing the process of nomination, Ms. Russell noted that the summary is the most crucial part of the application; it is the first thing that regional committee members read. Therefore, the summary should be coherent, concise, engaging, and must encapsulate the type of documentary heritage and its world significance. She then outlined the key elements in the application: First, applicants should identify the documentary heritage and provide an accurate description of the item (the subject, theme, form, and style of the document). Ms. Russell then encouraged applicants to outline the item's significance by stating the authenticity, uniqueness, and irreplaceability of the item. Participants may consider its impact on historical and human developments, and the social and spiritual attachment of local communities. Ms. Russell noted nominators must not only discuss its regional prominence, but also its global impact. An example of a strong nomination was the *Jikji*, Korea's first moveable metallic character. Ms. Russell analyzed both the significance it had on Korea and its effect on increasing literacy in the world.

Ms. Russell advised applicants to elaborate on the physical context of the document to illustrate the current status of the item. She also recommended nominators to include

management plans indicating how these materials are preserved and supported in the institutions they currently reside. Additionally, Ms. Russell suggested that the inclusion of photographs, references, and expert testimonies would strengthen the nominations. Finally, she suggested getting recommendations from experts or scholars who have extensive knowledge of the nominated item. Once the application is completed, nominators should submit their proposals to regional MOW committees or national commissions of UNESCO.

## **SESSION II**

Following a luncheon hosted by Dr. Taeck-soo Chun, Secretary-General of the Korean National Commission for UNESCO, Professor Kyung-ho Suh led the afternoon session entitled, "Presentation of Korean & Chinese Experiences in Preparing an Application."

### **PRESENTATION #4:**

#### *PRESENTATION OF KOREAN & CHINESE EXPERIENCES IN PREPARING AN APPLICATION*

By Professor Kyung-ho Suh, Department of Chinese Language & Literature, College of Humanities, Seoul National University

In his presentation, Professor Suh explored two applications submitted from the Asia-Pacific region. He juxtaposed the Korean and Chinese applications for the MOW international register and explained his involvement with both nominations. While both nations had submitted completed forms, the IAC sought further information about the nominations. Professor Suh stated that IAC members expressed concern and raised questions regarding the global significance of these items.

In 2004, the State Archives Administration of China (SAAC) nominated the Golden Lists of the Qing Dynasty Imperial Examination. The Golden Lists are historical documents of China's feudal examination system from the Qing dynasty. During the nomination review process, the IAC disagreed with China's request for the Golden Lists of the Qing Dynasty Imperial Examination and were uncertain about its global significance. Professor Suh, a scholar in Chinese Studies, was asked to offer his opinion on the matter. He provided an in-depth analysis on the global significance of the Golden Lists, emphasizing China's history, size of territory, and population. Since similar models of this civil service recruitment examination system were established in Japan, Korea, and Vietnam, he was able to make a clear argument for its global significance. As a result of Professor Suh's explanation there was a unanimous decision to recognize the Golden Lists as a world documentary heritage.

Similarly, the IAC consulted Professor Suh on Korea's application for *Uigwe*, The Royal Protocols of the Joseon Dynasty. In 2006, the Cultural Heritage Administration of Korea nominated *Uigwe*, a collection of records documenting official ceremonies and rites of the royal family. Since Professor Suh worked at Seoul National University, where the *Uigwe* is preserved, he was invited to comment on the item. Professor Suh explained the historical context and how this tradition of pictorial and textual documentation was based on Confucian ideology as a way of contextualizing *Uigwe's* global significance. Since Confucianism was a dominant ideology throughout East Asia, he argued that the values of *Uigwe* also reflected the values of a universal ideology and that the *Uigwe* was a deeply symbolic document in Confucian scholarship. Both cases illustrate the importance of providing detailed information on context and significance. Professor Suh concluded by encouraging participants to examine their nominated items and contextualize its historical, regional and international significance in the application.

## Q&A

Mr. Tahir Saeed from Pakistan inquired about the nomination process and requested constructive feedback on his draft proposal. Ms. Roslyn Russell responded that group leaders would review individual nominations and assist participants with draft revisions. Mr. Ray Edmondson also encouraged participants to embrace the variety of nominations and learn different approaches to present information.

Mr. Makiuti Tongia from Cook Islands raised a question about the slight variations in the structure and format of the nomination forms. In response to Mr. Tongia's question, Mr. Edmonson stated that two different forms exist. There is one form for the Asia Pacific register and another for the International Register. While it contains the same criteria, he explained that the form is worded differently. However, Mr. Edmonson pointed out that even if the forms were exactly the same, everyone responds and fills out the form differently. He also added that slight changes in the format might occur as committee members are looking for new ways to make the nomination form easier to fill out.

Mr. Ombone Kaiku from Papua New Guinea posed a question regarding Ms. Roslyn Russell's presentation and her discussion on the time frame of a document. He explained that in Papua New Guinea, oral documentation has occurred since the early 70's and wondered if it was too early to submit these recorded materials for MOW international register. Mr. Edmonson remarked that oral history becomes a document once it is recorded. Therefore, since the oral histories from Papua New Guinea are considered documents and it is not too early for Papua New Guinea to register this item.

Mr. Urtnasan Norov from Mongolia inquired about the legal basis for MOW. While conventions exist for the Intangible Heritage and World Heritage programmes, he asked about the status of MOW programme. Ms. Joie Springer noted that there have been a wide range of discussions about MOW, and arguments were raised about both the benefits and disadvantages of MOW activities. While no definitive answers exist, Ms. Springer hopes that worldwide dialogue on this matter will eventually entail the establishment of an international standard-setting instrument in support of MOW programme.

Mr. Rujaya Abhakorn from Thailand then led a discussion on submitting additional information. Despite the advantages of submitting more information, Mr. Ray Edmondson addressed his concern for protocol ethics. For this reason, the International Advisory Committee is not allowed to participate in such debates unless they are specifically asked or invited to offer a point of clarification (as seen in Professor Suh's case). Ms. Joie Springer supported Mr. Edmonson's response by stating that no lobbying is allowed. Professor Suh then concluded by explaining that he was asked to provide information, and that a clear distinction exists between adding information and lobbying. In order to avoid any confusion, Professor Suh suggested applicants to provide detailed information on their respective documents.

Mr. Sanh Chau Pham from Vietnam began by thanking the organizers and inquired about the subcommittees. He encouraged a discussion on pressing topics beyond the scope of the

workshop, such as technical assistance and marketing strategies. Mr. Pham inquired about the marketing strategies of MOW programme. Ms. Springer explained the need for better marketing and promotional initiatives, as the MOW programme has been “a best kept secret.” Although UNESCO has acknowledged the need for a marketing strategy, she explained that the proposed plans have not been effective due to limited funding. Therefore, she encouraged regional committees to assist with promoting MOW locally. On a global scale, UNESCO is in the process of adopting marketing policies and executing promotional campaigns such as the coffee table book, bookmarks, and the MOW cap.

In response to Mr. Pham’s question regarding technical assistance, Ms. Roslyn Russell noted that UNESCO plans to distribute surveys in order to better evaluate the MOW programme. Along with surveys, Mr. Ray Edmonson also stated that in order for this programme to be more effective, there must be a strong communication network among the committees in this area. He suggested the development of regular communication through newsletter or emails.

Mr. Kwon Huh from Korea inquired about the legal issues of joint proposals and the transfer of ownership that occurs. He discussed possible ideas of joint proposals between countries like Korea and China, where Korea has a number of Chinese texts and China has many Korean artifacts. He also posed a technical question regarding the guidelines for the future of digital heritage. Ms. Russell responded that the IAC is in great favor of joint nominations as it captures the totality of world heritage and global significance. She encouraged nominators to collaborate on joint proposals. Mr. Edmondson also added that an advantage to joint proposals is that there are no limits to the number of nominations, while for single nominations each country is only allotted two opportunities. In response to digital documentary heritage, he acknowledged the importance of digital material. However, he also expressed his concern for the lack of originality of digital items when materials are duplicated. While various concerns exist, Mr. Edmonson concluded that digital materials are considered documents and should also be submitted for MOW register.

### **SESSION III**

#### **MOW Workshop: Revision of Prepared Applications**

Objectives: Introduction to Workshop Framework and Objectives  
& Revision of Prepared Applications

After Professor Suh's presentation, Mr. Jinsung Jeon of KNCU briefly informed participants of the ways in which group work would be carried out. Participants were divided into three small groups according to geographical distribution and each group was led by international MOW experts.

#### **[Group A]**

Group A consisted of participants from Fiji, Cook Island, Palau, and Papua New Guinea, led by Ms. Roslyn Russell. She encouraged participants to review their draft proposals and share their proposals with the group. She then spent 15-25 minutes reviewing individual drafts and provided suggestions for strengthening the nominations. Ms. Russell offered the following suggestions:

- i) Produce a properly organized and well-written proposal
- ii) Write a strong summary
- iii) Include visual documents such as maps or photographs
- iv) Find expert recommendations and other resources to support your case

#### **[Group B]**

Group B consisted of participants from Pakistan, Laos, and Mongolia led by Mr. Ray Edmondson and Professor Kyung-ho Suh. After a short presentation on each nomination form prepared by participants, Mr. Edmondson gave tips on how to prepare a nomination form. He stressed that summary part has particular importance as many IAC members do not read the entirety of nomination form, but only the summary. He stressed that the summary part has to clearly indicate what the document is about and why it is so important and should be written at the end of the process. He also touched upon how the details of the nominator, identity, and

description section should be filled. Concerning assessment against criteria, he mentioned that influence of documentary heritage can be either positive or negative but the document must have an effect and its authenticity must be explained. Mr. Edmondson then gave quick remarks on each nomination form for further improvement as follows:

**i) Mongolia**

- a. The history of ownership should be explained.
- b. Who has been affected by the heritage and how big lost it would be for the world community if it is lost?
- c. Is it the primary source of the information or important source of specific history?
- d. **Joint Nomination:** there is an older version of the same kind in China written in Chinese letters in the Mongolian language.

**ii) Pakistan**

- a. Signature is not enough to prove authenticity.
- b. Are there any similar books or earlier versions?
- c. There should be more about why it is unique and of world significance.
- d. Details on preservation should be explained.

**iii) Lao**

- a. More information on the film should be provided (length, producer, pictures, etc.).
- b. Where was it shown, and who was the audience?
- c. Where can it be used as a source of knowledge?
- d. How much would that matter if the film were destroyed?

**[Group C]**

Group C consisted of participants from Bhutan, Maldives and Vietnam led by Mr. Rujaya Abhakorn and Ms. Joie Springer. In this group, each participant gave a short presentation on its nomination form and then received comments and suggestions from the international MOW experts as follows:



### **i) Bhutan**

Mr. Dorji from Bjitam briefly introduced and gave a brief summary of the “King of Sutras,” which offers a Buddhist teaching on emptiness, longevity and wealth as taught by the Buddha 2500 years ago. It was translated into the Chokey language in the 8<sup>th</sup> Century and calligraphied in gold letters about 400 years ago.

**Comments and suggestions:** The group leaders felt that it requires more detail and supportive information. The group leaders encouraged Mr. Dorji to explain why the “King of Sutras” was valuable in terms of history and literature, and also they suggested Mr. Dorji meet with Buddhist experts in Bhutan. Finally, they recommended including some supportive pictures related to the sutra in the nomination form.

### **ii) Maldives**

Ms. Shaay from Maldives presented “Dhan’bidhoo Loamaafaanu,” “Gold Leaf Inscription from Veymandoo Island,” “Gan island Fila Faiykolhu,” “Shihabuddin Fillaa,” “Seedhi Mosque,” and “Mihuraabu Stone, considered the most valuable documentary treasures of Maldives. In her explanation, Ms. Shaay accentuated the creativity, historicity, and socio-religious values each one of them in its indigenous society.

**Comments and suggestions:** The group leaders felt that it required a more detailed explanation about why they are socially, culturally, and historically important. In addition, they advised her to further elaborate on how these documents integrated religious and social values in the culture.

### **iii) Vietnam**

While presenting about the “Stone Stele Records of Royal examinations” under the Le and Mac dynasties (1442-1779) Mr. Tu from Vietnam highlighted its academic and cultural value. These stone steles are now preserved in Van Mieu-Quoc Tu Giam Hanoi, and are the record of the royal examinations and the names of successful examinees and the examiner constitute an invaluable record of Vietnam’s educational history.

**Comments and suggestions:** The group leaders pointed out that the exact period during which the record was compiled should be clearly indicated.

## **DAY 2 February 19, 2009**

### **Session IV**

#### **MOW SMALL GROUP WORKSHOPS: REVISION OF PREPARED APPLICATIONS CONTINUED**

##### **[Group A]**

During the morning session, participants continued to rewrite their applications based on the suggestions that Ms. Russell offered yesterday. Then each participant shared the changes they had made, along with future plans to submit a successful nomination.

##### **[Group B]**

The group leaders further clarified some of criteria used in the nomination form. Mr. Edmondson made clear distinction between rareness and significance. Professor Suh then explained each of three different categories of significance including “historical influence,” “important lessons,” and “rareness.” Then the group leaders continued to give individual evaluation on each nomination form for further improvements.

##### **[Group C]**

The group leaders continued to assist participants in improving their nomination forms and to help them in preparing their oral presentation.

## **SESSION V**

### **WORKSHOP: PRESENTATION OF IMPROVED APPLICATIONS**

Following the morning workshop session, group leaders shared their workshop experiences. Ms. Russell, the leader of Group A discussed the nomination process and the individual nominations. Ms. Russell had worked with each person on his or her individual nomination and discussed various ways to strengthen the proposals. She also identified areas that needed more information and encouraged her group to include extra materials.

Mr. Edmondson and Professor Suh, co-leaders of Group B, initiated a general discussion on the nomination process and spent a considerable amount of time reviewing the form. They then offered ideas and plans to strengthen individual applications. Another topic Group B discussed was the legal issue of copywrite. Professor Suh also noted that Group B discussed how to identify and demonstrate the significance of the nominated item. Due to the ambiguity of the term significance, he suggested participants elaborate on the global context of the document.

Group C leaders Mr. Rujaya Abhakorn and Ms. Joie Springer focused their attention on how to complete the nomination form and focused on each of the sections. They provided detailed information on the nomination requirements and necessary elements of the form. They also suggested ways to improve the nominations by revising and rewording the content.

## **GROUP A PRESENTATIONS:**

### **COOK ISLANDS**

Mr. Makiuti Tongia

On behalf of the Cook Islands Ministry of Cultural Development, Mr. Tongia submitted a draft nomination for “E Tautua Akakite,” a document written in the vernacular language of Rarotonga Maori. Signed by Sir William Hillier Onslow, Earl of Onslow, and Governor of New Zealand in 1891, this document records the official declaration of British Protectorate of Country. This item holds historical significance of the cultural development of the Cook Islands and is currently housed in the Cook Islands Library & Museum Society. The document is fragile and faces threats due to the tropical climate. Since the Ministry of Cultural Development works to preserve and enhance the Cook Islands cultural heritage, they are currently working with the Cook Islands Library & Museum Society to assist with developing better facilities for preserving this document.

### **FIJI:**

Fiji has a long history of indentured laborers from India. The National Archives of Fiji submitted a nomination for the Indian Indentured Labour Records, documents that serve as a testament to colonialism on Fiji from 1879-1960. This documentary evidence uncovers the deep-rooted connection between India and Fiji. These records are in custody of the National Archives of Fiji and the Fiji National Memory of the World Committee. Some preservation work, such as microfilming, has already taken place. In hopes to further preserve these unique records, the National Archives of Fiji proposes access to preservation materials and training opportunities for local conservation specialists. Ms. Salesia Ikaniwai also brought a publication of historical documents including records of the immigration passes of indentured labors from India.

**PALAU:**

The Palau Historic Preservation Office of the Bureau of Arts and Culture nominated Urresel Orachel (Orachel's Drawings), a collection of seven pictographs recorded on cave and rock walls. It is believed that Orachel, an important Paluan god, created Urresel Orachel, Palau's oldest known written document. These pictographs serve as tangible evidence of the development of the traditional Palauan system of written documentation. According to Title 19 in the Palau National Code, the Bureau of Arts and Culture is permitted to hold certain custodial responsibility over Paluan heritage. Therefore, the Bureau works to identify, preserve and document Palau's historical and cultural heritage.

**PAPUA NEW GUINEA:**

The National Cultural Commission of Papua New Guinea submitted a draft of a nomination for the Proclamation of British Papua. Commodore Erskin signed this document, proclaiming the southeastern half of the island of New Guinea as British territory and dividing the country from German and Dutch New Guinea. The 1884 document is owned by the Government of Papua New Guinea and is in custody of Sir Michael Somare Library at the University of Papua New Guinea. Both owners and custodians of the documents have legal possession of the item.

**GROUP B PRESENTATIONS:****LAOS:**

Mr. Bounchao Phichit of the Ministry of Information and Culture presented his draft nomination for *Daenhaeng Issala* (Land of Freedom) for the MOW register. Produced in 1971, this 60 minute black and white documentary film is a revolutionary picture that depicts the lifestyle of the Laotian people in the liberated zone during the war. This film portrays hardships during the end of French colonization. While the Department of Cinema in the Ministry of Information and Culture has ownership of the document, the film currently resides

in the National Archives in Laos. It has become a source of historical footage and documentary evidence of the history of Laos.

#### **MONGOLIA:**

Mr. Urtnasan Norov, the head of the Mongolian National Committee for Memory of the World Programme presented his nomination for *Lu. Altan Tobchi* (The Golden History Summary), an ancient Mongolian sutra written in 1651. *Lu. Altan Tobchi* was written in old Mongolia vertical script with a bamboo pen on muutuu paper. This sutra portrays the history of Mongolia and neighboring countries in the 13th to 17th century representing the nomadic tradition of Mongols.

Historian Lubsandanzan restored the Secret History of the Mongols from the 13th century. The Secret History of the Mongols is regarded as a grand epic historical monument of Mongolian History. It is also perceived as a literary merit comparable to epic literature such as Homer's *Iliad* and *Odyssey*, the French *Chanson Roland* and Russian *Lay at Igor's Campaign*. Of the 282 articles from the Secret History of the Mongols, 233 are reproduced in *Lu. Altan Tobchi*. Therefore, *Lu. Altan Tobchi* is recognized as the most ancient surviving evidence of primary Mongolian source editions of the Secret History. Mr. Norov emphasized that this precious and rare handwritten sutra is both a historical and literary document. He also included photos in his slideshow. This sutra currently resides in the National Library of Mongolia.

#### **PAKISTAN:**

Mr. Tahir Saeed from Pakistan introduced the *Kifayah-I-Mujahidya*, a rare manuscript on medical science. During the Muslim migration to South Asia, Islamic medicine was prevalent in the Indo-Pakistan subcontinent. *Kifayah-I-Mujahidya* marked one the earliest treatises written by a Muslim physician in this region. This manuscript is comprised of two chapters: The first on theoretical and practical medicine, and the second on ailments and medicine. The technical staff of the Conservation Laboratory of the National Museum of Pakistan in Karachi manage the preservation of this document.

## **GROUP C PRESENTATIONS:**

### **BHUTAN:**

Mr. Ugyen Dorji began by giving a brief overview of the history of Bhutan. He then presented his nomination for the King of Sutra of the *Tashinkin Kowang Myau Tsishin Wangkin*. The King of Sutra is the teaching of the Buddha on the prosperity and longevity of life. This text was first translated from Sanskrit to Chinese, then to the Tibetan language. From there, it was translated and recorded by a Bhutanese calligrapher in gold ink. According to Mr. Dorji, this text traces back to 500BC in India and is of great spiritual significance to the Buddhist world. The Royal Government of Bhutan is the legal owner and custodian of the text, and currently in the archives in the National Library. The King of Sutra is threatened by natural disasters and potential human accident.

### **MALDIVES:**

Ms. Aminath Shaahy presented the nomination for the *Dhambidhoo Loamaafannu* Copperplate Grants, a documented treasure of Maldives. Tracing back to the 12th century, the copperplates are considered to be the first comprehensive historical documentation in Maldives. Ms. Shaahy included photographs of the *Loamaafannu*, a set of copper plates bounded by an iron ring. Historically, Maldivian Kings donated copper plates to mosques and each plate documented historical events. As a result, this historical document also captures the significance of religious beliefs in Maldives. *Loamaafannu* is currently under the supervision and management of the National Center for Linguistic and Historical Research (NCLHR). NCLHR is responsible of all heritage objects, including, the Copperplate Grants, which are considered a National Treasure.

### **VIETNAM:**

Representatives from the Center of Scientific and Cultural Activities Van Mieu-Quoc Tu Giam in Hanoi, Vietnam submitted a new nomination: “Doctor’s Stone Steles of the Le and Mac Dynasties”. The doctors’ stele is a stone slab record of each doctor-selection examination



with inscriptions in Chinese characters. Mr. Pham described the doctor-selecting examination as a top-level exam in Vietnamese history used to select the most talented people for government official posts. The text contains the names and native places of the laureates of each exam. Tracing back to the Le and Mac dynasties of the Vietnamese feudal eras, the steles reflect the history and philosophy of Vietnamese education. Additionally, it is appreciated for its aesthetic value and artistry.

Currently 82 stone steles are preserved in the Confucius Temple (Van Mieu) in Hanoi. The steles are faced with various and 9 steles have already been damaged or lost due to war and limitations of preservation while others are constantly exposed to damage. Since the temple is open to visitors, tourists often touch the steles. Due to this exposure, the Confucius Temple has implemented conservation efforts such as reproducing texts onto *Do* paper. Representatives also showed the audience a rice paper copy. The steles are owned by The Hanoi Department of Culture, Sport, and Tourism, and preserved by the Center of Scientific and Cultural Activities. Recently, there has been a growing interest in preserving the steles.

#### **COMMENTS ON PRESENTATIONS:**

Based on the Cook Islands' draft nomination for *Maori Document of Declaration to British Protectorate of Country*, Ms. Russell suggested broadening the context of the item to include the power of rivalry. She advised including more documents relating to the history of the Cook Islands. In the Fiji nomination, Ms. Russell suggested identifying this item in two ways: One as a stand-alone regional nomination and another as an international nomination for Indian indentured labors in Fiji, as well as Maldives and South Africa. Ms. Russell encouraged both the nominations for Palau and Papua New Guinea to provide more information, including maps and photographs. Likewise, Laos and Pakistan were encouraged to submit photographs or DVD or Video CD copies of their document.

A joint proposal suggestion was made for Mongolia to cooperate with China. The facilitators noted a connection between the Bhutan and Pakistan nominations on translated sutras. They

noted a possible joint proposal between the two countries on sutras translated from the Chinese language.

## **Q&A**

Mr. Sanh Chau Pham began the Q&A session by discussing the Vietnamese Nomination Process. While he agreed with Professor Suh's early comment on the intersections between Vietnam and China, particularly their education systems, he also noted the uniqueness of the Vietnam case. Additionally, he shared their decision to nominate this item for the MOW programme. Professor Suh acknowledged the uniqueness of Vietnam and China's applications. The expert group members then led a discussion on the intersections of MOW, World Heritage, and Intangible Heritage.

Mr. Kaiku from Papua New Guinea posed a question to Vietnam about the physical impact of visitors on the site and inquired about their management plans to prevent the defacement of the steles. Upon the establishment of the Center of Scientific and Cultural Activities in 1988, management plans began in 1994 for a roof to protect the steles. Since then, Vietnam has implemented new methods such as producing copies on rice paper, translating texts into English, and hiring 20 security guards to supervise the steles.

## **SESSION VI**

### **Closing Session**

Ms. Joie Springer commended the participants on their unique and interesting nominations. She noted that the variety of nominations indicates the wealth of heritage in the Asia-Pacific region. While there is still a lot of work to be done, she looks forward to seeing a number of these nominations listed on the register. She concluded by extending her sincere gratitude to Korea for organizing an event that enabled people from all over the world to come together to encourage MOW nominations.

Mr. Urtnasan Norov from Mongolia also offered special thanks to the Korean hosts for organizing this important seminar and for inviting Mongolia to this event. He emphasized that this was a great experience to attend a MOW workshop and to learn about a variety of topics, including how to demonstrate global significance in the application, and discussing the issues of copyright and ownership. He also acknowledged the expert members for their contributions to the workshop. Mr. Ombone Kaiku of Papua New Guinea and Mr. Tahir Saeed of Pakistan also expressed a warm thank you to the organizers. Ms. Roslyn Russell also thanked all the participants for preparing and sharing their nominations. She acknowledged the hard work of the Korean hosts for putting together a successful workshop.

The session concluded with brief remarks from Mr. Jinsung Jeon. On behalf of KNCU, Mr. Jeon acknowledged the active involvement of everyone in the training workshop. He expressed hope for a fruitful and rewarding outcome for the participants.



# **APPENDIX**

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2009 UNESCO MOW Regional Training Workshop in the Asia-Pacific Region  
Icheon, Republic of Korea, February 18 – 20, 2009

## **Biography of Group Leaders**

Ms. Roslyn Russell  
Mr. Ray Edmondson  
Ms. Joie Springer  
Dr. M.R. Rujaya Abhakorn  
Prof. Kyungho Suh

## **List of Participants**



# Biography of Group Leaders

## **Ms. Roslyn Russell**

Roslyn Russell is a historian and museum specialist based in Canberra, Australia. She has been a part of the UNESCO Memory of the World Programme for over a decade, first as a co-author of the first version of the General Guidelines to Safeguard Documentary Heritage (1995), then as a founding member of the UNESCO Memory of the World Australian Committee in 2000. Ms. Russell chaired the Assessment Sub-Committee of the UNESCO Memory of the World Australian Committee since its inception; then in 2005, she was appointed to the International Advisory Committee (IAC) of the UNESCO Memory of the World Programme. At the 7th IAC meeting in Lijiang, China, in 2005, she was elected Rapporteur, and later that year was appointed Chair of the IAC's Register Sub-Committee. She also conducts workshops around Australia and internationally on assessing the significance of documentary heritage for nomination to Memory of the World Registers.

## **Mr. Ray Edmondson**

Ray Edmondson is the Director of Archive Associates ([www.archival.com.au](http://www.archival.com.au)). Starting in the film section of the National Library of Australia in 1968, he ultimately became the section's Director. Closely involved in creating the National Film and Sound Archive in 1984, he was Deputy Director until 2001, then Curator Emeritus. He serves on its present Advisory Committee. In 1987 he received the Medal of the Order of Australia (OAM), and in 2003, the Silver Light Award of the Association of Moving Image Archivists, both for career achievement. Mr. Edmondson writes, speaks and teaches internationally. His latest monograph is *Audiovisual Archiving: Philosophy and Principles* (UNESCO, 2004). Ray has served in various capacities in the Memory of the World Programme, including authoring its current general guidelines. He is presently Deputy Chair of the Australian Memory of the World Committee, Chair of the Memory of the World Committee for Asia Pacific and a member of the IAC Register Subcommittee.

## **Ms. Joie Springer**

Ms. Joie Springer is Chief of the Section for Universal Access and Preservation, Information Society Division, Communication and Information Sector, UNESCO. Her responsibilities include Programme Officer for the UNESCO *Memory of the World* Programme to raise awareness of the urgency of preserving analogue and digital documentary heritage, and Programme Officer for UNESCO's Records Management and Archives Programme (RAMP) supporting national

development through strategies for archival training, standard-setting instruments and protection of archival heritage. Ms. Springer is also Liaison Officer for the Coordinating Council of Audiovisual Archives Associations (CCAAA) and other bodies involved in audiovisual documents preservation, and web manager of the UNESCO Libraries Portal, a reference tool and online resource for the information profession.

### **Dr. M. R. Rujaya Abhakorn**

Rujaya Abhakorn is a retired lecturer in Thai and Southeast Asian History at Chiang Mai University's Department of History in Chiang Mai, Thailand. He both taught and worked as an administrator, as Director of the Center for the Promotion of Arts and Culture from 1985-93, and Director of Chiang Mai University Library from 1990-1997. Before retirement, he was appointed Deputy Director for Administration and Communication of the Southeast Asian Ministers of Education Organization Secretariat from 2001-2004, when he assisted in the establishment of the SEAMEO Centre for History and Tradition in Yangon, Myanmar. At present he is involved in cultural and heritage preservation with UNESCO where he is the "Goodwill Patron" and Chair of the Register Sub-committee of UNESCO Memory of the World Programme Committee for Asia/Pacific and a Member of the Register Sub-committee of the International Advisory Committee of the UNESCO MOW Programme. He is also Vice President of the ASEAN Handicraft Promotion and Development Association (AHPADA) based in Thailand. His publications included articles in Thai and English on subjects related to Thai and SEA historical studies and the preservation of documentary heritage. A recent monograph is on the subject of Thai-Myanmar historical cultural relations.

### **Prof. Kyungho Suh**

Prof. Suh received his M.A. in Classical Chinese Literature from Seoul National University in 1977, and continued his graduate studies in the Department of East Asian Languages and Civilizations at Harvard University, where he received his Ph.D. in August, 1993. His research focus is on the history of Chinese literature, with a special interest in Chinese mythology, the culture of ancient China, novels in late imperial China, and the literati culture in East Asia. His most recent publications are "The Origins of Chinese Literature and the Traces of Their Changes" (2004) and "The History of Chinese Novels" (2004). He is a professor in the Department of Chinese Language and Literature at Seoul National University. He also holds the director-general position of the Seoul National University Library. He is currently a member of the register sub-committee of the Memory of the World Committee for Asia Pacific.



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