Year	Name of documentary heritage	Page no.

United Nations Educational, Scientific and Cultural Organization

Memory of the World

MOWCAP

UNESCO Memory of the World
Regional Committee for Asia/Pacific

Nomination form
Asia/Pacific *Memory of the World* Register

Office Use Only	
ID code:	Item or collection short title:
Institution / Owner:	Country or countries
Assessed by: (Rujaya Abhakorn) (date) / / (xxxxxx) (date) / / (xxxxxx) (date) / / (xxxxxx) (date) / /	Decision: (circle as appropriate) 1. Recommended 2. Not recommended 3. Recommended subject to the following (attach additional comments if required):

Year	Name of documentary heritage	Page no.

Introduction

This form should be used to nominate items to the Asia/Pacific *Memory of the World* Register. It sets out, in logical order, the range of information needed. Nominations should be expressed in clear concise language and lengthy submissions are not required.

Supplementary data may be attached. Please clearly label and number every page in the boxes provided.

It is highly recommended that prospective nominees should carefully read the *Guidelines* for nominating items and collections to the Asia/Pacific *Memory of the World* Register for further information before and during preparing a nomination. Nominees should also look at the current International *Memory of the World* Register
http://portal.unesco.org/ci/en/ev.php-URL_ID=1678&URL_DO=DO_TOPIC&URL_SECTION=201.html
and the Australian *Memory of the World* Register to see examples of completed nomination forms.

Please submit two complete document sets on paper (one original and one photocopied versions) and one electronically.

Completed nominations should be posted by mail and submitted electronically to reach the following address:

Ms Helen Swinnerton
Secretary General of MOWCAP,
1/F Tower 2 & 3, HSBC Centre, 1 Sham Mong Road, Kowloon
Hong Kong
helen.swinnerton@gmail.com

The nomination form and any accompanying material will not be returned and will become the property of MOWCAP.

MOWCAP maintains a website at http://www.unesco.mowcap.org. Questions may be addressed to the MOWCAP Register Subcommittee (rujaya2000@yahoo.com). Please keep a copy of this form for your records and in case we need to contact you.

Please also keep an electronic version of the completed form as we will need this for successful nominations to speed up entries onto the MOWCAP website.

Ray Edmondson
Chair, MOWCAP

Year	Name of documentary heritage	Page no.

Nomination form

Maldives: Loamaafaanu

Asia/Pacific *Memory of the World* Register nomination form

Part A: Essential information

1 Summary (max 100 words)

Loamaafaanu(s), are the official records of land grants, written on copperplates, given to mosques built by Sultans after the Maldives converted to Islam. These copperplates, according to tradition, were kept hanging to a nail inside their respective mosques, so that all those who read this official grant would understand its contents. Even though it is believed that every mosque would have hung a *Loamaafaanu*, unfortunately, up to this date there are only 4 survived.

These Loamaafaanus are an essential part of our history which sheds light on to the area close to the conversion to Islam, Culture, tradition and lifestyle of the Maldivians during that specific year(s).

The loamaafaanus or the copperplates were written in two different scripts namely *Eveyla Akuru* and *Dhives Akuru* which are not spoken anymore by the inhabitants. Inscribing these artifacts in a list like UNESCO MoW will provide many benefits in the field of their publicity, preservation etc. They represent a vital area of our communication where the language or dialect is way too different from the one we use today and they should be preserved forever.

2 Nominator

2.1 Name of nominator (person or organisation)

Department of Heritage (DOH)

2.2 Relationship to the nominated documentary heritage

Owned by Department of Heritage as Cultural Heritage Objects of Maldives.

2.3 Contact person(s)

2.4 Contact details

Department of Heritage
National Museum, 2nd Floor
Chaandhanee Magu,
Male', Rep of Maldives
Tel: (960)3323206
Fax: (960)3326796
Email: admin@nclhr.gov.mv

Year	Name of documentary heritage	Page no.

3 Details of the Nominated Documentary Heritage

3.1 Title of documentary heritage item or collection

Locally named '*Loamaafaanu*' (Copperplates) were thin sheets of copperplates clung to an iron ring at one end. These were the official grants given by the Sultans (Kings) to the mosques. These copperplates detail the history and social setup of the country then as well as the detail of king, his dynasty etc.

1. GAMU LOAMAAFAANU (1194/95 CE)

This set of copper plates or Loamaafaanu, are said to belong to an ancient mosque in Gan Island in Hadhdhummathi (Laamu) Atoll. Mr H.C.P. Bell named this piece of artifact as "Hadhdhummathi Loamaafaanu". This originally had 17 sheets, but only 15 survive now, and the remaining are for most part severely deteriorated. Out of these 15, 5 are in complete shape and the other 10 in halves. Size of the plates is 40x8 cm.

When inscribed, the ruling the Sultan was Shrimath Gadanaadeetiya Maa Rasun, who was also called, Dinei Kalaminja. This monarch reigned for 7 years starting from 1192 CE to 1198 CE. This is the fourth king in succession from Sultan Mohamed Ibn Abdullah also known as Dharumavantha Rasgefaanu who is famous for being the king when the nation embraces to Islam in 1153 CE. Some of the inscriptions given in this Loamaafaanu contain information on Islamic teaching of the time, not seen in other copper plates.

2. ISDHOO LOAMAAFAANU (1195/96 CE)

This Loamaafaanu is dated approximately to the third year of the reign of Sultan Dinei Kalaminja (who was also the king when above mentioned loamaafaanu was inscribed) as the loamaafaanu states that the events which are described in the text occurred in that year. It is possible that the text was written at a later date after all the described events had taken place, which would have taken some time. This places the Isdhoo Loamaafaanu at circa 1195/96 CE. The loamaafaanu is thought to have originally been kept in the old mosque on Isdhoo Island in Hadhdummathi (Laamu) Atoll. It is worth noting here that this mosque is out of those six mosques which the Department of Heritage of Maldives is trying to nominate in the Unesco World Heritage List. It is in the tentative list for the time being.

This loamaafaanu consists of 21 copper plates/sheets threaded on a ring, each plate/sheet measuring 33.1x7 cm, written on both sides, except for the first and last plate/sheet which have writings only on the obverse side. These plates/sheets are numbered using the ancient Dhivehi numerals. The text is inscribed in the Old Eveyla Script, but on the first page and on page 39 there are some letters of a variant of the Nagari Script.

This loamaafaanu gives the ancestry of the ruling king, the fifth monarch beginning from the first Maldivian King recorded in History, Mahaabarana Maharadun.

Year	Name of documentary heritage	Page no.

3. DHANBIDHOO LOAMAAFANU (1196/97 CE)

The Dhanbidhoo Loamaafaanu is approximately dated to the fourth year of the reign of Sultan Dinei Kalaminja Shri Gadanaadeetiya Mahaaradun, as the loamaafaanu states that the events which are described in the text occurred in that year.

There are 15 copper plates/sheets written on both sides, threaded on a ring, although reading from the page numbers we can see that there were originally 16, as plate number 14 is missing. Each plate contains five lines of writing in clearly cut letters. The writing is in Eveyla Script, with some letters of a variant of the Nagari script within the seal of the ruler seen on the first plate. The size of the plates is 28.3x6 cm.

The name of the ruling king is given as “Srimat Gadanaadeetiya Maarasun”. This loamaafaanu records the conversion of the people of Dhanbidhoo Island in Hadhdhummathi (Laamu) Atoll, the removal of the monastery and the building of a mosque in its place.

4. KUDAHUVADHOO LOAMAAFAANU (13c CE)

It is not known the original number of plates but when Mr. H.C.P. Bell investigated this in 1922 CE, there were 8 plates/sheets. Size of these plates is 27.5x7 cm. Absence of the sheets which normally describes the Sultan (King)’s ancestral background shows that the original number of plates is not 8. According to the first page out of the 8 surviving, this loamaafaanu was written in the 6th year of the then ruling sultan. The remaining plates name the sultan as “Shri Raadheshvara Maaradheli” (1232 CE- 1257 CE). When investigated the ruling period of this sultan, it is clear that this loamaafaanu belongs to the year 1236 CE.

These Loamaafaanus are an essential part of our history which sheds light on to the era close to the conversion to Islam. Culture, tradition and lifestyle of the Maldivians during that specific year(s). It is important for us to preserve these artifacts which are now displayed at the National Museum.

The loamaafaanus or the copperplates were written in two different scripts namely *Eveyla Akuru* and *Dhives Akuru* which are not spoken anymore by the inhabitants. Also, in these copperplates, it is mentioned how the Maldivians lifestyle was then in religious and official matters. The languages are not spoken anymore as well as the culture, tradition and lifestyle isn’t so anymore except for a very few things.

In the Monograph of HCP Bell during the early years of the 20 century, some plates were damaged by weathering and other causes. In my opinion this threats has been in progress for the past years which let to see enormous damages and deterioration on them. It is obvious that microscopic damage will go on and on if we are not trying to reduce these threats.

These artefacts are now displayed at the National Museum of the Maldives and the Department of Heritage is their owner and preserver.

Year	Name of documentary heritage	Page no.

3.2 Catalogue or registration details

These artefacts are displayed in the National Museum of Maldives which is under the Department of Heritage.
They are identified with the following identification numbers

1. GAMU LOAMAAFAANU (1194/95 CE)
Identification number : M 002 (RN 1897)
2. ISDHOO LOAMAAFAANU (1195/96 CE)
Identification number : M 003 (RN 1893)
3. DHANBIDHOO LOAMAAFANU (1196/97 CE)
Identification number : M 004 (RN 1894)
4. KUDAHUVADHOO LOAMAAFAANU (13c CE)
Identification number : M 005 (RN 1896)

3.3 Photographs or a video of the documentary heritage

1. GAMU LOAMAAFAANU (1194/95 CE)

Year	Name of documentary heritage	Page no.

2. ISDHOO LOAMAAFAANU (1195/96 CE)

3. DHANBIDHOO LOAMAAFANU (1196/97 CE)

4. KUDAHUVADHOO LOAMAAFAANU (13c CE)

3.4 History/Origin/Background/Provenance

During the ancient days Copper was imported to Maldives. From the very early period of time, foreign vessels have been travelled to Maldives including those from India, Sri Lanka, Coastal region of Africa, Indonesia and China as well. So, it is assumed that the copper might have been imported from either of the above mentioned place. It is quite sure that these sheets were shaped and inscribed by the Maldivians. (details of the inscriber)

These Loamaafaanus dates back to 12th and 13th centuries CE and are an essential part of our history which sheds light on to the era close to the conversion to Islam. Culture, tradition and lifestyle of the

Year	Name of documentary heritage	Page no.

Maldivians during that specific year(s).

As mentioned before these were hung to the wall of the mosque for many years until the early 20th century they were brought to Male' the capital city. It whereabouts is uncertain until the early years of the 21st century they are being kept at the National Centre for Linguistic and Historical Research.

In 2010 when the current National Museum was opened, all the artifacts including these four loamaafaanus were shifted from to the new National Museum building where they are currently displayed.

3.5 Bibliography

H.C.P. Bell, 1922, The Maldives Islands: Monograph on History, Archaeology and Epigraphy

Hassan A. Maniku and G.D. Wijayawardhana, 1986, ISDHOO LOAMAAFAANU (Haddhummathi) by Published by Royal Asiatic Society of Sri Lanka

Ms. Yumna Maumoon, 2002, A General Overview of the Dhivehi Language, published by National Center for Linguistic and Historical Research

Ali Najeeb, 2001, DHANBIDHOO LOAMAAFAANU

3.6 Names, qualifications and contact details of up to three independent people or organisations with expert knowledge about the values and provenance of the documentary heritage

Name		Qualifications	Contact details
1.	**Ms. Naseema Mohamed**	**Reseacher**	**+9603345280**
2.	**Mr. Ismail nasru**	**Reseacher**	**+9603340215**

I assert that the above named referees have given their written permission for their names and contact details to be used in connection with this nomination for the Asia/Pacific *Memory of the World* Register, and their names to appear on the website. (Contact details will not appear on the website or be disclosed by the MOWCAP to any third party).

Signature **Full name (Please PRINT)**

Date

Year	Name of documentary heritage	Page no.

4 Legal information

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

Department of Heritage
National Museum, 2nd Floor
Chaandhanee Magu,
Male', Rep of Maldives
Tel: (960)3323206
Fax: (960)3326796
Email: admin@nclhr.gov.mv

4.2 Custodian of the documentary heritage (name and contact details if different from the owner)

Department of Heritage
National Museum, 2nd Floor
Chaandhanee Magu,
Male', Rep of Maldives
Tel: (960)3323206
Fax: (960)3326796
Email: admin@nclhr.gov.mv

4.3 Legal status

Details of legal and administrative powers for the preservation of the documentary heritage

There is a law regarding the protection of cultural heritage which was implemented in 1979 CE. And by this law, the Department of Heritage has received legal ownership

4.4 Accessibility

Describe how the item(s) / collection may be accessed

These artefacts are currently displayed at the National Museum of the Maldives.
No specific restriction except the physical contact. Visitor must buy a ticket. These items are digitized but are not available on the internet yet. Pictures are available on request. translation of Dhambidhoo Loaamaafaanu has been published in local language *Dhivehi.*

Year	Name of documentary heritage	Page no.

4.5 Copyright status

Describe the copyright status of the item(s) / collection

Legal owner of the artefacts is the Department of Heritage, Male', Maldives. Responsible administrator is the National Museum where these artefacts are in display. The copyright is not applicable.

5 Assessment against the selection criteria

5.1 First criterion: authenticity. Is the documentary heritage what it appears to be? Has its identity and origin been reliably established?

The authenticity has been established based on the epigraphic evidence and on researches done by foreign and local scholars. Books were published by locals and foreigners on the subject.

H.C.P. Bell, 1922, The Maldives Islands: Monograph on History, Archaeology and Epigraphy
Hassan A. Maniku and G.D. Wijayawardhana, 1986, ISDHOO LOAMAAFAANU (Haddhummathi) by Published by Royal Asiatic Society of Sri Lanka
Ms. Yumna Maumoon, 2002, A General Overview of the Dhivehi Language, published by National Center for Linguistic and Historical Research
Ali Najeeb, 2001, DHANBIDHOO LOAMAAFAANU

5.2 Second criterion: world significance. Is the documentary heritage unique and irreplaceable, something whose disappearance or deterioration would constitute a harmful impoverishment of the heritage of humanity? Has it created a great impact over a span of time and/or within a particular supra-national cultural area of the region? Is it representative of a type, but it has no direct equal? Has it had great influence – whether positive or negative – on the course of history?

According to Isdhoo Loamaafaanu book published by Royal Asiatic Society in 1986 CE, "Loamaafaanu" or "Maaloafaanu" in Dhivehi Language is a land grant inscribed on a copper plate. The word is really made up of three simple words combined. "Lo" has its roots the Sinhala word "loho"(metal), "maa" is the Sinhala "maha" (great, large, big) and "faanu" which has as its root Sinhala "pan" (leaf), reminding us of the old ways of writing on leaf, most notably the coconut leaf in the Maldives.

From the above explanation, it reveals that these custom or tradition of hanging the copper sheets would have been come to us by the mainland of India. We shared the same religion until we embraced to Islam in 1153 CE, we shared the same lifestyle until 1153 CE and only chose to continue with those common things which are not against our new religion.

It is important to note that the physical features we share with the regional countries.

Year	Name of documentary heritage	Page no.

We know that our script is so alike with those of India and Sri Lanka, and the terms we use in our vocabulary have similarities with their words and ours. The sound and sometimes the same words.

These copperplates provide an intrinsic example of documentation in the Maldives. 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 a lot of information about that particular period. The copperplates are also priceless examples of how a highly nautical country started the process of documentation.

According to A General Overview of Dhivehi Language, a book published by National Centre for Linguistic and Historical Research, Eveyla script was the system of writing used in the Maldives in the 12th century CE and possibly some centuries earlier. It is found in coral stone artifacts, dating to circa 9th-10th century CE. The later Eveyla Script is found in the Loamaafaanu of the later 12th century (i.e. 1195/1196). These later scripts have been deciphered and their transliteration gives us a guide to ancient Dhivehi writing and language. This script is close to the Indian scripts. Unlike Thaana which we use today, Eveyla Script was written from left to right.

The ancient eveyla script found in the 12th century Loamaafaanu and on the coral stone relics, evolved into the more advanced Dhives Script over a period of about two hundred years. A loamaafaanu of 1357 CE, which is no more, is the earliest example of this script. This loamaafaanu show distinct changes from the characters seen in the earlier Loamaafaanu, indicating the beginning of the Eveyla Script's evolution into the later style called Dhives Script.Thaana Script is the unique right to left script in which Dhivehi is written today. Thaana script is the script that replaced Dhives script in the late 18th century. The earliest existing records of Thaana found so far, date from 1705 CE.

5.3 Third, <u>world significance</u> must be demonstrated in meeting <u>one or more</u> of the following criteria. Because significance is <u>comparative</u>, these criteria are best illustrated by checking them against items of documentary heritage already inscribed (for example) on the International *Memory of the World* Register:

***<u>Time:</u>* Is it especially evocative of its time (which may have been one of crisis, or significant social or cultural change; it may represent a new discovery or be the "first of its kind")**

Maldives was a Buddhist country before 1153 CE. After the conversion to Islam in 1153 CE, mosques were built in each island where the Sultan used to keep these copper plate grants. The earliest of these artefacts dates the year 1194 CE which is about 40 years after the conversion. During the transition period many things were changed as to the newly adopted religion's style. In these the content is clearly mentioned on Maldives' embracement to Islam. The dynastic explanation of the then ruling Sultan and how he took actions to spread the newly adopted religion among the scattered islands.

Year	Name of documentary heritage	Page no.

Place: **Does it contain crucial information about a locality important in the history of the region and its cultures? Or did the location have an important influence on the events or phenomena represented by the documentary heritage? Or is it descriptive of physical environments, cities or institutions since vanished?**

These copperplates were awarded by the Sultans to the mosques. They were hung somewhere inside the mosque so whoever enters the mosque could see and read. This is to let a person who reads know about the Sultan and regulations. These contain the information regarding the sanctions of the mosque, who will look after the mosque, from where the things are allowed to use in favor of the mosque.

Being an Islam country, the mosque is the central part of the island where people gather and meet. The fact that it was hung to the walls indicates the importance of the place.

People: **Is it related to people in a social and cultural context that reflects significant aspects of human behaviour, or social, industrial, artistic or political development..It may reflect the important roles and impact of key or certain individuals or groups.**

The Maldivian ethnic identity is a blend of the cultures reflecting the peoples who settled on the islands, reinforced by religion and language. The earliest settlers were probably from southern India and Sri Lanka. They are linguistically and ethnically related to the people in the Indian subcontinent.

The people of the Maldives are known as *Dhivehin*, native to the historic region of the Maldive Islands comprising today's Republic of Maldives and the island of Minicoy in Union territory of Lakshadweep, India. They share the same culture and speak the *Dhivehi* Language. They are principally an Indo-Aryan people, closely related to Sinhalese having traces of Arab, Malay, South Indian and African genes in the population.

The people of Maldives speak *Dhivehi* Language, which is closely related to Sinhalese and written from right to left.

Collectively, from all these copper plates, how the period or the era treated religious customs and places is known. What were the special occasions and to celebrate those occasions how the country and monarch prepared are written.

These copper plates sheets also enlighten the constitution of the country. Some of the various titles then in use came down in history upto the modern times. The office of judges in the system of governing was, indeed, important. There was a judge (Pandiyaaru), a chief judge (Uthupandiyaaru) and an administrator of justice (Dhandanaaika). This important function of statehood was, as understood from the document, well developed.

Subject and theme: **The subject matter may represent particular historical or intellectual developments in natural, social and human sciences, politics, ideology, sports and the arts.**

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 nation's history for prosperity.

Following are some of the important points from the so far translated copper plates of *Isdhoo Loamaafaanu* (Copper plates from Isdhoo Island, Laamu Atoll).

It is hardly possible to ignore some very important facts concerning the Maldives and Maldivian society of the period. The most striking point comes from the word *Shavaalakshadweep* (In Sanskrit sarva= whole, entire, all, every; laksha= one hundred thousand; dwipa= island). This indeed is an unequivocal reference to unitary state of the Maldivian islands, numbering; literally, a hundred thousand. This we believe extended to the boundaries of the cultural Maldives today the present Republic of Maldives and Minicoy Island. Though Islam was not then established as a unifying factor, others such as the language and the all-pervading political power of the ruling king held it as one integral state, even though scattered over a vast area of the sea criss-crossed by many seaways. This is fully illustrated in the 'loamaafaanu' by the ruling king's power in granting certain benefices in every part of the country to the newly constructed mosque in Isdhoo (note: this loamaafaanu was granted to a mosque built in Isdhool Island). It may also be seen from this, that the country was ruled by the king through his secular power and he derived no ruling authority of any ecclesiastical form. For it was not yet a full half century since Maldives officially accepted Islam.

Another interesting fact is the king's order assigning serfs (*alhu*) to the mosque in a similar manner as would be done at a Buddhist monastery. This could be attributed to the then prevailing influence similar to the dating system. With the serfs he also appoints the *maalimu* (the priest. It is possible that in the old administrative system his duties combined that of today's highest govt official in island. Arabic; mu'allim=knowledgeable person) and the *mudhimu* (the muezzin. He proclaims the times of prayers. Arabic ; mu'azzin=crier, one who proclaims). We also believe here that a purely matrilineal mode of descendancy was in vogue. For these and many more reasons we believe that though islam prevailed as the official religion, there were vestiges of the former practice handed down from a pre-Islamic era, which has not been completely done away with.

It is with a sense of tribute and reverence that we note the deep knowledge of Islam and its history the writer of this document possessed. Names of the great prophets and the companions of prophet Mohamed and the invocations made in their names, in order that the good deed so devoutly carried out by the great king Shri Gadanaadheetiya may be perpetuated, are ample proof of this. The writer also mentions a number of misguided creatures of mankind with whom a destroyer of the mosque may lie in hell.

Regarding the names of the islands, it may be said that the majority of island names have changed a little. These can readily be made out. But there are a few island names which we were unable to reconcile with the modern situation. Some of these islands may have disappeared altogether. Some may have merged with islands bearing a different name and as such lost its own identity, and yet others may have changed their names.

As observed earlier this "loamaafaanu" reveals much about the Maldives of the period. It is for researchers and students to immerse themselves in this deeper and engages

themselves in further research and investigation on its religious, historical, linguistic and cultural aspects.

Form and style: **The item(s) may have outstanding aesthetic, stylistic or linguistic value, be a typical or key exemplar of a type or presentation, custom or medium, or of a disappeared or disappearing carrier or format.**

These copperplates measures 33.23 cm in length where 7 cm as their average breadth and 1 mm in theirs average thickness. Their stylistic make up is unique as it is only produced by a royal decree and exists exclusively as grants. The seal of the sultan is visible on the Dhanbidhoo Loamaafaanu. They were written with two ancient scripts of Maldives namely Eveyla Akuru (Eveyla Script) and Dhives Akuru (Dhives Script). The letters are engraved and white lime is used but the intension of this is not clear. The use of copper as a medium signifies the importance of what is been written.

6 Other matters taken into account: rarity, integrity and threat

Rarity **Does the content or physical nature of the documentary heritage make it a rare surviving example of its type or time?**

These copperplates are rare and their deterioration or loss would be irreparable. Supposedly there could have been 200 of these Loamaafaanus but only 4 are remaining now. There are no other documents in paper or other material of this age. So, they can be considered as unique sources for researchers who work on the history of Maldives.

Integrity **Within the natural physical limitations of carrier survival, is the documentary heritage complete or partial? Has it been altered or damaged?**

These copper sheets at one end are inserted to a metal rings. The number of sheets in a single ring varies to one loamaafaanu to the other because of either missing or deterioration. Gamu Loaamaafanu has 15 sheets out of its original 17. Isdhoo Loamaafaanu has 21 and its original number of sheets unknown. Dhanbidhoo Loamaafaanu has 15 sheets where its original was 16 sheets. Kudahuvadhoo Loamaafaanu has 8 and its original number of sheets is not known. Besides this, some are in a very serious condition of deterioration and some are in halves. Not all the rings are original. Needs a research to prove which are original or not.

Threat **Is its survival in danger? If it is secure, must vigilance be applied to maintain that security? Detail the nature and scope of threats.**

The sheets are in a bad situation. Its been three years since the Department owned a modern building to keep its objects and making of a better displayable environment is in process. Chemical, physical threats are always there and still there is no modern scientific methods applied in terms of preservation. Risk of losing an object because of theft is possible due to inadequate security measures.

Year	Name of documentary heritage	Page no.

Attach a separate statement if space is insufficient!

7 Preservation and Access Management Plan

Is there a management plan in existence for this documentary heritage? Are there strategies to preserve and provide access to it?

NO

If yes, describe or attach a summary of the plan. If no, please provide details about current method of storage and custody of the materials.

The artefacts are stored in a glassed box without vacuuming. The environment is kept cold during the working hours (8 am-5 pm) which is 9 hours. At the end of the working day, these air conditioners which keep the environment cold are switched off which will definitely make a change or fluctuation in the environment.

8 Any other information

Please provide any other information that supports the inclusion of this item(s) / collection on the Asia/Pacific *Memory of the World* Register.

Attach a separate statement if space insufficient.

These copperplates are an important part of the nation's history. It's at utmost interest to aware the local and international society with the information and the importance of these artefacts and cultural heritage to the nation. If this is successful and listed, the Department of Heritage will use every way available to advertise and protect the artefacts.

9 Checklist

Nominees may find completing the following checklist useful before sending the nomination form to MOWCAP.

☐	MOWCAP website reviewed
☐	Introduction read
☐	summary completed (maximum100 word) (section 1)

Year	Name of documentary heritage	Page no.

☐	Nomination and contact details completed (section 2)
☐	If this is a joint nomination, section 2 appropriately modified
☐	Documentary heritage identified (sections 3.1 – 3.3)
☐	History/Origin/Background/Provenance completed (section 3.4)
☐	Bibliography completed (section 3.5)
☐	Names, qualifications and contact details of up to three independent people or organizations recorded (section 3.6)
☐	Declaration signed and dated that all referees have given their written permission for their names to appear on the MOWCAP website (section 3.6)
☐	Details of owner completed (section 4.1)
☐	Details of custodian – if different from owner - completed (section 4.2)
☐	Details of legal status completed (section 4.3)
☐	Details of accessibility completed (section 4.4)
☐	Details of copyright status completed (section 4.5)
☐	Evidence presented of authenticity (section 5.1)
☐	Evidence presented of world significance (section 5.2)
☐	Evidence presented against one or more additional criteria (section 5.3)
☐	Information presented on rarity, integrity and threat (section 6)
☐	Summary of Preservation and Access Management Plan completed. If there is no formal Plan provide details about current and/or planned access, storage and custody arrangements (section 7)
☐	Any other information provided - if applicable (section 8)
☐	Sample photographs or VDO prepared for MOWCAP use (if required)
☐	Printed copy of Nomination Form made for organisation's records
☐	Electronic copy of Nomination Form made for MOWCAP use (if required)