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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: Phuc giang School woodblocks (18th-20th Centuries)
Institution / Owner: Ha Tinh Museum under Ha Tinh Service for Culture, Sports and Tourism.	Country or countries Vietnam

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Nomination form

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

Part A: Essential information

1 Summary

The Phuc Giang School woodblocks created by the Nguyen Huy family during their cultural activities between the 18th–20th centuries were used for teaching and learning at Phuc Giang School, Truong Luu village.

The woodblocks represent a selection of books which the Nguyen Huy family's members compiled and put in writing. They also had them engraved onto woodblocks at specified times and places. Thus, the woodblocks look elaborate, with beautiful calligraphic styles. They contain abundant information on the then Vietnam in many aspects: history, politics, society, ideology, culture, external relations, and the adoption and development of Confucianism. Furthermore, they keep the handwritings of five teachers, writers and poets belonging to three generations of the Nguyen Huy family, together with their seals and family insignias, which testify to their copyright ownership of the documentation.

As documentary heritage, the Phuc Giang School woodblocks show the significance of Confucianism for the Vietnamese royal court, nation and society of the 18th - early 20th centuries, particularly for the training of gifted students. They are the original documentation which attests to the cultural and educational activities of a family in history. Each woodblock itself is a unique work of art. All the Phuc Giang School woodblocks are now kept at the Nguyen Huy family in Truong Luu village, Truong Loc commune, Can Loc district, Ha Tinh province. They are the only and oldest woodblocks on culture, education and Confucian examinations which have ever been preserved to date by a family in Vietnam.

2 Nominator

2.1 Name of nominator (person or organisation)

Ha Tinh Museum, Ha Tinh Service of Culture, Sports and Tourism.

2.2 Relationship to the nominated documentary heritage

The State management agency

2.3 Contact person(s)

Bui Duc Hanh, MA, Director of Ha Tinh Service of Culture, Sports and Tourism.

Nguyen Tri Son, MA, Director of Ha Tinh Museum.

Prof. Nguyen Huy My, DSc, the 16th generation of the Nguyen Huy family.

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2.4 Contact details

Name	Address:
Bui Duc Hanh	No. 177 Xo Viet Nghe Tinh, Nghen townlet, Can Loc, Ha Tinh

Telephone	Facsimile	Email
0393858932	0393681818	buiduchanhcl@gmail.com

Name	Address:
Nguyen Tri Son	01 Nguyen Huu Thai, Ha Tinh City, Ha Tinh.

Telephone	Facsimile	Email
039856142	039856142	Trisonsds@gmail.com

Name	Address:
Nguyen Huy My	House 64B, lane 8, Vong Thi, Tay Ho, Hanoi

Telephone	Facsimile	Email
04.37537499	04.37537499	nguyenmy49@yahoo.com.vn

3 Details of the Nominated Documentary Heritage

3.1 Title of documentary heritage item or collection

Phuc Giang School woodblocks (18th-20th Centuries)

3.2 Catalogue or registration details

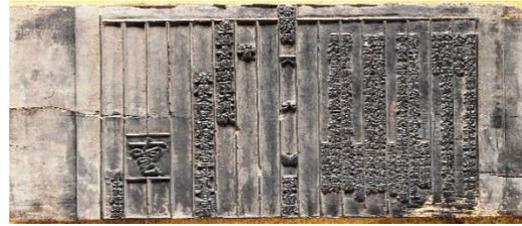
The inventory includes 379 woodblocks engraved with reverted Han (classical Chinese) characters for printing three Confucian classical textbooks (consisting of 12 volumes) and the regulations of the Phuc Giang School, namely, *Tính lý toàn yếu đại toàn* (The Complete Essentials of Xing (human nature) and Li (principle)), *Ngũ kinh toàn yếu đại toàn*, (The Complete Essentials of the Five Canonical Books) and *Thư viện quy lệ* (Phuc Giang School's Regulations).

The woodblocks are produced from Thi tree (Decandrous Persimmon) vary from 25-30 cm in length, 15-18 cm in width and 1-2 cm in thickness, depending on the printed page. The title page of each book is wider and thicker. The engraved Han characters are in different calligraphic styles, such as the Seal, the Grass, the Simplified styles. They also include tabooed words and words in demotic or ancient orthographic forms. Most of the woodblocks contain characters on both sides, except for the title pages, and the pages with prefaces, forewords or epilogues. In the middle of each woodblock there is the book title, number of the page, and the number of the tome or volume. The margin is 1-1.2 cm in area at the top, 1-1.2 cm at the bottom, 1 cm at the right and 1 cm at the left. Each print from one side of each woodblock can be folded in two pages.

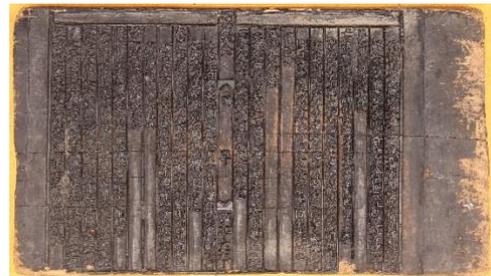
Details on the time of compiling the book, the calligraphers, the supervisors for the processing of the woodblocks, the authors of the forewords and epilogues and others cannot be fake

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3.3 Photographs or a video of the documentary heritage At least three digital photographs of the documentary heritage should be provided to be used by MOWCAP for the purposes of promoting Memory of the World e.g. newsletters, website etc.



Preservation by means of bookcases One page from The Phuc Giang School's Regulations



Cover of the book
The Complete Essentials of Xing and Li

One page from Complete Five Canonical Books

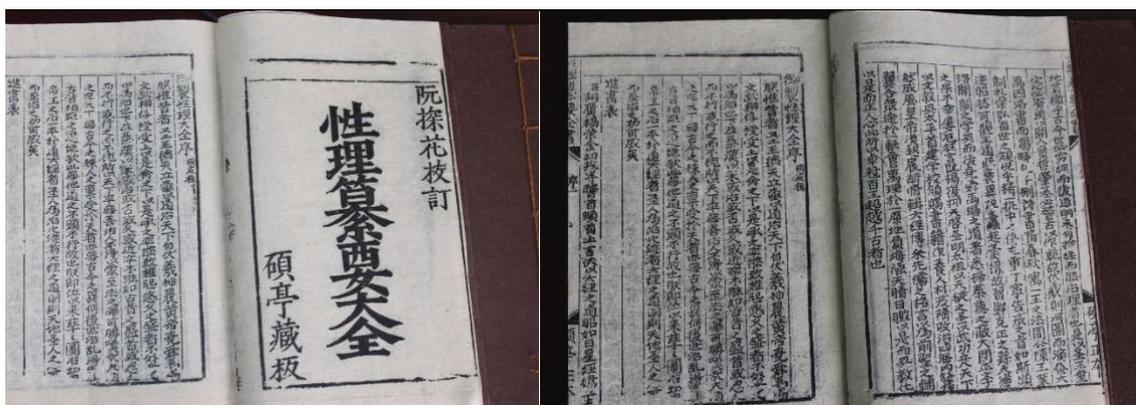


Seals and family insignias on the woodblocks



Digitalized preservation

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Preservation through rubbed prints

3.4 History/Origin/Background/Provenance

The system of Confucian education and Confucian examinations was formed and developed in Vietnam during the Northern feudal domination until the beginning of 20th century (1919). Under the Posterior Le dynasty (15th -18th century), Confucian education was particularly highlighted. It was strictly codified to become the model for the subsequent dynasties. The school network was expanded from the royal capital city to villages, including both public and private schools, whose students enjoyed equality of educational opportunity. In this context, Phuc Giang School was founded as a famous private school in Truong Luu in mid-18th century.

Talented people were discovered and recruited by the government through inter-regional and metropolitan examinations as two levels of the system of Confucian examinations. Each exam was composed of four rounds designed to test the student's knowledge of the Confucian classical textbook and writing skills. In particular, the final round of the metropolitan examination (also known as Royal exam) was used to classify the winners (Doctoral laureate) into different categories.

So, the first importance for the examinee was to master the Confucian classical subjects, which were used widely in schools as materials for training and testing students.

Under the Ming dynasty in China, there was an attempt to compile and publish sets of standard educational books to develop Confucianism and to be used widely for the public. Thus, emperor 明成祖-朱棣 (Ming Chengzu - Zhou Li, 1360-1424) ordered 胡廣 (Hu Guang) and his group to gather the annotations and comments by well-known Confucian scholars into three big tomes titled: Ngũ kinh đại toàn (Complete Five Canonical Books); 四書大全 (Complete Four Books) and 性理大全 (Complete Book of Xing and Li). In total, they included 360 volumes. These three sets of books were completed in 1415.

While the afore-said three sets of books were introduced into Korea and Japan very early. They came to Vietnam only in 1419. Here, they were modified into different

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forms, such as “summarized”, “annotated”, “illuminable or abridged” variants by Vietnamese Confucian scholars to serve education and training in this country.

Book printing as a craft emerged in Vietnam very early, at least under the Ly dynasty, but it served mostly Buddhist diffusion and state management. Although in the mid-18th century, this craft was very developed, educational books were printed chiefly by the state and supplied to public schools. Meanwhile, private schools usually multiplied them by means of copying.

During the Le and Nguyen times, printing was strictly managed by the state. Printers or publishers had to seek permission for the intended book from the royal court and to hand over to it some of the printed copies to be archived.

In the mid-18th century, woodblock printing emerged in Truong Luu village for several reasons: By then Truong Luu had been developed into a thriving village since the 15th century by the ancestors of the Nguyen Huy family together with the local population. For over 300 years, it got well-known for eight natural and man-made beauty spots, a number of Buddhist pagodas, communal houses and temples. Of particular note was Phuc Giang School containing thousands of books and serving as a venue for social gatherings of the Confucian intelligentsia. Local Confucian scholars, in collaboration with young peasant girls, enhanced *vi dam* folk singing into a new form art named *Phuong vai* (weaving guild) singing, a refined combination of folk culture and scholarly culture.

During its existence, Phuc Giang School trained a great number of talented students. Of them 30 won royal examinations to become Doctoral laureates, and many others succeeded in inter-regional examinations. Later, they excelled in different fields like politics, social work, culture, education or even diplomacy. Especially, the diplomats, former graduates from this school, played a very important role in cultural exchange between Vietnam and the other nations sharing the same cultural milieu in this region.

Like some other countries in this region, Vietnam was under the influence of Chinese civilization and, therefore, the practice of compiling Confucian educational books followed the same tradition.

3.5 Bibliography

- **Publications:**

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2. Lai Van Hung (Chief- editor), *Nguyen Huy Ho with Records of the Mai Dinh Dream*, Writers Association Publishing House, Hanoi, 1997.

3. *Essentials of Our National History*, Compiled by Ngo Si Lien and edited by Nguyen Huy Oanh, Translated into Vietnamese and annotated by Lai Van Hung, Pham Van Anh and Nguyen Quang Thang, revised by Tran Thi Bang Thanh, Thuan Hoa Publishing House and East- West Culture and Language Center, 2004.

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4. Lai Van Hung (Chief editor), *Nguyen Huy Vinh with Chung Son Posthumous Writings*, Writers Association Publishing House, Hanoi, 2005.

5. Lai Van Hung (Chief editor), *Nguyen Huy Oanh's Selected Literary Works*, Writers Association Publishing House, Hanoi, 2005.

6. Nguyen Huy My (Chief editor), *The Authors of Truong Luu Literary School: Their Lives and Literary Works*, Labor Publishing House, Hanoi, 2013.

7. Nguyen Huy My, Nguyen Thanh Tung, *Nguyen Huy Quynh's Life and Literary Works*, Labor Publishing House, Hanoi, 2013.

8. Nguyen Huy Oanh, *A Collection of Poems Written During the Diplomatic Mission of Yen Dai*, translated by Lai Van Hung, Social Sciences Publishing House, Hanoi, 2014.

9. Nguyen Huy Oanh, *Thac Dinh's Posthumous Writings*, translated by Lai Van Hung, Social Sciences Publishing House, Hanoi, 2014.

- Articles

1. Ninh Viet Giao, *Truong Luu Village Culture*, Literary Review, No 4, 1994, pp 4-6.

2. Nguyen Hue Chi, *Nguyen Huy Tu and The Tale of Hoa Tien*, Proceedings of the conference in celebration of the 200th birth anniversary and the 250th death anniversary of Nguyen Huy Tu, Social Sciences Publishing House, Hanoi, 1997, pp.363--386.

3. Ta Ngoc Lien, *Nguyen Huy Oanh with Historical Science*, Proceedings of the conference in celebration of the Cultural celebrity Nguyen Huy Oanh. Literature Institute and Ha Tinh Service of Culture, Sports and Tourism, 2008, pp.156-161.

4. Thai Kim Dinh, *For the Woodblock of "Thac Dinh achieved block" filed at Nguyen Family House in Trang Luu*, Hong Linh Magazine, edition No.33, August 2006, pages 95-98.

5. Vo Hong Hai, *Some thoughts about preservation and development of cultural heritage value of Nguyen Truong Luu Family*, Scientific Conference Commemorating the Great Man of Culture Nguyen Huy Oanh, Institute of Literature - Ha Tinh Department of Culture Sports and Tourism, Ha Tinh, 2008, pages 298-316.

6. Tran Thi Bang Thanh, *The Role of Nguyen Huy Oanh in the Relationship Between the Literary School of the Nguyen from Truong Luu and that of the Nguyen from Tien Dien (through the case of Nguyen Du)*, Nguyen Huy Oanh and the Truong Luu Literary School in the Ha Tinh Cultural Milieu, Proceedings of a conference, Labor Publishing House, Hanoi, 2014, pp. 89-96.

7. Dinh Khac Thuan, *About the Royal Certificates of Honour Granted to Nguyen Huy Oanh*, Nguyen Huy Oanh and the Truong Luu Literary School in the Ha Tinh Cultural Milieu, Proceedings of a conference, Labor Publishing House, Hanoi, 2014, pages 16-36.

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8. Quach Thi Thu Hien, *Vietnamese Ethnic Doctorates and archive activities - reviewed from Nguyen Huu ethnic doctorates in Truong Luu*, Nguyen Huy Oanh and the Truong Luu literary line in the Ha Tinh cultural environment, Proceedings of a Conference, Labor Publishing House, Hanoi, 2014, pages 179-192.

9. Nguyen Huy My, *Truong Luu woodblocks*, Han-Nom Bulletin for 2014, Hanoi, 2014.

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- Cross-check materials

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2. Phan Huy Chu, *Rules and regulations of dynasties*, translated and annotated by Interpreters' Team of Institute of History, Educational Publishing House, Volume II, 2007, Pages 81, 404, 471, 527, 529 and 608.

3. Bui Duong Lich, *Nghe An Chronicle*, Volumes 1 and 2, Social Science Publishing House, Hanoi, pages 338, 339.

4. Tran Manh Dan, *Can Loc Climate Chronicle*, Ha Tinh Department of Culture and Information, 2001, pages 48, 63.

- Proceedings of conferences:

1. *Nguyen Huy Tu and The Tale of Hoa Tien*, Proceedings of the conference in celebration of the 200th birth anniversary and the 250th death anniversary of Nguyen Huy Tu, Social Sciences Publishing House, Hanoi, 1997, 404 pages.

2. *Great Man of Culture Nguyen Huy Oanh*, Proceedings of the conference, Ha Tinh, 2008, 336 pages.

3. *Nguyen Huy Oanh and the Truong Luu Literary School in the Ha Tinh Cultural Milieu*, Proceedings of a conference in celebration of the 300th birth anniversary (2013), Labor Publishing House, Hanoi, 2014, 312 pages.

4. Conference, *Truong Luu woodblock studies and preservation* (24 reports) March 2015.

- Related Doctorate Thesis:

1. Lai Van Hung, *A Research into the Literary Career of the Nguyen Huy Family from Truong Luu*, Institute of Literature, Hanoi, 1998, 230 pages.

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2. Vo Hong Hai, *Cultural heritage from Families and The Current Issues of Research into Cultural Personalities and Talent Development*. Vietnam Institute for Culture and Arts Studies, Hanoi, 2012, 307 pages.

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

Name	Qualifications	Address
Vo Hong Hai	PhD in Cultural Studies	No. 98, Nguyen Du Road, Ha Tinh City Tel: 0913294039 Email: vohonghai_ht@yahoo.com
Nguyen Thanh Tung	PhD in Philology	Hanoi University of Education. No 136, Xuan Thuy, Cau Giay, Hanoi Tel: 0989066551 Email: nguyentunghnue@gmail.com
Ass.prof. Dinh Khac Thuan	PhD in Han-Nom Studies	Han-Nom Institute, 183, Dang Tieng Dong, Hanoi Tel: 04.38574956 Email: thuanhanoi@yahoo.com

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)

NGUYEN TRI SON

Date: Day 25 month 10 year 2015

4 Legal information

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

Name	Address:
The Nguyen Huy Family. Representative: Nguyen Huy My	Truong Loc Commune, Can Loc District, Ha Tinh Province

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Telephone 04.37537499, 0916570654	Facsimile 04.37537499	Email nguyenmy49@yahoo.com.vn
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4.2 Custodian of the documentary heritage (name and contact details if different from the owner)

Name Ha Tinh Museum Nguyen Tri Son	Address: Address: N17, Nguyen Huu Thai Road, Ha Tinh City, Ha Tinh.
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Telephone 039.856142	Facsimile 039.856142	Email Trisonsd@gmail.com
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4.3 Legal status

Details of legal and administrative powers for the preservation of the documentary heritage
This is the Nguyen Huy's family heritage

4.4 Accessibility

Direct access: the woodblocks are open to all who want to read or copy them.

Indirect access: through the mass media, publications, e-books, CD-Roms, etc.

4.5 Copyright status

The copyright on the woodblocks is owned by the Nguyen Huy family. Any utilization, copying or reproduction from the database and originals must be permitted by the representative of the family and in accordance with the Vietnamese law.

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?

After the opening of Phuc Giang School, Nguyen Huy Oanh realized the need to build up a library to serve it. Particularly, he had the educational materials compiled by his father and himself for teaching at the school edited and printed. The methodology of compiling the books and the purpose of diffusing them are clearly stated in their forewords and epilogues, which also demonstrate the authenticity of the woodblocks. The prints contain abundant information about the educational and cultural activities of the Nguyen Huy family, and their knowledge was accepted and widely exploited afterwards. The later Le and Nguyen dynasties also acknowledged the impacts of this heritage.

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The kind of wood used for the woodblocks, their age/dates, and other signs related to the design styles and the art of woodblock making also attest to their authenticity.

The rich designs, the refined and beautiful calligraphy, the seals, the distinctive family insignia and other marks on the woodblocks could hardly be forged.

The authenticity of the woodblocks can be verified through the certificates of honour granted to the Nguyen Huy family by the Le and Nguyen dynasties, as well as the files on the current Vietnamese state's recognition of a number of heritage of this family as historical and cultural relics as follows: The worshipping houses and the tombs of Nguyen Huy Tu (1991), Nguyen Huy Ho (2001), Nguyen Huy Oanh (2006); Nguyen Huy Quynh (2005), Nguyen Huy Vinh (2006), Nguyen Huy Cu (2009); Nguyen Uyen Hau (2011) and Nguyen Huy Tuu (2012).

References to Phuc Giang School can be found in the official histories of the Nguyen dynasty like *Dai Nam thuc luc chinh bien* (The Official History of Dai Nam); *Dai Nam nhat thong chi* (Records of the Unified Dai Nam), or valued monographies such as *Lich trieu hien chuong loai chi* (The Thematically Recorded Codes of Successive Royal Dynasties) by Phan Huy Chu, or *Nghe An chi* (Records of Nghe An) by Bui Duong Lich.

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?

Phuc Giang School woodblocks are the only original documentation on cultural and educational topics produced from the 18th century by the cultural celebrities of the Nguyen Huy family together with woodblock craftsmen. They are documentary materials on culture and education that have ever been kept extant by a family in Vietnam. The authors summarized the Confucian classics with references to other sources and new additions, and had them printed from woodblocks to be used at Phuc Giang School. Their authenticity is manifest in the following aspects:

- They keep the handwritings by the cultural celebrities and high-ranking mandarins like Nguyen Huy Oanh, Nguyen Huy Cu, Nguyen Huy Quynh and Nguyen Huy Tu, together with seals and family insignia, which attest to the authors' ownership of the books.

- The woodblocks contain the ancient reversed Han script, which was used in other countries sharing the same cultural milieu as Vietnam. The characters are in different calligraphic styles such as the Seal, the Grass and standard styles, or in different forms like simplified, demotic, ancient or tabooed orthographies. Thus, they contain much cultural value.

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- The abundant contents of the woodblocks present the essence of the Confucian culture and education in this region well combined with the Vietnamese indigenous culture. The compilers had supplemented them with many new references taken from Vietnamese history, especially concerning the period lasting from the Dinh to the Tran dynasties, and with their own comments on the related kings as well. Some Confucianism ideas were accepted in a critical way, for instance, Nguyen Huy Oanh made one's duty toward one's nation dominant, rather than the kind of dutifulness showed by Trinh Ba to his mother as told in the Book of Spring - Autumn. The Phuc Giang School woodblocks testify to the inheritance and development of Confucianism by Vietnamese scholars at that time.

The effect of the woodblocks in Vietnam can be spread out through the following facts :

- In 1759, one year after the publishing of the books, Nguyen Huy Oanh was assigned the post of Vice-Principal of National Royal University. Later, he was promoted to the post of Principal. During his term in office, he used such books for teaching and contributed considerably to the training of talents and the raising of Vietnam's standing in this region. This tradition was continued by Oanh's descendants, such as by Nguyen Huy Ta, who was Vice-Principal of the Royal College in Hue.

- The chief authors of the woodblocks like Nguyen Huy Oanh, Nguyen Huy Cu, Nguyen Huy Quynh and Nguyen Huy Tu used to be tutors for the Kings and Lords in the capital city, thus indirectly exerting impact on the development of the Vietnamese nation and this region at the time.

- The effect of the woodblocks on the countries sharing with Vietnam the same cultural milieu in this region manifested itself through the following facts:

- The content of the Inscription boards and couplets presented by the Qing court (Chinese King) to Nguyen Huy Oanh, praising him as a "Brilliantly Shining Literary Star of the Vietnam Sky", or to Nguyen Huy Tu, honouring him as "Man of Both Literary and Military Excellence"; or of the creative writings exchanged by Nguyen Huy Oanh with the emissaries of Korea and Japan, as well as the comments of the Le dynasty on Nguyen Huy Oanh when he was assigned to receive the Qing emissary in 1761.

- The compilers the afore-said books had made reference to nine books by famous Vietnamese Confucian scholars, including former emissaries to China: Nguyen Tong Quai (1693- 1767), Vu Kham Than (1703-?), and Do Huy Ky (1695—1748). These educational materials contributed to training Nguyen Duy Hoanh (1737--- ?), Ngo Thi Nham (1746—1803), Le Huu Dung (1745-- ?), Do Huy Dien (1746 - 1828), and Nguyen Duong (1746- ?), who became later excellent emissaries to China, contributing much to the relationship between the two countries.

Another important contribution of the Phuc Giang School woodblocks was their impact on the great Poet Nguyen Du (1765-1820), a world great man of culture, author of the masterpiece *The Tale of Kieu*, who was honoured by UNESCO in 2015 in

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commemoration of his 250th birth anniversary. In his life-time Nguyen Du would stay at Truong Luu for many years, and thus he penned the famous “*Funeral Oration for Two Truong Luu Girls Written in Their Life-time*”. At the same time, the woodblocks also contributed to the formation of the Truong Luu weaving guild’s singing as part of the Nghe Tinh Vi Dam folk song recognized in 2014 by UNESCO as world intangible cultural heritage.

Even nowadays, the Phuc Giang School woodblocks remain attractive to scholars in the countries sharing the same cultural milieu with Vietnam in this region:

- The approaches of the teachers of the Nguyen Huy family to compiling textbooks were appropriate for their time and may be taken as good experience for today’s education system.

- They are precious sources for scholars to do research into many fields such as: culture, education, publishing, carving industries, and social-economical life in a Vietnamese rural area far from the royal capital city.

- This original documentation shows how Confucianism was adapted to the then educational system of Vietnam and may serve the study of the cultural exchange between this country and China, particularly concerning education as seen from the then Vietnamese educators’ adoption and development of Confucian classical textbooks. They can be helpful for comparative study of the similar process in Korea and Japan.

5.3 Third, world significance must be demonstrated in meeting one or more of the following criteria.

Time: 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”)

The Truong Luu woodblocks were made from 1758 to 1788 and used continuously at this school up to the early 20th century (1919).

During this period of time, the feudal regime in Vietnam was rather stable, reaching new heights in the educational and cultural fields. Many families, particularly in the Nghe An - Ha Tinh region, recorded brilliant achievements in culture, literature, art, education-training, and even politics. Many talented people from those families were statesmen, high-ranking government officials or social activists. At the same time, they might be engaged in education and training, or literary creation. Thus, from the Nguyen family in Tien Dien, Prime Minister Nguyen Nghiem (1705-1775) was also a man of culture; Prime-Minister Nguyen Khan (1734-1786) was a poet, or Nguyen Du (1765-1820) was a great poet. From the Phan Huy family, Prime-Minister Phan Huy Can (1722-1789) was a Doctoral laureate, Phan Huy Ich (1750—1822) and Phan Huy On (1755-1786) were renowned authors.

In mid-18th century, the Nguyen Huy family had already continued up to the 9th, 10th, and 11th generations. Many of the family members showed brilliant careers in the political, social and cultural fields such as Provincial Vice-governor Nguyen Huy Tuu

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(1690—1750), a Provincial chief judge Nguyen Huy Tu (1743—1790), Provincial military commander Nguyen Huy Quynh (1734-1785), Minister Nguyen Huy Oanh (1713—1789), General rank Nguyen Huy Cu (1717-1775).

In the cultural and educational fields, the Nguyen Huy family founded Phuc Giang School. The Nguyen Huy family's members left abundant writing heritage. The books compiled by them proved to be of much help to educational and cultural activities.

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?

The woodblocks were created during the cultural and educational activities of the Nguyen Huy family in Truong Luu village, Lai Thach commune, Lai Thach canton, La Son district, Duc Tho prefecture, Nghe An province - now, Truong Luu village, Truong Loc commune, Can Loc district, Ha Tinh province.

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 Phuc Giang School woodblocks were used by thousands of students and teachers through almost three centuries (18th-20th centuries), including the following five celebrities, who belonged to 3 generations of the Nguyen Huy family:

1. Nguyen Huu Tuu (1690- 1750): He won the regional civil examination in 1717 and only passed the three rounds of the metropolitan examination in 1721. He was promoted to the post of a Provincial Vice-governor. Later, he was conferred the honorific rank of Minister of Public Works (honorific title: Marquis of *Khiet Nha* and then, Great Prince of *Anh Liet*). The Nguyen dynasty conferred on him the title of “Consecrated Lord of *Duc bao Trung hung Don ngung*”. He compiled such books as *Essentials of Xing-Li, A Valuable Astrological Guide, and A Good Geomancy Guide*. He was also a teacher who trained 1218 students.

2. Nguyen Huy Oanh (1713-1789). He became the top laureate of the inter-regional examination in 1732. In 1748, he won the title of Doctoral laureate, 2nd category, at the royal examination and started his career at the court as Han Lam dai che (official of the Royal secretariat), then Minister of Public Works, Minister of Rites concurrently Principal of National Royal University (title: Marquis of Thac Linh). The Le dynasty conferred on Nguyen Huy Oanh the title of *Hoang Thac Dai vuong* (Great Prince of Hoang Thac), and the Nguyen dynasty honoured him several times as Patron Saint of Phuc Giang Temple. He was one of the book compilers and calligraphers for the Phuc Giang School woodblocks.

As a diplomat, Nguyen Huy Oanh received the Quing emissary in 1761 and himself headed the two diplomatic missions to China in 1766 and 1767 respectively. He had

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contact with emissaries from Korea and Japan as well. He founded Phuc Giang School in 1732 and then became its principal. As a great author, he penned about 40 books including scholarly and creative writings and educational materials in field of history, geography and literature. Among his students, 30 won the title of Doctoral laureate at royal examinations.

3. Nguyen Huy Cu (1717-1775). He won the inter-regional examination in 1738. Then he was assigned the post of a military general, with the title of the Earl of *Ngat Dinh*, and then the Great Prince of *Khanh Thong Chuong*. The Nguyen dynasty consecrated him as Truong Luu village tutelary god. He was also a calligrapher for the woodblocks.

4. Nguyen Huy Quynh (1734-1785). He won the title of Doctoral laureate at the the royal examination in 1772. He was appointed governor of Thuan Quang region. He was a geographer and literary author. He was also a calligrapher for the woodblocks.

5. Nguyen Huy Tu (1743-1790). He won the inter-regional examination at the age of 16. He was appointed provincial chief judge under the Le dynasty, and Vice- Minister of War under the Tay Son dynasty. As a poet, he penned the versified “*Tale of Hoa Tien*” in Vietnamese demotic script. At the age of 15, he took part in the calligraphy for the woodblocks and in revising the 2nd tome of Essentials of Xing-Li. Moreover, together with Nguyen Huy Vuong, he supervised the making of the woodblocks and the printing.

As revealed in the woodblocks, some other statesmen and cultural celebrities also participated in educational activity. Their works served as sources of reference for Nguyen Huy Oanh in compiling the book *Complete Essentials of the Five Canonical Books*. They include the following people.

1. Doctoral laureate Nguyen Tong Quai (Khue) (1693-1767). He came from Thai Binh province. He was twice assigned as emissary to the Qing court.

2. Doctoral laureate Tran Trong Lieu (1695-?). He came from Thuong Tin district, Hanoi.

3. Doctoral laureate Vu Kham Than (1703-?). He came from Tu Ky district, Hai Duong province. He was one assigned as emissary to the Qing court.

4. Doctoral laureate Vu Cong Tran (1685-1755). He came from Thanh Oai district, Hanoi.

5. Doctoral laureate Do Huy Ky (1695-1748). He came from Thanh Hoa province. In 1748, he was assigned as emissary to the Qing court.

6. Doctoral laureate Ha Tong Huan (1697-1766). He came from Thanh Hoa province.

7. Doctoral laureate Nguyen Lam Thai (1686-?). He came from Nghe An province,

8. Doctoral laureate Pham Huy Co (1717-1767). He came from Bac Ninh province.

9. Doctoral laureate Phan Huy Can (1722-1789). He came from Ha Tinh province. He was appointed as Principal of National Royal University. He penned the Preface in 1756.

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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.

Materials about Confucian education and examinations in general and the Truong Luu woodblocks in particular are always the subjects of research for many Vietnamese and international scholars, who try to examine them from different perspectives. They focus on the mainstream of Confucianist thought, its values for Vietnamese social life, especially for education and training of talents in different aspects like history, geography, philosophy, and language, etc.

To have good educational materials for fostering human resources must be a strategic policy to be designed by any government, if they want their nation to prosper and succeed in international integration.

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.

The woodblocks are made of the thi (Decandrous persimmon) tree, which is still found in Truong Luu village. This kind of wood is rather durable and insect-resistant. The woodblocks covers came from Hong Luc craft village, Lieu Chang, Hai Duong region (now, Tan Hung commune, Gia Loc district, Hai Duong province).

The Han characters were written for engrave by members of the Nguyen Huy family in elegant and refined calligraphic styles such as the Seal and the Grass, and they include words in different orthographic forms: tabooed, demotic, simplified or ancient.

The woodblocks are in varied design styles and sizes (different thicknesses, widths and lengths). The pages are also varied depending on the book and its components (the Preface, Foreword, the opening and the closing pages, the Table of contents and the main text), which follow the standards of an ancient book in the countries of the same cultural milieu in East Asia

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?

The Phuc Giang woodblocks make up the only source of educational and cultural materials compiled and written by the cultural celebrates of the Nguyen Huy family. They constitute valuable original materials useful for the study of the education, culture and economy of Vietnam of the mid-18th century. The woodblocks have survived time, war and natural calamities for 250 years now to become precious antiques. The seals, family insignia, copyright marks, calligraphic presentations, the scripts, the designs and wood material for the woodblocks themselves are sources of reference in many fields such as

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literature, education, printing and fine-art. They are hand-made single copies which do not have any duplicates. Therefore, it will be impossible for them to be restored in case of damage or loss.

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

Due to the impacts of war, harsh climatic condition and human impacts a number of woodblocks of this collection have either lost or deteriorated seriously. However, the 379 woodblocks are enough to make up the most complete archives ever found in a highly-educated family in a rural area of Central Vietnam.

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.

Trường Lưu is a village in Central Vietnam, where the climate is very harsh. The rainy season lasts from October to April, favourable for the growth of harmful insects and fungi. In summer, temperature may go up to 38-40°C and the heat may cause damage to the woodblocks. Moreover, a number of them have been damaged due to the shifts of storage and custody, to the extents that some inscriptions have become hardly discernible. Despite the effort to keep them safe, the woodblocks run the risk of getting deteriorated.

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?

YES NO

YES.

All the contents of the Phuc Giang School woodblocks have been digitalized and printed out on paper, with accompanying copies. They are kept at the National Library, National Archive Center I, Han – Nom Institute, Ha Tinh Museum, Nghe An Library, Ho Chi Minh City Library, and the private library of the representative of the Nguyen Huy family. They are being translated into the modern Vietnamese language and summarized, and a database and information network for them is under construction to serve readers.

The Phuc Giang School woodblocks have also been popularized to the public through newspapers, television and publications, especially through the four seminars on the Nguyen Huy family’s cultural celebrities held in 1993, 2007, 2013 and 2015 respectively.

The Phuc Giang School woodblocks were also mentioned in seven documentaries on the Nguyen Huy family’s cultural celebrities in the series “*Vietnamese Celebrities*”, which were screened many times on televisions such as VTV1, VTV4 and VTC16. They were also presented in reportages by Ha Tinh Television.

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Previously, the Phuc Giang School Woodblocks were kept in the family's worshipping house. Now, they are stored in bookcases made of the insect-resistant and durable *gu (mahogany)* wood. Currently, the Ha Tinh Museum and the Nguyen Huy family are searching for new methods and means of conservation to ensure the woodblocks will be long-lived. And they have projects of cooperation with the Han – Nom Institute, Literature Institute, National Library, Ha Tinh Television in holding exhibitions of the woodblocks and publicizing them (translations, books publishing or making documentaries).

The concerned agencies have also detailed plans of collaboration with the Archive Center IV at Da Lat, Vinh Nghiem Buddhist pagoda, Archive Center I (Hanoi city) – where there are documentary heritages of the world memory which is recognized by UNESCO – for exchange of experience in preserving and promoting cultural heritage.

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*.

The file to be submitted includes:

- the Nomination form
- The Selected photos
- VCD-ROM
- The translations of some samples.
- Family records of 11 first generations and 2 Royal honour conferring diploma

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The list of 12 volumes

N ^o	Title	Number of volumes	About the authors	Woodblocks extant total 379
1,2	Complete Essentials of Xing - Li	1 st volume	Author: Nguyen Huy Tuu; Calligrapher: Nguyen Huy Oanh	44
		2 nd volume	Author: Nguyen Huy Tuu; Calligrapher: Nguyen Huy Oanh; Reviewer: Nguyen Huy Tu	37
3,4	Complete Essentials of the Book of Odes	1 st volume	Editor: Nguyen Huy Oanh; Calligrapher: Nguyen Huy Cu	63
		2 nd volume	Editor: Nguyen Huy Oanh; Calligrapher: Nguyen Huy Tu	
5,6	Complete Essentials of the Book of History	1 st volume 2 nd volume	Editor: Nguyen Huy Oanh; Calligrapher: Nguyen Huy Oanh	41
7,8	Complete Essentials of the Books of Rites	Two volumes	Editor: Nguyen Huy Oanh;	46
9	Complete Essentials of the Book of Changes	One volume	Written by Nguyen Huy Oanh at his office in Son Nam	43
10,11	Complete Essentials of the Book of Spring-Autumn	Two volumes,	Editor Nguyen Huy Oanh; Calligrapher: Nguyen Huy Quynh	53
12	Phuc Giang School's Regulations	One volume	Written by Nguyen Huy Oanh in 1766 at Yen Kinh (Yan Jing); Nguyen Huy Vuong had it engraved on woodblocks and printed out	5
Among total of 379 woodblocks, there are 7 one in the risk of getting deteriorated.				

The books (from number 1 to number 11) were engraved on woodblocks and printed in the 19th year of Canh Hung reign name (1758) of King Le Hien Tong, under the supervision of Nguyen Huy Oanh's son, Nguyen Huy Tu, and his student Nguyen Huy Vuong.

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9 Checklist

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

<input type="checkbox"/>	MOWCAP website reviewed
<input type="checkbox"/>	Introduction read
<input type="checkbox"/>	summary completed (maximum 100 word) (section 1)
<input type="checkbox"/>	Nomination and contact details completed (section 2)
<input type="checkbox"/>	If this is a joint nomination, section 2 appropriately modified
<input type="checkbox"/>	Documentary heritage identified (sections 3.1 – 3.3)
<input type="checkbox"/>	History/Origin/Background/Provenance completed (section 3.4)
<input type="checkbox"/>	Bibliography completed (section 3.5)
<input type="checkbox"/>	Names, qualifications and contact details of up to three independent people or organizations recorded (section 3.6)
<input type="checkbox"/>	Declaration signed and dated that all referees have given their written permission for their names to appear on the MOWCAP website (section 3.6)
<input type="checkbox"/>	Details of owner completed (section 4.1)
<input type="checkbox"/>	Details of custodian – if different from owner - completed (section 4.2)
<input type="checkbox"/>	Details of legal status completed (section 4.3)
<input type="checkbox"/>	Details of accessibility completed (section 4.4)
<input type="checkbox"/>	Details of copyright status completed (section 4.5)
<input type="checkbox"/>	Evidence presented of authenticity (section 5.1)
<input type="checkbox"/>	Evidence presented of world significance (section 5.2)
<input type="checkbox"/>	Evidence presented against one or more additional criteria (section 5.3)
<input type="checkbox"/>	Information presented on rarity, integrity and threat (section 6)
<input type="checkbox"/>	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)
<input type="checkbox"/>	Any other information provided - if applicable (section 8)
<input type="checkbox"/>	Sample photographs or VDO prepared for MOWCAP use (if required)
<input type="checkbox"/>	Printed copy of Nomination Form made for organisation's records
<input type="checkbox"/>	Electronic copy of Nomination Form made for MOWCAP use (if required)