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MOWCAP

UNESCO Memory of the World
Regional Committee for Asia/Pacific

Nomination form
Asia/Pacific *Memory of the World* Register (revised October 2016)

(Nominations must be received by 31 August 2017 for consideration for inscription in 2018)

Office Use Only	
ID code:	Item or collection short title:
Institution / Owner:	Country or countries

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Introduction

Information on the Asia Pacific Memory of the World Programme can be found at www.mowcapunesco.org

This form should be used to nominate items to the Asia/Pacific *Memory of the World* Register. It sets out 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.

You should read the *Guidelines* for nominating items and collections to the Asia/Pacific Memory of the World Register. These are available at http://www.mowcapunesco.org/core-activities/register/nominations/

Nominees can also look at the current International Memory of the World Register http://www.unesco.org/new/en/communication-and-information/memory-of-the-world/register/ to see examples of completed nomination forms. Note that the MOWCAP form is not a copy of the international form.

Completed nomination forms should be sent by email to MOWCAPinfo@gmail.com. The secretary-general will confirm receipt of nominations by email.

If you need to provide large files such as those for moving images then send to the following address:

MOWCAP Secretary General,
G.P.O Box 8374
Hong Kong

No material will be returned and will become the property of MOWCAP.

There is a contact form on the website which should be used if you have any questions. Please keep a copy of your submission for your records and in case we need to contact you.

Please note: nomination forms will be put on the website prior to a decision being made about whether or not they will be inscribed on the register.

Mr Li Minghua
Chair, MOWCAP

Nomination form

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

Part A: Essential information

1 Summary (max 100 words)

Give a brief description of the documentary heritage being nominated, and the reasons for proposing it. Highlight the nature, uniqueness and significance of the nominated documentary heritage.

The Four Treatises of Tibetan Medicine (《四部医典》)was compiled from 8th to the 12th century. The most fundamental classic of *sowa rigpa* (traditional Tibetan medicine), it is one of the world's best completely-preserved and influential traditional medical texts. It fully shows the development and evolution of *sowa rigpa*, and has also played an essential role in the dissemination and development of *sowa rigpa* in the Qinghai-Tibetan Plateau and Himalayan and Mongolian regions. Four xylograph versions and one gold-ink handwritten version of *the Four Treatises*, which are the proofread and revised editions in different historical phases, are presently stored in Mentseekhang,Tradintional Tibetan Hospital(Tibetan Medical & Astro Institute) in optimal conditions.

2 Nominator

2.1 Name of nominator (person or organisation)

Mentseekhang, Tradintional Tibetan Hospital(Tibetan Medical & Astro Institute)

2.2 Relationship to the nominated documentary heritage

Owner

2.3 Contact person(s)

Yinba

2.4 Contact details

Name	Address
Yinba	#26 Niangre Road, Lhasa, Tibet, China

Telephone	Facsimile	Email
13989991693	0891-6335160	mzkymb@163.com

3 Details of the Nominated Documentary Heritage

3.1 Title of documentary heritage item or collection

The Four Treatises of Tibetan Medicine (《四部医典》)

3.2 Catalogue or registration details

The Four Treatises of Tibetan Medicine is a masterpiece of medicine combining theory and practice together with a comprehensive description of *sowa rigpa*. It is divided into four parts: *tsagyu* (root Treatise), *shegyu* (explanatory Treatise), *managagyu* (treatise of oral instruction),

and *chimagyu* (the last Treatise). In the first part (*tsagyu*), there are six chapters covering the origin, outline, physiology, pathology, diagnosis, and "illustrated trees of medicine" which is visual aids to introduce the general knowledge of physiology, pathology, treatment and health care of *sowa rigpa*. It marks the outline of diagnosis and treatment, and the general summary in *sowa rigpa* system. The second part (*shegyu*) consists of thirty-one chapters in total, and is summarized in the following eleven aspects: general summary, anatomy, pathology, behavior, diet, medicine, medical equipment, health care and disease prevention, diagnosis, therapeutic principle and method, and medical ethics. The third part (*managagyu*) contains ninety-two chapters in total, and is summarized by the following fifteen aspects: the three causes (humours), internal medicine, fever, upper body diseases, visceral disease, genital disease, miscellaneous diseases, spontaneous sores, pediatric care, gynecological care, hysteria, trauma, poisoning, general health care and nourishment, and strengthening stamina.

The registration numbers of *the Four Treatises* in Mentseekhang are as follows:

1) *Drathang* version: 3-27
2) *Tadan* version: 2-96
3) Gold-ink handwritten version: 1-1
4) *Gadan Phuntsok Ling* version: 2-37
5) *Chagpori* version: 2-20

3.3 Photographs or a video of the documentary heritage. At least three digital photographs of the documentary heritage should be provided. By providing the photos you are agreeing that they can be used by MOWCAP for the purposes of promoting Memory of the World e.g. newsletters, website etc. Please note on the form if you do not wish MOWCAP to use the photos for publicity or promotional purposes.

3.4 History/Origin/Background/Provenance

The Four Treatises is a foundational text of *sowa rigpa*. At the end of the eighth century, Yuthog Yonten Gonpo the Elder, the eminent *sowa rigpa* physician, compiled *the Four Treatises* by integrating the *sowa rigpa* of the past two thousand years into a greater whole and absorbing aspects of Chinese medicine, Indian Ayurveda and Persian (Dhakzig) medicine, etc. It was later modified, supplemented, and organized by generations of many other *sowa rigpa* physician-heirs, and became more detailed and complete. Especially in the twelfth century, Yuthog Yonten Gonpo the Younger, the thirteenth-generation heir of Yuthog Yonten Gonpo the Elder, supplemented and accomplished the current form of *the Four Treatises*. It was also continuously annotated and proofread by many other later physicians and became more complete and explicit.

The Four Treatises contains the complete *sowa rigpa* theoretical system of physiology, pathology, anatomy, diagnosis, treatment, disease prevention, health care, and medicine, etc. Known as the encyclopedia of *sowa rigpa*, *the Four Treatises* is a traditional Tibetan medical classic integrating the theoretical and practical essences. It is divided into four parts: *tsagyu*, *shegyu*, *managagyu*, and *chimagyu*, one hundred fifty-six chapters in total, depicting sixteen hundred sixteen kinds of diseases and twenty-two hundred fifty-eight kinds of prescriptions. It not only represents the highest level of medical care in Tibet in ancient times, it also reflects the study of humanities, history, tradition, literature, art, and craft in earlier period of Tibet. Over the years it was translated into English, German, Mongolian, Japanese, Russian and other languages.

Currently, the four xylograph versions of *the Four Treatises*, i.e. Drathang, Tadan, Chagpori, and Gadan Phuntsok Ling and one gold-ink handwritten version are stored at Mentseekhang. Relative histories are all attached in the postscript of each version.

1) Drathang version: In 1546, the eminent Tibetan medical physician Zurkhar Lodro Gyalpo engraved *the Four Treatises* onto wood blocks according to the manuscript of Yuthog Yonten Gonpo the Younger, and golden annotated version, and it is now known as the Drathang version. This is the earliest woodcut version of *the Four Treatises*, thus, is deemed the *Ur*-text of all the extant versions. Massive copies printed from wood block versions were distributed to

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Tibetan areas and neighboring countries, which played a crucial role in the transmission, preservation and dissemination of *sowa rigpa*. This version was collected in Chagpori Sowa Rigpa School (Chagpori School of Medicine; the official medical school established by the Tibetan local government in 1696) in 1698, and was later transferred to Mentseekhang in 1916. Its wood blocks were stored in Drathang Monastery in Lhokha of TAR until the middle of the 20th century; sadly, they were completely destroyed in 1966.

2) Tadan version: In 1640, eminent Tibetan medical physician Jesun Gunga Nyingbo called for a revision, and this version was later engraved onto wood blocks in Nyelam, Shigatse of TAR. Massive copies were distributed to Wutsang areas. This version was collected in Chagpori Sowa Rigpa School in 1698, and was later transferred to Mentseekhang in 1916. Its wood blocks were completely destroyed in 1966.

3) Gadan Phuntsok Ling version: This version was jointly revised by *sowa rigpa* experts from different areas of Tibet who gathered on the order of the Fifth Dalai Lama, and was engraved onto wood blocks in 1662. It was archived in the Chagpori Sowa Rigpa School in 1698, and was later transferred to Mentseekhang in 1916. Its wood blocks were also completely destroyed in 1966.

4) Chagpori version: This version was jointly revised in the Chagpori Sowa Rigpa School at a gathering of well-known physicians, and was engraved onto wood blocks in 1892. Its wood blocks are currently well preserved at Mentseekhang.

5) Gold-ink handwritten version: This version is the manuscript from Mentseekhang and was made in 1942. Calligraphers were commissioned to copy *the Four Treatises* using gold-ink for the first time in history. It is currently well preserved at Mentseekhang.

Among the five versions, the four xylograph versions of *the Four Treatises*, which were handed down from generation to generation, were the greatest treasure among all the ancient *sowa rigpa* texts collected by the Chagpori Sowa Rigpa School from all over Tibet in 1698. They were collected in Chagpori Sowa Rigpa School until 1916, and are well preserved in Mentseekhang, Traditional Tibetan Hospital since then. The gold-ink handwritten version was created by famous calligraphers gathered by the eminent *sowa rigpa* physician Kyenrub Norbu in 1942. It is well preserved in Mentseekhang after completion. The four woodblock versions and one gold-ink handwritten version are proofread and revised at different times.

3.5 Bibliography

དཔའ་བོ་གཙུག་ལག་ཤེད་བ། ཚོས་འཕྲུང་མཁས་པའི་དགའ་སྟོན། [M] ལེ་ཅང་། ཨི་རེགས་དབེ་སྐྲན་ཁང་། ༡༩༥༥།

包哈申、斯琴其木格，《四部医典》蒙古译文版考证研究［J］，世界科学技术-中医药现代化，2008. 第十卷，第一期。

བང་ཀྱི་དཔལ་ལྡན་འཚོ་བྱེད། བདུད་རྩི་སྐྱིང་པོ་ཡན་ལག་བཀྲ་ཤིས་བ་མན་ངག་རྒྱུད་ཀྱི་ཐྱི་དོན་ཤེས་བྱ་རབ་གསལ་སྒྲུབ། [M] རྒྱ་གར་རྒྱ་ལི་གསར་པ། བཀྲ་ཤིས་སྒང་བཀྲ་ཤིས་གཡང་འཕེལ་དབེ་སྐྲན་ཁང་། ༢༠༠༤ལོར།

བང་ཀྱི་དཔལ་ལྡན་འཚོ་བྱེད། བདུད་རྩི་སྐྱིང་པོ་ཡན་ལག་བཀྲ་ཤིས་བ་མན་ངག་རྒྱུད་ཀྱི་ཐྱི་དོན་ཤེས་བྱ་རབ་གསལ་སྒྲུབ། [M] ཁེན་ཀུའུ། ལི་ཁྲོན་ཨི་རེགས་དབེ་སྐྲན་ཁང་། ༢༠༡ལོར།

蔡景峰,《中国藏医学》［M］，北京:科学出版社，1996.6.

སྡེ་སྐིད་སངས་རྒྱས་རྒྱ་མཚོ། གསོ་རིག་ཚོགས་འཛུགས་དྲང་སྲོང་དབྱེལ་པའི་དགའ་སྟོན། [M] ལན་ཀྲོའུ། ཀན་སུའུ་ཨེ་རེགས་དབེ་སྐྲན་ཁང་། ༡༩༩༥ལོར།

བསྟན་ཚོ་རྒྱུད་བཞི་དབེ་བསྡུར་མ། [M] ལེ་ཅང་། ཀྱང་གོ་སོང་རིག་པ་དབེ་སྐྲན་ཁང་། ༢༠༠༤ལོར།

བདུད་འབྱལ། དཔལ་ལྡན་རྒྱུད་བཞིའི་ཀུབ་ཚུལ་ལ་དཔྱད་པ་ནོར་ཏུ་ཀེ་ཀ་ [J] སོད་སྨན་སྒོལ་གསོ་དང་ཞིབ་འཇུག ༢༠༡༤ལོའི་དུས་དེབ་དང་པོ།

端智，从东方到西方-一个布里亚特藏医世家的医学传播史［J］，青海民族研究，2012 年第 2 期

བསྟན་པ་དང་ཆུས། དཔལ་ལྡན་རྒྱུད་བཞིའི་ཐྱང་ཚུལ་ཁྲང་ཁད་དཔྱད་པ། [C] སྒོང་ཡོངས་ཀྱི་བོད་ལྗགས་གསོ་རིག་བསྟོ་སྒེང་དཔྱད་རྩོམ་ཐྱོགས་བསྡུས། དེབ་གཉིས་པ། ཤུ་ས། བོད་སྒོང་ཨི་དཔལ་ཁབ་སྐྲན་ཁང་། ༢༠༡༡ལོའི་ཟླ་བ་༨པར།

གོ་འཇོ་དབང་འབྱུས། འཇམ་མགོན་ཀོང་སྒྲུལ་ཅིན་ཀྱི་ཁ་དང་དེའི་ཞེར་མཁའི་ཚ་ལག་ཐོག་བསྒིགས་བསྒིགས་བཞུགས་སོ། ཥསྒང་ཚེ། [M] ལེ་ཅང་། ཀྱང་གོ་བོད་རིག་པ་དབེ་སྐྲན་ཁང་། ༢༠༡༤ལོའི་ཟླ་བ་༦པར།

མིག་དམར། བོད་ཀྱི་གསོ་བ་རིག་པའི་ཚོ་རྒྱས་གསོང་ཐོར་བཇོད་པ་དཔལ་གཙང་ཆུ་བོའི་རྒྱུན་བཟང་། [M] ཀྱང་གོ་བོད་རིག་པ་དབེ་སྐྲན་ཁང་། ༢༠༡༡ལོའི་ཟླ་བ་༡༢པར།

ཞེ་མ་གྲགས་པ། བོད་ཀྱི་གསོ་བ་རིག་པའི་རྩ་བའི་གཞུང་ལུགས་ཚན་ཚོ་དཔལ་ལྡན་རྒྱུད་བཞིའི་ཐྱང་བའི་སྒོར་ཁྲང་ཁད་ཟླེང་བ། [C] སྒོང་ཡོངས་ཀྱི་བོད་ལྗགས་གསོ་རིག་བསྟོ་ཟླེང་དཔྱད་

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རྩོམ་ཐོག་བསྡུས། དེབ་གཉེས་པ། ཉ་གཡ། བོད་ཚོང་མི་དམངས་དེབ་སྒྲུན་ཁང་། ༢༠༡༡ལོའི་ཟླ་བ་༧པར།

བྱམས་པ་འཕེན་ལས། གངས་ཚོང་གསོ་རིག་བསྡུན་པའི་ཉེན་ཁྲིད་ཁྲིའུ་ཐུང་རིམ་ཐོག་སྒྲིག་བསྒྲིགས། ［M］ པེ་ཅིང་། མི་རིགས་དེབ་སྒྲུན་ཁང་། ༢༠༠༥ལོའི་ཟླ་བ་༡པར། ཥཡར་གཞི་གཉེས་ལྷོ།

བྱམས་པ་འཕེན་ལས། གསོ་རིག་ཆུང་བཞིའི་སྒེན་ཐང་ཆུའི་དཀའ་འགེལ་ལེའུ་རྩའི་བོད་སྒང་། ［M］ པེ་ཅིང་། མི་རིགས་དེབ་སྒྲུན་ཁང་། ༢༠༠༥ལོའི་ཟླ་བ་༤པར། ཥཡར་གཞི་དང་ལོ།

བྱམས་པ་འཕེན་ལས། བོད་ལྗགས་གསོ་རིག་ཆུང་བཞིའི་ནང་དོན་ཟིས་ཆ་ཅོ་མཚོར་མཚོང་བ་དོན་ཁྲན། ［M］ ཉ་གཡ། བོད་ཚོང་མི་དམངས་དེབ་སྒྲུན་ཁང་། ༡༩༨ལོའི་ཟླ་བ་༧པར། ཥཡར་གཞི་དང་ལོ།

ཟུར་མཁར་ཟླ་གོས་ཆུལ་པོ། སྨན་པ་རྣམས་ཀྱིས་མི་ཤེས་སུ་མི་ཟང་བའི་ཤེས་ཅུ་སྒྲིའི་ཁོག་འཐུགས། ［M］ ཁྲེན་ཀུའུ། སི་ཁྲོན་མི་རིགས་དེབ་སྒྲུན་ཁང་། ༢༠༠༧ལོར།

གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། དཔལ་ལྡན་ཆུང་བཞི། ［M］ ཉ་གཡ། བོད་ཚོང་མི་དམངས་དེབ་སྒྲུན་ཁང་། ༢༠༠ཤལོའི་ཟླ་བ་ཁཔར།

གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། ཆུང་བཞི་ཀྱ་ཐང་པར་མ། ［M］ བོད་ཀྱི་གསོ་བ་རིག་པའི་གནའ་དཔེ་ཚོགས་བསྒྲིགས་དེབ་ཚོགས། བོད་༢༠ཁ། པེ་ཅིང་། མི་རིགས་དེབ་སྒྲུན་ཁང་། ༢༠༠ཉལོའི་ཟླ་བ་ཨཔར།

གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། ཆུང་བཞི་ཐེ་དགེའི་པར་མ། ［M］ བོད་ཀྱི་གསོ་བ་རིག་པའི་གནའ་དཔེ་ཚོགས་བསྒྲིགས་དེབ་ཚོགས། བོད་ཁཉཁ། པེ་ཅིང་། མི་རིགས་དེབ་སྒྲུན་ཁང་། ༢༠༠ཉལོའི་ཟླ་བ་ཨཁཔར།

གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། ཉ་ཐུན་སྨན་རྩིས་ཁང་གི་ཆུང་བཞི་གསེར་ཐིལ་མ། ［M］ གངས་སྡོང་སྨན་རྩིས་རིག་མཚོར་ཆེན་མོ། བོད་དང་ཡི། པེ་ཅིང་། ཀྱང་གོ་བོད་རིག་པ་དཔེ་སྒྲུན་ཁང་། ༢༠ཁཚོར།

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གཡུ་ཐོག་ཡོན་ཏན་མགོན་པོ། ཆུང་བཞི་སྐྱགས་ཡོ་རིའི་པར་མ། ［M］ གངས་སྡོང་སྨན་རྩིས་རིག་མཚོད་ཆེན་མོ། བོད་དྲུག་པ། པེ་ཅིང་། ཀྱང་གོ་བོད་རིག་པ་དཔེ་སྒྲུན་ཁང་། ༢༠ཁཚོར།

དཉངས་དགའ། དཔལ་ལྡན་ཆུང་བཞིའི་འཇྲོང་ཁྲལ་ལ་དཔྱད་པ་མ་གསང་དྲང་གཏམ། ［J］ བོད་སྨན་སྒོར་གསོ་དང་ཞིབ་འཚུག ༢༠༡༡ལོའི་དུས་དེབ་གཞིས་པ།

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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	Address
Danzeng Zhaxi	Deputy Chief Physician	#26 Niangre Road, Lhasa, Tibet

Name	Qualifications	Address

Year	Name of documentary heritage	Page no.

Awang Pingcuo	Deputy Chief Physician	#26 Niangre Road, Lhasa, Tibet

Name	Qualifications	Address
Wang Dui	Professor	#10 Middle Dangre Road, Lhasa, Tibet

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

4 Legal information

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

Name	Address
Mentseekhang, Traditional Tibetan Hospital	#26 Niangre Road, Lhasa, Tibet

Telephone	Facsimile	Email
08916323428	08916335160	mentsee@126.com

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

Name	Address
Gadeng Nima	#26 Niangre Road, Lhasa, Tibet
Caiduo	#26 Niangre Road, Lhasa, Tibet

Telephone	Facsimile	Email
13398000806	08916335160	gongbaodongzhu888@163.com

4.3 Legal status

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

The proprietorship is owned by the State.
The administrative authority is vested in Mentseekhang in TAR implementing storage control.

Year	Name of documentary heritage	Page no.

4.4 Accessibility

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

Four woodcut versions and one gold-ink handwritten version of *the Four Treatises* are currently preserved in Mentseekhang. Readers and researchers are allowed to apply for viewing and research in Mentseekhang. Also, copies are available if there is special need.

All access restrictions should be explicitly stated below:

Four woodcut versions and one gold-ink handwritten version of the Four Treatises are only allowed to be read and researched in Mentseekhang, and the original texts are not allowed to take out.

4.5 Copyright status

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

The copyright is owned by Mentseekhang.

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 history of *the Four Treatises* is recorded in *A Virtuous Hook for the History from Yuthog Heart Essence* and *Hagiography of the Lineage Masters in the Four Treatises* written by Sondun Yeshe Song (the favorite pupil of Yuthog Yonten Gonpo the Younger) in the twelfth century. Jongdan Ribe Rezhi, the outstanding scholar of the same age, also recorded *the Four Treatises* in his book named *Flower Ornament of Sowa Rigpa*. In addition, *the Four Treatises* is also recorded in *A Extensive Clarification of General Meaning of Managagyu in Eight Branches* (*Astangahrdaya*) (thirteenth century) that has been acknowledged as the earliest extant historical record of *sowa rigpa* by international Tibetologists, and in *the Feast of Scholars* (sixteenth century) that is a masterpiece of ancient Tibetan history.

At the time of the Fifth Dalai Lama and Regent Desi Sanggye Gyatso, Chakpori Sowa Rigpa School, which is the official medical school of the Tibetan local government, was established. Some outstanding scholars of the same age were gathered to revise Drathang version of *the Four Treatises* and subsequently the Gadan Phuntsok Ling version and Chakpori version were completed, and they were set as major courses. The Regent Desi Sanggye Gyatso wrote auxiliary teaching materials for *the Four Treatises* in person, such as *Supplement to Oral Instruction*, *the Blue Beryl*, *Outlines of Medicine* and organized Tibetan painting masters to draw eighty *sowa rigpa thangka*s, which are one of the earliest medical wall charts in the world.

The Four Treatises is also recorded in the following projects: *The Catalogue of Classics in Dege Scripture Printing Institute* (the seventeenth century. This was included in the World Cultural Heritage by the United Nations in 2009), *Index to the Catalogue of Traditional Tibetan Medical Texts in China: 1907-2001* (2003), *The Bibliography of the Ancient and Modern Tibetan Medical Texts* (2006), *The Catalogue of Collections in Tibetan Traditional Medical College* (2008), *The Compendium of Traditional Tibetan Medicine* (2012), *Catalogue of Photocopies of Rare Ancient Books of Traditional Tibetan Medicine* (2014), *Catalogue of Nationwide Collected Ancient Tibetan Medicine Books* (2015), *A Catalogue of Ancient and Modern Texts of Traditional Tibetan*

Medicine (2015), and *The Compendium of Traditional Tibetan Medicine and Astrology* (2016).
In 2015, an eminent *sowa rigpa* physician Professor Wangdus published his paper "The History of the Formation of Each Version of *the Four Treatises*" in an academic seminar on Traditional Tibetan Medicine in TAR. It systematically and comprehensively describes the engraver, background, influences of each woodblock version, and the similarities and differences between versions. Most of all, it highlights the important academic and medicinal values of the Drathang version, which is the earliest wood block version of *the Four Treatises.*

The four woodblock versions of *the Four Treatises*, which had been handed down from generation to generation and had been stored in Chagpori Sowa Rigpa School until 1916, and then at Mentseekhang since 1916. Also, the gold-ink handwritten version, which was created by famous calligraphers who gathered by the eminent *sowa rigpa* physician Kyenrub Norbu in 1942, is well preserved in Mentseekhang.

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?

The Four Treatises is one of the best-preserved and highly influential traditional medical texts in the world. Its cultural value and academic significance are seen not only in the influence on the world's medicinal history at the time, but has also in its potential for research and exploration in the modern world.

Before the eighth century, *sowa rigpa* indicated that embryonic development goes through the fish period, the turtle period, and the pig period. It is similar to the evolutionary process from aquatic animals to reptiles, and then to mammals. It also conveys a detailed description of weekly fetal development. This description is in full agreement with the actual biological evolutionary process. In terms of understanding embryology, *sowa rigpa* is number one in all traditional medicinal systems. Its advanced research results and scientific character are unique even today. Looking into the formation of the fetus alone, many aspects of *sowa rigpa* theories coincide with those of modern medicine. It is astonishing that these theories were put forth in the eighth century, or perhaps even earlier. Charles Darwin's theory of evolution, one of the three great discoveries of the natural sciences of the nineteenth century, came nearly a thousand years later than the theories in *sowa rigpa*. The *sowa rigpa* system demonstrates that an embryo has to go through the fish, turtle, and pig periods, i.e., from aquatic animals to reptiles, and then to mammals. Such evolutionary processes are in full agreement with the modern theories of evolution and embryology. This shows that the achievements of Tibetan embryology occupy a significant place in the history of embryological development on a worldwide basis.

Furthermore, *the Four Treatises* describes many ancient medicinal techniques such as metal smelting, ceramic containers, and surgical instruments. Also, it gives detailed explanations on:

- the process of refining gold, silver, iron, aluminum, lead, tin, bronze, copper, mercury and various other minerals,
- how grains are used as medicine after fermentation or as a medium that promotes a chemical reaction between drugs,
- how minerals, animal products, and medicinal herbs are combined for therapeutic effect and how poison is neutralized,
- the specifications, materials, and mechanisms of various surgical instruments.

Therefore, all these contents reveal that *sowa rigpa* contains advanced knowledge on natural science, technology, and clinical experiences before the eighth century. Through the routes of the Silk Road, *the Four Treatises* gradually spread to the inner areas of East Asia, South Asian countries such as Bhutan, Nepal, India, and the Turkic regions of Central Asia, and gradually to the entire Eastern civilization.

The Four Treatises and its commentaries also describe in detail some surgical therapies, such as

intestinal perforation, cleft lip, injury, bone fracture, joint dislocation, and cerebral concussion, etc. A masterpiece of ancient history of Tibet entitled *the Feast of Scholars* (1564) records a historical event wherein the famous *sowa rigpa* physician Ashagyal performed cataract surgery on the 31st Tibetan King Dari Nyensi (579-619) who was five years old at that time. In the seventeenth century, Desi Sanggye Gyatso organized Tibetan painting masters to draw eighty *thangka*s of *the Four Treatises*, and this is one of the earliest medical wall charts in the world. It clearly and precisely demonstrated seventy-four types of surgical instruments in *sowa rigpa*, which demonstrates *sowa rigpa*'s capacity for complicated surgeries and superb craftsmanship for instrument manufacture.

The Four Treatises is a medical classic shared in Tibet and the surrounding Himalayan regions. It systematically and completely conveys the *sowa rigpa* theoretical system of physiology, pathology, diagnosis, treatment, and medicine, etc. and it became the medical tradition of Mongolia, Bhutan, India, Nepal, Myanmar and parts of Russia thanks to its practicality and scientific character. Particularly, it is a major source and ancestor of traditional Mongolian medicine. After it was translated into Mongolian in the sixteenth century, it became the mainstream medicine in Mongolian cultural areas. The four Mongolian medical classics praised by modern Mongolian physicians all come from the hands of Tibetan physicians, including *A Commentary on the Four Treatises: Ornament Garland of Terminalia Chebula* written by Lhunri Tanta.

Aside from the fact that *the Four Treatises* and its commentaries have become the main teaching materials for Mongolian medicine, *the Four Treatises* has also had extensive impact in the field of traditional medicine all over the world. In the 1830s, the Hungarian scholar Csoma de Kőrös, known as the founder of the Western Tibetan studies, introduced *the Four Treatises* to the West for the first time. It was then translated into English, German, Japanese, Russian and other languages. At the beginning of the twentieth century, Dambo Uliyanov attempted verbatim translations of its *tsagyu* (root Treatise) part into Russian in St. Petersburg in 1901 and 1903. Subsequently, Peter Badmayev (1850-?) and Aleksei Matveevich Pozdneev (1851-1920) translated two parts of *the Four Treatises* into Russian in St. Petersburg in 1903 and 1908. Yoshimura Shūki, a Japanese Tibetologist, translated and made philological research on *the Four Treatises*.

Furthermore, there are some foreign research institutes performing research into *sowa rigpa*, such as the Institute of Biological Anthropology in Oxford University (UK), Emory University (USA), the Department of Toxicology in Chaim Sheba Medical Center (Israel), the Tissue Culture Laboratory in The School of Sociology in Portland, the Tibetan Medicine Foundation (Netherlands), the Institute of Asian and African Studies (Italy), the Medical Science Research Institute (India), the Natural Medicine Research Center at University of Hadassah (Israel), the Department of Chemistry, University of Liverpool (UK), Harvard University (USA), University of Virginia (USA), Yale University (USA), Cambridge University (UK) and so on.

The Four Treatises has a very scientific classification of chapters. It is identical to the modern medical classification, and is one of the closest systems to the modern cataloging among all traditional medical systems.

The Four Treatises is a Tibetan medical classic, and all the treatments in *sowa rigpa* are based on this book. It is a quintessential text in Tibetan medical research, and shows that *sowa rigpa* is one of the most complete medicinal systems among other traditional medicines in the world.

Four different wood block versions of *the Four Treatises* stored at Mentseekhang are currently the best-preserved prints in the world. The earliest woodblock version was made in 1546, known as the Drathang version, and it has had a great influence worldwide. Also, it has a high value for collection and research in that it was clearly written and well preserved without any damages and hand-painted color illustrations are insulted in the middle. The gold-ink handwritten version is the only extant gold-ink version of *the Four Treatises* in Tibet. In Tibetan history, gold ink was used to record important Buddhist scriptures. The importance of *the Four Treatises* in the medical literature is thus evident. It is comprehensive and very well preserved, and it has a high academic value for *sowa rigpa* research. Further, it is a rare piece of art showing a perfect combination of papermaking, calligraphy, binding, and aesthetic features, etc. These nominated versions include the Ur-text of *the Four Treatises* and are best quality versions, indeed. They are irreplaceable and invaluable for studying the history of various versions of Tibetan medical texts.

Year	Name of documentary heritage	Page no.

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

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 Four Treatises is one of the most systematic and complete medical classics in ancient times. It was written by the eminent *sowa rigpa* physician Yuthog Yonten Gonpo the Elder in the eighth century, and was supplemented and perfected by Yuthog Yonten Gonpo the Younger in the 12th century，which means that the complete theoretical system of *sowa rigpa* was formed during that period. The embryology recorded in *the Four Treatises* has a significant meaning in terms of the worldwide understanding of evolution and the development of embryology. The medicinal techniques recorded in it such as metal smelting, ceramic containers, and surgical instruments had a profound impact on the development of those of neighboring oriental civilizations. The surgical therapies and instruments recorded in the book promoted the development of surgery and progress of instrument-making at that time.

In view of the differences in the identification of medicinal materials recorded in *the Four Treatises* and the differences in the treatment expertise of common diseases in different regions, there emerged two major schools, i.e. Chang School and Zur School, during the 14th to 15th century in the transmission of *sowa rigpa*. Scholars from both schools wrote books and propounded medicinal theories and ideas, and *sowa rigpa* therefore entered its heyday.

The shift from manuscript to woodblock printing in 1546 in the case of *the Four Treatises* made a great contribution to overcoming limitations that had occurred in manuscript transmission. Since then, the traditions of lectures on *the Four Treatises* have been initiated, and it thereby established its authority in the field of *sowa rigpa.* Printing is of great historical significance to the dissemination of *sowa rigpa* culture and communications between traditional medicines, and the era when printing was also an important period in the development of woodblock printing technique in Tibetan history.

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?**

Diagnosis and treatment of some frequently-occurring plateau diseases are recorded in *the Four Treatises*, including polycythemia, hypertension, apoplexy, rheumatism, hepatic hydatid, etc.. Also some special external therapies such as bloodletting, cleaning of the channels, and medicated baths are written in it.

Most of the medicinal herbs recorded grow on the Qinghai-Tibet Plateau, being distributed in different elevations. Because of the complex geographical features, abundant natural resources, and its unique natural conditions such as high altitude and cold climate, hypoxia, strong ultraviolet rays, and long duration of sunshine, there exist a great number of frigostable, anti-anoxia and biologically active medicinal herbs and plants in the Plateau. The records of these special diseases, therapies and the medicinal herbs carry the distinctive regional characteristics of the Qinghai-Tibet Plateau and the Himalaya

n regions.

The Four Treatises was initially complied in the eighth century. After several revision and supplement for centuries, it was finally perfected in the twelfth century. In history, the Tibetan Empire enjoyed its most prosperous era during the reign of King Trisong Dezan (the 38th Tibetan king), and collapsed in the reign of King Odhun Zenpo. After more than four hundred years, in the thirteenth century, there emerged the Sakya dynasty and the heyday of the Guge Kingdom. The

regime and culture of Tibet during this period had a lasting influence on the current greater Tibetan areas, such as Bhutan, Sikkim, Ladakh, the Baltistan area in Pakistan, the Mustang district and Jumla district in Nepal, Lahaul and Spiti district in Himachal Pradesh of India, and some northern areas in Myanmar. *The Four Treatises* illustrates the contemporary medical level and cultural integration of these regions, and demonstrates the dominant position of Tibetan culture in East Asian civilization at that time.

The Four Treatises is based on the indigenous Tibetan medicinal theories formed during Tibetan Empire, and was compiled by absorbing the tenets of traditional Chinese medicine, Indian Ayurveda, traditional Persian (Dhakzig) medicine, and others. It became an important classic among the traditional medical traditions in the surrounding areas during the Tibet Empire. Currently, there still exists some Shangsung language, Sanskrit, and Turkic vocabularies in *the Four Treatises*. In terms of medical theory and treatment, the three humours in it have a delicate connection with those in Ayurvedic classic named *Quintessence of the Eight Branches* (*Astangahrdaya*). Its bloodletting therapy relates to Arabic medical classic *The Canon of Medicine*, and its pulse-taking method shares similarities with traditional Chinese medical classic *The Inner Canon of Huangdi*. In short, the text conveys medical treatment, culture, and regional information from several ancient civilizations. Therefore, it has a great academic value for the study the interaction between ancient traditional medicines and the history of world medical development.

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 authors of *the Four Treatises*, Yuthog Yonten Gonpo the Elder (708-833) and Yuthog Yonten Gonpo the Younger (1126-1202), were both influential masters of Tibetan medicine and astronomy. The former was the imperial physician of the 38th Tibetan King Trisong Dezan. In addition to *the Four Treatises*, he also composed more than twenty medical books, including *The Introduction to the Four Treatises*, *The Catalog of the Four Treatises, Note of Clarifying the Hidden in the Four Treatises*, and many others. The latter, a thirteenth-generation descendant of the former, went to India six times to study. He travelled all over the world and became so famous that he once served as the *khenpo* (abbot) of thousands of learned monks in Bodhi Gaya. He also wrote more than thirty medicinal books including *Eighteen Additional Practices*, *Three Sections of Medical Scriptures*, *A Small Volume of Guideline to Practice*, *Five Chapters of Naturally Illuminating Knowledge of Pulse Examination*, *Yuthog Herbs*, and so on. These books remain essential textbooks for *sowa rigpa* studies today. The accomplishments of *the Four Treatises* reflect the rapid progress and development of medicine, physiology, astro science, meteorology, geography, phenology, agriculture, and many other disciplines in Tibet.

In 1546, the eminent Tibetan medical physician Zurkhar Lodro Gyalpo revised and collated a manuscript of Yuthog Yonten Gonpo the Younger with golden annotated version and engraved *the Four Treatises* onto wood blocks. The version is known as the Drathang version of *the Four Treatises*. This is the earliest woodblock print of *the Four Treatises*. Thereafter, massive prints began to be distributed to Tibetan areas and also neighboring countries, which played an important role in the transmission, preservation and dissemination of *sowa rigpa*. Zurkhar Lodro Gyalpo also wrote *Interior Analysis of General Knowledge Required for Physicians*, in which he elaborates on the heritage and development of *sowa rigpa*. In addition, he spent four years in writing *Ancestors' Instruction*, commentary to *tsagyu* (root Treatise) and *shegyu* (explanatory Treatise), where he gives an exquisite exposition on the esoteric meaning of *the Four Treatises*.

The Four Treatises is based on the indigenous Tibetan medicine, Shangshung medicine, and also absorbed the tenets of traditional Chinese medicine, Indian Ayurveda and traditional Persian (Dhakzig) medicine, among others. Its diverse vocabularies and cultural traditions demonstrate the cultural diversity in *sowa rigpa* at that time, and also show the intercommunication and integration between ancient nationalities and cultures. The emergence of the Drathang version, the earliest woodblock version of *the Four Treatises* and the subsequent Tadan, Gadan Phuntsok Ling, and Chagpori versions enabled its spread to the surrounding regions and local popularity of *sowa rigpa.* Furthermore, it has great historical significance for the cultural intercommunications between different cultures and nationalities.

In Tibetan history, *sowa rigpa* was inherited and spread mainly within medical colleges in major

monasteries, and the main teaching textbook used in them is *the Four Treatises*. These colleges are distributed in Tibet Autonomous Region, Qinghai, Sichuan, Gansu, and Yunnan provinces, Yonghe Temple in Beijing founded in the eighteenth century, etc. In the sixteenth century, Mingyur Dorje translated *the Four Treatises* into Mongolian, engraved it onto wood blocks, and printed it for distribution. Thereafter, more than thirty monasteries in Mongolia founded Tibetan medical colleges to study *the Four Treatises*. As an important Eurasian medical system, *sowa rigpa* spread not only to the Qinghai-Tibet Plateau and the surrounding Himalayan regions, it also became the mainstream medicine in Mongolian cultural areas in the eighteenth century with the spread of Tibetan Buddhism. It is worth mentioning that the Pemas, the *sowa rigpa* family in Buryat, spread *sowa rigpa* to St. Petersburg (the capital of Tsardom of Russia) for the first time in 1857, and had a great influence in the medical treatment of the Tsar's court and the Russian people. Later, their family gradually spread *sowa rigpa* westward to European countries like Poland and Switzerland. While the Pemas introduced Tibetan medicine to the west, they also started to attempt to work on *sowa rigpa* using modern methods. Peter Badmayev, a member of the family's later generation, founded the first modern pharmaceutical company on Tibetan medicine collaborating with western researchers. Such cross-cultural combinations have exerted profound impacts on the exchange of Eastern and Western cultures.

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.**

1) *The Four Treatises* summarizes all the contents from *sowa rigpa* into four themes: the object to be healed, the healing methods, the principles of healing, and the healer. The object to be healed is about physiology and pathology; the healing methods are divided into diet, behavior, medicine and external therapy; the principles of healing are divided into health care and disease prevention, diagnosis, therapeutic principle and method; the healer is about medical ethics. *Sowa rigpa* has always attached importance to nutrition and diet-based therapy, and ranks diet as the top among the healing methods. It is also believed in *sowa rigpa* that the first disease is dyspepsia and the first medicine is boiled water, and all diseases are caused by the decrease of the digestive warmth. *The Four Treatises* records more than two hundred types of edible herbs. In addition, three principles are proposed for the prevention and treatment of diseases: the proper way of eating, food restrictions, and the appropriate amount of food.
2) The chapters of *the Four Treatises* are well structured, which enables readers to understand the overall contents rapidly and macroscopically. Using the "illustrated trees of medicine," the contents are classified into three roots, nine stems, forty-seven branches, two hundred twenty-four leaves, two flowers, and three fruits. Among them, the two flowers are the flowers of health and longevity, and the three fruits are the fruits of dharma, wealth, and happiness, which are the ultimate goal of human beings. This shows that logical and philosophical features of Tibetan *hetuvidya* (*tsema rigpa*) were applied to *sowa rigpa*.
3) *The Four Treatises* demonstrates the traditional medical theories that the human body, diseases and medicines are all composed of five elements: earth, water, fire, air, and space and that the human body is composed of three humours (wind (*rlung*), bile (*mkhris pa*) and phlegm (*bad kan*)), seven substances (nutritional essence, blood, flesh, fat, bone, bone marrow, and seminal fluid), and three excrements (sweat, urine, and stool). The three humors control the motion or variation of the seven substances and three excrements. Under certain circumstances, the above three are balanced with each other and maintain normal physical activities for the human body. These theories demonstrate the understanding of Tibetan traditional medicine on the origin of life, the human beings, the nature, and the universe.
4) *The Four Treatises* is the best evidence of the level of medical understanding in Tibet at that time. It includes physiology, anatomy, pathology, diagnostics, therapy, prevention, medicine, and medical ethics. All these subjects are proved to be scientific in the following way:
    a. Embryology: The arguments in embryology are similar to the results from

modern devices.

b. Anatomy: Because of the popularity of celestial burial (a funeral in which a human corpse is chopped to be eaten by scavenging birds) at that time, information such as the position of viscera, the function of muscles, and the number of bones coincides with modern medical knowledge.
c. Diagnostics: Urinalysis represents the practicability and uniqueness of the practice in Tibetan medicine.
d. Therapy: eighteen types of therapeutic techniques result in more normative operation specifications.
e. Health care: The prevention of diseases is more important than other treatment.
f. Prevention: There are special chapters that elaborate on the prevention of vulnerable and contagious diseases.
g. Pharmacology: There are sections related to botany, zoology, mineralogy, chemistry and chronomedicine including eight types of classification of drugs, seven methods for herb collection and storage, the method of compounding drugs, twenty hundred fifty-eight types of formula, and the time for medicine taking etc.
h. Medical ethics: There are special chapters that explain the significance of medical ethics. It is suggested that *sowa rigpa* physicians should have six professional qualities. It establishes morality for the development of *sowa rigpa*, and plays an important role in setting up a good rapport between physicians and patients.

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.**

1) Form

The nominated versions are four woodblock versions and one gold-ink handwritten version of *the Four Treatises*. The dimensions are as follows: (1 leaf (*debma*) equals 2 pages)

a) Drathang version: 400 leaves in total, 47.20 × 7.50 cm, 7 rows in each page, average 80 words per row.
b) Tadan version: 239 leaves in total, 51.50 × 9.90 cm, 7 rows in each page, average 71 words per row.
c) Gadan Phuntsok Ling version: 401 leaves in total, 51.50 × 9.50 cm, 6 rows in each page, average 94 words per row.
d) Chakpori version: 367 leaves in total, 57.00 × 10.50 cm, 6 rows in each page, average 97 words per row.
e) Gold-ink handwritten version: 372 leaves in total, 59.00 × 10.80 cm, 6 rows in each page, average 93 words per row.

The five different versions of *the Four Treatises* demonstrate traditional Tibetan papermaking skills. The paper used in the four woodblock versions is traditional Tibetan paper, and the paper used in the gold-ink handwritten version is *tingshok* (dark blue paper made with special techniques). The raw materials for making paper are mainly *Stellera chamaejasme L.*, *Brunsvigia bosmaniae*, wild camellia tree, daphneodora, etc. Making these papers requires the following processes: 1) steeping and washing, 2) pounding (separating the bark), 3) boiling, 4) beating, 5) pulping in stone mortars, 6) paper casting, 7) stripping away. The paper made from them have following features: soft and gentle, with fine and long fibers, with high folding endurance, anticorrosive, mothproof, rat-proof, long-lasting, etc.

The four woodblock versions and the one gold-ink handwritten version all showcase the ancient engraving, printing, and calligraphic arts. The style of the five different versions of *the Four Treatises* represents the characteristics of the binding and layout of Tibetan ancient books.

2) Style

The Four Treatises demonstrates pathogenesis, pattern of syndrome, diagnosis, treatment and so on in the structure of roots, stems, branches, leaves, flowers, and fruits in the "illustrated trees of medicine," which is vivid, unique, clearly structured, and easy to memorize. It also implies the philosophy of dependent-arising in Buddhism.

Year	Name of documentary heritage	Page no.

The content of the book is in the form of Q and A: Sage Yi Legyi asks questions and Sage Rigpe Yeshe answers. That way all the contents of *sowa rigpa* are narrated. Most of the parts are chantable poetry, or alternate between prose and verse. They are easy to remember, with superb structures and perfect contents, and with the style in the same head and tail, which means the end of the text echoes the beginning, without any unnecessary details and contradiction, and with rigorous logic. It is of extraordinary value from the perspective of literature and logic.
In particular, the gold-ink handwritten version is the only gold-ink version in the world. It reflects the contemporary art of painting and calligraphy with exquisite and vivid paintings.

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?**
Over the past several centuries, *the Four Treatises* has been translated into many languages, and published and printed countless times. However, the Ur-text and best well-preserved prints are the Drathang version in 1546, Tadan version in 1640, Gadan Phuntsok Ling version in 1662, Chakpori version in 1892, and the gold-ink handwritten version in 1942. These ancient books are either wood blocks or manuscript with a very high value for collection and research. They are extremely rare and basically priceless.

Integrity **Within the natural physical limitations of carrier survival, is the documentary heritage complete or partial? Has it been altered or damaged?**
The four woodblock versions of *the Four Treatises* are all well preserved without any damages and the gold-ink handwritten version is also complete and well preserved.

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 four different woodblock versions and the gold-ink handwritten version inherited from the sixteenth to the nineteenth century are currently kept in Mentseekhang in the traditionally preserved way.

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?

YES ✓ 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 four woodblock versions of *the Four Treatises* are the highest quality among ancient literature of *sowa rigpa*, and are the main objects for protection among ancient books in Mentseekhang. At present, they are preserved in a special wooden bookcase, and there is a 24-hour monitoring system with auto save. There is fire protection equipment provided by the government, emergency measures to deal with dangerous situations, well-trained staff, and a strict management system, as well as professional personnel for scheduled maintenance for the purpose of guaranteeing the safe preservation and integrity of the texts. The gold-ink handwritten version has been stored in a box with a solid wood bottom and glass shield till now.

Year	Name of documentary heritage	Page no.

Except for the Tadan version, all the other versions have been published in the form of photocopies, which promotes circulation of *the Four Treatises*. If possible, it is expected to be digitally preserved and replicated using modern technology for further research and application in the future. A management plan including digitization and establishing quality library for the protection of them was set up.

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.

The Four Treatises of Tibetan Medicine was nominated for List of National Archives and Literatures in 2015. It is also recorded in *The Catalogue of Classics in Dege Scripture Printing Institute* (the seventeenth century. This was included in the World Cultural Heritage by the United Nations in 2009), *Index to the Catalogue of Traditional Tibetan Medical Texts in China: 1907-2001* (2003), *The Bibliography of the Ancient and Modern Tibetan Medical Texts* (2006), *The Catalogue of Collections in Tibetan Traditional Medical College* (2008), *The Compendium of Traditional Tibetan Medicine* (2012), *Catalogue of Photocopies of Rare Ancient Books of Traditional Tibetan Medicine* (2014), *Catalogue of Nationwide Collected Ancient Tibetan Medicine Books* (2015), *A Catalogue of Ancient and Modern Texts of Traditional Tibetan Medicine* (2015), and *The Compendium of Traditional Tibetan Medicine and Astrology* (2016).
Menthang (Tibetan medical thangka) was a wall chart painted by *sowa rigpa* physicians for the purpose of teaching *the Four Treatises* in the seventeenth century, consisting of a total number of eighty pieces with more than five thousand smaller paintings. Theses thangkas are based entirely on the content of *the Four Treatises*. It is the oldest colored wall chart on medicine in the world. It is rare not only in Chinese medical history but also on a worldwide basis. The root treatise is illustrated by four thangkas, the explanatory treatise by thirty-five, the treatise of oral instruction by sixteen, and the last treatise by twenty-four thangkas, together with one more of the Guru lineage, making a total of eighty *thangka*s well-preserved in Mentseekhang. In 1986, professor Champa Trinley, as a chief editor, edited *Tibetan Medical Thangka of the Four Medical Treatises* in Tibetan, Chinese, and English. The Japanese-Chinese version was later published in Japan in July of 1992. There are a large number of precious and valuable medical thangkas in other countries are used for collection and research.
The Four Treatises was annotated on many times in different eras. There are ninety-one commentaries included in *The Compendium of Traditional Tibetan Medicine* (2012) alone, including *The Lamp Clearing Hundred Thousand Darkness*, *Secondary Volume of the Lucid Lamp*, *Ancestors' Instruction*, *The Blue Beryl*, *Supplement to Oral Instruction*, *Kyemba's Commentary on the Four Treatises*, *Lingmanpa's Commentary on Difficult Points in the Four Treatises*, *Continuous Stream of Nectar the Commentary on the Explanatory Treatise*, etc. Many commentaries from different scholars account for the gravity of the *Four Treatises* among ancient classics of *sowa rigpa*.

9 Checklist

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

☐ MOWCAP website reviewed

☐ Introduction read

Year	Name of documentary heritage	Page no.

- ☐ summary completed (maximum100 word) (section 1)
- ☐ 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

Year	Name of documentary heritage	Page no.

☐ Electronic copy of Nomination Form made for MOWCAP use (if required)