



United Nations
Educational, Scientific and
Cultural Organization



Regional Committee for
Asia-Pacific (MOWCAP)
Memory of the World

MEMORY OF THE WORLD

DOCUMENTARY HERITAGE IN ASIA AND THE PACIFIC





United Nations
Educational, Scientific and
Cultural Organization



Regional Committee for
Asia-Pacific (MOWCAP)
Memory of the World



MEMORY OF THE WORLD

DOCUMENTARY HERITAGE
IN ASIA AND THE PACIFIC

MEMORY OF THE WORLD

Documentary Heritage in Asia and the Pacific

Published in 2016 jointly by
UNESCO Bangkok
Asia and Pacific Regional Bureau for Education
Mom Luang Pin Malakul Centenary Building
920 Sukhumvit Road, Prakanong, Klongtoey
Bangkok 10110, Thailand

and

CLOUD PUBLICATION
Room 622, 6/F.,
Po Yip Building, 23 Hing Yip Street,
Kwun Tong, Kowloon, Hong Kong, China

© UNESCO 2016
ISBN 978-988-77231-0-3



This publication is available in Open Access under the Attribution-ShareAlike 3.0 IGO (CC-BY-SA 3.0 IGO) license (<http://creativecommons.org/licenses/by-sa/3.0/igo/>). By using the content of this publication, the users accept to be bound by the terms of use of the UNESCO Open Access Repository (<http://www.unesco.org/open-access/terms-use-ccbysa-en>).

Open Access is not applicable to non-UNESCO copyright photos in this publication. The designations employed and the presentation of material throughout this publication do not imply the expression of any opinion whatsoever on the part of UNESCO concerning the legal status of any country, territory, city or area or of its authorities, or concerning the delimitation of its frontiers or boundaries. The authors are responsible for the choice and the presentation of the facts contained in this book and for the opinions expressed therein, which are not necessarily those of UNESCO and do not commit the Organization.

**Editorial Board of the Memory
of the World Committee
for Asia and the Pacific (MOWCAP)**

LI Minghua

Ray EDMONDSON

Simon F.K. CHU

Sarah C.C. CHOY

WANG Hongmin

Dianne MACASKILL

Principal Writer

Patrick HASE

A Note of Thanks

To raise awareness of the existence and significance of documentary heritage in Asia-Pacific, this book introduces the invaluable documentary collections from the region that were successfully inscribed on the UNESCO Memory of the World International Register, and/or the Memory of the World Asia-Pacific Register from 1997 to 2012.

This book would not have been made possible without the generous financial contribution from the State Archives Administration of China and the Australian Memory of the World National Committee, not to mention the ardent support of the UNESCO Bangkok Regional Office.

Both Registers are constantly growing. Resources permitting, there will be future editions of this book that will include post-2012 inscriptions.

CONTENT

Foreword	Irina Bokova	10
A Region in Memory	Ray Edmondson	12

Inscriptions from Individual Countries

Australia

▪ The Convict Records of Australia	20
▪ The Endeavour Journal of James Cook	22
▪ Landmark Constitutional Documents of the Commonwealth of Australia	24
▪ The Mabo Case Manuscripts	26
▪ Manifesto of the Queensland Labour Party to the People of Queensland (dated 9 September 1892)	28
▪ The Story of the Kelly Gang	30

Cambodia

▪ Tuol Sleng Genocide Museum Archive	32
--------------------------------------	----

China

▪ Ancient Naxi Dongba Literature Manuscripts	34
▪ Ben Cao Gang Mu (《本草綱目》 Compendium of Materia Medica)	36
▪ Chinese Traditional Music Sound Archive	38
▪ Golden Lists of the Qing Dynasty Imperial Examination	40
▪ Huang Di Nei Jing (《黃帝內經》 (Yellow Emperor's Inner Canon)	42
▪ Official Records of Tibet from the Yuan Dynasty China, 1307 – 1367	44
▪ Qiaopi and Yinxin: Correspondence and Remittance Documents from Overseas Chinese	46
▪ Qing Dynasty Yangshi Lei Archives	48
▪ Records of the Qing's Grand Secretariat – 'Infiltration of Western Culture in China'	50

India

▪ The I.A.S. Tamil Medical Manuscripts Collection	52
▪ Laghukālacakratantarājatikā (Vimalaprabhā)	54
▪ Rigveda	56
▪ Saiva Manuscript in Pondicherry (Manuscript Holdings of French Research Institutions in Pondicherry)	58
▪ Tarikh-E-Khandan-E-Timuriyah	60

Indonesia

- Nāgarakrētāgama or Description of the Country (1365 AD) 62

Iran

- Administrative Documents of Astan-e Quds Razavi in the Safavid Era 64
- Al-Tafhim li Awa'il Sana'at al-Tanjim 66
(The Book of Instruction in the Elements of the Art of Astrology)
- Bayasanghori Shāhnâme (Prince Bayasanghor's Book of the Kings) 68
- A Collection of Nezami's Panj Ganj 70
- The Deed for Endowment: Rab' I-Rashidi 72
(Rab I-Rashidi Endowment) 13th Century Manuscript

Japan

- The Sakubei Yamamoto Collection 74

Kazakhstan

- Aral Sea Archival Fonds 76
- Audiovisual Documents of the International Antinuclear Movement 78
"Nevada-Semipalatinsk"
- Collection of the Manuscripts of Khoja Ahmed Yasawi 80

Macao

- Archives and Record Materials of the Macao Diocese 82
from the 1550s to 1890s

Malaysia

- Batu Bersurat Terengganu (Inscribed Stone of Terengganu) 84
- Correspondence of the Late Sultan of Kedah (1882–1943) 86
- Hikayat Hang Tuah 88
- Sejarah Melayu (The Malay Annals) 90

Mongolia

- Lu. "Altan Tobchi" : Golden History written in 1651 92
- Mongolian Tanjur 94

New Zealand

- The 1893 Women's Suffrage Petition 96
- The Tokyo War Crimes Trials 1946–1948 98
- The Treaty of Waitangi 100

Pakistan

- Jinnah Papers (Quaid-I-Azam) 102

Philippines

- José Maceda Collection 104
- Philippine Paleographs (Hanunoo, Buid, Tagbanua and Pala'wan) 106
- Presidential Papers of Manuel L. Quezon 108
- Radio Broadcast of the Philippine People Power Revolution 110

Republic of Korea

- The Annals of the Choson Dynasty (Choson Wangjo Shillok) 112
- Buljo Jikji Simche Yojeol (vol.II) 114
(Second Volume of "Anthology of
Great Buddhist Priests' Zen Teachings")
- Donguibogam: Principles and Practice of Eastern Medicine 116
- Human Rights Documentary Heritage 1980 Archives 118
for the May 18th Democratic Uprising against Military Regime,
in Gwangju, Republic of Korea
- The Hunmin Chongum Manuscript 120
- Ilseongnok: The Records of Daily Reflections 122
- Printing Woodblocks of the Tripitaka Koreana and 124
Miscellaneous Buddhist Scriptures
- Seungjeongwon Ilgi, The Diaries of the Royal Secretariat 126
- Uigwe: The Royal Protocols of the Joseon Dynasty 128

Tajikistan

- The Manuscript of Ubayd Zakoni's "Kulliyat" and Hafez Sherozi's
"Gazalliyt" (XIV Century) 130

Thailand

- Archival Documents of King Chulalongkorn's Transformation of Siam 132
(1868–1910)
- The Epigraphic Archives of Wat Pho 134
- The King Ram Khamhaeng Inscription 136

Uzbekistan

- The Collection of the Al-Biruni Institute of Oriental Studies 138
- Holy Koran Mushaf of Othman 140

Vietnam

- Stone Steles Records of Royal Examinations of the Le and Mac Dynasties (1442–1779) 142
- Woodblocks of the Nguyen Dynasty 144
- Woodblocks of Vinh Nghiem Pagoda, Bac Giang Province 146

Inscriptions from Joint Nominations

Australia and Papua New Guinea

- The F.E. Williams Collection of Photographs 1922–1943 150

Fiji, Guyana, Suriname, and Trinidad and Tobago

- Records of the Indian Indentured Labourers 152

India, Indonesia, the Netherlands, South Africa and Sri Lanka

- Archives of the Dutch East India Company 154
(Verenigde Oostindische Compagnie)

Indonesia and the Netherlands

- La Galigo 156

Appendix: Inscription on the Memory of the World Registers Ray Edmondson 158

Foreword

Irina Bokova, Director-General of UNESCO

The Asia-Pacific region is home to immense cultural, linguistic, economic and political diversity. From Iran in the west to the Pacific Island nations in the south-east, this region has always been a cradle of human civilization, at the forefront of human ingenuity and innovation. Just as cultures vary greatly, so does the documentary heritage of the region. Taking myriad forms – from manuscripts and photographs to film and many other media – this heritage reflects the wealth and fragility of cultures large and small, past and present. Opening a window onto the past, this heritage carries values and knowledge that are essential for understanding the present and shaping a better future for all. This is why it must be preserved.

Compiled by the Memory of the World Regional Committee for Asia-Pacific, this book reveals a documentary heritage of unique richness. This includes moments of historic change – from the invention of moveable metal type, the compilation of the medical knowledge of antiquity and the invention of the modern feature film to the achievement of universal suffrage for women. It captures also multiple waves of immigration, embodied in the records of indentured labourers in the Pacific and the convicts transported to Australia. At the heart of all of this stands the struggle for human rights and dignity for all peoples, from history's darkest chapters, like the atrocities of Cambodia's Khmer Rouge, to such victories as Korea's democratic uprising in 1980.

Safeguarding this heritage requires will and commitment. It means addressing the complexity of repatriating documents from former colonizing powers. It calls for providing adequate support to archives, libraries and museums, and for building capacity and skills across the board. It requires preservation against the challenges of time and climate.

UNESCO supports States in pursuing these goals, working through the Memory of the World Programme to advance the preservation of humanity's documentary heritage and universal access to it, and to raise global awareness of this work. Maintaining international, regional and national registers of significant documents is important at every level, and this book showcases samples of inscriptions from both the international and Asia-Pacific regional registers.

Too much of humanity's documentary heritage is lost in the twists and turns of history; too much lies hidden also in libraries, museums and archives. These treasures embody the importance of memory for human identity, for collective knowledge, and for cultural diversity. Capturing and sharing this wealth is one of UNESCO's core goals, and it has perhaps never been so important.

A Region in Memory

Ray Edmondson

Dr Ray Edmondson was Chair of MOWCAP from 2005 to 2014 and presently has the role of Special Advisor. He is the author of the current (2002) General Guidelines of the Memory of the World Programme and the associated Register Companion.

Introduction

On the night of 15th August 1992, during the Siege of Sarajevo, incendiary shells rained down on the National and University Library of Bosnia and Herzegovina, deliberately and totally destroying its building and its collection of 1.5 million books. The central repository of Bosnian written culture, and a major cultural centre of all the Balkans, had been reduced to a smouldering ruin. For years afterwards, the ashes of priceless manuscripts and medieval books mingled with the mud continued to exude the smell of burning. It was this act of vandalism that so seized UNESCO Director-General Federico Mayor, vindicating his recent initiative – a programme to protect the accumulated, documented memory of mankind – the Memory of the World.

A unique characteristic of the human race is its ability to build and transmit a collective memory, and its desire to have access to memory. This can happen in three ways. The first is oral transmission: the passing of knowledge and customs from one generation to the next by speech, song and ceremony: what UNESCO calls the Intangible Heritage. The second is the reshaping of the physical world: by altering landforms and erecting buildings which are the heritage of succeeding generations. UNESCO celebrates and protects this legacy through the World Heritage List. The third is by the recording of information in a documentary form, such as the written word, photography and sound recording. It is this documentary heritage that is the focus of the Memory of the World Programme ¹.

What is “documentary heritage”?

A document is that which "documents" or "records" something by deliberate intellectual intent. Some cultures are more "document oriented" than others, so for

1. The full General Guidelines To Safeguard Documentary Heritage, Paris: UNESCO, 2002 (c11-95/ws-11rev) for the Memory of the World Programme can be found at <http://www.unesco.org/new/en/communication-and-information/flagship-project-activities/memory-of-the-world/resources/other-memory-of-the-world-documents/>

this and other reasons not all cultures will be equally represented within the global documentary heritage. A document has two components: the information content and the carrier on which it resides. Both may be of great variety and both are equally important as parts of memory.

The content may comprise written text or graphic information (such as maps, drawings, music) whether recorded in ink, pencil, paint, digital form or otherwise. The carrier might be paper, papyrus, palm leaves, bark, textile fabric, stone, metal – the list is almost limitless. Audiovisual content includes all forms of still and moving images and recorded sounds, whether recorded by mechanical or electronic means, and in either analogue or digital formats. In this case the carrier may be film, magnetic tape, vinyl or optical disc, floppy or hard disc, flash memory or others yet to be invented!

Why do we need to preserve and access documentary heritage?

Unless we do consciously preserve it, the memory eventually disappears and society becomes trapped in collective amnesia. The desire to know the past has been as strong as the desire to record the present. So the handing down of documentary memory from one generation to the next has been a preoccupation of societies since the beginning of recorded history; a tautology, for what we know about the past we can only know because it was documented and transmitted.



Vedran Smailović playing the cello in the destroyed National Library, in 1992
(Credit: "Evstafiev-bosnia-cello" by Mikhail Evstafiev)

"Memory of the World" defines preservation as the sum total of the steps necessary to ensure the permanent accessibility – forever – of documentary heritage. As a result, preservation is a never ending task. Nothing has ever been preserved – it is only being preserved. In the long run, and sometimes the short run as well, preservation has to be a deliberate effort.

Many documents that have been passed down to us from antiquity have survived by chance, outliving the societies that created them and the structures that protected them. Sometimes survival has been due to the stability and endurance of the carriers – such as stone and clay tablets. Sometimes it has been due to fortuitous storage – parchment or papyrus kept in the stable atmosphere of a cave over centuries or millennia, such as the Dead Sea Scrolls of Qumran. Sometimes transmission has been deliberate, and due to the repeated but accurate re-copying of content on a succession of carriers – such as the scriptures of the great religions. And sometimes survival has been due to the long term stability of institutional structures, such as venerable libraries and archives which have managed their collections over hundreds of years.

But today we have a new problem. We are recording memory in forms that are less and less permanent, be it sound recording, film, videotape, newsprint, photograph, or – most transitory of all – digital files. The laws of physics and chemistry alone will ensure that, unless deliberate conservation measures are taken within stable institutional environments, their life expectancy may be measured in decades or even years, rather than centuries. The output of the last hundred years alone is probably greater than the total output of all previous centuries put together, and ironically and tragically it is being lost faster than ever. That is the challenge now confronting the world's archives, libraries and museums. And it is a shared global challenge. In an increasingly connected world, no one is an island any longer.

All things being equal, rational and adequately resourced strategies could see a major proportion of the world's memory safeguarded and made accessible for the present and the future. But all things are not equal. Countries vary enormously in their ability to provide the skills, structures, funds, and political will to contribute to the global effort. It is easy for preservation tasks to be put off until tomorrow, or to make the facile assumption that somehow the "authorities" will look after everything. The reality is that, all too often, the "authorities" are facing a 21st century task with 19th century resources.

Lost and missing ²

To put this challenge in perspective, we need to have an understanding of what has already been lost. Only then can we fully appreciate the imperative of saving what we still have. So how do documents become lost?

Over time, much material has been destroyed or lost because of accidental or deliberate displacement of holdings and collections, "spoils of war" or other historical circumstances. Because carriers are mostly composed of natural, synthetic or organic materials which are subject to chemical instability and breakdown, documentary heritage is continually at risk from natural calamities such as flood and fire; man-made disasters such as looting, accident and war; and gradual deterioration, which may be the result of human ignorance or neglect in providing basic care, housing and protection. For audiovisual, electronic or digital documents, there is the added threat of loss through technological obsolescence. This can be driven by commercial imperatives without any compensating development of more stable materials or technologies suited to long term preservation.

To loss through neglect, accident, circumstance and the march of technology we can add loss through deliberate destruction for political or ideological reasons. The tragedy in Sarajevo is only one of thousands of deliberate acts of destruction, throughout history, of priceless collections which – had they survived – may have made the world of the 21st century a very different place. The destruction of the great Library of Alexandria in 48 BCE is probably the best known example. But equally momentous were the burning of the classic books of the Hundred Schools of Thought by Chinese Emperor Qin Shi Huang in 213 BCE, and the burning of the Jaffna Library in Sri Lanka – one of the largest in Asia – in 1981. In Cambodia, from 1976 to 1979, the Khmer Rouge set about destroying all vestiges of "corrupt" culture, including over 80% of the holdings of the National Library. When, in the 1960s, protest was made over the dumping of much of Australia's radio history into road fill for Sydney's freeways, the government soothed concerns with assurances that smashed-up sound records made very good road fill.

Some documents are partially missing. There are examples in this book of incomplete documents that have been inscribed on the Memory of the World Registers, with the possibility always open that the missing component will be found. Only one of the two volumes of the Jikji is presently known to be extant.

2. For a tabulation of relatively recent losses, see the Memory of the World publication *Lost Memory – Libraries and Archives destroyed in the Twentieth Century*, 1996 CII-96/WS/1

Fragments totaling only around 11 minutes of The Story of the Kelly Gang have so far been located, though the possibility that more of the missing sixty-plus minutes will emerge is tantalizing.

What are the preservation challenges?

Generally speaking, the problem is not a lack of theoretical knowledge. Collectively, libraries, archives and museum institutions, and their international professional associations have considerable shared scientific knowledge on how to maximise the life of carriers and content and, when necessary, how to migrate content to a new carrier with maximum integrity. The problem is that resources, skills and facilities are very unevenly spread around the world; that collections are frequently held in insecure and unsuitable environments; that institutional structures are often weak and lacking the legislative support to empower them. To change this state of affairs – to protect the world's memory – we must change the way peoples and governments think, and thereby change the priority that they give to the preservation of their national memory. It is a daunting task – but not an impossible one. It requires an international approach of mutual assistance, of finding linkages between shared or related collections in different countries, of bringing together the disciplines and perspectives of the archivist, the librarian, the conservator, the technician and the curator. Most of all, it requires advocacy and raising awareness, and the stamina and persistence of the long distance runner. This is where "Memory of the World" comes in.

What is the significance of the "Memory of the World" Programme?

The objectives of "Memory of the World" are to facilitate preservation, assist universal access and increase awareness worldwide of the documentary heritage. It reinforces the work of libraries, archives, museums and other custodians through advice, advocacy, practical assistance and public recognition, including the maintenance of registers recognizing documentary heritage of world significance.

It does this through a formal structure – still developing – of international, regional and national "Memory of the World" (MOW) committees which bring together relevant experts and representatives of government and professional bodies. The peak body – the International Advisory Committee – is a group of 14 experts appointed by the Director-General of UNESCO. The Memory of the World Committee for Asia and the Pacific (MOWCAP) comprises representatives of all the national MOW committees in the region.

In addition to workshops, direct advice and publications, the most visible aspect of

MOW is its registers which recognise documentary heritage of world significance. The International Register was inaugurated in 1996, the Asia-Pacific Register in 2008, and national registers across the region are being progressively established (beginning in 2001 with Australia and China). All the registers have essentially the same criteria – the difference being the geographic extent of influence of the documentary heritage concerned. Anyone can nominate a document for inscription – there is a prescribed proforma for this purpose. A rigorous assessment process then follows, which can take up to two years. The final decision is made by the relevant MOW committee.

What does it mean for a country to be on a register?

There is, of course, prestige in being included – the formal term is inscribed on a register. It is a statement by UNESCO of the world significance of the document or documents, of the essentiality of its survival and accessibility, and of UNESCO's continuing informed interest in its good management and preservation. It also implies a commitment to these ends by the custodians of the documentary heritage. (Inscription does not, of itself, affect ownership, custody or use of the material). But prestige is only part of the picture.

Experience has shown that inscription makes documents visible, which in turn helps to protect and secure them. It has in many instances helped justify and secure funding and measures for their preservation. And as the registers grow, what is developing for the first time is a truly global picture of the great documents of mankind, transcending cultural assumptions and prejudices.

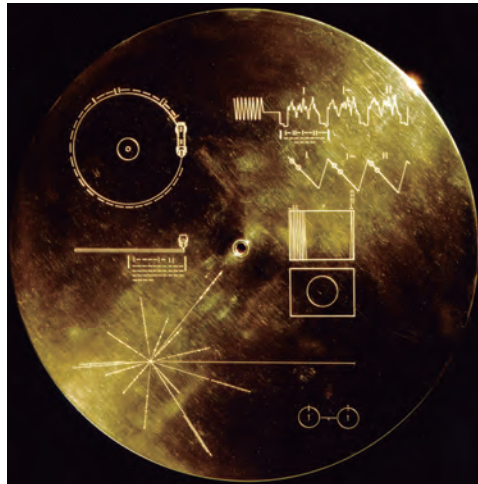
There are many heartwarming stories about what inscription has meant to individual institutions, cultural groups and entire countries. To be counted – to be recognised as a significant part of the world's memory – can be profoundly meaningful and humbling, as well as being a source of pride. Preparing a nomination can undoubtedly be hard work, but the effort is worth it. The registers are a crucial part of changing our global perspective on memory – of changing the way people and governments think about preservation and accessibility.

The way ahead

I return to the objectives of "Memory of the World" – to facilitate preservation, assist universal access and increase awareness worldwide of the documentary heritage. How these objectives are best pursued will vary from country to country, region to region.

Is there a lack of knowledge or skill in preserving or organizing collections? The

answer may be training workshops or written guides, or helping practitioners connect with global professional networks in their field. Are important documents invisible or inaccessible? Guidance in digitisation strategies may be needed. Is there public or official indifference which is putting important collections at risk? Perhaps there can be assistance in advocacy. Are there insufficient funds to protect collections and develop institutions and skills (and the answer is almost always 'yes' in any country)? UNESCO mostly cannot provide the money, but it can help to change the circumstances and develop the networks within which funding can be improved, and sometimes link preservation projects with external sponsors.



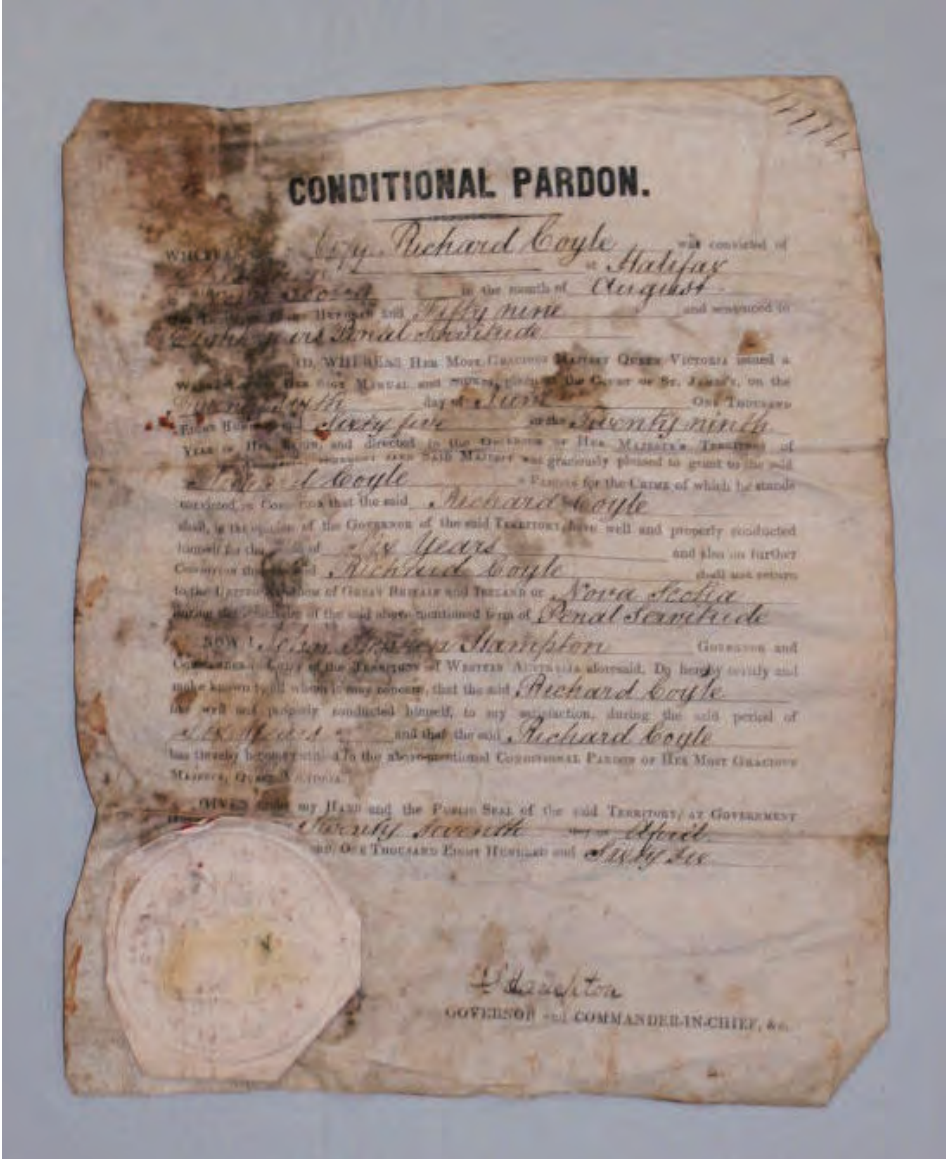
■ The Voyager Golden Records. Will these be humanity's most enduring documentary heritage? (Credit: NASA)

Central to these efforts in any country, however, is an effective "Memory of the World" national committee, and a national "Memory of the World" register which, as it grows, becomes a centre of gravity and a reference point, recognizing not only what is important and significant, but what might be precious and should be inscribed. It encourages people to think about the value of memory and its protection. It stimulates imagination, it draws attention and it raises awareness. A register is hard to ignore: it is a constant reminder of the indispensable centrality of memory.

Those who cannot remember the past are condemned to repeat it .

INSCRIPTIONS FROM INDIVIDUAL COUNTRIES





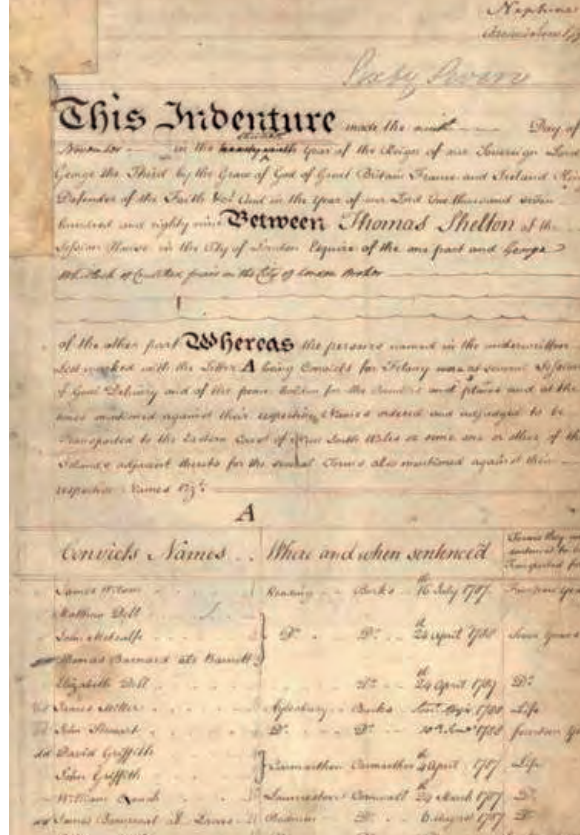
Conditional Pardon

The Convict Records of Australia

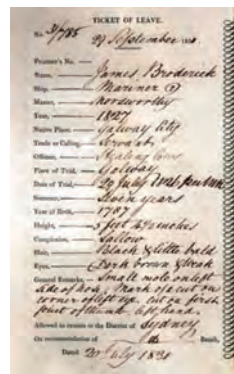
In the 80 years between 1788 and 1868, some 165,000 people, convicted in Britain of certain crimes regarded at the time as serious (though sometimes trivial by today's standards), were sentenced to transportation to Australia where they were subjected to regimes of forced labour for the period of their sentences until they were, in most cases, released back into the mainstream of Australian society. These convicts were mostly young, and mostly from the labouring classes in Britain. Scrupulous records on these men and women were kept in Australia, detailing not only their

crime and sentence, but also such things as their trade, literacy level, behaviour in Australia, marital status and even physical appearance. These records survive today intact and in excellent condition. These time-expired convicts in time became the bedrock of the developing Australian society – even today many Australians proudly claim descent from a convict ancestor.

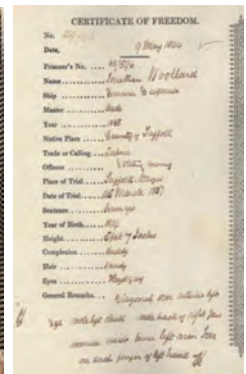
These Australian convict records are a unique collection. In the late 18th and early 19th centuries, it was very difficult to find any European documents which gave details as full and as clear as these convict records about the lives of working-class men and women. The treatment of transported convicts in Australia varied from period to period as ideas about crime and punishment changed, and these changes were documented clearly in these records. The Australian convict records are thus not only crucial to our understanding of the rise of Australia as a modern state, but are also vital to our understanding of working-class life in Britain and the changing views of crime and punishment in this period. This documentary heritage was inscribed on the International Memory of the World Register in 2007.



Indenture between London Court of Sessions and George Whitlock



Ticket of leave, James Broderick, 1831



Certificate of Freedom, Jonathon Woollard, 1844

Threat

Most of the Convict Records are in the form of bound registers of one sort or another, mostly using printed pro forma texts. The records are securely housed and are not under threat.

Repository

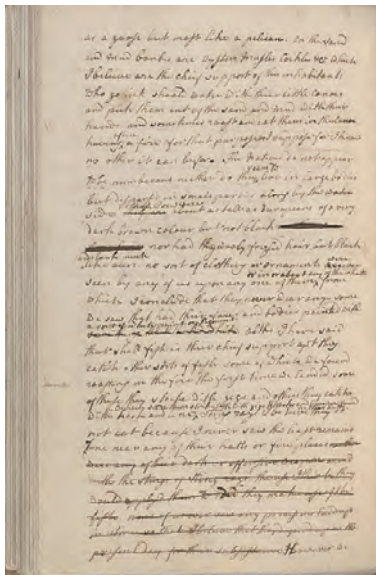
The records are housed today in State Records New South Wales, the Archives Office of Tasmania and the State Records Office of Western Australia.



■ Captain James Cook

The Endeavour Journal of James Cook

Lieutenant (by courtesy, Captain) James Cook undertook a voyage of exploration of the Pacific in H.M.S. Endeavour between 1768 and 1771. The aims of this voyage included not only the charting of the coasts of New Zealand and eastern Australia (very imperfectly known at that date), but also the observation of the topography, wildlife and resources of the region as well as the lifestyles, customs and religious systems of the native peoples there. To ensure that these aims could be met, the Endeavour carried



The Endeavour Journal comprises a single handwritten volume.



The binding of the Journal was renewed in 1976.

scientists and artists as well as the ship's crew. Their collections of drawings and of objects collected on the voyage form the base of all subsequent ethnographical investigations of the Pacific area. Many of these scientists and artists kept Journals or Diaries in which they recorded their findings and comments.

Captain Cook kept a detailed Journal or Log of this voyage. This was not in itself anything unusual – such Journals were a usual part of any Royal Navy voyage at the time, required to be kept by the ship's captain – but it is unique in the depth of its descriptions of the peoples and customs of Tahiti, New Zealand and Australia. The voyage of the Endeavour was to lead to settlement of people from Britain on the eastern coast of Australia a mere 17 years later. This Journal thus marks the point when Westerners first started to impinge significantly on the Pacific. It is critical to the general history of the Pacific and to the history of Australia and New Zealand in particular. This documentary heritage was inscribed on the International Memory of the World Register in 2001.

Threat

The Journal is not under threat.

Repository

The Endeavour Journal comprises a single handwritten volume (originally a set of several volumes now bound together). The Journal is today housed in the National Library of Australia.



Queen Victoria signed this document on 9 July 1900 – the bill providing for the creation of the Commonwealth of Australia became law

Landmark Constitutional Documents of the Commonwealth of Australia

Modern Australia began as a British prison settlement in 1788 and grew from a group of colonies into independent nationhood without internal upheavals or revolutions. This collection of landmark documents charts the evolution of Australia as one of the world's most stable and long-lived democracies. It was the first country in the world to be created as a result of a free vote of its people, and the first country to have its birth recorded by a movie camera. The documents in this collection constitute the most significant legal instruments effecting major constitutional change in Australia over

the 20th century. In addition the film records the moment of the nation's inauguration and the accompanying festivities.

The documents forming this collection illustrate that the Australian nation is not a static but a constantly evolving entity and their significance lies in their ability to achieve this. Most of the documents are original legal instruments, and include legislation, commissions, letters patent, proclamations, petitions and legal judgments. Together they are significant for their ability to demonstrate how legal documents can shape the lives of a people and the destiny of a continent. This documentary heritage was inscribed on the Asia-Pacific Memory of the World Register in 2008.



Letters Patent issued by Queen Victoria on 29 October 1900 to establish the Office of the Governor-General for the Commonwealth of Australia

Threat

All documents are held under preservation conditions and are not under threat.

Repository

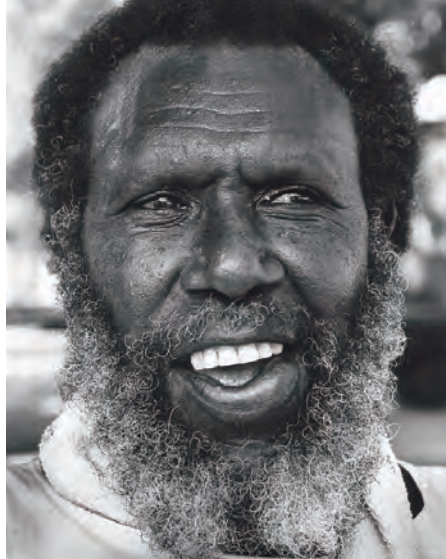
The 17 documents in this inscription are preserved in seven repositories, all located in Canberra: The Parliament of Australia, National Archives of Australia, National Library of Australia, National Film and Sound Archive, Office of the Governor General, Office of Parliamentary Counsel and High Court of Australia.



■ The Mabo Case Manuscripts

The Mabo Case Manuscripts

The indigenous peoples of Australia and its adjacent islands were, when they first came into contact with Westerners, hunter-gatherers. As such, they were constantly on the move within their hunting territories. When the British first settled on the coasts of Australia in 1788, their lawyers decided that the indigenous peoples, because they were not settled and did not till or use the ground except for hunting over, could not be said to own it. The Common Law held that for land to be owned, it must be "possessed", that is, it must be fenced in, used for the private purposes of the owner and be marked off from the waste lands outside. Land not so "possessed" was terra nullius or "no-mans-land". Such land could, therefore, be settled by incomers without any compensation being paid to the indigenous people. This remained the settled legal view, and not in Australia only, until recent years. The doctrine of terra nullius had the effect of quickly destroying the culture and lifestyles of the indigenous peoples, as their lands were taken by settlers, and they were forced off them.



Edward Mabo (1936–1992)

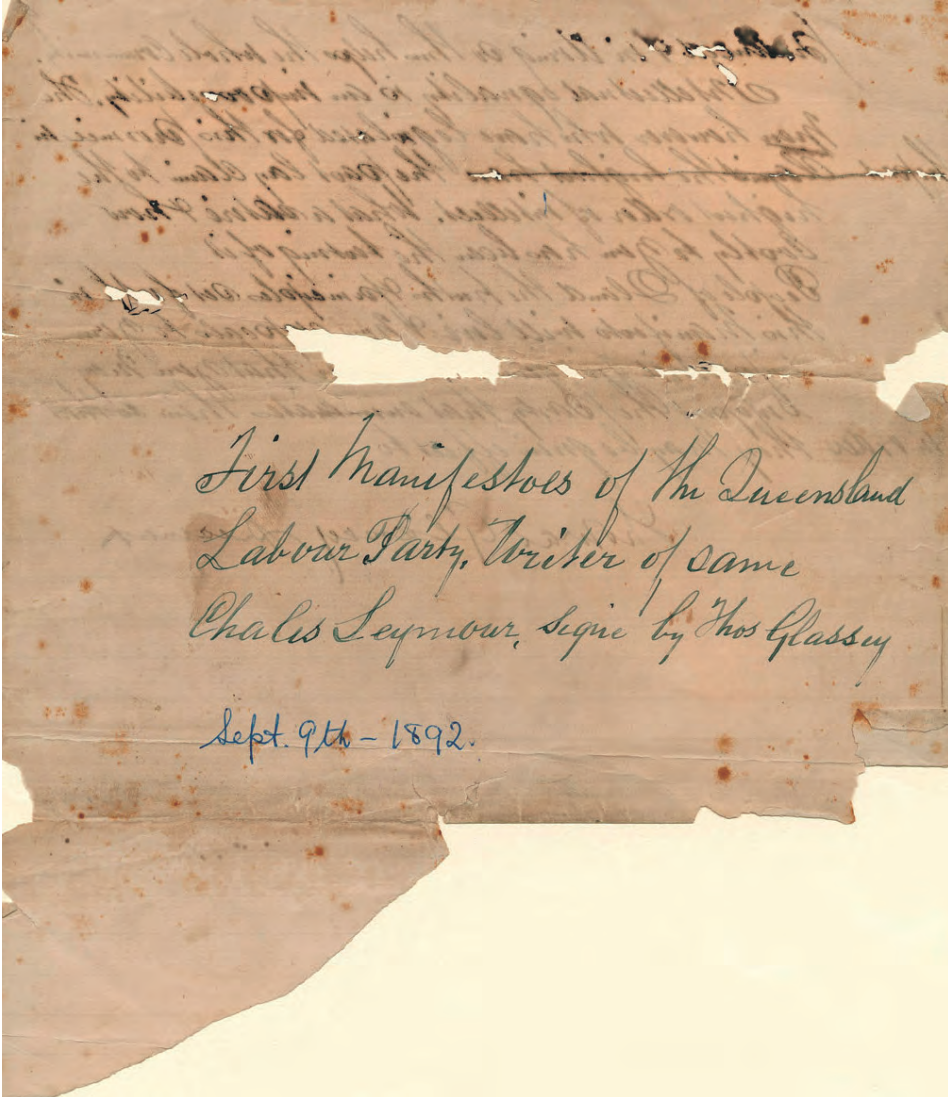
Between 1982 and 1992, a Torres Strait Islander, Edward Mabo, brought a case to Court which overturned this legal doctrine. Accordingly indigenous peoples, even if hunter-gatherers with no settled place of residence, had rights to the land and could only be evicted from it if compensation was duly paid. This court case profoundly changed race relations and the framework of inter-racial relations, not in Australia only, but also in many other places around the world. Sadly Edward Mabo never knew the result of his legal case as he died in January 1992, five months before the High Court made its decision. The Mabo Case Manuscripts were inscribed on the International Memory of the World Register in 2001.

Threat

The record is not under threat.

Repository

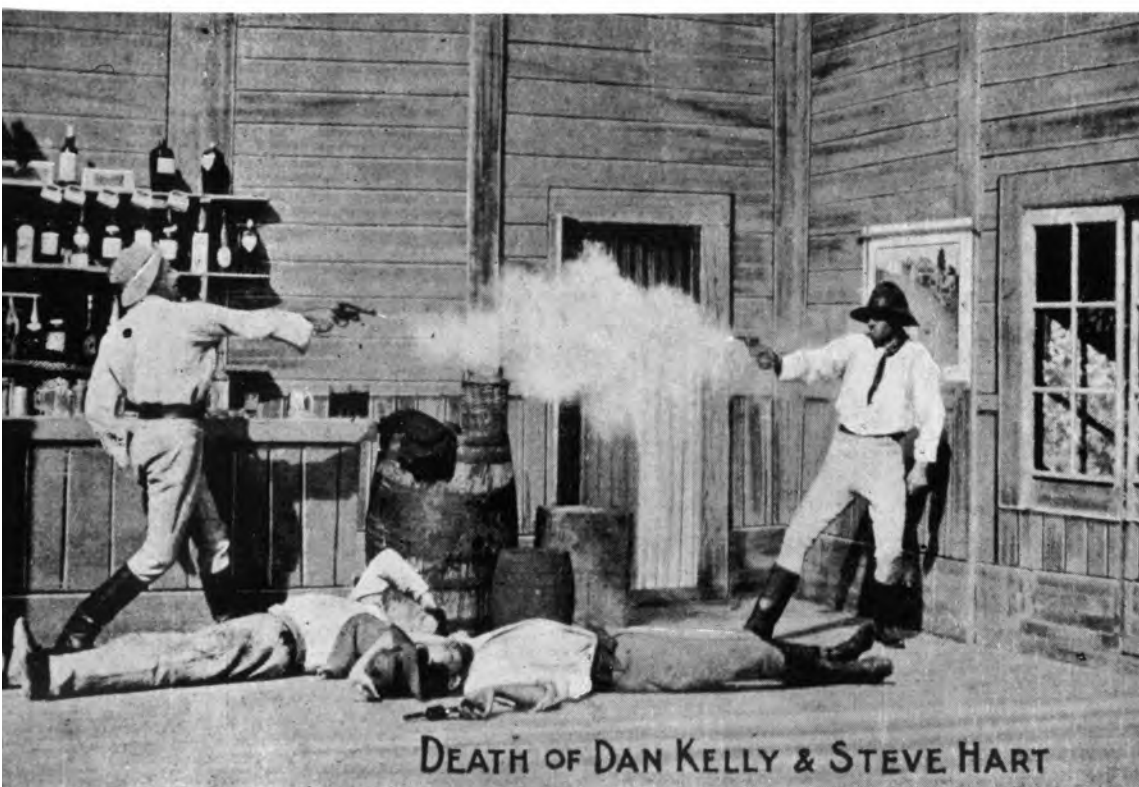
The documents consist of 19 boxes of Edward Mabo's personal papers and 73 volumes of material submitted to the court during the case of Mabo v. State of Queensland. The papers are held in the National Library of Australia.



OM69-18, Charles Seymour Papers, State Library of Queensland

Manifesto of the Queensland Labour Party to the People of Queensland (dated 9 September 1892)

In the later 19th century a number of political activists began to press for the radical re-structuring of Australian society. A group of these political activists held a Convention in Queensland, Australia in 1892. A political party (the Queensland Labour Party) was set up as a result. The newly formed political party issued a Manifesto to the people of Queensland as their Statement of Aims. This Manifesto was probably the world's first clear public statement of the aims of the democratic socialist movement, that is, the attempt to achieve radical re-structuring of society entirely through the ballot-box (earlier socialist documents issued in Australia had been significantly more revolutionary in tone).



■ Death of Dan Kelly and Steve Hart

The Story of the Kelly Gang (1906)

The cinema has had an immense influence on modern life in its almost 120 years of history. It has fuelled the imaginations of the world, given vitality to fantasies, and has become the strongest of all educational tools. It has also supported propaganda drives and shaped attitudes and beliefs. The early history of film is, therefore, of great interest and importance. At a time when film durations were standardised at one reel (maximum 15 minutes), the 1906 Australian film drama, "The Story of the Kelly Gang" took a conceptual leap: it comprised six reels running well over an hour, thereby becoming the earliest known example of the modern full-length feature film and defining the format on which today's film industries are based. It was a commercial success in Britain as well as in Australia and New Zealand. It dramatised the exploits of a gang of outlaws, demonised the police and helped cement the place of Ned Kelly as an Australian cultural icon. It also spawned a genre of "bushranging" films which romanticised outlaws and led to an era of draconian film censorship.

Long believed lost, fragments of The Story of the Kelly Gang began to surface in the 1970s. To date segments of the film totaling about ten minutes have been accumulated, together with related documentation, by the National Film and Sound Archive of Australia (NFSA). Some of these fragments are visually affected by decomposition of the cellulose nitrate film base while others are in excellent condition. All have been digitised for access purpose, and are accessible on the Internet. This documentary heritage was inscribed on the International Memory of the World Register in 2007.



(6) KATE KELLY, THE HEROINE OF THE STORY.
The Story of "The Kelly Gang," the Great Australian Drama. Introduced by the Colonial Picture Company.

■ Kate Kelly, heroine of the story



(11) CAPTURE OF NED KELLY.
The Story of "The Kelly Gang," the Great Australian Drama. Introduced by the Colonial Picture Company.

■ Capture of Ned Kelly

Threat

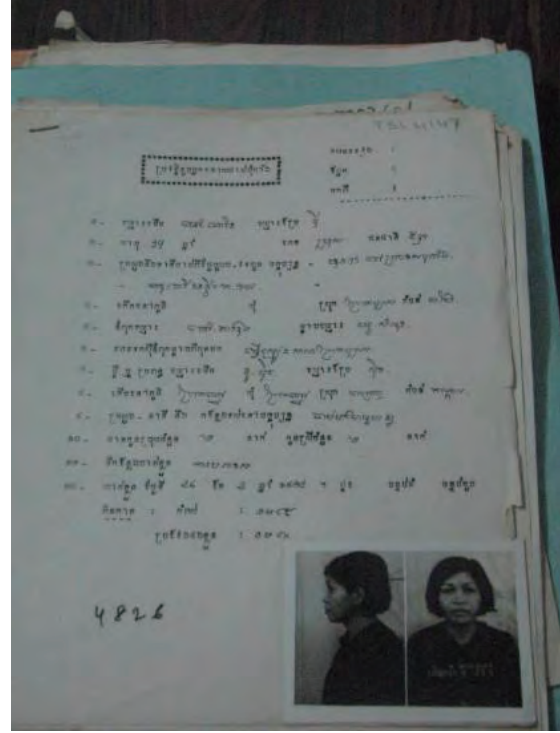
The surviving cellulose nitrate film is stored in climate-controlled conditions and is not under threat. Preservation copies have been made on modern polyester film stock and access copies exist in various analogue and digital formats. A curated version on DVD can be purchased from the National Film and Sound Archive of Australia.

Repository

The preserved material is held by the National Film and Sound Archive of Australia, Canberra and the BFI National Archive in London.



Woman detained with her child in the S21 Interrogation Centre



Female detainee biography

Tuol Sleng Genocide Museum Archive

Tuol Sleng was, before the seizure of power by the Khmer Rouge in 1975, a prestigious secondary school surrounded by grass playing-fields. The Khmer Rouge converted the school into the S-21 Interrogation Centre. The classrooms were divided into tiny cubicles in which inmates were manacled to steel frames and tortured until they confessed to imaginary crimes, after which they were taken and killed, many by having their heads smashed in. The buildings were converted into the Tuol Sleng Genocide Museum immediately after the Khmer Rouge regime fell in 1979 with the manacles, steel frames and instruments of torture left as they were discovered when the Khmer Rouge fled. Copies of photographs of the dead, taken from the Museum Archive, look down on the site of their agony. Over 15,000 prisoners were held and tortured here, all but a dozen or so subsequently killed.

An archive of the prisoners held, including their photographs, biographies and copies of confessions, was kept by the Khmer Rouge torturers. While some of the material was lost when the Khmer Rouge regime was overthrown, photographs and other details of over 6,000 prisoners survive. This archive, held in the



■ Tuol Sleng Genocide Museum where the S-21 Interrogation Centre was housed



■ Torture, painting by Vann Nath, a Cambodian artist and human right activist



■ The seven detainee survivors

nightmarish surroundings of the Tuol Sleng Genocide Museum, so civilized on the outside, so horrific on the inside, is a unique monument to the dark side of human nature. It provides an immensely valuable insight into the insane cruelties of the Khmer Rouge regime : during whose three years, eight months and twenty days in power, nearly a third of all Cambodians perished. This archive is of world significance as a warning and a grim example. It was inscribed on the Asia-Pacific Memory of the World Register in 2008 and the International Memory of the World Register in 2009.

Threat

The archive is in danger, especially the photographs and negatives, and in urgent need of conservation and care as is the building in which it is housed. Better storage facilities are urgently required. Copies of most of the documents have, however, been made.

Repository

The archive is housed in the Tuol Sleng Genocide Museum, Phnom Penh.



■ Ancient Dongba Literature

Ancient Naxi Dongba Literature Manuscripts

The Naxi people (today numbering some 300,000 persons) live in the upper valleys of the Yangtze River system on the borders of Yunnan and Sichuan of China. They invented a written script unique to themselves. This script is pictographic, with some 2,000 characters, and is unrelated to any other script. The date when this script was invented is not clearly known, but was at least several hundred years ago. Only the Naxi priests ("Dongba") knew how to read this script, and only a tiny handful can still do so today. Some 20,000 volumes written in this script are known to exist and scattered in numerous libraries throughout the world.



Divination using Zuola Diagram

A representative selection of 1,000 works in this script, covering Dongba religion, stories of Naxi heroes, Naxi history, lifestyle, economics, calendar, culture and politics, has been put together for nomination on the Memory of the World Register. This collection is particularly rich in books documenting Dongba religious rituals, chants, ritual dances and divination methods. These books are all handwritten on local Naxi paper, stitched together. The aesthetic quality of the handwriting and the painted booklet covers is high. These Naxi books are unique in not only illustrating the lifestyle and beliefs of a small group of farmers living in remote mountain valleys, but also in giving an insight into the early history of writing in particular, and the origins of civilization in general. They constitute a literary heritage of high aesthetic and cultural value in the world. This documentary heritage was inscribed on the International Memory of the World Register in 2003.



Divination with odd phenomena

Threat

The books require conservation as they are currently housed in inadequate cabinets, and are deteriorating. They require to be kept in climate-controlled conditions and in a fire-resistant building.

Repository

The collection is housed in the Dongba Culture Research Institute of the Yunnan Academy of Social Science.

本草綱目序

紀稱望龍光知古劍，蜺寶氣辯明珠。
故萍實商羊，非天明莫洞，厥後傳物
稱華，辯字稱康，析寶玉稱倚頓，亦僅
僅晨星耳。楚蘄陽李君東壁，一日過
予，弇山園謁予，留飲數日，予窺其人
粹然貌也，癯然身也，津津然譚議也。
真北斗以南一人，解其裝，無長物，有
本草綱目數十卷，謂予曰：時珍荆楚
鄙人也，幼多羸疾，質成鈍椎，長耽典
籍，若啖蔗飴，遂漁獵群書，摻羅百氏，
凡子史經傳、聲韻、農圃、醫卜、星相、樂
府諸家，稍有得處，輒著數言。古有本
草一書，自炎皇及漢、梁、唐、宋，下迨

■ The preface of Ben Cao Gang Mu (Compendium of Materia Medica)

Ben Cao Gang Mu

(《本草綱目》 Compendium of Materia Medica)

Traditional Chinese Medicine uses a great number of herbs and other natural products with medicinal properties. Identification of these, how they should be used and what diseases they could be used to treat began several thousand years ago. Over time, many books were written on them, but a truly encyclopedic catalogue was needed to put this pharmacopoeia onto a firm basis. Doing this was the lifework of Li Shi-zhen. He started working on it at the age of 31 and completed the task 27 years later in 1578. The encyclopedia thus produced is called the Ben Cao Gang Mu. It identified 1,892 medicinal drugs and gave 11,096 prescriptions using them. For each drug a full description of its use with observation notes as to its effects is given, and misconceptions as to the drug given by earlier authors are amended. An initial two volumes offer an



Dr. Joseph Needham visited the grave of Li Shi-zhen in 1986.



Illustrations in Compendium of Materia Medica

overview of medical theory. The Ben Cao Gang Mu has been, ever since its first publication, an essential text for all traditional Chinese medical practitioners, and similarly for those in Japan, Korea and Vietnam.

This medical encyclopedia was the first of its kind in the world. It represents a critically important stage in the scientific exploration of medical drugs and its author, Li Shi-zhen, is a figure of immense importance as an early scientist. The work is still regularly printed today. The oldest surviving copy of Ben Cao Gang Mu comprises 54 woodblock printed volumes, including two volumes of 1,109 illustrations, was printed in 1593. It was inscribed on the Asia-Pacific Memory of the World Register in 2010 and the International Memory of the World Register in 2011.



Volumes of Compendium of Materia Medica

Threat

The copy of this encyclopedia inscribed on the Memory of the World Registers is kept in climate-controlled conditions. A CD-ROM version exists for use by scholars. While there is no immediate threat, further conservation is desirable, together with a custom-built storage facility.

Repository

The book is held at the Library of the China Academy of Chinese Medical Sciences.



■ A reel of quarter-inch magnetic audio recording tape (Credit: Daniel P. B. Smith)

Chinese Traditional Music Sound Archive

China has a very rich tradition of folk song and folk music, arising not only from the Han Chinese people but also from the peoples of many other ethnic groups living there. Starting in 1950, a major programme of recording such music has been undertaken, a programme still ongoing today. Over 7,000 hours of material from more than 50 nationalities have so far been recorded, which form the most comprehensive collection of Chinese traditional and folk music.

A significant part of the collection includes folk music from Tibet, Uighur folk music from Xinjiang, music of the Miao, Dong, Yao and other ethnic groups, and the Hua Er folk music of Gansu-Ningxia area. Also recorded are Taoist and Buddhist religious music. Recordings have also been made of classical Chinese music, especially a major programme of recording music for the Qin, and recordings of Xi'an Drum Music. Another major programme has been the recording of local variants of the Chinese Opera tradition. Many of the folk traditions recorded in this collection are at risk as the local cultures which underlie them slowly succumb to the pressure of world culture and the dominant culture of the great cities of China. In some cases, indeed, the recordings in the collection are the sole surviving record of a musical culture already otherwise extinct. If the recordings were to be lost, there would remain no record of that culture. This archive, inscribed on the International Memory of the World Register in 1997, is of great importance as the music of China is a major part of the world musical heritage. Continuing research, which can only be done by using this archive, is vital to our understanding of world music and its development.



■ Xi'an Drum Music



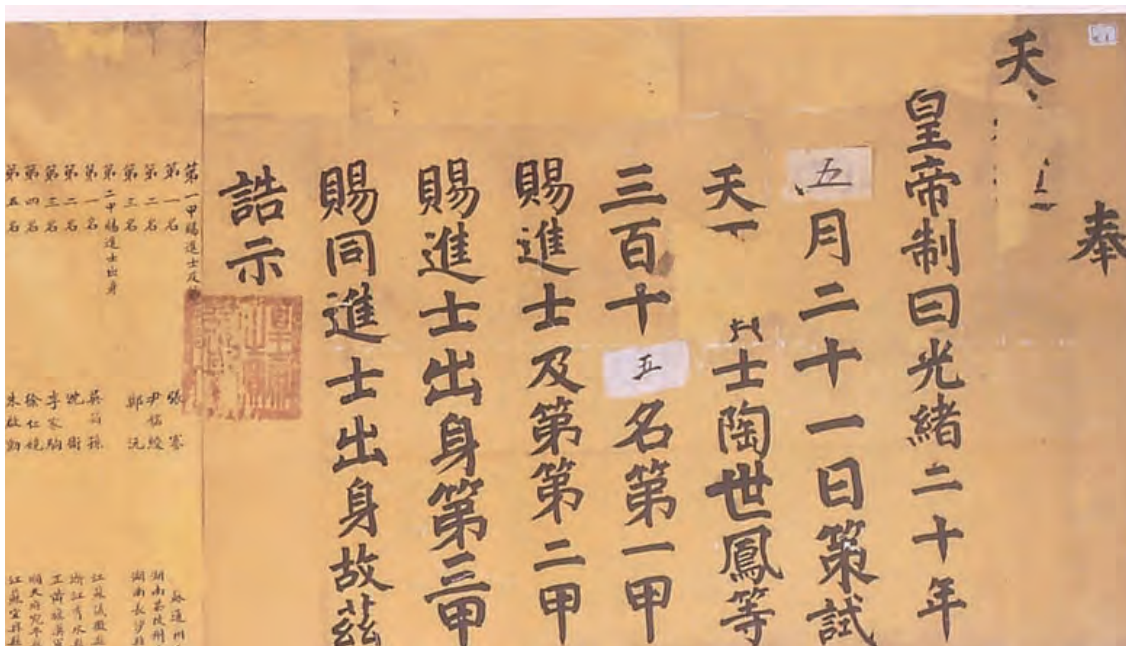
■ Hua Er Folk Music

Threat

The archive is recorded on audiotape. It is at serious risk as the tapes are deteriorating. The archive is not held in climate-controlled conditions, so increasing the risk.

Repository

The archive is held at the Music Research Institute of the Central Conservatory of Music, Beijing.

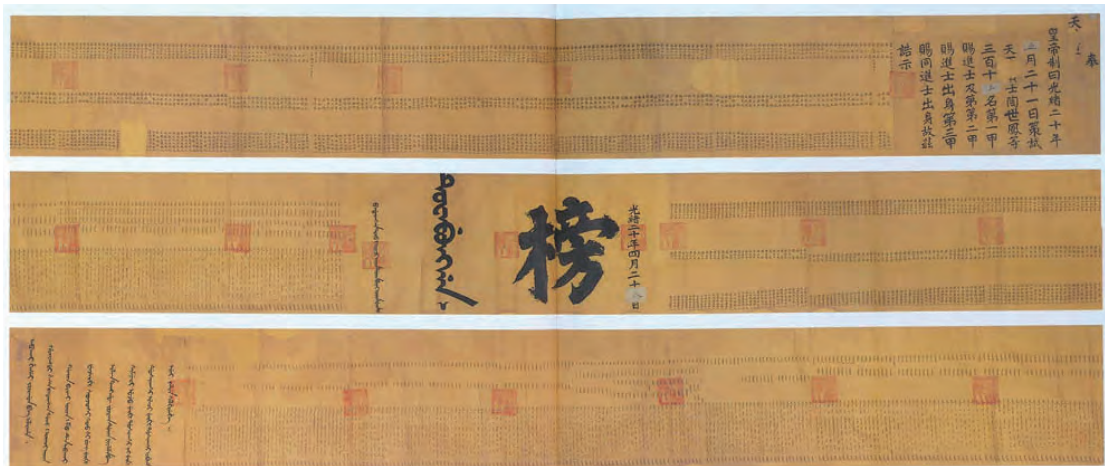


Golden Lists of the Qing Dynasty Imperial Examination

Golden Lists of the Qing Dynasty Imperial Examination

For more than a thousand years, appointment as an official in the Chinese Imperial Civil Service required the applicant to pass a series of public examinations. The examinations, open to almost all men, were organized at levels of District, Provincial, Metropolitan, and the final examination was held in the Imperial Palace. Complex rules were in place to eliminate cheating and corruption. These examinations were demanding and only a tiny percentage of candidates were successful. Successful candidates at the Palace Examination were presented to the Emperor and had the title Jin Shi ("Presented Scholar") in consequence. When the British started to study China, they were extremely impressed by this public examination system. When they introduced public examinations in Britain for appointment to the national and colonial civil services, they were explicitly modelled on the Chinese system. The British public examinations were then taken as the model for the systems introduced in the mid 19th century in the USA and other European countries. The Chinese public examinations system was, therefore, the origin of the world's public examination systems for entry into public office and, as such, is of great historical importance.

In the Chinese system the list of the successful candidates at the final examination held in the Imperial Palace was written out on yellow paper known as "the Golden List". There were two types of Golden Lists. The small one was submitted to the Emperor and the large one was on public display outside the Chang An Gate. Over 200 large and small Golden Lists are preserved, covering the last 250 years of the system. They have high calligraphic value and are pieces of art in their own right. This documentary heritage was inscribed on the International Memory of the World Register in 2005.



Golden Lists of the Qing Dynasty Imperial Examination

Threat

While there is no immediate threat, further conservation work and improvement to the repository environments are desirable. Microfilming of the originals is necessary to avoid excessive handling of the originals.

Repository

The Golden Lists are held in the First Historical Archives in the Palace Museum, Beijing.



■ The volumes are safely preserved in a camphor wood bookcase.

Huang Di Nei Jing

(《黃帝內經》Yellow Emperor's Inner Canon)

Well before the 2nd century BCE theories of disease prevention had already been formulated. These theories were intimately associated with the philosophies of Taoism and Confucianism teaching, with their emphasis on the need to align human life with the Great Way of nature. During this same early period, Chinese scholars considered the human body, and produced theories as to how the life-force ("Qi") circulated through it. From these theories were elaborated the concepts of acupuncture and moxibustion – the imposition of slender needles or burning moxa stick at points where the Qi nodes allowed the life-force to be influenced. Early Chinese medical scholars also developed systems of diagnosis and pathology, and the principles of treatment.



Yellow Emperor's Inner Canon (Huang Di Nei Jing)



Various editions of Yellow Emperor's Inner Canon



Microfilm copy of Yellow Emperor's Inner Canon

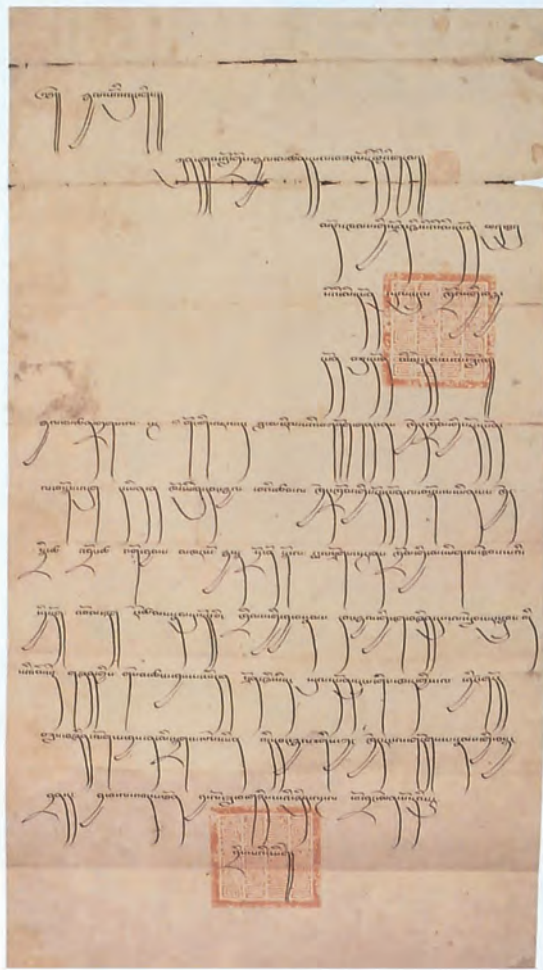
At some date in the 2nd century BCE all this material was gathered together into The Yellow Emperor's Inner Canon, a book named after the mythical Emperor who was believed to be the ancestor of the Chinese nation and to have discovered the basic principles of medicine. This book was supplemented and revised in the 9th century, after which it was formally published as a standard text. The text is the world's earliest systematic medical treatise and of immense historic and cultural value. It remains a basic text of Chinese Traditional Medicine to the present day throughout China, Japan, Korea and Vietnam. The version inscribed on the Asia-Pacific Memory of the World Register in 2010 and the International Memory of the World Registers in 2011 is the oldest surviving printed text, a woodblock text of 1339 in 18 volumes printed by the Hu's Gulin Sanctum.

Threat

The collection is not under immediate threat.

Repository

The text is kept in climate-controlled conditions at the National Library of China. Microfilm and CD-ROM copies are available.



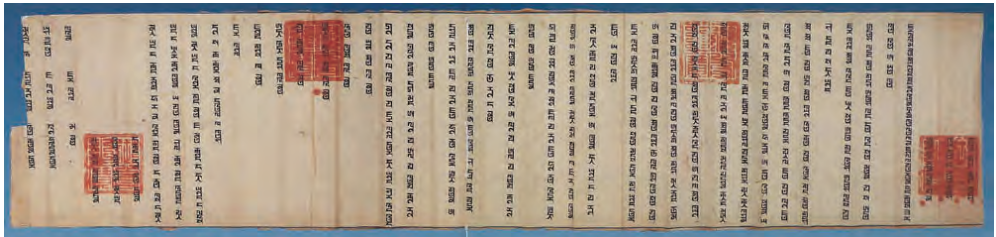
Religious edicts issued by the Imperial Preceptor

Official Records of Tibet from the Yuan Dynasty China, 1307–1367

In the mid 13th century, Genghis Khan's empire expanded its influence from Korea to China, and through Central Asia to Russia and Eastern Europe. The Yuan Dynasty was established when China fell under Mongol rule in 1279. Tibet was made one of the administrative regions under the patronage and military protection of Mongol Emperor Kublai Khan.

The records in this collection comprise 22 invaluable original documents, including imperial edicts issued by the Yuan Emperors, religious edicts issued by the Imperial Preceptors and orders from Tibetan political rulers written in the Tibetan language and the rare

Phags-pa script, a set of phonetic symbols invented by Phags-pa Lama. Phags-pa script was used as a unified national script for writing the disparate languages including Mongolian, Chinese, Tibetan, Uighur, Turkic, etc. of different ethnic groups within the Yuan Empire. Its use was discontinued after the fall of the Yuan Dynasty in 1368.



Imperial edicts issued by the Yuan Emperor

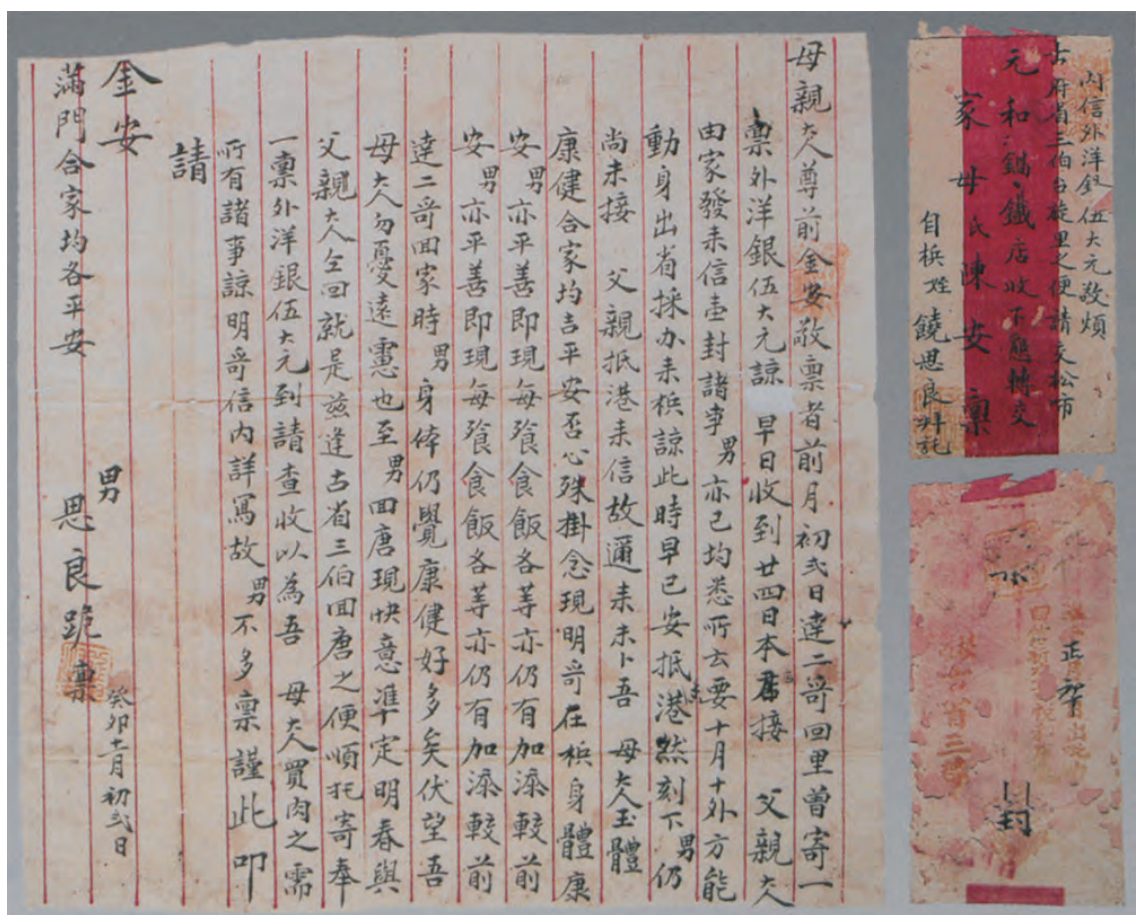
These records possess unique historical value in illustrating the political system, economic situation, land grants and land use, culture and religion of Tibet. They offer significant information and evidence about the special status and power of the Tibetan monasteries, the different sects, the high-ranking lamas and their relations with and religious influence on the Mongol Empire. The records also testify that under Mongol sovereignty, the Mongol rulers were highly tolerant of the religion, political system and culture of Tibet, both brought about relative stability and development with lasting impact on Tibet today. The four Imperial Edicts in the collection are the only surviving official records written in Phags-pa script. Their intrinsic value is undeniable. This documentary heritage was inscribed on the Asia-Pacific Memory of the World Register in 2012 and on the International Memory of the World Register in 2013.

Threat

The records are preserved well. Some pages were damaged but their content was not affected. Microfilm and photocopies are available for public access.

Repository

These Yuan Dynasty records are owned and managed by the Archives of the Tibet Autonomous Region of China in Lhasa, Tibet.



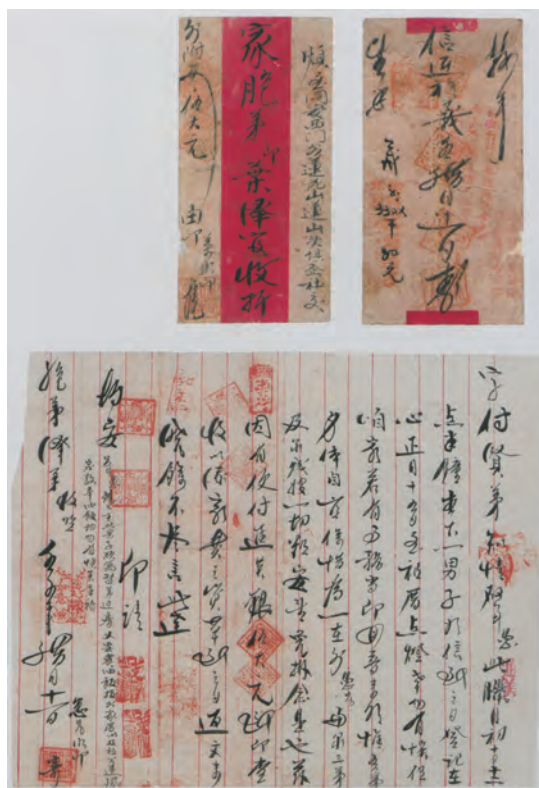
Letter to mother with money enclosed

Qiaopi and Yinxin: Correspondence and Remittance Documents from Overseas Chinese

Qiaopi and Yinxin are basically historical documents comprising letters and remittance receipts resulting from communications between Chinese emigrants all over the world and their families in China during the 19th and 20th centuries. "Qiao" means emigrants and "pi" means letters. Qiaopi are also known as "Yinxin" (letter with money) in the Wuyi areas in Guangdong. There are over 160,000 items of Qiaopi preserved in Guangdong and Fujian Provinces documenting the livelihood and activities of overseas Chinese in Asia, North America and Oceania. Many of them also touch upon the topics of economy, politics, culture, transportation

and social life of both the migrants' adopted countries and their hometown in China.

In modern times, international migration played an important role in the development of the global economy and in cultural exchange. Because of its tremendous scale and a time-span of more than two centuries, the Chinese migration movement played an even more important part in the cross-cultural contact and interaction between China and the West. Qiaopi and Yinxin are unique evidence of this historical phenomenon. In studying the history of Chinese emigration, the rich and colorful content of Qiaopi and Yinxin are invaluable source materials which supplement the official records. This documentary heritage was inscribed on the Asia-Pacific Memory of the World Register in 2012 and in the International Memory of the World Register in 2013.



■ Different Qiaopi and Yinxin

Threat

The collection is not under threat and has been digitised. Digitised copy, microfilm and photocopies are available for public access.

Repository

Separate parts of this collection are kept and managed by the Guangdong Provincial Archives in Guangzhou and the Fujian Provincial Archives in Fuzhou, and their subsidiary institutions in China.

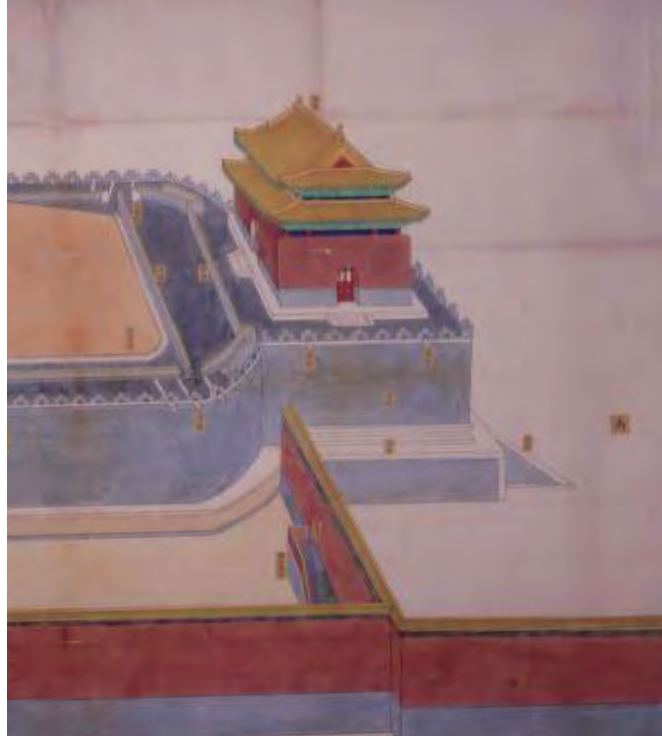


■ Changchun Yuan, Yangshi Lei Archives

Qing Dynasty Yangshi Lei Archives

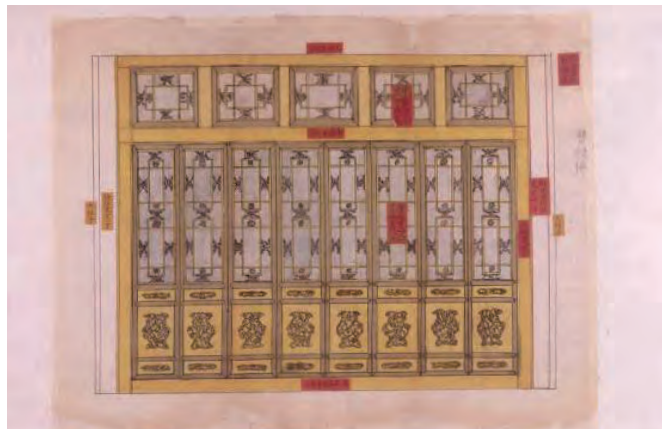
From the end of the 17th century to the beginning of the 20th century, seven generations of one family, the Leis, were the architects of the Chinese Emperors, designing new buildings for them, and designing also the furniture and decorations they were to contain. The family architectural archives of over 20,000 documents survives today. It includes wood-and-paper models, architectural surveys, designs, plans, sketches, floor-plans, elevations, sections and details of decorative schemes. Letters and other documents round out the collection. Many of the buildings designed and built by the Leis are well preserved (they include the Temple of Heaven, the Palace Museum in Beijing, the Summer Palace, the Chengde Palace and the Imperial Qing tombs, all of which are UNESCO World Heritage sites). The Lei clan archives

allows us to see in great detail how these magnificent sites were designed and built. It is hard to find comparable archives anywhere in the world of such a systematic or complete documentation, particularly taking into account the World Heritage status of many of the buildings covered in it. Furthermore, the individual documents in the archives are often exquisitely detailed, beautifully coloured, calligraphically annotated, and very carefully finished to a standard suitable for submission to the Emperor.



■ Zun Zhaomu Mausoleum, Yangshi Lei Archives

Ancient Chinese architecture is an integral part of the world's cultural heritage. The Yangshi Lei Archives, inscribed on the International Memory of the World Register in 2007, enables us to follow some of the greatest Chinese buildings from initial rough sketches to final completion. This magnificent collection also allows us to see how Chinese architects traditionally viewed and were trained for their role.



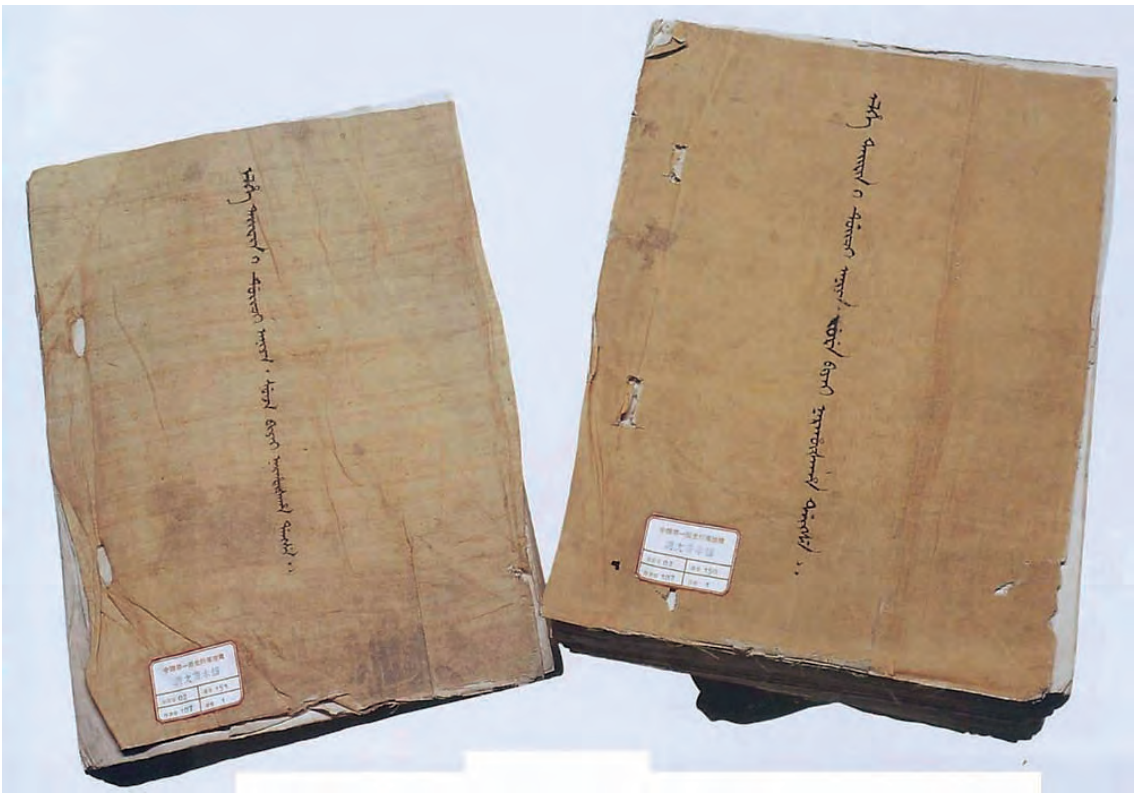
■ Eight panels at Tian'an, Yangshi Lei Archives

Threat

The collection is held in climate-controlled conditions and is not under any immediate threat. However, the storage conditions require improvement in the longer term. Digital copies of the documents are needed. Of the 70 models in existence 80 years ago, only 10 still survive and all are under threat.

Repository

The bulk of the collection is held at the National Library of China, with some at the First Historical Archives of China and the Palace Museum, Beijing.



Records of the Qing's Grand Secretariat

Records of the Qing's Grand Secretariat – 'Infiltration of Western Culture in China'

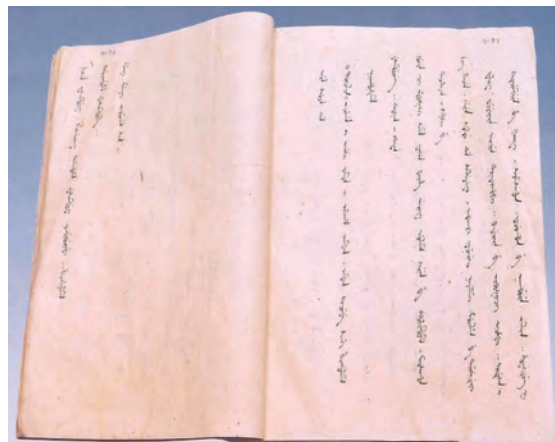
In the 16th and 17th centuries, wherever the Portuguese established a trading settlement, a church was built and Catholic missionaries were sent into the adjacent territories. As soon as the Portuguese were granted Macao as a trading place (1541), they, therefore, looked for an opportunity to send missionaries into the interior of China. Matteo Ricci succeeded in setting up a mission in Zhaoqing (1583), and then in Beijing (1598) where he died in 1610. Adam Schall von Bell arrived in Beijing in 1623 and took over the Beijing mission in 1630. Both Ricci and Schall von Bell were honoured by the Emperors for their scientific skills, especially in the calculations of eclipses, and the reform of the Chinese calendar. These missionaries sent a long report back to Rome each year, and these "Jesuit Letters" were critical in providing the West with information about China: the missionaries also produced the first good maps of China. These missionaries, therefore, were central

to the development of contacts between China and the West, a link of great importance to the modern world.

In 1664 Schall von Bell was arrested and imprisoned on a malicious charge that he deliberately miscalculated dates, and thus contributed to the death of the Emperor in 1661. He was eventually cleared and released, but the privations suffered contributed to his death in 1666. The documents inscribed on the International Memory of the World Register in 1999 are the surviving 24 confidential papers, hand-written in Manchu, from the Archives of the Grand Secretariat referring to the case against Schall von Bell. They illuminate not only this pivotal event but also provide a detailed first hand account of the activities, experience and influence of Western priests in the 17th century China.



Records of the Qing's Grand Secretariat (Boxes)



Records of the Qing's Grand Secretariat

Threat

Many of the documents are damaged. While there is no immediate threat, further conservation and improved storage facilities are required.

Repository

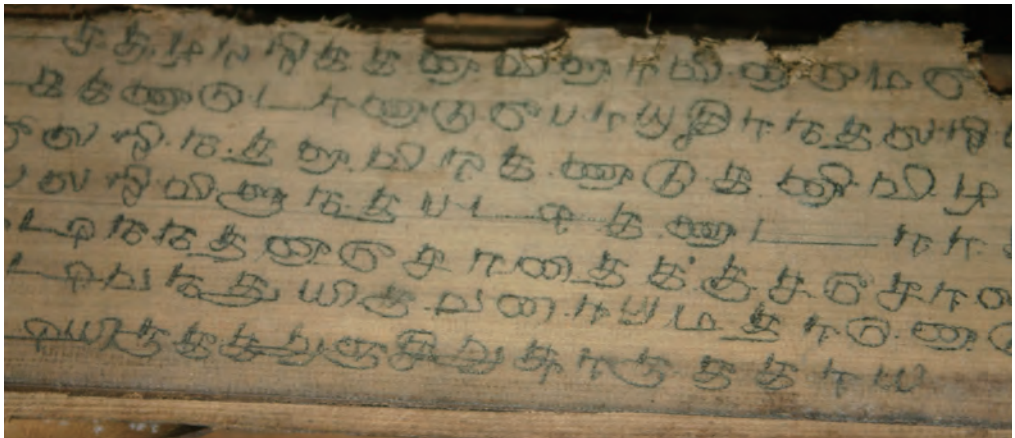
The documents are held in the First Historical Archives of China.



Tamil Medical Manuscript

The I.A.S. Tamil Medical Manuscripts Collection

Traditional Indian Medicine has a long history. Its theories and detailed practices are recorded in classic texts written by medical scholars of the past. Modern practitioners study these texts to increase their skills. The Institute of Asian Studies in Chennai has collected 564 copies of these texts, all written in South India, mostly in Tamil, on palm leaves, mostly dating from the 19th century. The collection is part of a wider collection of ancient Tamil texts. The texts reflect both the Siddha and Ayurvedic medical systems. They discuss the nature and symptoms of diseases, and methods of cure. Most are general texts, giving prescriptions for use in a number of diseases, but some are



■ Palm-leaf manuscript

specialist texts covering diseases of children and women. The texts explain how medicines can be produced from herbs, and from the roots, leaves, flowers, bark and fruit of medically valuable products, detailing the specific processes and the proper proportions of the several ingredients in any specific medical product. Traditional Indian Medicine requires that certain rituals and ritual chants should be undertaken while medicine is administered, and 57 of the manuscripts give such details.

Traditional medical systems are a major part of the world heritage of learning and culture, and preservation of this collection is of great importance in consequence. This collection is the finest and most complete library of traditional Indian medical texts extant. The collection reflects, in particular, the medical traditions of South India: most other collections of traditional Indian medical texts reflect the traditions of other parts of India. The collection was inscribed on the International Memory of the World Register in 1997.

Repository

The collection is subject to a conservation regime but is not kept in climate-controlled conditions. The palm-leaf medium is inherently fragile and deterioration is inevitable. Improvement of the repository environment and microfilming of the entire collection to reduce handling of the originals are urgently required.

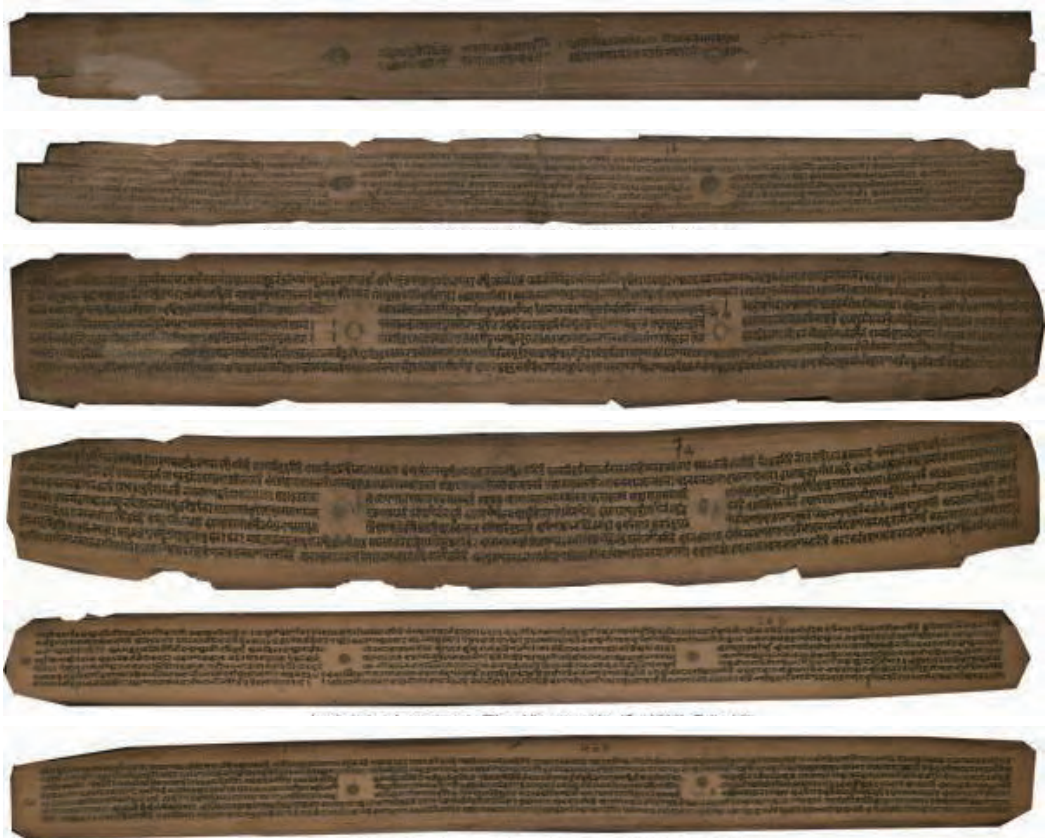
Threat

The collection is housed in the Institute of Asian Studies, Chennai, India.

Laghukālacakratantrarājatikā (Vimalaprabhā)

Buddhism arose in India, and for many centuries it was extremely important there. However, Buddhism disappeared from India during the 12th and 13th centuries. Many old manuscripts of Buddhism were discarded in this period and lost. At the end of the 18th century scholars started to seek out old manuscripts still in existence: many ancient texts were uncovered, both in India and in Nepal. This collecting programme continued for over a century. Many of the texts thus uncovered were of Buddhist works. Many of these scholars were connected with the Asiatic Society of Bengal, and eventually 47,600 ancient manuscripts written in 26 different scripts and languages were lodged in the Library of the Society.

This magnificent collection is the most complete and representative library of ancient Indian texts in existence. Two volumes from this collection were inscribed on the International Memory of the World Register in 2011 as representatives of the wider collection. These two volumes are copies of the Vimalaprabhā, the central text of the Tantric stream of Mahayana Buddhism. One is the oldest known copy of the text, written either in the late 10th or 12th century. It is the only complete copy (five introductory leaves are lost) known to exist. The second is a partial copy of the same text dating from the 15th century. The Vimalaprabhā is still a vital part of Tibetan Buddhist life, with several hundred Tibetan commentaries published on it. All ultimately depend on the manuscripts in the Asiatic Society collection. Both volumes are hand-written on palm leaves: the older copy has 222 leaves.



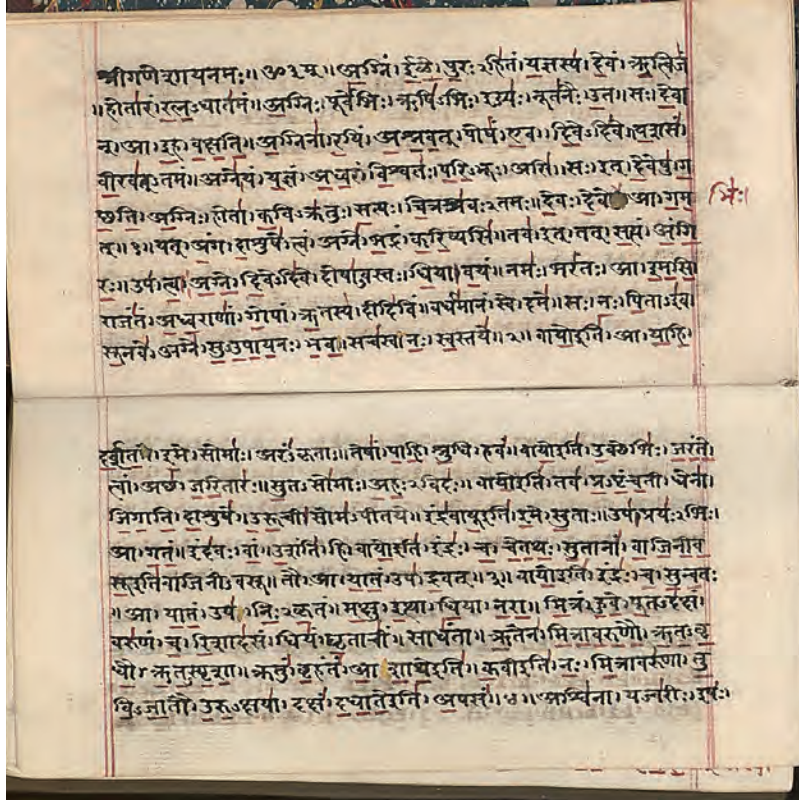
■ Laghukālacakratantarājatikā (Vimalaprabhā)

Threat

This ancient manuscripts collection is held in climate-controlled conditions and appropriate conservation measures are in place. Microfilm copies of the Vimalaprabhā volumes have been made and a digital scanned version has been produced. There are no immediate threats, although further improvements to the repository environment remain desirable.

Repository

The volumes are held in the Library of the Asiatic Society of Kolkata, India.

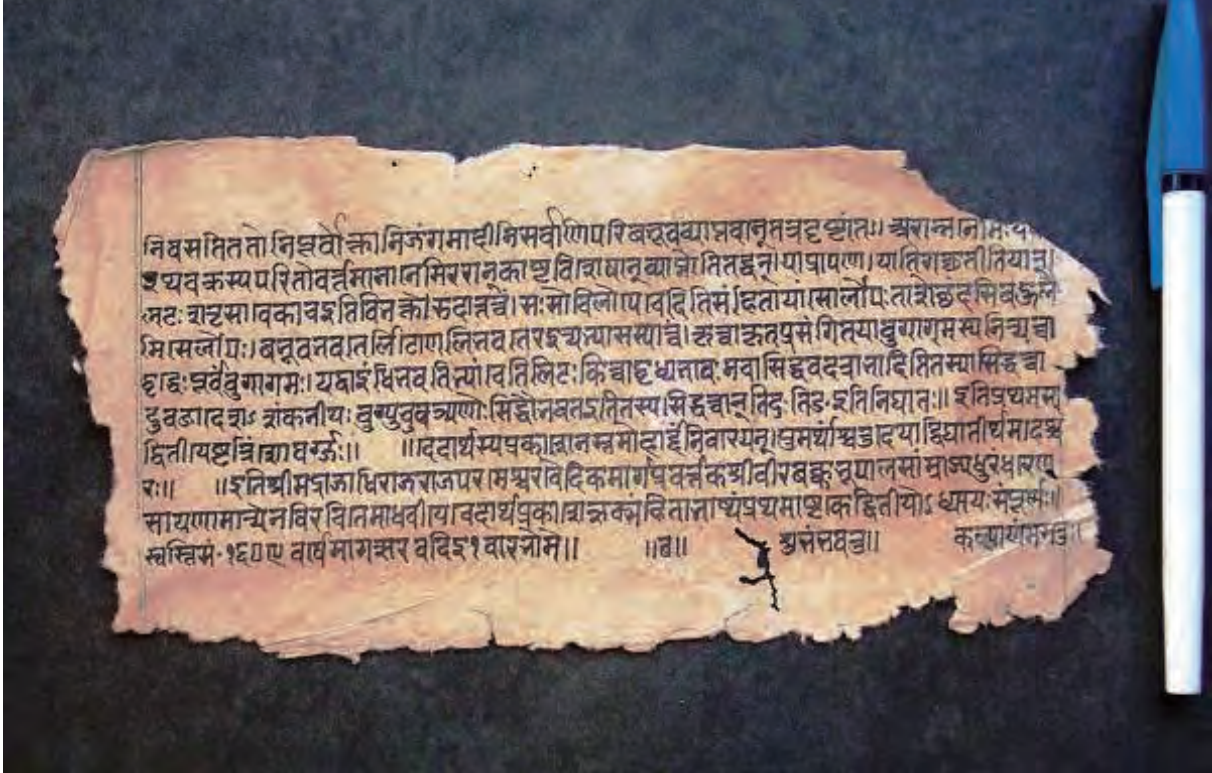


Manuscripts of the Rigveda

Rigveda

In 1868, the Government of the Bombay Presidency set in motion a programme for the collection of ancient Indian manuscripts. Fifty years later 28,000 such manuscripts had been gathered. This collection was eventually kept in Pune, where the dry climate was considered likely to help preserve the manuscripts. Thirty manuscripts of the Rigveda were inscribed on the International Memory of the World Register in 2007 as representatives of this magnificent collection.

The Rigveda is the collection of the hymns and ritual chants of the Aryan people. Some date more than a thousand years ago, others from centuries later. They were initially transmitted orally within the priestly Brahmin families, but as time passed and the language became more difficult to understand, the texts were written out with notes to aid pronunciation, and commentaries to aid understanding. The 30 manuscripts of the Rigveda preserved in Pune are among the most important witnesses to the text of the Rigveda, and the printed text of the Rigveda is dependent on them. The oldest text dates from 1464. Five of the volumes contain the complete text: complete texts are rare. Thirteen volumes contain the oldest known



Manuscripts of the Rigveda

commentary, and five contain the traditional aids to pronunciation. One of the texts is written on birch-bark, and the others on paper. Since the Rigveda hymns and ritual chants have been the heart of Hinduism for three thousand years and more, they have been at the heart of Indian culture and history. The historical and cultural significance of this collection is immense.



Manuscripts of the Rigveda

Threat

The manuscripts are subject to a preventive conservation programme and the climate in Pune poses no immediate threat. They are, however, fragile and cracking edges are found. Access to the originals is restricted. Twenty eight manuscripts were microfilmed and all of the 30 manuscripts in the collection were digitized.

Repository

The collection is held at the Bhandarkar Oriental Research Institute, Pune.



The collection contains manuscripts relating to every branch of traditional South Indian learning.

Saiva Manuscript in Pondicherry

(Manuscript Holdings of French Research Institutions in Pondicherry)

Between 1956 and 1990 the French Institute of Pondicherry and the École française d'Extrême Orient at Pondicherry undertook a programme of collection of ancient South Indian manuscripts. In due course some 11,000 manuscripts were collected. The collection, ranged from the 6th century to the colonial period, contains manuscripts relating to every branch of traditional South Indian learning (including texts on astrology, medicine, philosophy, grammar, poetry, politics, epics, myths and legends, and literary works), but the largest part of the collection is of religious texts. Some 4,000 texts are relating to the worship of and devotion to God Šiva, and a further 650 relating to God Višnu. Some of the texts in the collection are modern transcripts but the bulk (9,849



■ The largest part of the collection is of religious texts.

volumes) are original palm-leaf texts. Most date from the late 18th century or later. The texts are inscribed onto the leaves rather than written on them.

The collection is of great historical and cultural value, as it is the largest archive of material on the worship of Śiva and is also probably the most complete witness to traditional South Indian (Tamil) learning. The Śiva material is of particular significance because it witnesses the Saiva Siddhanta, one of the major religious traditions in India, which has slowly moved towards extinction in recent centuries. The material when collected was in many cases damaged, and in some cases very seriously so, reflecting the fragile nature of palm leaves in the climate of South India. The entire collection was inscribed on the International Memory of the World Register in 2005.

Threat

The collection is under immediate threat despite being subject to a conservation regime and under climate-controlled conditions. The palm leaves continue to deteriorate. It is hoped to produce a digital facsimile copy.

Repository

The collection is housed in the French Institute of Pondicherry and the Pondicherry Centre of the École française d'Extrême Orient (EFEO) at Pondicherry.



■ Battle Scene (Timur Nama), 16th Century

Tarikh-E-Khandan-E-Timuriyah

During the 19th century a major programme of collection of ancient Indian Islamic manuscripts (primarily written in Arabic or Persian) began in North India. Eventually, one of the world's largest and finest collections of such manuscripts was gathered, and is now housed at the Khuda Bakhsh Oriental Public Library in Patna. The finest volume in this collection was inscribed on the International Memory of the World Register in 2011 as a representative of the collection as a whole. This is the Tarikh-e-Khandan-e-Timuriyah ("Chronicle of the Descendants of Timur").

This Chronicle gives the history of the great conqueror, Timur, and of his descendants, the Mughal Emperors of India, down to the time of the Emperor Akbar. The volume was produced in 1577–78 during the reign of the Emperor Akbar. It was prepared for the Emperor personally and kept in his personal library. An autograph of the Emperor Shah Jehan shows the volume was still in the Emperor's private library a century later. The volume, hand-written on the finest paper, contains 133 paintings on which no less than 51 prominent artists had worked. The paintings are delicate, refined and exquisite: the pinnacle of Mughal art. The written text is equally fine with the calligraphy of the highest standard. This Chronicle, written for the Emperor's personal use, was unique: only one single copy was ever produced. The art of Mughal India, of which this volume marks the very peak, is one of the high points of world culture. The splendour, beauty, elegance and perfection of this manuscript cannot be over-praised.



■ Battle scene by the famous painter, Basawan



■ Battle scene by Basawan and Ali s/o Mukhlis



■ Mughal forces storming a fort

Threat

The volume is kept in climate-controlled and fire-safe conditions, and is subject to routine conservation. There is no immediate threat. It is hoped that a digital facsimile version can be prepared.

Repository

The volume is housed in the Khuda Bakhsh Oriental Public Library, Patna.



■ The Nāgarakrētāgama in old Javanese language inscribed on palm leaves

Nāgarakrētāgama or Description of the Country (1365 AD)

The Nāgarakrētāgama is a long narrative poem (kakawin) in Old Javanese language inscribed on palm leaves dated to sometime around 1360. It gives a description of King Hayam Wuruk's journey through the realm of Majapahit which geographically covers present-day Java, and whose influence extended to a wide region including the states on Sumatra, the Malay Peninsula, Kalimantan and eastern Indonesia. The poem describes various aspects of the people's life such as social structure, main religious organization, economy, local and international trade, material culture, art, language and literature, games and pastimes of the people, government and political structure of the kingdom, and status of the king and his extended family.

The Nāgarakrētāgama gives testimony to the reign of a king in 14th century Indonesia in which the modern ideas of social justice, freedom of religion, and personal safety and welfare of the people were held in high regard. It also testifies to the democratic attitude and openness of authority before the people in an era that still



■ The poem describes various aspects of people's life.

adhered to the absolute rights of kingship. As far as is known, there is no other comparable manuscript from that period or earlier in existence in Southeast Asia.

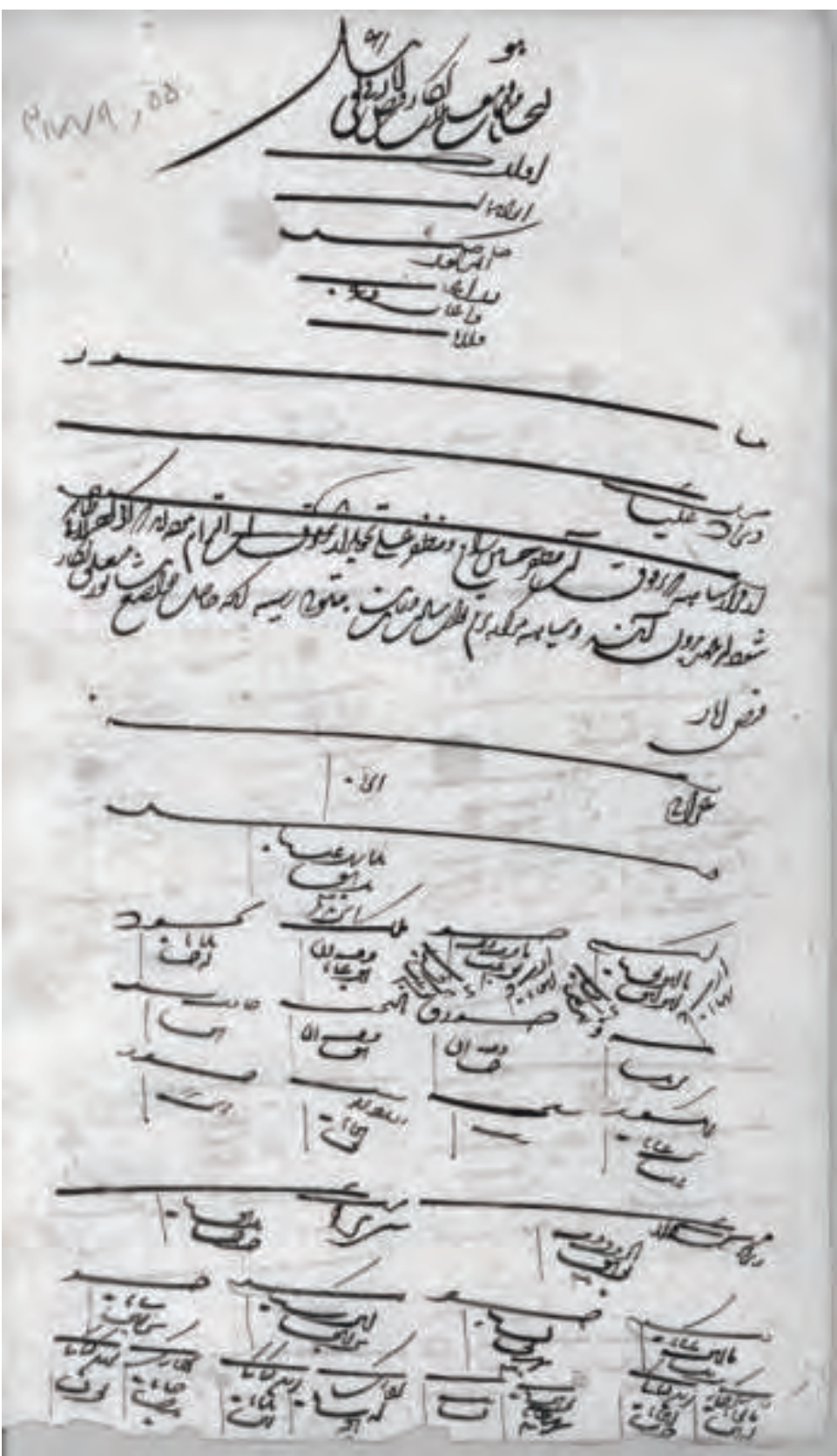
The existence and prosperity of the Majapahit state as described in the Nāgarakrētāgama had inspired nationalist fighters like Sukarno to uphold "the spirit of Majapahit" in their struggle against Dutch colonial rule in the 19th century. This documentary heritage was inscribed on the Asia-Pacific Memory of the World Register in 2008 and on the International Memory of the World Register in 2013.

Threat

The Nāgarakrētāgama is in good condition and not subject to threat.

Repository

It is preserved in the National Library of Indonesia, Jakarta, Indonesia.



Administrative Documents of Astan-e Quds-e Razavi in the Safavid Era

Administrative Documents of Astan-e Quds-e Razavi in the Safavid Era

Astan-e Quds-e Razavi is a major religious, cultural and economic institution founded on the Waqf endowments to the shrine of the 8th Shia leader, Imam Reza (764–818) in the eastern Iranian city of Mashhad. The institute is more than 1,100 years old with a long historical precedent of recordkeeping. The endowments of this charitable estate stretched from Eastern Persia to today's Afghanistan. So important was this estate to Mashhad that the Motevalli, or Head of the Estate, was in the Safavid Era (1501–1722) made the King's deputy in the area.

This great religious estate is still operational today with a work-force of over 1,000 people. It supports, as it has always done, two universities, a hospital and a religious school, all grouped around a great religious shrine. Its archive holds 6 million documents, of which 69,000 pages are assigned to the Safavid era. Produced between 1589 and 1735, they cover cultural, social, economic, political and military developments in Khorasan province. They also capture details of peoples' ordinary lives, their food staples, occupations, products, clothing, agriculture and husbandry, as well as natural disasters like floods, earthquakes, droughts and disease outbreaks. Data about names and information on cities, villages, districts, buildings, qanats, gardens and other constructions are discovered in the documents. Most Safavid documents from other archives are lost: these 69,000 pages record the social history and anthropology of the province. This estate and its archive show in greater detail than any other source how a major Muslim charitable estate worked, and as such, is of world cultural and historic heritage value. This documentary heritage was inscribed on the International Memory of the World Register in 2009.

Threat

The collection is housed in a new custom-built repository under improving environmental and security controlled conditions. Basic conservation measures are applied and copying onto microfilm and CR ROM formats are completed.

Repository

The collection is preserved in the Astan-e Quds-e Razavi Library, Archives and Museum Organization, Mashhad.



■ A leaf of the Book

Al-Tafhim li Awa'il Sana'at al-Tanjim

(The Book of Instructions in the Elements of Astronomy)

In the 10th and 11th centuries the Islamic territories were the cradle of developments in the sciences. Indeed, Persian and Muslim scientists built an effective structure in all sciences based on what their ancestors had earlier gained. In the following two centuries this legacy of advanced scientific knowledge reached the West, and in due course made the foundation of the late Medieval and Renaissance Western developments. The Islamic scholars, therefore, were the pioneers of early modern developments in mathematics and the other sciences. Abu-Rayhan al-Biruni was regarded as the finest mathematician, astronomer and scientist of his age. In 1029, Biruni wrote Al-Tafhim in Persian for a Persian-speaking student girl, Rayhanah. Later, he rewrote the book in Arabic.



■ A leaf of the Book, including constellation design

Al-Tafhim starts with a general survey of mathematics (geometry and arithmetic), and proceeds to astronomy and the calendar, with a discourse on the use of the astrolabe. It then goes on to discuss astrology in great detail, involving a great deal of astronomical observation and measurements. Al-Tafhim was designed as a teaching text, and is divided into 530 questions and answers in 492 pages. The book has been regarded by Western scholars as the greatest scientific encyclopedia of its age, and its author is taken to be one of the greatest, most inventive and most enquiring of scientific thinkers. It has been translated into English, Italian, German and Russian. The text of Al-Tafhim, inscribed on the International Memory of the World Register in 2011, is the oldest surviving copy in Persian language transcribed in 1143.

Threat

The book is under no immediate threat. It is held in climate-controlled conditions. Improvements to the repository environment are feasible. A high-resolution scanned version is available for use.

Repository

The book is housed in the Library of the Islamic Consultative Assembly, Tehran.



The meeting of Ardashir with Golnar, Ardavan's slave-girl and treasurer

Bayasanghori Shâhnâmeh (Prince Bayasanghor's Book of the Kings)

Ferdowsi (941–1020) was a prominent poet of the Persian Empire who undeniably revitalised Persian language through an epic. The work, consisting of about 60,000 rhyming couplets, is known as Shâhnâmeh or "Book of the Kings". An apparent mythology, it depicts Persia's triumphs and failures from ancient times towards the end of Sassanid's rule (651) and the rise of Islam; it is an epic which has retailed Persia's historical evolution, with independent stories of heroes, lovers, evils, plots and tragedies. Typically, it has alluded to a story of an Iranian super-hero, Rostam, and his chivalry and bravery at every front in "Haft Khan" or "Seven Stages".

Shâhnâmeh stories were inspired by the ancient Persian tales handed down from generation to generation until Ferdowsi immortalised them as poems reflecting Persia's culture, history and origin. Since then, Shâhnâmeh stories have been retailed by Persian speakers from India to Central Asia and the Mediterranean coasts, and story tellers have recited the poems at public places. There are myriad copies of Shâhnâmeh, but Baysonghori Shâhnâmeh, inscribed on the International Memory of the World register in 2007, is considered a masterpiece. It was calligraphed in 1430 for Prince Baysonghor; it totals 700 pages, and is decorated by 22 delicate miniatures and the finest gold illuminations. It is the only illuminated Shâhnâmeh of this quality in one piece, surviving from this period in Persia. It has always been maintained in the court's libraries to avoid damage. The work mirrors the zenith of Persian art, language, culture and civilisation and hence is of great cultural and historical value.



■ Faramarz mourns the death of his father, and of his uncle, Zavareh.

Threat

There is no threat to the volume. It is held in a custom-built and earthquake-proof repository in climate-controlled conditions under lock and key. Microfilm and a fine facsimile version have been prepared for everyday use.

Repository

The volume is housed in the Golestan Palace Library, Tehran.



IRAN

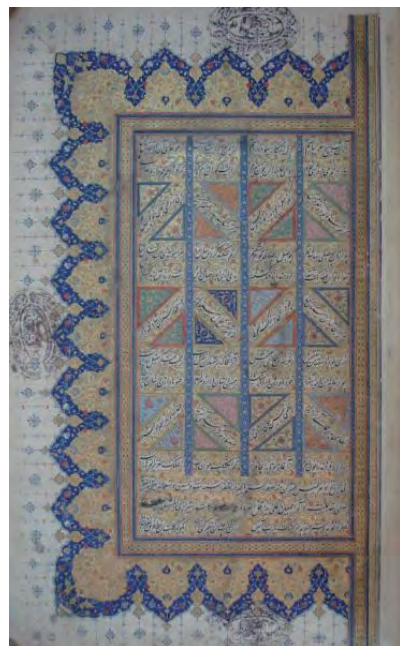


■ Manuscript no. 3 (of 1527) – Inside book cover of the manuscript

A Collection of Nezami's Panj Ganj

In Iranian culture and the expanse of the Persian language the tradition of story writing and story telling has existed since earliest times. The epic stories of Shahnameh (Book of Kings) and the romantic and amorous stories of Panj Ganj (also known as "Khamseh") were a staple of the story tellers. As Shahnameh is regarded as the greatest epic work in Persian literature, the Panj Ganj is also considered its most famous and beautiful romantic work.

The able composer and renowned compiler of the mystical and amorous tales of Panj Ganj is Nezami (Nizami) Ganjavi (1133–1222). He wrote a collection of five elegant narratives (the "five treasures") in superb verse, creating a masterpiece which survives today. The tales of "Khosrow and Shirin", and "Layli and Majnoon" are probably the best known of all such stories in the Persian-speaking world. Nizami's style in Panj Ganj became a model for many later poets in the Persian and Turkish languages, and later influenced European writers. Panj Ganj has been translated into all major European languages and is currently in print in at least eight countries as well as Iran. Some of the tales have inspired European authors (influencing, for instance, stories in Western versions of the Tales of Sinbad). On the International Memory of the World Register, five of the finest hand-written manuscripts were inscribed in 2011. All of them were written in the best calligraphic style of their period and illuminated with magnificent miniatures. They date from 1549, 1547, 1527, 1430, and 1318. The 1318 text is the oldest surviving text of the Panj Ganj.



Manuscript no. 1 (of 1549) –
The ending folio



Manuscript no. 5 (of 1318) –
Bahram's meeting with the princess at
Golden Dome

Threat

The manuscripts are not under threat. All are held in climate-controlled conditions in custom-built repositories.

Repository

These five manuscripts are housed in the Sepahsalar (Mottahari) Library, Tehran (1549 text); Golestan Palace Library (1547 text); National Museum of Iran (1527 text); Malek National Library and Museum, Tehran (1430 text) and Central Library and Document Centre of the University of Tehran (1318 text).



Rabbe Rashidi Manuscript

The Deed for Endowment: – Rab'I-Rashidi (Rab I-Rashidi Endowment) 13th Century Manuscript

The tradition of "waqf" (endowment) in Islamic society has been a beneficial and effective factor for securing and increasing social welfare. The endowed objects are generally income producing sources and their revenues are spent for charitable and public utility works. In the endowment deed, which is a binding document, the endowed sources, regulations relating to their management and maintenance, the manner of expending the revenues accruing from the endowment and the persons who should carry out and supervise the endowment affairs are laid down.

In the latter part of the 13th century, a very important endowment deed was framed in Tabriz, the Iranian capital during the Ilkhanid era. Waqfnama-i-Rab'-i-Rashidi is a document arranged and compiled by khajeh Rashid al-Din Fazlollah, the Iranian wazir (Lord Chancellor) of three Mogul Ilkhans, historian and physician. The size

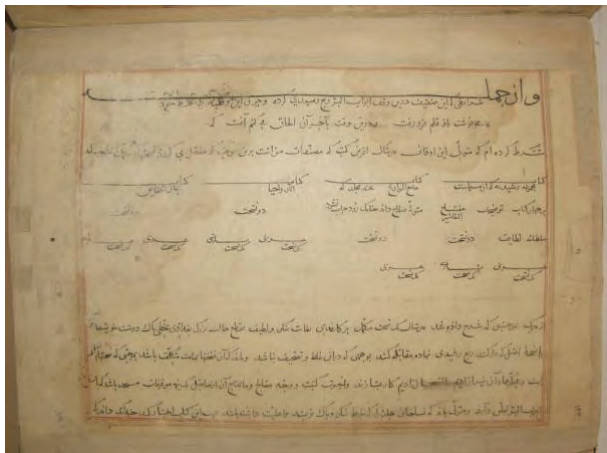
of the estates endowed for providing the expenditures of managing and maintaining Rab'-i-Rashidi was about 90,000 hectares, covering land in present-day Afghanistan, Asia Minor, Azerbaijan, Georgia, Iran, Iraq and Syria. Rab'-i-Rashidi was a huge complex and university town including library, colleges, mosque, guest-house, hospital, orphanage and papermaking and textile factories, and was founded by Khwaja Rashid-al-Din. Although Rab'-i-Rashid, after the assassination of the khajeh, was plundered and ruined, its endowment deed has survived. This waqfnama in 382 pages is scribed beautifully. Gold and vermillion are used for the ornamentation of its pages. The first 290 pages were written by the endower. This is one of the oldest waqfnamas surviving from Islamic lands and illustrates Iran's cultural richness in the 13th century. It indicates the importance of knowledge and the value of learning among Muslims. This 'waqfnama' is a document of world importance and was inscribed on the International Memory of the World Register in 2007.



The opened up Manuscript with its leather cover



Rabbe Rashidi Manuscript



Rabbe Rashidi Manuscript

Threat

This document is not under threat but upgraded security protection will be desirable. It is kept in a sealed and climate-controlled container. Microfilm and high-quality facsimile copies are available for use.

Repository

The document is housed in Tabriz Central Library, Iran.



■ Rice Riot at the coal mine and the Bon dance

The Sakubei Yamamoto Collection

During the Meiji Era (1868–1912) Japan underwent a root-and-branch modernization. This development, taking place within little more than a single generation, transformed a rural civilization into one of the world's great industrial and commercial nations, standing equal with the other great powers. This massive change, with its concomitant vast social reconstruction, is one of the most significant historical developments of the period. There is abundant material relating to these changes, but it is almost all from the archives of the Japanese Government, or else from the documents left by the great industrialists, financiers and traders involved in it.

Voices from the grass-roots are very rare. Sakubei Yamamoto (1892–1984) was the son of a poor family, who was swept up in these momentous changes. In 1899 his family moved to a newly developing coal-field area, and he went into a coal-mine as a coal-face worker at the age of twelve. He continued to work at the coal-face until, at the age of 63, he started to work as a security guard at the mine. From a very young age he kept diaries and note-books in which he recorded what he saw at the mine. In 1955 he started to paint pictures from his memories and diaries of incidents he had witnessed: eventually he produced 589 paintings, 65 diaries, 15 notebooks and 28 assorted papers and documents. The paintings, diaries and note-books he left are a unique grass-roots record of the social changes of the Meiji Era, and are of immense historical and cultural value. Sakubei Yamamoto died at the age of 92. Most of his collection was donated into public repositories. This documentary heritage was inscribed on the International Memory of the World Register in 2011.



Bullying a new coal miner



Working at the coal mine

Threat

There is no threat to the collection. It is housed in climate-controlled conditions, with the bulk of the paintings in a custom-built repository. Many of the paintings have been digitally copied for ease of access.

Repository

The bulk of the paintings in the collection are housed in the Tagawa City Coal Mining Historical Museum, while the bulk of the notebooks and diaries are housed in the Library of the Fukuoka Prefectural University, Tagawa. Close liaison between the two institutions is in place.

Aral Sea Archival Fonds

Before the 1960s, the Amu-Darya and Syr-Darya rivers ran north-west through Kazakhstan and Uzbekistan, and drained into the vast fresh-water lake of the Aral Sea. A strip of arable land lay immediately adjacent to the rivers, with pasture land further away. The Aral Sea was full of fish and sustained a major fishing industry. The whole area enjoyed a benign climate. In the late 1950s, it was decided by Soviet agronomists to take water from the rivers to irrigate vast stretches of the plains to grow cotton and rice. For a few years large crops were realized. Then disaster struck. So little water was left in the rivers that the Aral Sea dried up with only a few marshy swamps now remain. Salt from the sub-soil overwhelmed many of the irrigated areas, which became salt-desert. Chemicals which spread to counter the salinization poisoned whatever water left in the rivers: all the fish in what was left of the Aral Sea died, and the fishing industry came to a sudden end. The region became ravaged by salt storms. The local population has become impoverished and its health has declined. The loss of the ameliorating effects of the Aral Sea has led to climate change over a huge area of Asia. This has been the worst man-made ecological disaster ever. It shows in all its awfulness what can happen when large-scale environmental changes are initiated without understanding the full ecological implications.

The documents inscribed on the International Memory of the World Register in 2011 are the official records of Kazakhstan relating to the disaster from 1965 to 1991. They include decrees, circulars, letters, plans, projects and schemes, study reports, etc. The collection is the most important source for research and remedial action to the revival of ecological, social and economic development of the region.



■ The Aral Sea is drying up. (Credit: Arian Wagers)

Threat

The collection is under no immediate threat but the repository environment needs to be improved. A programme of improvements to the repository is in hand, as is a programme of microfilming the collection, and digitisation is planned.

Repository

The collection is housed in the Central State Archives, Kazakhstan.

Audiovisual Documents of the International Anti-nuclear Movement "Nevada-Semipalatinsk"

In 1947, the Soviet authorities designated a large area of steppe near the city of Semipalatinsk (today's Semey) for the mining and processing of uranium, manufacture and testing of nuclear warheads, demolition of missile units and burial of nuclear waste. For more than 40 years since 1949 nuclear tests took place here on a regular basis: by 1991 more than 45,000 times the amount of nuclear material detonated over Hiroshima had been detonated here. The tests were carried out under a veil of secrecy, and with reckless disregard for the health of the people living nearby: about 2.6 million people suffered genetic damage as a result of radiation spilling out from the test site over the surrounding country.

In 1989 the "International Anti-Nuclear Movement Nevada-Semipalatinsk" was set up to protest against using this or any other site for nuclear tests, to demand safe handling of nuclear wastes, and to demand that the ecological damage already caused be quantified and remedied. It was the first antinuclear non-governmental organization created to advocate the protection of life from nuclear dangers. Eventually, branches of the Movement were set up, not only in every district of Kazakhstan, but elsewhere in Central Asia, in Moscow and St Petersburg, and in other countries such as the U.S, Canada, Germany, France, Italy, Turkey, Israel and South Africa.

The Movement achieved success in 1991 when the testing ground was closed down by the newly independent Republic of Kazakhstan, and when the United Nations repeatedly urged all countries to assist Kazakhstan in rehabilitating the vast stretches of country contaminated by radiation. Eventually the world community agreed that nuclear testing should be banned: a decision for which the Movement can claim credit.



■ Anti-nuclear demonstration in Kazakhstan



■ Semipalatinsk test site (Credit: Bulletin of the Atomic Scientists)

The collection of documents on the International Anti-Nuclear Movement Nevada-Semipalatinsk inscribed on the International Memory of the World Register in 2005 includes films, sound documents, photographs, manuscripts and printed material. They are an important and unique source for study and research to promote public understanding of the necessity to fight against nuclear threats and find solutions to global ecological problems.

Threat

There is an immediate and substantial threat to the collection. Much of the paper material is fragile with clear damage. The audiovisual material is in poor condition and is under immediate threat. Their storage environment is sub-standard without climate-control. There are pressing conservation needs.

Repository

The paper documents are housed in the Central State Archive of Kazakhstan, and the audiovisual material is housed in the State Central Archive of Cinema, Photos, and Sound Recordings, Kazakhstan.

Collection of the Manuscripts of Khoja Ahmed Yasawi

Khoja Ahmed Yasawi, who died around 1166–1167, was a great Islamic religious figure. Yasawi was central to the rise of Turkish as a language, and of Turkish culture as the dominant culture of Central Asia. Before his time, writing in Central Asia was usually in Arabic or Persian: it was Yasawi, and his disciple, Suleiman Bakyrqane, who made Turkish a sophisticated medium of communication.

Yasawi was a Sufi scholar, and his influence made Sufism a major part of the religious culture of the region. Yasawi lived most of his life in the city of Turkestan in Kazakhstan, where his magnificent tomb is today a major focus of pilgrimage. Yasawi's life and work is not basic only to the history and culture of Central Asia, Turkish-speaking leaders spread this culture to India (Mughal Emperors), and the Middle East (Ottoman Emperors), so that it became one of the most important foundations of world culture today. In recent times, several western philosophers have become interested in Yasawi's views.

Yasawi wrote three books: *Risala* ("The Mirror of Wisdom"), *Diuni Hikmet* ("The Book of Wisdom") and *Hikmet Hazrati*. The oldest manuscripts of these three books, hand-written in medieval Turkish (Chagatai) from the 16th to 19th centuries, were inscribed on the International Memory of the World Register in 2003. Also included in the collection registered are the manuscript of the *Nasabnama* ("Genealogy") of 1678–1688, which was originally written by Yasawi's father detailing Yasawi's life and personal history, and a 16th century manuscript of *Hikmet Hazret Sultan al Garifin* written by Yasawi's disciple Suleiman Bakyrqani.



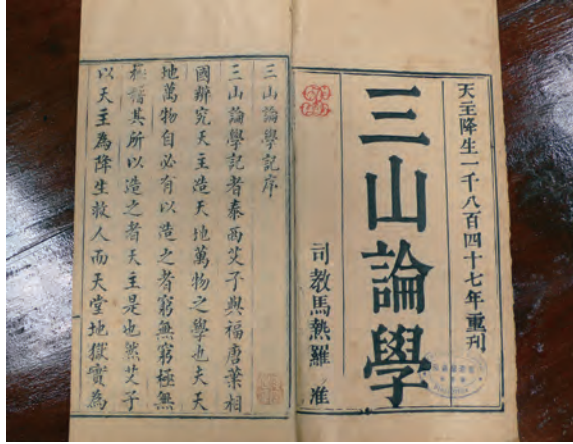
■ Khoja Ahmed Yasawi

Threat

The collection is under serious threat. The volumes are damaged and illegible in places. The repository environment is poor and the conservation regime inadequate. Copying of the documents onto microfilm is urgently required but resources are very limited. A translation of some of the material into modern Kazakh has been published.

Repository

The volumes are housed in the National Library of the Republic of Kazakhstan.



A Chinese book about Catholic faith, reprinted in 1847



A Chinese book about Catholic faith, reprinted in 1847

Archives and Record Materials of the Macao Diocese from the 1550s to 1890s

Macao was the cradle and bastion of Catholicism, not only in China but in the Far East. Since the Portuguese established Europe's first settlement in Macao in 1557, pioneering missionaries from the West had used this coastal outpost as an entry point for Catholic missions in the region. Taking over from Malacca, the Macao Diocese was set up on 23rd January 1576 by Pope Gregory XIII. In its prime, the ecclesiastical jurisdiction of the Macao Diocese covered China, Japan, Korea, Vietnam and Timor with its influence extended to Singapore, Malaysia, the Philippines and Thailand.



■ A book on Chinese Official Language in 1847

The rich documentary heritage of the Macao Diocese comprises records and materials created or collected by the Catholic administration, missionaries and students from the mid 16th to the late 19th centuries. It reflects not only the official religious history, but also events and related activities of training and preaching, as well as different social, cultural, charitable and trading activities of the Catholic Church and their interaction with government authorities and local communities. It offers invaluable information and insights into understanding the development and spread of Catholicism in the Far East and its impact on the history of 'East meets West' during the epochal era of Western expansion. The collection was inscribed on the Asia-Pacific Memory of the World Register in 2010.

Threat

Many items in this group of heritage materials have not been properly catalogued or indexed. Efforts are being made to have them indexed and preserved.

Repository

These archives and materials are kept separately in the archives and libraries of the Diocese De Macau and the St Jose Seminary.



■ Incribed Stone of Terengganu

Batu Bersurat Terengganu (Inscribed Stone of Terengganu)

The coming of Islam into South-East Asia is a major historic event, which decisively changed the culture and historical development of the Malay peoples. The first Muslim people came into the area probably in the 10th or 12th century, but the first political polities to proclaim themselves as Muslim (as opposed to individuals who may have been believers) did so in the 14th century. The earliest witness to this vital development is the Incribed Stone of Terengganu. This is a granite pillar measuring 89 cm in height, 53 cm in width at the top and of 214.8 kg in weight. It has inscriptions on three sides (part of the inscription on the third side is no longer legible). These were written in Malay in 1303, using the Jawi script (a script derived from Arabic), and announced that the State of Terengganu was the first polity in East Malaya which had accepted



■ The inscription is the earliest surviving Malay writing in Jawi script.

Islam. It went on to say that Shari law was henceforth to be enforced and it gave in detail the penalties which would be enforced for adultery, and orders the payment of debts, and payments to charity.

The inscription is the earliest surviving Malay writing in the Jawi script, which was to be the normal script for the writing of Malay for the next five hundred years, and as such, is important to the development of Malay culture. The Inscribed Stone was set up in the sea-port of Kuala Bering, which was, at the time, a major port-of-call and market for the entire East Coast of Malaya: the Stone calls on visitors to note the Sharia penalties now being enforced. Batu Bersurat Terengganu was inscribed on the International Memory of the World Register in 2009.

Threat

There is no significant threat to the Inscribed Stone. It has been removed from its original site and is now housed in a Museum.

Repository

The Stone now stands in the Terengganu State Museum.



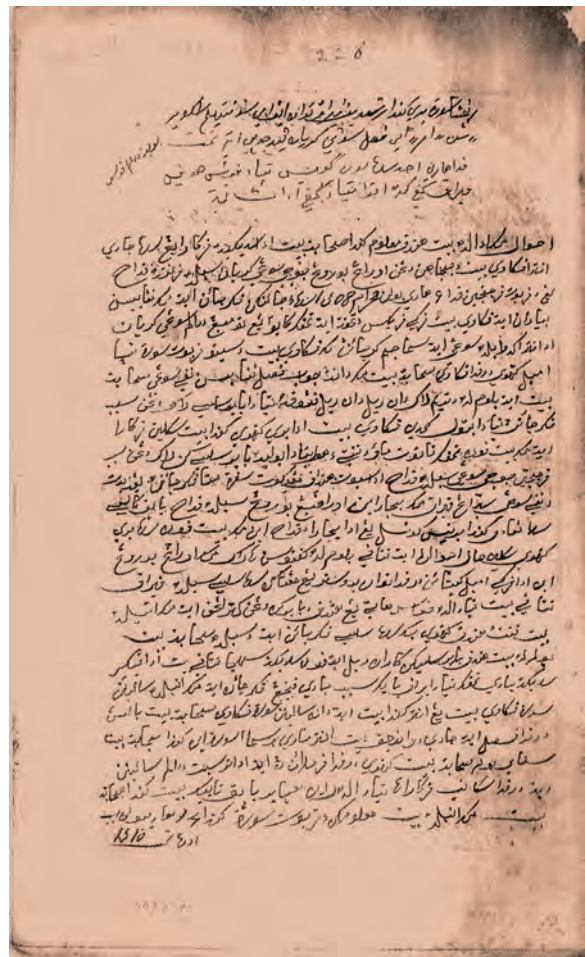
■ These archives are beautifully prepared copies of the Sultan's official letters.

Correspondence of the Late Sultan of Kedah (1882-1943)

Kedah is the northernmost State on the west coast of Malaya. Kedah is a monarchy under a hereditary Sultan, which in the 18th century had become a tributary state to Siam. At the end of the 18th century, the British had occupied Penang, and at the beginning of the 19th century, Province Wellesley on the mainland coast opposite Penang Island: both areas were leased from the Sultan of Kedah. The Sultanate thereafter had to deal with the ever-growing British influence and its Siamese connection. In 1909, in the Treaty of Bangkok between Britain and Thailand, it was agreed that Kedah (with all the states to its south) would henceforth be British Protectorates, while all those states to the north of Kedah would belong to Thailand (included in the Thai area was Satun, historically part of Kedah).

The archives of the Sultanate date back to the period of 1882 to 1943, and illustrate very clearly this tense period of colonial expansion. These archives are beautifully prepared official letters and records of the Kedah Royal Palace comprising official letters written to the Kings and Governors of Siam and British residents, Royal Diary, proceedings of the State Council, the State Budget and many other documents, including copies of royal household expenditure accounts. Altogether there are 14 bound volumes of 2,591 documents written in Jawi script.

Being the only available written historical evidence of the Malay Sultanate prior to the advent of western-style colonialism, the collection is critically important to the history of Malaysia and it provides a unique insight into how a small state in the area tried to keep afloat as the great powers squabbled over it. This documentary heritage was inscribed on the International Memory of the World Register in 2001.



Document written in Jawi script
(Malay written in Arabic-inspired characters)

Threat

There is no immediate threat to the collection, which is stored in climate-controlled conditions, subject to a regime of conservation. Microfilm and photocopies are available for research purpose.

Repository

The collection is housed in the National Archives of Malaysia, Kedah/Perlis Branch.



■ Hikayat Hang Tuah, MSS 1713

Hikayat Hang Tuah

During the 15th century, Melaka was the dominant Malay state, centred on its port, which controlled traffic through the straits of Malacca. The Portuguese took Melaka in 1511, doing away with the old Malay Sultanate and making the port a vital part of its world-wide sea-borne Empire. The Dutch in turn took Melaka from the Portuguese in 1641, and the British took it from the Dutch in 1798. The history of Melaka during the 15th century and later forms an important part of Malay hero-tales and epics. Hikayat Hang Tuah is a well-known Malay literary classic and traditional epic in which Hang Tuah is spoken of as a great hero, utterly loyal to the Sultan of Melaka, and the ultimate champion of Malay loyalty, chivalry and obedience to tradition. He symbolises the greatness of Malacca and bravery of the Malay people at that time. Many tales are ascribed to him.



Content pages of the book are framed with beautiful and colorful illumination.

The Hikayat Hang Tuah is much loved, not only in Malaya, but in other Malay-speaking areas, especially Indonesia, and it is vital to Malay culture and popular history. Two fine hand-written manuscript copies of the Hikayat Hang Tuah, written on paper in Jawi script (Malay, written in Arabic inspired script) by an unknown author, were inscribed on the International Memory of the World Register in 2001. Both date from the years about 1800. One was written for the royal house of Kelantan, and is exceptionally fine. They are preserved at the National Library of Malaysia under identification number MSS 1658 and MSS 1713.

Threat

Both copies are in excellent condition and are not threatened. They are held in climate-controlled environment and are subject to a conservation regime. Access to the originals is controlled. Microfilm and digital versions are available to scholars.

Repository

The volumes are housed in the National Library of Malaysia, Centre for Malay Manuscripts, Kuala Lumpur.

SULALATUS SALATIN (SEJARAH MELAYU)

A. SAMAD AHMAD



■ Sulalatus Salatn (Sejarah Melayu)

Sejarah Melayu (The Malay Annals)

During the 15th century, Melaka was the dominant Malay state, centred on its port, which controlled traffic through the straits of Malacca. The Portuguese took Melaka in 1511, doing away with the old Malay Sultanate, and making of the port a vital part of its world-wide sea-borne Empire. During the 15th century the Sultanate of Melaka controlled most of the central and southern parts of the Malay Peninsula. The history of Melaka during the 15th century is thus vital to the history of the Malay people: it was in this period that the peninsula finally accepted Islam, its language became a sophisticated medium for all forms of communication and Malay culture became stabilised. During this period, the city of Melaka was a major trading-port with residents from all the peoples who traded through the Straits of Malacca.

In 1612 a history of Melaka from around 1400 down to 1511 was written. This is the Sejarah Melayu. While somewhat romanticised, these Annals are the best account of this vital period in Malay history and culture. They are full of details on the history, politics, trade, religion, customs, life and economy of the city. The Annals contain notes about Admiral Hang Tuah, around whose name an entire cycle of epics (Hikayat Hang Tuah) has been produced. Twenty copies of these Annals are known and scattered in libraries around the world. The two oldest hand-written copies still existing in Malaysia were inscribed on the International Memory of the World Register in 2001. Both are hand-written in Jawi script on paper.



The two oldest hand-written copies still existing in Malaysia

Threat

The two copies registered are slightly damaged but the damage has been stabilized. There is no immediate further threat to them. They are held in climate-controlled conditions under a regime of conservation. Microfilm and photocopies are available. Access to the originals is restricted.

Repository

Both volumes are housed in the Dawan Bahasa dan Pustaka (Institute of Language and Literature), Kuala Lumpur.



■ Lu. "Altan Tobchi" (The Golden History)

LU. "Altan Tobchi": Golden History written in 1651

Mongolian historiography started in the 13th century with the writing of the "Secret History of the Mongols", dealing with the origins of the Mongols, and more particularly with the history of Chinggis Khan and his immediate successors. This important work, originally written in Mongolian, survives in full today only in a Chinese translation.

In 1651 historian Lubsandanzan wrote a Mongolian-language history of the Mongols from the time of Chinggis Khan to that of Ligden Khan (who died in 1634). This was the Lu. "Altan Tobchi" or "Golden History". Lubsandanzan incorporated 233 out of 282 paragraphs of the "Secret History" in his 178-page text with added information on Mongolia, Central Asia and China. This not only

preserves for posterity about 83% of the original Mongol text of the "Secret History", it also provides a vivid and accurate picture of the traditional Mongolian nomadic way of life. Apart from giving details of the geography, customs and politics of Mongolia, the Lu. "Altan Tobchi" also includes details of many other states and peoples in Central Asia. The Lu. "Altan Tobchi" is thus central to the documentation of the history of the whole of Central Asia and is the only substantial indigenous text. In addition, it is a major monument to Mongolian literary development, being a work of great literary merit. Only one original copy is known to survive. It was handwritten in vertical Mongolian script on Chinese paper, and was inscribed on the Asia-Pacific Memory of the World Register in 2010 and the International Memory of the World Register in 2011.

Threat

The volume has suffered minor damage and is deteriorating slowly. It is not held in climate-controlled conditions, nor is there an adequate conservation regime in place. However, a transcript and a photographed copy exist in France and Russia respectively, and a facsimile edition has been published. It is hoped that improvements to the repository environment and to the conservation regime can be put in place.

Repository

The volume is held in the National Library of Mongolia.



■ Mongolian Tanjur wrapped in yellow fabric and protected by sandalwood boards

Mongolian Tanjur

In 1741 a huge translation programme began in Mongolia. At that time, Mongolia was dominated by the Buddhist monastic organisation, and the programme was undertaken at the behest of the Mongolian Living Buddha, the reincarnated head of the monastic organisation there. Translators, teachers, scientists and workers were employed to translate into Mongolian over 3,427 Tibetan and Indian works on philosophy, technology, logic, medicine, philology, astrology, poetry and others. In some cases they used earlier translations, especially those from a similar large-scale translation programme started in 1724. After translation was completed, the text was printed in Beijing. The resultant great work available in 1749 was referred to as the Mongolian "Tanjur" (translation of treatise).

The Mongolian Tanjur comprises 226 volumes in 107,839 pages. It was printed in the vertical Mongolian script on Chinese paper in red paint. It was said that to print a copy of the Mongolian Tanjur from blocks, 2160.9 ounces of silver were used, which is equivalent to the cost of 4,000 sheep then. The Mongolian Tanjur is probably the largest and most complete set of translations ever undertaken, and the text as printed comprises perhaps the fullest



The Tanjur is held in the National Library of Mongolia.

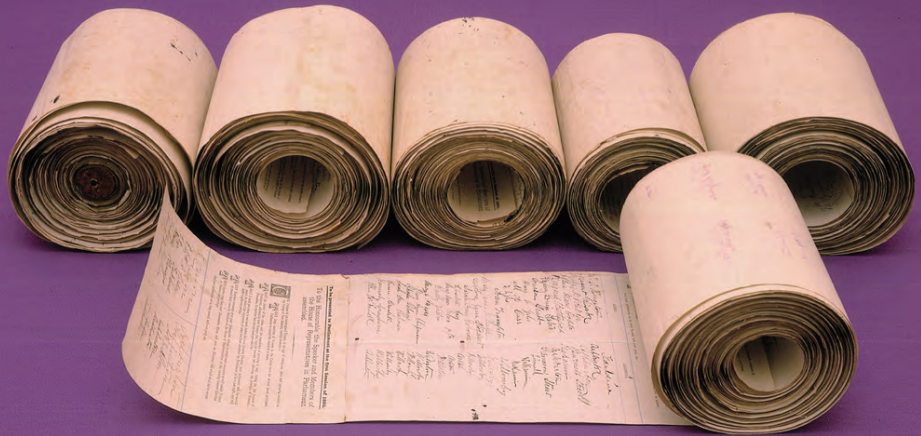
encyclopedia ever produced. This huge translation programme led to a rise in sophistication in written Mongolian, which became capable of handling the most complex terms and ideas. It is crucial to the development of Mongolian culture and literacy, and is the finest witness extant to Tibetan-Indian written culture. It is regarded as one of the greatest historical treasures of Mongolia: after it was acquired by Mongolia in 1925, an elaborate stone monument was erected in 1929 to celebrate this success. The original copy of the Mongolian Tanjur, the only copy exists, was inscribed on the International Memory of the World Register in 2011.

Threat

89% of the volumes are damaged, although in most cases relatively slightly. A major conservation and repair programme is urgently needed. The repository is not climate-controlled. A programme of conservation and improvement to the repository environment is being implemented. A digital copy is being prepared.

Repository

The Tanjur is held in the National Library of Mongolia.



■ The 1893 Women's Suffrage Petition

The 1893 Women's Suffrage Petition

In the late 19th century the Women's Suffrage movement, aiming to give women the right to vote, began in New Zealand as it did in other places including Britain and the United States. The movement was strenuously opposed by some men, who felt that for women to take an active part in politics was somehow unnatural. In 1893 there was no state anywhere in the world which had allowed women the right to vote or to stand for election.

After a decade of campaigning in the 1880s, several petitions taken to the New Zealand Parliament through 1891–93 brought the issue into the political arena. The 1893 Women's Suffrage Petition contained no fewer than 23,853 signatures, or about a quarter of the then adult female population of New Zealand. It



■ The collection has a focus on individuals in command of Japanese forces during World War II.

The Tokyo War Crimes Trials 1946–1948

The collection of documents on the International Military Tribunal for the Far East (IMTFE) held by the Macmillan Brown Library, University of Canterbury, is one of the most complete and unique sets of original documents from the Tribunal. The documents were presented to the University of Canterbury in January 1949 by Justice Erima Harvey Northcroft, the New Zealand member of the IMTFE. Since that time, as other original copies of the material have dwindled, disintegrated or been lost, the value of the collection has increased.

The IMTFE is also known as the Tokyo War Crimes Trial (29th April 1946 to 12th November 1948) and was one of the most important trials of the 20th century. The collection contains almost 380 volumes and nearly 110,000 pages. The effects of the tribunal in



Tokyo War Crimes Trials documents

the areas of international law, social justice, military and social history are significant and are being felt to this day.

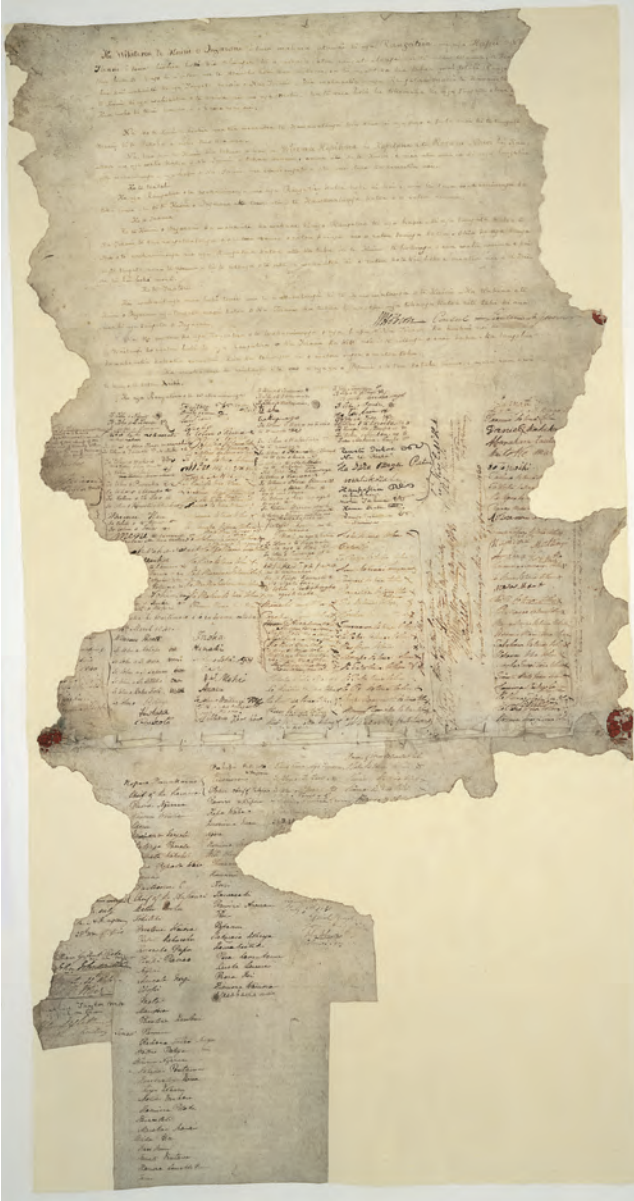
The documents contain evidence on virtually any topic regarding Asia in the first half of the 20th century, particularly the growth of Japanese imperialism. They cover critical social, political and military developments both within Japan and across the Asia-Pacific region. The collection has a focus on individuals in command of Japanese forces during World War II. The experiences of many Asia-Pacific nations under Japanese control during World War II are detailed along with the individual experiences of soldiers and civilians. The collection was inscribed on the Asia-Pacific Memory of the World Register in 2010.

Threat

The main threat to the collection is in the inherent instability of the medium on which the documents are recorded.

Repository

The collection is in the custody of the Macmillan Brown Library, University of Canterbury, and may be viewed in their secure archives reading area.



■ The Treaty of Waitangi

The Treaty of Waitangi

As the settlement of New Zealand by British settlers began, the question arose of the proper way relationship between the new settlers and the indigenous Māori people should be handled. It was decided that a Treaty between the two parties should be signed, by which the British committed themselves to protect Māori people, and their resources and possessions, in return for cession to the British by the indigenous people of sovereignty over the islands of New Zealand. Māori believed they would remain independent under the Treaty.

The Treaty in Māori was first signed at Waitangi on 6th February 1840 by representatives of the British Crown and some 45 Māori chiefs. The document was then taken to a number of other Northland locations to obtain additional Maori signatures. To extend the authority of the British Crown over parts of the North Island not covered, as well as the South Island, further copies of the Waitangi document were sent around the country for signing. In the end over 500 Māori chiefs signed the sheets of which seven are paper and two are parchment. From that date to present, the Treaty has been seen as the foundation stone of the state of New Zealand. This was the first treaty by a colonial power recognising indigenous people in this way. Other treaties between colonial powers and indigenous peoples at and before this date were usually land cession treaties. Today the Treaty of Waitangi remains a document of great significance as a vital document of the proper relationship between indigenous people and the state, and of the protection of indigenous culture. All sheets of the Waitangi Treaty were inscribed on the International Memory of the World Register in 1997.



Hōne Heke with his wife, Hariata. He was one of the first 45 Māori chiefs who signed the Treaty of Waitangi in 1840.

Threat

The documents are fragile and the original Treaty signed at Waitangi was badly damaged in the past. All are now held in climate-controlled conditions, and have been conserved appropriately: there is no immediate threat. The originals are on display. Transcripts and printed copies are available for research purpose.

Repository

The Treaty is held in Archives New Zealand.



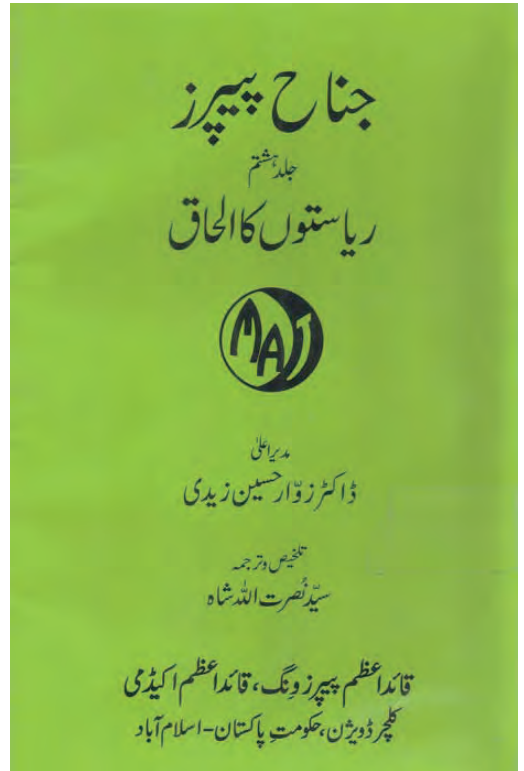
■ Quaid-i-Azam (left), the "Great Leader of Pakistan"

Jinnah Papers (Quaid-i-Azam Papers)

In 1906 the All-India Muslim League was founded under the leadership of Mohammed Ali Jinnah, who is also known as Quaid-i-Azam ("Great Leader"). This League struggled to ensure that the Muslims of India had a voice in the growing pressure for Independence. Eventually, Jinnah and the League were able to insist that Britain would agree to the Partition of India, so that there would be a Muslim state, Pakistan, as well as a Hindu one, India. When Independence was agreed in 1947, that was what happened. This Partition and the establishment of a new Muslim state were critical to the future of South Asia and, indeed, to the whole world.

The new state of Pakistan became at once the most populous of all Muslim states.

Jinnah died in 1949. In 1967 his papers were taken over by the National Archives of Pakistan as were the papers of the League (bound in 624 volumes). The Jinnah papers (1876–1948) cover his political life, including copies of his correspondence with Indian and world leaders, speeches and interviews, press cuttings, copies of pamphlets and books, maps and photographs (of which there are over 3,000). In addition there are personal records and papers covering, among other things, Jinnah's financial and medical health. The collection gives a clear view of the personality and work of this extraordinary man. These papers of Jinnah were inscribed on the International Memory of the World Register in 1999: they are held with the papers of the All-India Muslim League which have not been registered, but which form a single whole with the collection of Jinnah papers.



■] Jinnah Papers

Threat

The papers have been conserved and are in generally acceptable condition. There is no immediate substantial threat but further conservation is needed. Better storage folders are required. The collection is not currently housed in climate-controlled conditions, but air-conditioning is under consideration. The whole collection has been microfilmed.

Repository

The collection is housed in the National Archives of Pakistan.



■ A Bilaan woman playing a single string fiddle

José Maceda Collection

The Philippines is home to a huge range of indigenous ethnic groups, each with its own indigenous language, culture and music. Over the last few decades, however, as the pressure of international culture and the culture of the dominant ethnic groups within the Philippines has risen because of the widespread access to radio, television and film, most of these indigenous cultures are weakening, or have even been entirely lost as living traditions. Dr José Maceda (1917–2004), composer and scholar in ethnomusicology, started to record indigenous music, collect

indigenous musical instruments and take detailed field-notes and photographs of the musical cultures of the Philippines in 1953 when the indigenous musical cultures of the local peoples were still very much alive. Up to 2003, material was collected from 68 ethnic groups and South East Asians.

The José Maceda Collection (1953–2003) comprises 1,760 hours of tape-recordings, each accompanied by field notes, photographs, and in some cases, film footage. Indigenous epics, pre-Christian and syncretic ritual music, romances, and songs of all sorts, together with instrumental music, were collected. In some cases Dr Maceda visited an ethnic group more than once, with a decade or more between the visits, and was thus able to take details of how the culture had changed in the meantime because of the pressure of the dominant outside cultures. His collection is unique in size and scope. It is a significant memorial of the orally transmitted culture and allows detailed research into the cultural contacts between the Philippines and other East Asian societies in the pre-colonial period. The collection was inscribed on the International Memory of the World Register in 2007.



■ The José Maceda Collection in open reel stack



■ Burmese harp (saung gauk)

Threat

There is no immediate threat, but tape is an inherently fragile medium and deterioration is inevitable. Storage condition needs improvement and there are plans to digitize the entire collection. Access is currently limited to genuine scholars. Further collection work is under planning.

Repository

The collection is housed in the U.P. Center for Ethnomusicology, College of Music, University of the Philippines.



■ Paleographs of the Hanunoo, Buid, Tagbanua and Pala'wan Tribes of the Philippines

Philippine Paleographs (Hanunoo, Buid, Tagbanua and Pala'wan)

When the Spaniards first came to the Philippines in 1571, they found widespread literacy in the islands. Poetry was being written down and letters were being sent. Mostly writing was done by using knives and sharp styli to scratch the letters into palm leaves. The writing used was a development of Indian scripts, ultimately descending from Sanskrit, and is related to similar scripts from Sulawesi and Java. Various slightly differing scripts were used for the various languages then in use. Literacy was so widespread in the Philippines that the Spaniards published some Tagalog books in the pre-colonial script, mostly doctrinal books giving the elements

of the Christian faith. The Latin alphabet, however, which could be used for all the languages of the islands, proved very influential, and by about 1700 the use of the pre-Spanish scripts was disappearing.

Seventeen of these indigenous scripts which date back to at least the 10th century were documented but only four survive the time. Some written inscriptions on copper, silver, and earthenware are discovered, but they are few since palm leaves were the usual writing medium. As palm leaves are very fragile, few if any palm leaf writings are known to exist in the Philippines today. These scripts and the use of palm leaves represent the furthest east that the cultural influence of India extended in pre-colonial days, and are of great interest.

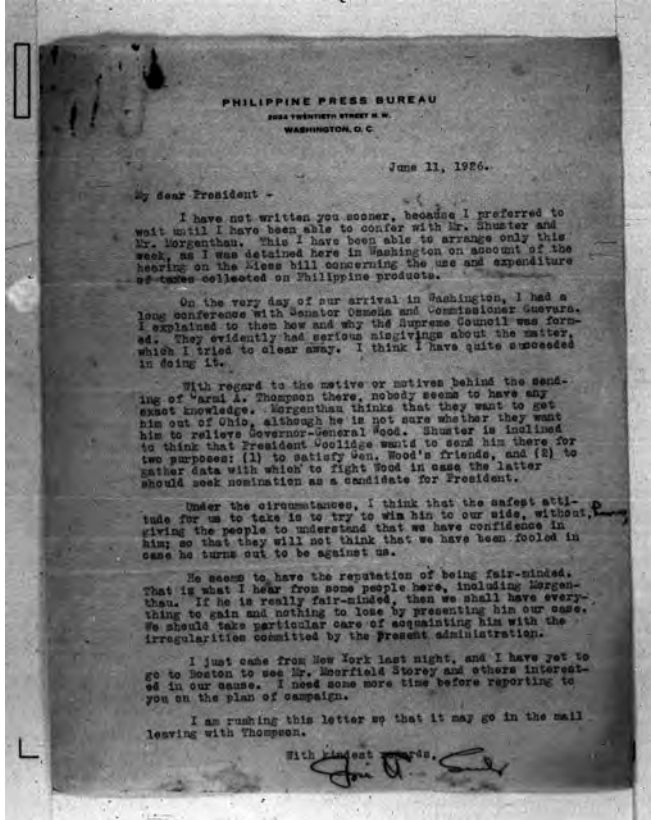
The four surviving pre-Spanish scripts: Hanunoo, Buid, Tagbanua and Pala'wan are still in use as encouraged by the Government of the Philippines but the latter two only survive marginally. The continuing existence of these ancient writing methods is a matter of great importance and cultural value. These four surviving scripts and the ancient inscriptions were inscribed on the International Memory of the World Register in 1999.

Threat

There is no threat to the surviving inscriptions. The threat to the continuing vitality of the four surviving scripts is the overwhelming influence of the Latin alphabet. The Hanunoo and Buid scripts survive more strongly than the Tagbanua and Pala'wan scripts.

Repository

Preservation of the four scripts is the responsibility of the National Museum and the National Commission for Culture and the Arts, the Philippines.



■ The Presidential Papers of Manuel L. Quezon

Presidential Papers of Manuel L. Quezon

The Philippine people rose up against their colonial overlords, Spain, in the Revolution of 1896–1898, but, having ejected the Spanish, found that the United States had taken over as colonial overlord in their place. This resulted in the Philippine-American War of 1899–1902 as the Philippine people tried to assert their independence. Eventually, the United States Government agreed to a programme granting ever greater independence and self-government to the Philippines. Manuel Quezon (1878–1944) was central to all of this. He fought in the Philippine-American War, established the Nationalist Party (dedicated to achieving independence for the Philippines) in 1906, represented the Philippines in the U.S. Congress from 1909 to 1916, then took the post of President of the Philippine Senate from 1916 to 1935, when he became First President of the Commonwealth of the Philippines (this was a transitional post, which was designed to lead to full independence in 1946). Finally after the Japanese Occupation of the Philippines, he was President of the Philippine Government-in-Exile in Washington from 1942 until his death in 1944.

The experience of the Philippines, achieving full independence in accordance with an agreed programme granted by the colonial power, is a matter of great world historical importance, and the role of Manuel Quezon from 1906 to 1944 is central to this basically violence-free ending of colonialism. The Philippines in the American period between 1898 and 1946 is one which has been of great influence in many other places. Quezon's papers, comprising drafts of speeches, copies of letters, press clippings and much else are witnesses to Quezon's work, character and influence. They also include the records of the Philippine Commonwealth Government-in-Exile. The Collection was inscribed on the Asia-Pacific Memory of the World Register in 2010 and in the International Memory of the World Register in 2011.



Manuel Luis Quezon

Threat

The Quezon papers are in a very poor state and under immediate threat. A major conservation programme is needed, together with improvements to the repository environment. Microfilm copies of portions of the papers exist outside the Philippines (especially in the Bentley Historical Library of the University of Michigan), but these are incomplete. A programme to digitise the entire collection with improvements to the repository environment for the original papers is urgently required.

Repository

The bulk of the papers are housed in the National Library of the Philippines, but important Quezon papers are also housed in the Jorge B. Vargas Museum and Filipiniana Research Center, the University of the Philippines and in the Library of the Senate of the Congress of the Republic of the Philippines.

Radio Broadcast of the Philippine People Power Revolution

On 22nd February 1986, deep-seated anger at the corrupt dictatorship of President Ferdinand Marcos suddenly boiled over. Hundreds of thousands of people spontaneously poured onto the streets, taking over the Epifanio delos Santos Avenue in Central Manila. They were strongly supported by continuous radio broadcasts from Radio Veritas, the Philippines Catholic Broadcasting service, which urged the people occupying the streets to go unarmed, carry statues of the Blessed Virgin Mary and flowers, and show no violence towards the Marcos Regime armed forces. On 23rd February the authorities destroyed the Radio Veritas broadcasting facilities, but the role of radio support was immediately taken up by another radio station, Radio Bandido ("Bandit Radio"), which continued to broadcast to those on the streets in the same tone and manner as Radio Veritas had done. On 24th February the Voice of the Philippines radio station (a government station) was taken over by a group of Radio Veritas broadcasters and it started broadcasting in the same way. A private radio station in Manila, DZRH, also broadcast similar message. On 24th February the local armed forces in Manila came out in support of the protesters. On 25th February the Marcos Regime fell and Marcos fled abroad.

This absolutely non-violent revolution which overthrew an entrenched dictatorship through a spontaneous popular uprising, documented and influenced by the 20th century medium of radio, is a major event in world history. At the time, it captured the imagination of the world, and subsequently it has been a powerful example to other people living under repressive and dictatorial regimes. Inscribed on the International Memory of the World Register in 2003 are 44 audiocassette tapes and 1 mini disc which cover 61 hours and 33 minutes of the four days of unedited broadcast to the protesters by the various radio stations involved.



The Philippine People Power Revolution in 1986

Threat

The audiotapes of the Radio Veritas broadcasts are audiocassette copies of the station-tapes; those of Radio Bandido, DZRH and the Voice of the Philippines broadcasts were taped "off-air" with the exception of one studio-tape from Radio Bandido. The tapes held are kept by the radio stations which broadcast them, or else by the private citizen who was responsible for making the off-air tapes. None are held in climate-controlled conditions, and none in public archives. There is a substantial threat to the collection, especially as only one copy of each tape is in existence, and all of them are heavily used by researchers. Digital copies of the entire collection are urgently required.

Repository

The collection is currently split between Radio Veritas Asia, Raja Broadcasting Network and Mr Orly Punzalan.



■ The Annals of the Choson Dynasty

The Annals of the Choson Dynasty (Choson Wangjo Shillok)

From 1392 the Choson Dynasty had a Bureau of Annals Compilation, which kept a daily record of all that passed in the Kingdom and prepared a Draft History year by year of the major events. Once a King died, these records and the other records of the Kingdom would be worked up into a detailed history of the reign. Four copies of this would be prepared. This continued to be done, reign by reign, until the Japanese Invasion of 1592 when three of the four copies were destroyed. The single surviving copy was then re-copied and printed, and again, four copies were kept, all housed in scattered repositories in the countryside. This practice continued until 1865 when the history of the reign of King Ch'olchong was printed. When the Japanese took over Korea as a colony (1910), they took one copy to Japan, where it was lost (apart from a few scattered volumes) in the Tokyo Earthquake of 1923. The remaining three sets survive. One is currently housed in the Kim Il-sung University in North Korea. The other two copies in Korea were inscribed on the International Memory of the World



These Annals are possibly the world's most detailed set of historical records in 2,077 volumes, covering the reign of 27 kings in 472 years.

Register in 1997. One includes the surviving original set and the other has the recopied set of annals: both sets are identical from the revised Annals of King Sonjo (1567–1608) to the Annals of King Ch'olchong (1849–1863).

The Annals of the Choson Dynasty are possibly the world's most detailed set of historical records. In 2,077 volumes, they cover the reign of 25 kings in 472 years, documenting the daily reports to the king, the king's commands and every matter dealt with in the public offices. They touch upon every aspect of Korea's history, politics, social system, law, religion, custom and life.

Threat

The volumes are under no immediate threat. They are held in climate-controlled conditions in two separate repositories. Access is restricted. Microfilm and CD-ROM copies are available for public access, as well as photocopies and photographs. A full translation into Korean has been published (the original texts are in Chinese).

Repository

The original set, together with the stray volumes surviving from sets no longer in existence as wholes, is held in the Kyujanggak Institute for Korean Studies, Seoul National University. The second set is housed in the Government Archives and Records Service, Pusan Branch Office, Korea.



■ The Cover of "Jikji"

Buljo Jikji Simche Yojeol (vol.II) Second Volume of "Anthology of Great Buddhist Priests' Zen Teachings"

Printing written texts from woodblocks was invented in China in the 7th century. From China the technique spread very quickly to Korea. According to a number of ancient texts, printing from moveable metal type was invented in the 11th century, and again, Korea was involved at a very early date. Western moveable-type printing developed much later. Printing has a number of advantages over writing out a text by hand – it is much cheaper and every copy can be guaranteed to be identical. However, where Chinese text is concerned, advantages in using moveable metal type, as opposed to woodblocks, are more marginal and most books written in Chinese continued to be printed from woodblocks down to the early 12th century.

Many of the earliest printed books were copies of Buddhist sutras or Buddhist prayer-texts, printed cheaply and distributed to the poor as a way of amassing merit. While some earlier metal type printings were mentioned in the old Korean books, the oldest book printed from moveable metal type still surviving today is one volume of a two-volume text of basic Buddhist teachings printed at the Cheongju Heungdeok-sa Temple in Korea in July 1377 known as the "Jikji".

The title, "Jikji" ("Pointing out the Direct Way") has the meaning of attaining an enlightened state by direct appeal to the mind. The book was printed some 70 years earlier than the "42-Line Bible" printed in Germany by Gutenberg. Jikji was printed cheaply (with many printing flaws) as it was intended to be distributed widely to people who would not have been able to afford anything more sophisticated. Printing from moveable metal type was a technical development crucial to modern communication. "Jikji", the earliest surviving book, is of correspondingly major world interest as a cultural relic of the greatest importance. It was inscribed on the International Memory of the World Register in 2001.



■ "Jikji", the world's oldest extant book printed with moveable metal type

Threat

The volume had lost a few pages in the past which were later restored. It is now housed in climate-controlled conditions and is under no threat. Access is restricted. Digital and printed copies are available for use.

Repository

The volume is held at the Bibliothèque Nationale de France (National Library of France).



Donguibogam

Donguibogam: Principles and Practice of Eastern Medicine

Traditional Korean Medicine has a long history. In 1596, King Seonjo ordered a group of scholars to prepare a comprehensive encyclopedia of medical knowledge in East Asia at state expense. The King instructed that this encyclopedia must concentrate on preventive medicine, discuss medical herbs used by the peasantry, prescribe easy treatment methods and be easy to understand by the public. As a result of these instructions, "Donguibogam", was written in Chinese with summaries added in Korean, and with critical points printed in boxes to make them stand out clearly. The text printed in 1613 was edited by Heo Jun under the collective support of medical expert and literati. It runs to 25 volumes which include medical theory, diagnosis, a number of standard prescriptions for various diseases and a full discussion of the theory and practice of acupuncture.

"Donguibogam" differs from other East Asian medical encyclopedias, especially in its attempts to make it accessible to the less well-educated and its discussion of medicines not taken from the standard pharmacopoeia. It has remained central to Korean Traditional Medicine down to the present day, and has also been of influence in China, Vietnam, Japan, and elsewhere. It is considered of great cultural and historical value and was printed over 40 times. The two copies of the original printed edition of the book were inscribed on the International Memory of the World Register in 2009.



Illustration in Donguibogam



Text of Donguibogam

Threat

These volumes are in pristine condition. There is no immediate threat. They are held in climate-controlled conditions in two separate repositories. Access is restricted. Microfilm and CD-ROM copies are available for public access as well as photocopies and photographs.

Repository

One set is housed in the National Library of Korea and the second set is housed in Jangseogak of the Academy of Korean Studies.



Peaceful rally at the Municipal Square during the May 18th Democratic Uprising in Gwangju

Human Rights Documentary Heritage 1980 Archives for the May 18th Democratic Uprising against Military Regime, in Gwangju, Republic of Korea

From 1961 Korea was under the control of a military dictatorship and from December 1979, under Chun Doo-hwan who became President in 1980. On 18th May 1980 the people of Gwangju rose up to protest against this dictatorship. The city was taken over by the protesters on 21st May. Soldiers then besieged the city until 27th May when they crushed the protests with great brutality: 165 people were killed, 76 went missing, presumed dead, 102 of the 3,383 people wounded later died of their injuries, and 1,476 were arrested. The crushing of these protests led the military government to lose much of its authority and in 1987 it finally fell, to be replaced with today's democratic Korea.

In 1989 the "Gwangju Riot" was officially renamed "the May 18th Democratic Uprising". In 1995 a special law pertaining to the

punishment of the perpetrators was enacted by the Korean National Assembly. Around the same time, legal action was initiated against two former presidents and the senior staff responsible for the brutal suppression. Participants of the uprising who had been sentenced to severe punishment for rebellion were subsequently found not guilty. In 1990 victims of the May 18th Democratic Uprising began to receive compensation for their losses and in 1997 May 18th was designated as a national holiday.

The May 18th Democratic Uprising was the first such protest against dictatorship in East Asia. The documents relating to this protest have been inscribed on the International Memory of the World Register in 2011. They include official state records giving the military regime's view of it, the documents relating to the trial before a military court of Kim Dae-jung, letters, newspaper cuttings, newsletters produced during the protest by the protesters, photographs taken by journalists and others, eyewitness testimony taken after 1987, medical documents of victims, documents from the Truth and Reconciliation Commission, and documents relating to the granting of compensation to victims after 1987 (3,880 volumes). Finally documents from the United States, which supported the military regime, are included. These documents give a very clear picture of the whole process of this important and highly influential protest and its final conclusion.



Funeral of the victims



Moving the deads

Threat

Some of the documents (those coming from official sources) are in good condition and are currently under no immediate threat. Others, and particularly the documents emanating from the protesters at the time of the protests, and some of the photographs are in poor condition. They are in urgent need of conservation and a proper repository environment.

Repository

This collection of documents is not currently housed in any one place but lies scattered in many hands. It is intended to bring all the documents into one newly built archive office in Gwangju, where they can receive the conservation needed and be housed in an optimum repository environment.



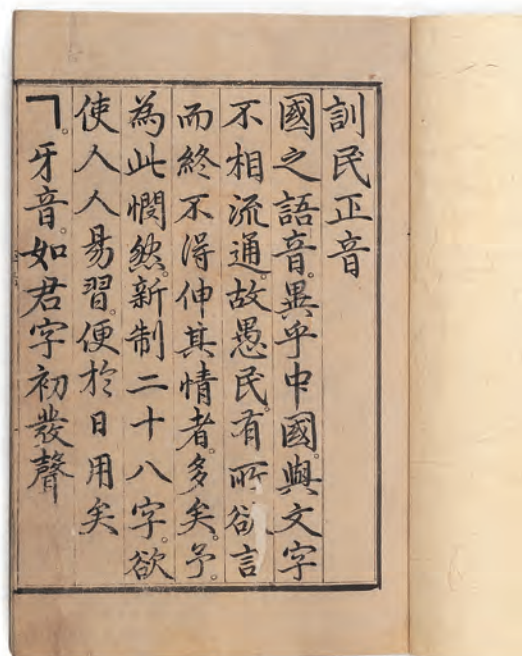
Hunmin Chongum

The Hunmin Chongum Manuscript

From the beginning of Korean civilisation, writing in Korea was in Chinese. Chinese characters cannot be used to write Korean, and the use of Chinese therefore tended to restrict literacy in Korea to an elite few who had mastered classical Chinese as a second language. King Sejong (1418–1450) was concerned about this. He wanted to see literacy spread much further within Korean society, and could see that this would require a new script, one designed for the writing of Korean. He set up a committee of scholars to advise on this, and they came up with an entirely new alphabetical system in 1443. This system, today called hangul, is still used for the writing of Korean. Many scholars view it as the most perfect form of writing ever invented since it allows a proper representation of the Korean language and is easy to learn.

In 1446, King Sejong issued a book, Hunmin Chongum ("Proper Sounds to Instruct the People") as an introduction to the new writing system. The book is made up of the main text and Commentaries which explain the purpose of the creation of the new writing system with detailed comments and examples. This edition is often referred to as the Haerye Edition of Hunmin Chongum and was widely published. The Chinese Government, the Korean overlords, objected to what they saw as the sidelining of Chinese culture. King Yonsan-gun cancelled the new writing system and ordered all copies of Hunmin Chongum destroyed in 1504. This was ineffective as far as the writing system was concerned as the bulk of the people were by then using it. It was believed that all copies of Hunmin Chongum had disappeared until one copy surfaced in 1940.

The invention of an entirely new and extremely effective alphabetic writing system is a major world cultural development and a historical event of great importance. The extant copy of Humin Chongum was inscribed on the International Memory of the World Register in 1997.



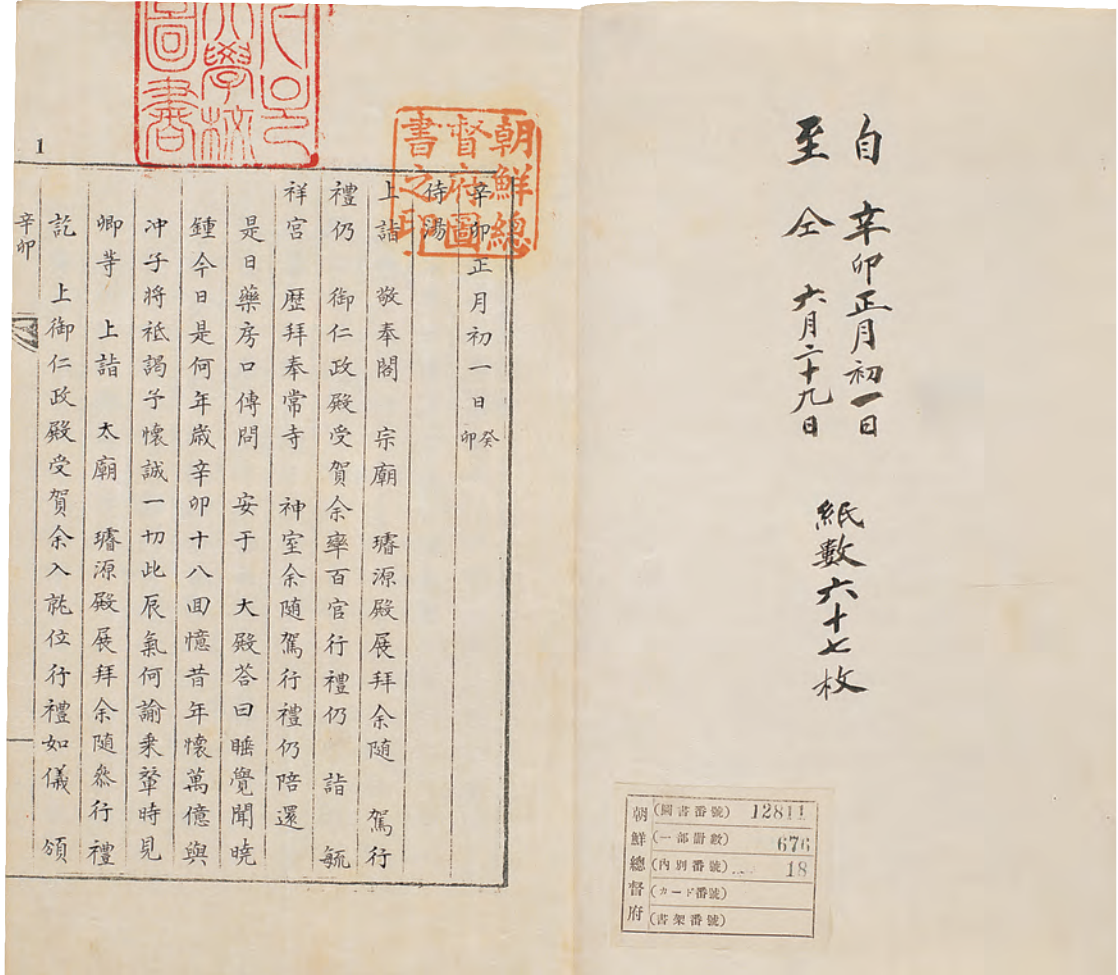
From the beginning of Korean civilisation, writing in Korea was in Chinese.

Threat

Some pages in the surviving copy of Hunmin Chongum were damaged when discovered. There is no immediate further threat. The volume is held in climate-controlled conditions. Public access is restricted. A photocopy is available for access.

Repository

The volume is housed in the Kansong Art Museum, Seoul, Korea.



Ilseongnok: The Records of Daily Reflections were written in Chinese by officials of the Royal Library.

Ilseongnok: The Records of Daily Reflections

From the beginning of the Joseon (Choson) Dynasty (1392–1910), a great deal of importance was placed on the meticulous recording of state events. A daily official record was kept, later to be used to draw up the official history of the reign. These official daily records, however, were kept in the Royal Secretariat and were not convenient for the Kings to consult. King Jeongjo (1776–1800) decided to keep a diary so that he could record what he did, and then read it over to himself to ensure that his actions and decisions were in line with Confucian ethics. This practice was continued by all his successors until the end of Korean Independence in 1910. The Records of Daily Reflections were written in Chinese by officials of the Royal Library in the King's name in a simple, clear

and concise format. These diaries include details of state ceremonial rites, reports by provincial officials and the action taken on them, judicial decisions, petitions from the common people and the action taken on them, censorate reports and diplomatic actions. They were a day-by-day compilation, with items entered as they were received, and recorded action at the moment when it was agreed on.

The Records of Daily Reflections, comprising 2,329 volumes in total, are priceless documentary heritage, and when read together with other official records, give a more comprehensive view of Korean politics and life than any available sources in any other country. They are especially interesting for the later 19th century when Korea was facing change from modernisation and Japanese aggression as they show not only how the Kings trying to deal with these challenges but also provide detailed descriptions of political and cultural exchanges between Korea and other countries from 18th to 20th centuries. The Records of Daily Reflections were inscribed on the International Memory of the World Register in 2011.



■ Covers of Ilseongnok

Threat

The collection is housed in a custom-built, climate-controlled, earthquake and fire-proof building. The condition of the volumes is good and there is no immediate threat. Access is restricted but microfilm, photographic and digital copies are available. A translation into Korean is ongoing.

Repository

The collection is housed in the Kyujanggak Institute for Korean Studies at Seoul National University.



■ These 87,245 woodblocks are housed in the Haeinsa Monastery.

Printing Woodblocks of the Tripitaka Koreana and Miscellaneous Buddhist Scriptures

With the coming of Buddhism to East Asia came the Buddhist scriptures ("tripitaka"). These were first brought to China from India and translated into Chinese. In early centuries, many variant versions of the scriptures circulated, some translated better, and some poorer. A printed, definitive edition was badly needed. The first attempt at this was undertaken in late 10th century during the Northern Sung dynasty, the second around early 11th century in the Liao dynasty, and the third in Korea (in 1087 but the copy was destroyed during an invasion by the Mongols). A new edition ("Tripitaka Koreana") was completed in Korea in 1251. This last edition was paid for by the state and was a massive scholarly effort, involving in-depth study of the texts by a large group of scholars to establish the best possible translation. Having established a definitive text containing about 52 million Chinese characters, the 81,258 woodblocks required to print it were cut. The blocks were



■ Printing Woodblocks of the Tripitaka Koreana and Miscellaneous Buddhist Scriptures

cut with great care, the characters of great beauty, the wood of the highest quality, and the workmanship superb. The Tripitaka Koreana exemplifies the sophisticated technique and culture of East Asian woodblock printing at the time. A further 5,987 woodblocks commissioned by the Haeinsa Monastery were cut between 1098 and 1958 to allow printing of other miscellaneous Buddhist texts.

These woodblocks have been carefully preserved until today, and are still perfect: they were used to print copies of the full text of Tripitaka Koreana until recent years. They are the only woodblocks of these scriptures to have survived. This text was taken as definitive by the Japanese scholars who printed the first modern copy in 1922–1934, and remains the definitive text of the scriptures. It is central to the whole Buddhist tradition in East Asia, and as such is a historical document of the great importance. These 87,245 woodblocks were inscribed on the International Memory of the World Register in 2007.

Threat

The woodblocks are subject to a detailed conservation programme and under no immediate threat. Some slight damage has been repaired. Suitable fire protection is in place.

Repository

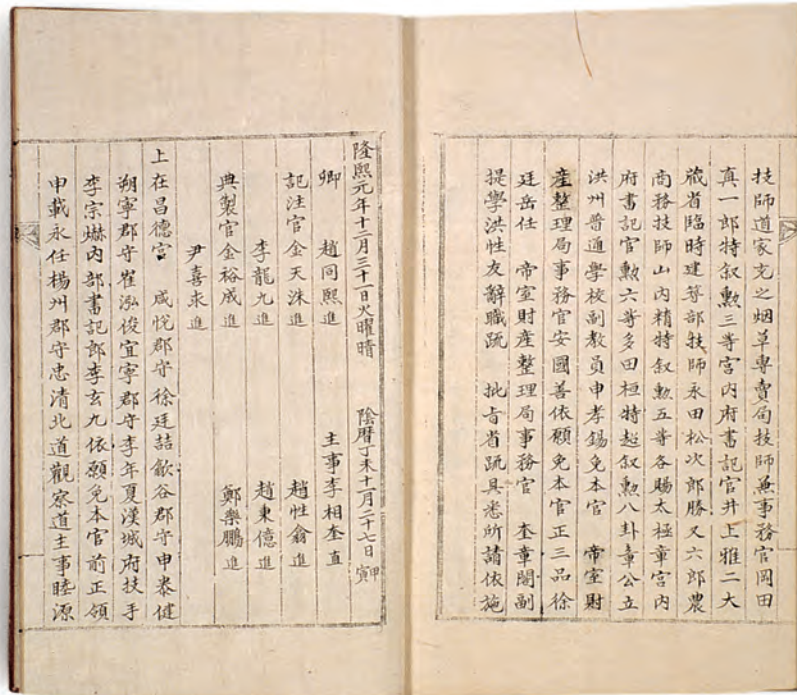
The woodblocks are housed in specialist facilities in the Haeinsa Monastery designed to aid their preservation by natural means.



■ The Diaries of the Royal Secretariat

Seungjeongwon Ilgi, The Diaries of the Royal Secretariat

At the heart of the Joseon (Choson) Dynasty's desire to ensure that every significant political event in the Kingdom be properly recorded were the Diaries of the Royal Secretariat. A group of elite scholars in the Royal Secretariat noted down every such event, day by day as it happened, in diaries. These were duly bound into books, usually one for each month, and in due course, formed the base of the Annals, the official history of each King's reign. Into these diaries were written the King's official appointments, including his discussions with Confucian scholars on the ethics of the government, his daily appointments, personnel matters, reports from different Ministries and the action taken on them, and the King's commands. Court ceremonies and other administrative actions are also entered. For each day, the scholars responsible for that day's records were noted.



These Diaries, with the Annals and The Records of Daily Reflections, provide a huge amount of information on life in Korea for several centuries.

The Diaries of the Royal Secretariat of the early reigns of the dynasty were lost in the Japanese Invasion of 1592, but there are 3,243 volumes of diaries which provide a complete record for the period from 1623 to 1910. Revolt and fires destroyed some volumes at various dates. The Office of Diaries went to great lengths to recreate the lost volumes from other records: 934 of the volumes were restored in this way, but the others are all originals, hand-written in a fine Chinese hand. The Diaries for the later part of the 19th century are of particular interest as they throw light on the modernisation of Korea and the increasing dominance of Japan. These Diaries, with the Annals and the Records of Daily Reflections, provide a huge amount of information on life in Korea for several centuries. Seungjeongwon Ilgi was inscribed on the International Memory of the World Register in 2001.

Threat

The Diaries of the Royal Secretariat are housed in a custom-built climate-controlled and fire and earthquake proof repository. There is no immediate threat. Access is restricted and there are digitisation and translation projects in place.

Repository

The collection is housed in the Kyujanggak Library, Seoul National University.



Uigwe on the state funeral of a queen

Uigwe: The Royal Protocols of the Joseon Dynasty

Under the Joseon (Choson) Dynasty from 1392 to 1910, for every significant state function, a Uigwe (Royal Protocol) would be issued. A committee would be set up in advance and decisions taken as to the exact form the ceremony was to take. Subsequently, this would be written out in great detail based on official primary records in a Uigwe, often accompanied by elaborate and very finely executed paintings showing the ceremony taking place.

Uigwe were prepared for ceremonies honouring the dead, investitures, marriage ceremonies, banquets to celebrate the arrival of diplomatic missions, royal archery contests, funerals, and for the initiation and completion of major state building projects. Copies of

the Uigwe were kept in the royal palace and in the offices of government there (especially the Protocol Office), and four further copies placed in secure repositories in the countryside, alongside the copies of the Annals. With every significant state function thus covered, the Uigwe are a vital witness to Korean life, culture and history.



The Uigwe survive from 1606 to 1910 (copies of Uigwe from the early part of the Choson Dynasty were lost during the Japanese Invasion of 1592). A total of 3,872 volumes of Uigwe are preserved in Korea. No other country has anything at all comparable to these Uigwe, which are unique to Korea: they are of world cultural and historical significance. The surviving Uigwe are mostly those housed in the secure repositories in the countryside, plus many of those from the royal palace. The Uigwe are particularly important as they survive right down to 1910, showing how state ceremonial in Korea was adapted as the country opened to the outside and became dominated by the Japanese. This documentary heritage was inscribed on the International Memory of the World Register in 2007.



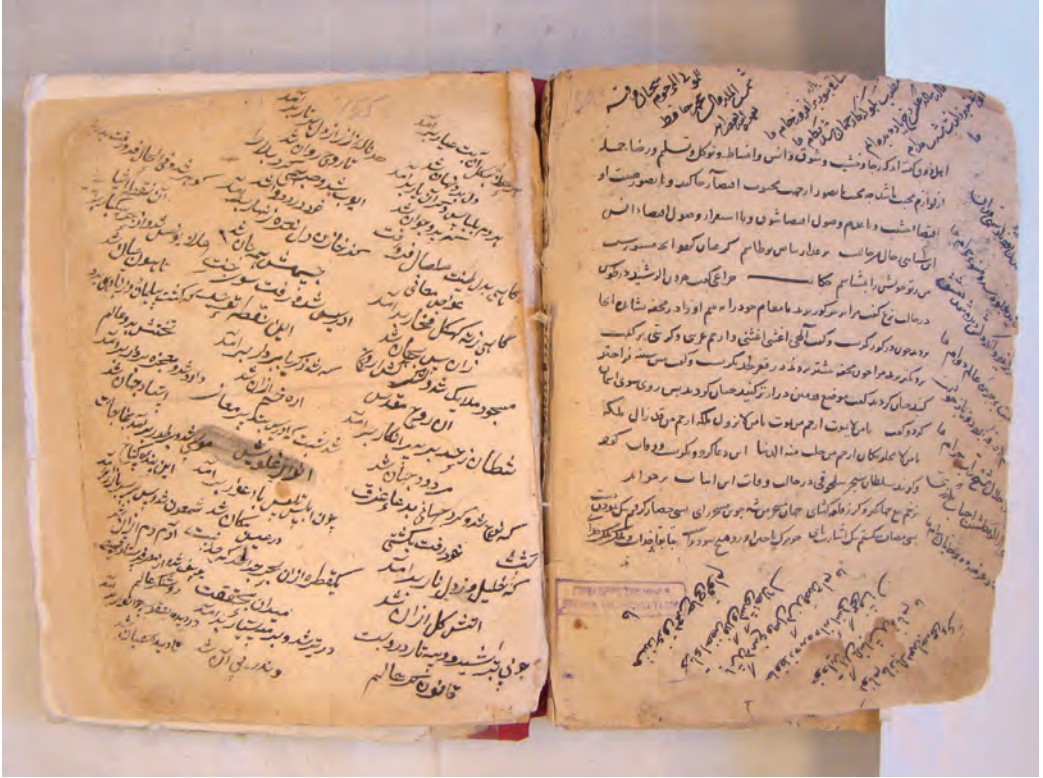
Under the Choson Dynasty, for every significant state function, a Protocol (Uigwe) would be issued.

Threat

The bulk of the Uigwe are housed in two separate repositories. Both are climate-controlled, and earthquake and fire-proof. There is no immediate threat to the collection. Access is restricted. Improvements to security are under consideration. All volumes have been microfilmed and digitised.

Repository

2940 volumes of Uigwe are housed in Kyujanggak Institute for Korean Studies at Seoul National University, 490 volumes are housed in the Jangseogak site, Academy of Korean Studies, Seoul. In 2011, France returned to Korea on a renewable loan basis 297 volumes which were previously held by the Bibliothèque Nationale de France (National Library of France) while Japan returned permanently 167 volumes previously held by the Imperial Household Agency of Japan.



Manuscript of Ubayd Zakoni

The Manuscript of Ubayd Zakoni's "Kulliyat" and Hafez Sherozi's "Gazalliyt" (XIV Century)

The written heritage of Central Asia is one of the world's cultural treasures. The area is a crossroads of many cultures, but writing in this area has mostly been in Persian, and many of the finest pieces of Persian literature were written here. Over the last century or so a major collection campaign has gathered together some 7,500 manuscripts of Central Asian literature, which are now housed in the Institute of Oriental Studies and Written Heritage in the Academy of Sciences in Dushanbe of the Republic of Tajikistan. One volume from this magnificent collection has been inscribed on the International Memory of the World Register in 2003 as a representative of the collection as a whole. This manuscript, handwritten on high-quality Central Asia paper, was written in 1405 and is the oldest surviving copy of the novels of Ubayd Zakoni (collectively known as the "Kulliyat"), and also the oldest surviving copy of the poems of Hafez Sherozi.



Manuscript of Ubayd Zakoni

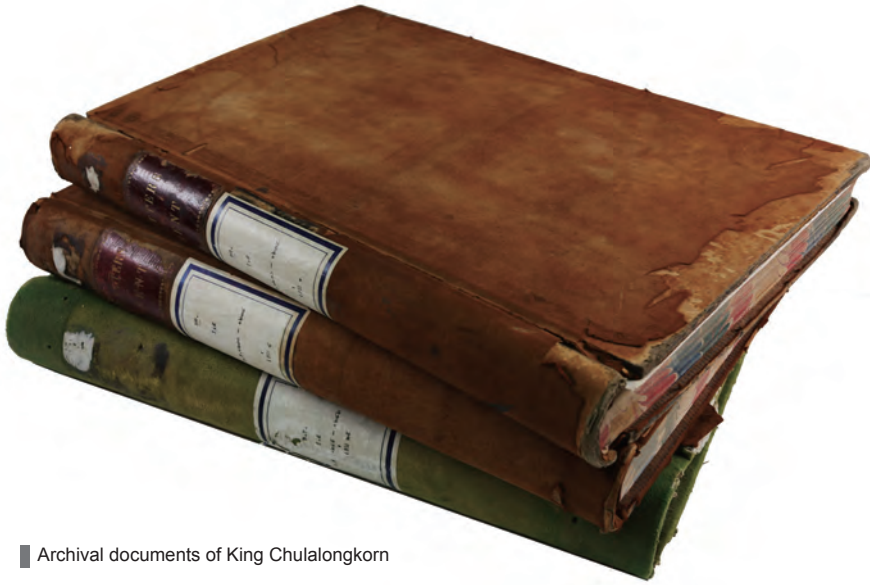
The poems of Sherozi are in the "Gazalliyt" style. Zakoni died in 1370 and Sherozi in 1396, and their works were thus copied out in this single volume within a generation of the authors' deaths. The volume unusually writes the poems of Sherozi before and after the novels of Zakoni. Zakoni and Sherozi were among the greatest writers of Persian-Tajik classical literature, and their works are well known throughout the Persian-Tajik speaking world. Their writings illuminate not only Persian-language culture generally, but the cultural development of Central Asia and of the Tajik people in particular. The writings of Zakoni and Sherozi have also been very influential within the Western world.

Threat

The volume is under no immediate threat but conservation work and re-binding is an urgent necessity. The repository environment is inadequate. The original text is accessible to researchers. To reduce damage from handling, digitisation and publication of a facsimile version are also needed.

Repository

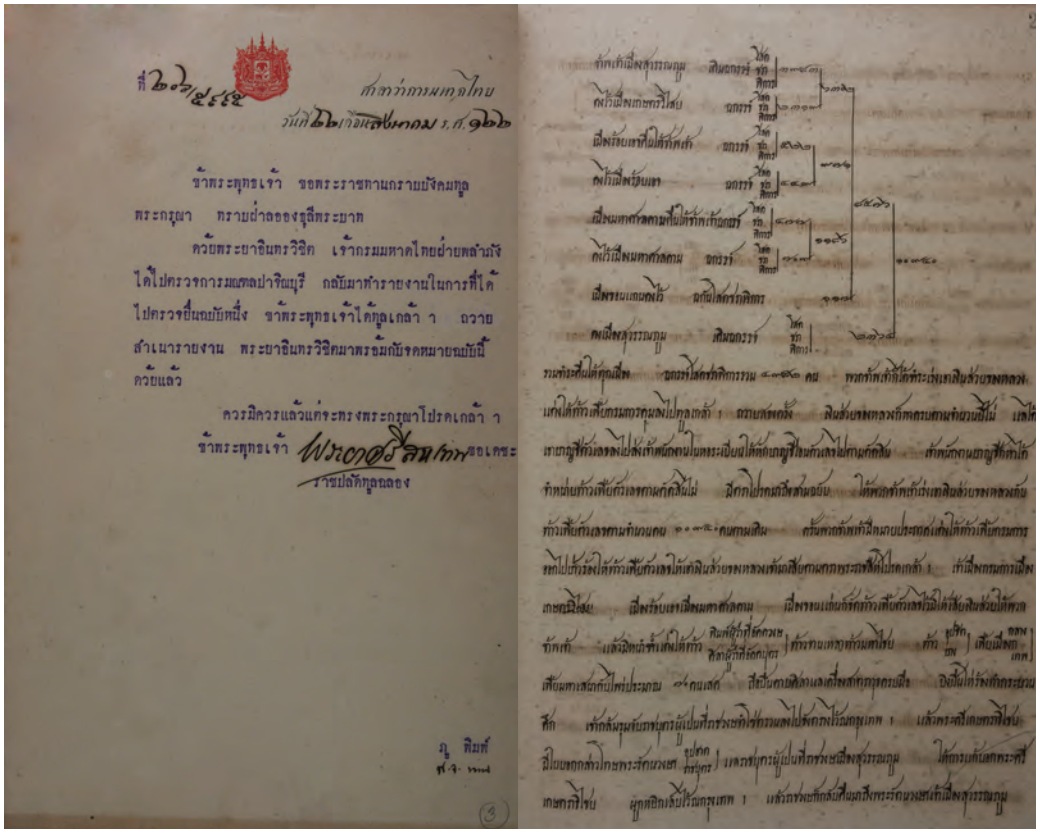
The volume is housed in the Institute of Oriental Studies and Written Heritage in the Academy of Sciences of the Republic of Tajikistan.



■ Archival documents of King Chulalongkorn

Archival Documents of King Chulalongkorn's Transformation of Siam (1868–1910)

In the mid 19th century, Siam was under threat from Britain and France. King Chulalongkorn (King Rama V, 1868–1910) could see that the continuing independence of Siam required modernisation. This required setting up a modern bureaucracy, professional armed forces and police, an independent judiciary with a modern law code, and full diplomatic relations with other countries. Slavery had to be abolished by peaceful, legal means, a public school system instituted, the Buddhist religious order reformed, and agricultural reforms promoted. Railways as well as modern financial and fiscal systems were also needed. King Chulalongkorn's intelligent and spirited pursuit of these reforms is the foundation of modern Thailand: he was entirely successful in keeping the country free of subjection to outside forces, the only south-east Asian country to do so. This is a historical development of the great importance, not to Thailand only: it provides an important example to all countries seeking to undertake post-colonial development.



Documents in the collection provided an important example to all countries seeking to undertake post-colonial development.

The documents inscribed on the International Memory of the World Register in 2009 contain firstly, the official records of the state, especially the archives of the new Ministries established in 1892. Altogether these comprise 800,000 pages of documents, plus 367 bound volumes of judicial decisions, petitions and reports. Secondly, there are about 2,846 items of the King's private correspondence, notes and reports. Also included are volumes of the King's writings, poetry and prose. Among others are the letters he sent to his daughter while travelling abroad. The collection as a whole illustrates the times, the interests, and the important work and achievement of King Chulalongkorn.

<p>Threat</p> <p>The collection is split between two repositories. Both are climate-controlled and there is no immediate threat to the documents. Some documents have been microfilmed, digitised or published.</p>	<p>Repository</p> <p>The public documents from this collection are held in the National Archives of Thailand. The private documents are held at the National Library of Thailand.</p>
--	--



■ The Wat Pho Temple

The Epigraphic Archives of Wat Pho

To preserve traditional learning and practice for the public, King Rama III (1824–1851) ordered 50 scholars to prepare a set of writings giving an overview of Thai culture. Between 1831 and 1841 these writings were inscribed onto 1,431 stone slabs from 32 x 14 centimetres to 200 x 110 centimetres in size, which were fixed to the walls of 25 buildings of the Wat Pho Monastery in the centre of Bangkok. There are 12 plates of inscription which give the history of Wat Pho; 310 plates on the essential texts of Buddhism with many including engravings of figures of Buddhist Arahats and Disciples; 276 plates on the text of many of the major literary works in Thai, both in prose and verse; 124 plates detail the ordering of the Thai Kingdom at that date, listing provinces, cities, ethnic groups, governors and the major Buddhist religious houses; and 65 plates are of moral and ethical teachings, some in verse. The largest group, 608 inscriptions, gives the texts of a substantial number of medical texts. Finally 36 inscriptions provide an illustrated account of the Royal Kathin Robe Procession. The King's aim was to ensure that these texts of useful knowledge were available for the ordinary people to read.



Medical Texts of the Epigraphic Archives of Wat Pho

The medical inscriptions form the most comprehensive collection of texts of Thai Traditional Medicine. In particular they give details about the medical benefits and practices of the Thai Yoga Massage and there are many practitioners of Thai Yoga Massage of the Wat Pho School around the world today. Of the literary texts the most interesting are translations of the great Indian and Persian epics, the "Ramayana" and the "Shahnameh". This attempt to place the entire culture of the nation before the common people is unique and of great interest in what it has to tell us about Thailand at the date of the inscriptions. This documentary heritage was inscribed on the Asia-Pacific Memory of World Register in 2008 and on the Memory of the World Register in 2011.

Threat

There is no immediate threat to the inscriptions. Some have been lost since 1841 but most of these were later replaced by replicas. The temple is open to the public. The text of the whole collection has been published and some are available in digital form. A preservation management plan is in place.

Repository

These inscriptions are housed at Wat Phra Chetuphon Vimolmangklararam Rajworamahaviharn (Wat Pho), Bangkok.



■ The King Ram Khamhaeng Inscription

The King Ram Khamhaeng Inscription

The Thai people moved into the area of modern Thailand during the 12th century and established their first independent kingdom at Sukhothai in 1238. King Ram Khamhaeng of Sukhothai set up a stone inscription in 1292 celebrating his life and commitment to the rule of law, good governance, economic freedom, bravery, filial piety and religious morality, which the inscription depicts as a model Buddhist state. The King Ram Khamhaeng Inscription was inscribed on the International Memory of the World Register in 2003.

The Inscription is of 114.5 centimetres high with four sides and topped by a quadrilateral pyramid. The first side has 35 lines, the second 35 lines, the third 27 lines and the fourth 27 lines. Each side is 35.5 centimetres wide. It is the oldest surviving writing in the Thai language and the Thai script, and as such, is central to Thai history and culture. The script used for writing Thai was amended from the pre-existing Khmer and Mon scripts, which in turn descend from Pallava scripts anciently used in India. This Inscription is believed to be close in date to the time when the Thai script reached its definitive form. The changes introduced into the older scripts to make it perfectly fitted for the writing of Thai suggest that the script was designed by some group of scholars, probably under instructions issued by King Ram Khamhaeng. The script shown on this Inscription is still used by the Thai peoples in Thailand, Vietnam and elsewhere.

As the foundation of Thai history and culture, and as evidence of the conscious establishment of a new writing script to write a language previously unwritten, the King Ram Khamhaeng Inscription has world significance.



■ The National Museum, Bangkok



■ The King Ram khamhaeng Inscription on display in the National Museum, Bangkok

Threat

The Inscription is under no threat and in good condition. Almost all words are legible. It is housed in climate-controlled conditions.

Repository

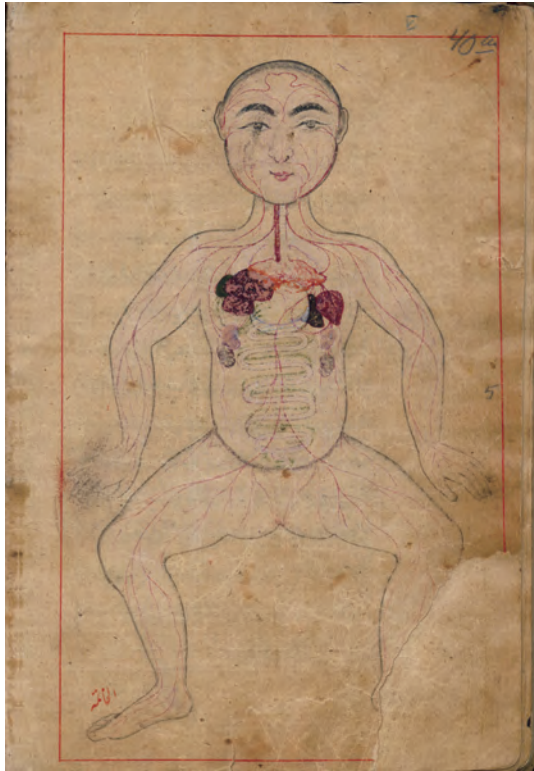
The Inscription is housed in the National Museum, Bangkok.



■ Alisher Navoi's "Divan" written in the lifetime of the poet by a well-known calligrapher of Herat

The Collection of the Al-Biruni Institute of Oriental Studies

The Al-Biruni Institute of Oriental Studies and its predecessors have been operating a sustained programme of collecting ancient manuscripts from Central Asia since 1870. The collection to date includes some 18,000 volumes. These are hand-written texts in the languages of Central Asia, Arabic and the various Persian and Turkic languages. Central Asia is a cultural cross-roads and the collection, in its multitude of scripts and languages, shows this very clearly. The great medieval scholars, poets and philosophers of Central Asia contributed greatly to human cultural and scientific development: their findings greatly influenced the Western scholars of the Renaissance. The region has been for a long time a centre of Islamic scholarship, and the collection has texts dating from



Tractate on Human Body Anatomy



Book on Horse

the Middle Ages on subjects such as history, literature, philosophy, law, astronomy, physics, chemistry, pharmacology, geography, music, fine arts and mathematics. The collection is of great significance for the study of the history and culture of the peoples of Central Asia, India, Pakistan, Afghanistan, Iran and the Arab world, and of the political, diplomatic and cultural relations between them.

Many of the volumes in the collection are the only copy of the text known to exist and many are exquisitely illustrated by painted miniatures. Among the treasures in the collection are the sole copy known to exist today of a 10th century work on chemistry by Abu Bakr Al-Razi; one of the only three copies of the original text of the "Kitab-e-Sindibad"; the oldest copy of "Kalila wa Dimna"; one of the oldest known copies of Biruni's "Tafkhim li Availi Sinaat al-Tandjim" (The Book of Teaching of the Fundamentals of Astrology); and the original manuscripts of Nizami's and Navoi's "Khamsa" embellished by prominent miniaturists and calligraphers of the day. The entire collection was inscribed on the International the Memory of the World Register in 1997.

Threat

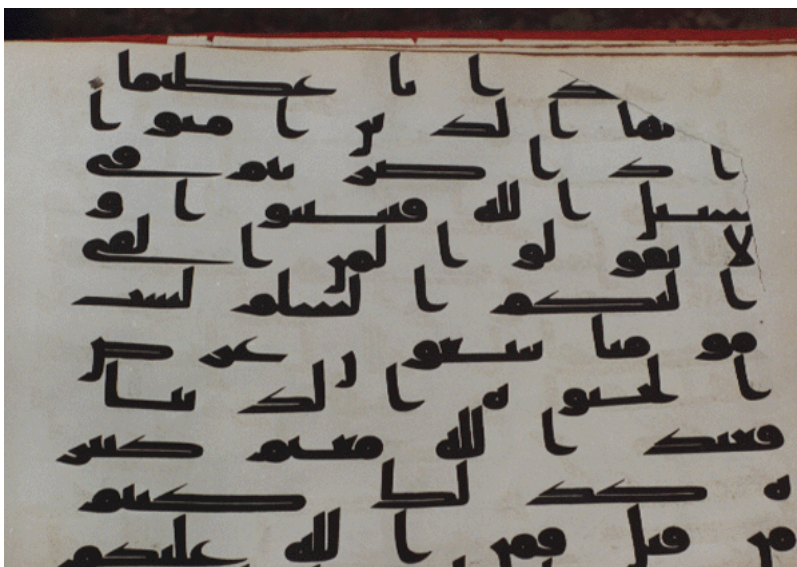
The volumes are not under any immediate threat but the repository is not climate-controlled, and many of the manuscripts are in need of some conservation. Some of the volumes have been microfilmed.

Repository

The collection is housed in the Al-Biruni Institute of Oriental Studies, the Academy of Sciences of the Republic of Uzbekistan.



■ Holy Koran Mushaf of Othman



■ Holy Koran Mushaf of Othman

Holy Koran Mushaf of Othman

After the death of Prophet Muhammad, Othman, the third Khalif ("Leader") of the Muslim community, was concerned that several variant versions of the Koran ("Quran") were circulating. He gathered scholars together to compile a definitive text in 651. All other Korans were to be handed in, burnt and replaced by a copy of the new text. Othman's text, known as the Holy Koran Mushaf of Othman, has been the definitive version of the Koran from that day to present.



■ The text of Holy Koran Mushaf of Othman has been the definitive version of the Koran from that day to present

The Koran contains a universal code of human conduct. It recounts the creation of the World, the stages of the divine revelation, and the place of mankind in the universe and in relation to the Creator. It plays a crucial role in shaping world history and is regarded as profoundly significant by large numbers of people throughout the world. The copy of the Koran inscribed in the International Memory of the World Register in 1997 is the oldest copy of the Koran in existence, being the only survivor of the very first batch of the definitive texts. Othman was reading it when he was assassinated in 656, and his blood flowed out over the pages of the book.

Threat

The book was written on parchment. It is in generally good condition but the pages are becoming fragile. It is kept in a climate-controlled cabinet and access is restricted. A facsimile edition is available.

Repository

This Koran is currently housed in the Library of the Muslim Board of Uzbekistan.



Rows of Stone Steles: Records of Royal Examinations of the Le and Mac Dynasties

Stone Steles Records of Royal Examinations of the Le and Mac Dynasties (1442–1779)

Vietnam, like China, was a country in which Confucianism was the state philosophy. The Vietnamese Emperors, following the Chinese model, attempted to appoint only men of virtue, learning and deep Confucian scholarship as officials of the state. Suitable candidates were identified by a series of public examinations open to all men. In 1434 Emperor Li Thai Tong reformed the Vietnamese examination system, putting it onto a triennial basis, and centring it on the Van Mieu-Quoc Tu Giam (the Imperial College in the Temple of Confucius) in Hanoi, which he reconstructed for the purpose. As well as the shrine to Confucius, the temple had teaching rooms where top-ranking scholars would lecture students on the Confucian classics, and an Examination Court, where the topmost level of the Examinations were held. The first Royal Examination to select "Tien si" (Doctoral laureates) was held in 1442. The successful candidates were greatly honoured, being presented to

the Emperor and escorted back to their homes with great ceremony. As an additional honour, a stone stele was erected in the Van Mieu-Quoc Tu Giam for each Royal Examination giving the names of the Tien si with an introduction in praise of virtue and ethical conduct. These steles are different in size, style and decorative pattern which bear the imprints of a historical epoch spanning over 300 years. The biggest stele is 2.07 metres in height and 1.3 metres in width, while the smallest is 1.1 metres in height and 0.7 metre in width. Most of them are 0.25 metre thick. The first stele was erected in 1484 recording the Royal Examination in 1442 and the last stele was made in 1780 recording the Examination held in 1779. There were all together 85 such steles erected and 82 of them still survive.

The erection of such steles aimed not only to honour talents but also to encourage citizens and government officials to improve themselves morally and intellectually according to Confucius teaching on virtues, proper behaviour, justice and devotion. These 82 stone steles were inscribed on the Asia-Pacific Memory of the World Register in 2010 and the International Memory of the World Register in 2011. They still today, as in the past, make a powerful statement as to the importance of scholarship, ethics and the need to appoint men of virtue and a sense of duty to public office.



Stone Steles at Van Mieu-Quoc Tu Giam

Threat

The steles still stand in their original location. This is important as the location is part of the statement they make. In order to protect them from weathering, roofs were constructed over them in 1994. The texts of the steles have been translated into Vietnamese and published, as also a selection into English. Digitisation is in progress. There is no immediate threat.

Repository

The steles are located in the Center of Scientific and Cultural Activities, Van Mieu-Quoc Tu Giam, Hanoi.



Decorations on the woodblock of book Kinh tin luc in Vinh Nghiem Pagoda

Woodblocks of the Nguyen Dynasty

From 1820 down to the later 19th century, the Vietnamese State ordered some 152 books to be published at state expense. These included volumes on the history and geography of Vietnam, biographies of Emperors and some of their senior officials, military affairs, legislation, social and political affairs, religion, culture, and verse and prose. Also included were editions of the Confucian

classics and academic studies in Confucianism, designed to be used by the scholars giving lectures in the Van Mieu-Quoc Tu Giam (the Imperial College in the Temple of Confucius). These books were written in Chinese and Chinese transcribed Vietnamese.

Printing Chinese was traditionally done by using woodblocks, into which a whole double-page spread would be carefully cut. Illustrations were cut the same way. Since these books were published by imperial order, the woodblocks were prepared with the greatest care. The wood used was of the highest quality, and the calligraphy and workmanship were equally good. Many, indeed, are themselves works of art. Once printed, the woodblocks were carefully preserved so that second and successive editions could easily be printed as needed. The whole process, from seeking an initiating imperial decree, writing and editing the texts which were mostly based on official documents, through cutting and checking the woodblocks, printing, and finally the safe-keeping of the preserved woodblocks, was the responsibility of a special state agency, the Office of Historiographers. Today 34,555 of these woodblocks remain. They have always been regarded as a state treasure and the collection was inscribed on the International Memory of the World Register in 2009. They are not only central to the 19th century history of Vietnam but are also an important reminder of the role of the state in promoting education through publishing material of this sort.



Rough draft woodblock for making letter mould on the prayer woodblocks

Threat

Over time, slight damage has been caused but the blocks have been conserved. Research is in hand to improve the conservation regime. There is no immediate threat. A digitised copy of the as-printed contents of the entire set is available.

Repository

The woodblocks are housed in National Archives Center No.4, State Records and Archives Department of Vietnam in Dalat City, Lam Dong province.

Woodblocks of Vinh Nghiem Pagoda, Bac Giang Province

Vinh Nghiem Pagoda was built in a traditional Vietnamese architectural style around the 11th century as a centre for training the monks of Truc Lam Zen, a Zen school founded by Emperor Tran Nhan Tong (1258–1308), showing the influence of Confucian and Taoist philosophy. This school harmoniously combined different Zen schools with Vietnamese cultural traditions into Vietnamese Zen. As the only native school of Buddhism in Vietnam, it was to have great influence on the development of culture, education and lifestyle for generations of people in Vietnam.

From 1873 to 1935, in order to popularize the ideas and philosophy of the Buddhist Truc Lam Zen, wooden blocks, used for printing, were carved from the durable thj tree wood. These Buddhist sutra woodblocks contain records of the formation, development and ideology of Truc Lam Zen Buddhism, and, at the same time, mark the development of the Nom writing system. They also comprise excellent works of art with unique, original and irreplaceable features embodying extensive information on religion, language, literature, medicine, and art.

The collection of woodblocks now housed in the Pagoda was inscribed on the Asia-Pacific Memory of the World Register in 2012. It includes 3,050 woodblocks, most of which are the Buddhist texts, sutras and writings of three Vietnamese master monks, (Dieu Ngu Giac Hoang Tran Nhan Tong (1258 – 1308), Phap Loa Dong Kien Cuong (1284 – 1330) and Huyen Quang Ly Dao Tai (1254 – 1334)), and other master monks of Truc Lam Yen Tu Zen Buddhism.



Woodblocks of Vinh Nghiem Pagoda

Threat

Most of the woodblocks were destroyed or lost owing to war and the climate. Recently, the Culture, Sports and Tourism Department of Bac Giang Province has inventoried, cleaned, classified and assessed the physical conditions of the woodblocks. A digitisation programme has also been launched as part of the conservation effort.

Repository

The collection is preserved by the Management Board of Vinh Nghiem Pagoda, Yen Tri commune, Yen Dung district, Bac Giang province, Vietnam.

INSCRIPTIONS FROM JOINT NOMINATIONS





■ Pair of beu ori ehara dance of waiea ravi

The F.E. Williams Collection of Photographs 1922–1943

The collection documents the life and work of Francis Edgar Williams (1893–1943) who served as a government anthropologist in the then Australian Territory of Papua from 1922 until his death. The collection of some 2,000 glass plate and celluloid negatives and prints is dispersed among three custodians. Its significance lies in its depiction of Australia's role in administering Papua at the time, and in its capturing of the experience of "first contact" with a culture that was scarcely known to the western world. The photographs reveal the customs, behaviours and lives of the Papuan subjects,

covering 18 different ethnographic locations over a time span of nearly 20 years. They also tell the larger story of a conservative and paternalistic colonial milieu, a world now vanished along with much of the traditional lifestyles of Papuan peoples. For countless generations, communal life had revolved serenely around fishing, gardening and hunting; now contact with the wider world would bring immense changes. Williams had a strong respect for the role of traditional customary life in ensuring the well-being of the Papuan people. He felt very at ease with his subjects, as they did with him, to which some of his candid shots testify. The F.E. William Collection was inscribed on the Asia-Pacific Memory of the World Register in 2012.



■ Three men dressed up for fighting



■ Old woman with tattoo

Threat

There is no apparent threat to the collection, which in all three repositories is held in climate- controlled environment. Some of the material has been digitised for access purpose.

Repository

Custody of the collection is shared between the National Archives of Papua New Guinea, the National Archives of Australia and the South Australian Museum.

44943

**MAN'S
EMIGRATION PASS.**

HEALTH CLASS.

DEPÔT No. 692 S.S. "SUTLEY" PROCEEDING TO FIJI.
For Ship No. 370

Fiji Government Emigration Agency,
21, GARDEN REACH,

CALCUTTA, the 20 5 1911.

PARTICULARS OF REGISTRATION, { Place, Lucknow
Date, 2 5 11
No. in Register, 61
NAME, Kunj Behari
Father's Name, Baldia
Age, 21
Caste, Chattri
Name of Next-of-kin, Rajaram Pruthi
If married, name of Wife, Bahia, No 693
District, Gonda
Thana, Pachpurwa
Village, or Town & Mahalla, Siskaria
Bodily Marks, Five dark marks
Occupation in India, Cultivation
Height, 5 Feet 6 Inches.

CERTIFIED that we have examined and passed the above-named Man as fit to emigrate; that he is free from all bodily and mental disease; and that he has been vaccinated since engaging to emigrate.

DATED The 1911
H.V. L.N. Pillay
Depôt Surgeon.
Surgeon Superintendent.

CERTIFIED that the Man above described has appeared before me and has been engaged by me on behalf of the Government of FIJI as willing to proceed to that country to work for hire; and that I have explained to him all matters concerning his engagement and duties. This has also been done at the time of registration by the Registering Officer appointed by the Indian Government.

DATED The 16-5 1911.
J. Mansel

Man's Emigration Pass issued in 1911 by the Government Immigration Agent for Fiji in 1911

Records of the Indian Indentured Labourers

In the early 19th century three problems came together. British companies had established a huge network of sugar plantations but slavery had been abolished throughout the Empire. A new and plentiful source of cheap labour was needed. At the same time, growth in population in British India, especially in South India, had brought many peasant families to the brink of starvation, trying to live as landless labourers, or else on farms just too small to

FIJI, GUYANA, SURINAME, AND TRINIDAD AND TOBAGO

support them in a bad year. The answer found was to offer free passage from India to where labour was needed, and a guaranteed job when they got there as indentured labourers. Nearly 1.2 million poor Indian peasants took up this offer over the century beginning in the 1830s. In the receiving territories work was hard and pay was low, but there was no threat of hunger. Over time, the descendants of these indentured labourers had an enormous impact on the territories they moved to: in Fiji, indeed, they almost became the majority of the population. In due course, many of these descendants have become political, academic, social and sporting leaders of those territories. This mass migration, the legacy of colonialism, is a major historical event and illuminates many of the most important historical developments of the 19th century, especially within the British Empire. In the receiving territories detailed and comprehensive records on the indentured labourers were kept, giving their personal details and noting where they went to work.

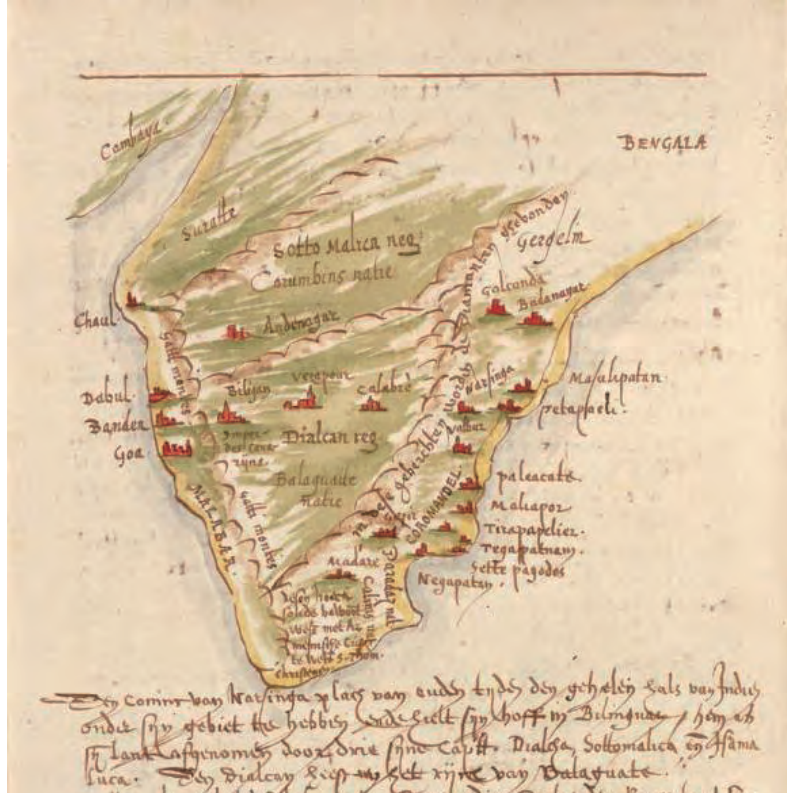
The collection includes records from Fiji from 1879 to 1962, Guyana from 1838 to 1917, Suriname from 1853 to 1946, and Trinidad and Tobago from 1851 to 1917. They allow detailed discussions of this vast mass of indentured labourers and are critical to the history of the territories in question. They are the only official documents available for ancestral and lineage research. The collection was inscribed on the International Memory of the World Register in 2011.

Threat

All the records of the indentured labourers in the receiving territories are in good condition and kept in climate-controlled environment. They are under no immediate threat. However, they are heavily used and this implies a long-term threat. A microfilming programme is in place to reduce handling of the originals.

Repository

The collection is housed in the National Archives of Fiji, Guyana, Surinam, and Trinidad and Tobago.



■ Sketch map of Indian subcontinent, first half of 17th century

Archives of the Dutch East Indian Company (Verenigde Oostindische Compagnie)

The Dutch East India Company (Verenigde Oostindische Compagnie (VOC)) was founded in 1602 as a State Trading Company with a monopoly of trade between the Netherlands and the East. This monopoly was set up because of the dangers and difficulties of such long-distance trade at the time: the company had to have powers to build fortifications, found and manage trading posts, run a large standing army with all its necessary ancillary facilities, sign binding treaties, occupy and defend land, and conduct trade. All this required the support of a formal State monopoly. Other nations, including Britain, Sweden and Denmark, set up similar State Trading Companies with monopolies of trade.

The VOC, the largest trading company in Asia, had sent almost a million Europeans to work in Asian trade on 4,755 ships that dealt with more than 2.5 million tons of Asian trade goods. It managed its affairs in a highly bureaucratic way with a Board of Directors in Amsterdam, a Governor-General in Batavia (today's Jakarta) and

Governors in each trading post. At every level every action had to be recorded, and copies sent to the higher-level authorities. Although many documents have been lost, surviving VOC documents in the various archives where they are preserved run to over 25 million pages. They cover trade in extensive detail and include daily and annual reports on the political, social, economic, cultural, religious and geographical aspects of the local areas, even meteorological reports. The VOC archives are by far the fullest collection of material relating to early trade between Europe and the East, and they are vital for the early history of many of the areas where the VOC operated. The condition of the documents differs from area to area. The VOC was wound up in 1795 during the Napoleonic Wars, but during its 193 years of existence it was of critical world importance. Its magnificent surviving archives are of equal significance. The collection was inscribed on the International Memory of the World Register in 2003.



■ Charter given by the States-General for the monopoly east of Cape of Good Hope and west of Strait Magalhanes, 1602

■ Panoramic map of the bay of Nagasaki and the trading post Deshima, 19th century

■ Map of Minahassa, 1679

Threat

The condition of the documents held in Sri Lanka, India and Indonesia is poor. Many documents are under immediate threat. The Netherland Government has financed a conservation programme to improve the physical condition and accessibility of the documents. Improvements to the repository environments are urgently required. Microfilming, digitisation and finding aids projects on selected material are in place.

Repository

The collection is held in a number of archives of different countries including the Department of National Archives of Sri Lanka, Tamil Nadu Archives of India, National Archives of Indonesia, the Cape Town Archives Repository (Office of the National Archives of South Africa) and the National Archives of the Netherlands.



Pages 140 and 141 of the Leiden manuscript, Vol. XII.

La Galigo

The Bugis people of South Sulawesi have a long literary tradition centering on a great epic, the La Galigo, dating from approximately the 14th century with pre-Islamic content. It is probably the longest single literary work from anywhere in the world, of any culture or period: the whole text covers about 6,000 pages. As such, this work not only typifies Bugis culture but is of great importance as a world literary monument. The epic was originally transmitted orally but was transcribed in writing in the 18th century. It is written in verse, according to a strict metre, in the Bugis language and script. It consists of stories of the hero Sawérigading, his descent from the gods and his loves, travels and life. The epic contains many details of Bugis life, culture and religion. Unfortunately, knowledge of both the language and the script is dying in face of the steady spread of the standard Indonesian language and script. There are several hundred volumes containing parts of the La Galigo epic scattered in libraries across the world.



■ This work not only typifies Bugis culture but is of great importance as a world literary monument.

On the International Memory of the World Register two manuscripts of exceptional importance were inscribed in 2011. One is at Leiden in the Netherlands. This is the fullest copy surviving, in twelve hand-written volumes of 2,851 pages, covering about a third of the text. This copy was written in the 1850s by Arung Pancana Toa, a heroic Queen of the Bugis people. The second is the best text known to survive in South Sulawesi (many others are in private hands and in poor conditions): it is in one volume of 217 pages and covers just one episode of the epic. It was probably written around 1830.

Threat

Both manuscripts require conservation and re-binding. The one in South Sulawesi is not stored in climate-controlled environment and subject to deterioration caused by hot and humid weather.

Repository

These manuscripts are held in the Library of the University of Leiden and the Museum La Galigo in South Sulawesi.

Appendix

Inscription on the Memory of the World Registers

Ray Edmondson

The Memory of the World (MOW) Programme maintains international, regional and national registers which list documentary heritage assessed as meeting the criteria for world significance established by UNESCO.

The inscriptions in each register meet essentially the same criteria, adapted to the cultural setting in which the register belongs. Each register is separately administered by the relevant international, regional or national committee. The fundamental difference between the registers is the extent of geographic influence of the documentary heritage that they embrace.

The oldest, largest and best known is the International MOW Register, which began in 1997. It is maintained by the MOW IAC (International Advisory Committee). The Asia-Pacific Register, which is maintained by MOWCAP (MOW Committee for Asia and the Pacific), began in 2008.

The world's documentary heritage is so vast and complex that a single register would be unwieldy and unworkable. Geographically-based registers also allow appropriate regional and national expertise and local resources to be applied to

assessing nominations in a way that would never be possible if there was only a single register. Accordingly, it is emphasised that the registers are not a hierarchy: in UNESCO's eyes, all are equally important and all inscriptions have equal value in the sense that UNESCO endorses and recognises the significance of every inscription.

Selection criteria

Each register – International, Regional and National – observes essentially the same criteria for assessing the significance of documentary heritage.

First, the material must be authentic – that is, it is what it claims to be. It is not a fake or a forgery. As far as possible, provenance – the chain of ownership – should be established. In the digital era, authenticity can sometimes be difficult to be certain about!

Second, it must be unique and irreplaceable – its loss would impoverish human heritage, and it has had great influence – positive or negative – on the course of history.

Third, it needs to meet at least one of the following tests:

- **Time:** every document is a creature of its time, but some are especially evocative of their time which may have been one of crisis, or social and cultural change. A document may represent a discovery of being the "first of its kind".
- **Place:** it may contain information about a place important in world history or culture; it may be descriptive of physical environments, cities or institutions since vanished.
- **People:** it may capture the essence of great movements or transitions, or reflect key individuals or groups.

- **Theme:** it may represent historical or intellectual developments in the sciences, politics or the arts.
- **Form or style:** it may have outstanding aesthetic, stylistic or linguistic value, or be a disappearing format.
- **Cultural, social or spiritual value** which relates to a specific community.

In addition to these criteria, other matters are taken into account, such as the rarity and integrity of the documents, whether they are under threat and whether there is a management plan in place to properly protect the documentary heritage and allow access to it.

The process

Every nomination is researched and tested against the criteria, first of all by an expert group – the Register Subcommittee – and then again by the full committee (for example, IAC or MOWCAP) to which it reports. The decision turns on a simple question: does the nominated heritage satisfy the criteria or does it not? It is a rigorous process which, among other things, involves seeking independent referee reports and specialist advice from appropriate experts, and testing every claim made by the nominator. Many nominations do not pass the test – and that, of course, underlines the value and credibility of the registers. They are highly selective and it is not easy to gain inscription.

For a detailed explanation of the nomination process, the assessment criteria and the benefits of inscription, visit UNESCO Website on the Memory of the World Programme to download the Register Companion in the language of your choice.



“Unless we do consciously preserve it, the memory eventually disappears and society becomes trapped in collective amnesia. The desire to know the past has been as strong as the desire to record the present. So the handing down of documentary memory from one generation to the next has been a preoccupation of societies since the beginning of recorded history; a tautology, for what we know about the past we can only know because it was documented and transmitted.

“Memory of the World” defines preservation as the sum total of the steps necessary to ensure the permanent accessibility – forever – of documentary heritage. And that means preservation is a never ending task. Nothing has ever been preserved – it is only being preserved. In the long run, and sometimes the short run as well, preservation has to be a deliberate effort.”

- Dr Ray Edmondson, Chair of MOWCAP (2005 - 2014)



United Nations
Educational, Scientific and
Cultural Organization



Regional Committee for
Asia-Pacific (MOWCAP)
Memory of the World



ISBN 978-988-16746-0-9



9 789881 674609

HKD138 USD18