



COLLECTED MATERIALS
ON THE TEMPLE OF LITERATURE
(STATE ACADEMY) IN HANOI

HOA BANG, Hanoi

On the occasion of the nine-hundredth anniversary of the foundation of the Temple of Literature in Hanoi, I took the liberty of collecting a few facts about this temple (Van mieu) and about the Academy (Quoc tu giam), known as Giam in brief. In the 11th century, after the foundation of the capital, Thang-long (1010), where people met from all over the country, Vietnam was a densely populated, wealthy and busy land with a gradually developing economy which reached a high standard. And so, the foundation of the Temple of Literature and the Academy for the education of Confucian officials, who should strengthen the centralized regime and State and become the support of the feudal state, was really an historical necessity. The Temple was founded in the 8th month of the year 1070, in the second year of the Than-vu era, of the reign of Ly Thanh-Tong (1054—1071). Let us now try to take a closer look at the history of the Temple of Literature and at the system of tuition practiced at the State Academy.

I. THE TEMPLE OF LITERATURE

The Temple of Literature is dedicated to the most talented Confucian scholars headed by Confucius or Master K'ung¹⁾ as he was respectfully called according to an old custom. As it belongs to the literary sphere, the place dedicated to it is also known as the Temple of Literature, similar to Vo mieu²⁾, for example, the Temple of National Heroes, where those who won fame on the

battlefield are venerated, or Y mieu³⁾ (the Temple of Medicine) dedicated to the famous physicians of the East. Six years later the feudal state founded a State school also in the grounds of the Temple of Literature, which was named Quoc tu giam — State Academy; in this way the foundation was laid for an educational system based upon competition which was to serve feudal politics and correspond with the feudal society of that time. In 1236 the Academy was reorganized into the Quoc tu vien — State Institute. For a full 900 years after its foundation (1070) up to the present time (1969) the Temple of Literature and the Academy stand on the original site, only some of the original buildings were pulled down or others have been added. Today it stands in the angles formed by the tram-lines Hanoi — Ha-dong and Bo-ho — Cau-giay, with Quoc tu giam Street in front and Nguyen Thai hoc in the rear, to the right is Hang Bot and to the left Van mieu Street⁴⁾.

The Temple of Literature, including the Academy, spreads over an oblong shaped area of nine mau (1 mau equals 3,600 m²). It is divided into five sections from the Van mieu gate towards the Khai thanh⁵⁾ sanctuary, standing with its back to Nguyen Thai hoc Street. Not far from the grounds of the Temple of Literature is the large lake called Van-ho, with the islet of Kim-chau around which cinnamon trees, fir, apricot, willow, pomegranate, palisander and orange trees, thin bamboo, pagoda trees and peonies were still growing in the 17th century. Later the lake gradually filled up with mud, sand and spreading shrubs. In 1863 Le-huu-Thanh⁶⁾ who had passed his examinations successfully and the batchelor Dang-Ta⁷⁾ (both known as founders of stelae, which will be referred to in detail later) were the initiators of its renovation. Shallow places in the lake were deepened and the narrow parts widened again. Two years later Dang-Ta, then a Hanoi judge, had a garden house with a tiled roof built on the island. On this house, called Van-ho dinh verses were engraved by Lieu Pham Cong Tru, the highest official at the royal court, Minister of Social Sciences at the time of the Regent Trinh Tac (1657—1682). In these verses he praises ten different trees that used to grow around the lake and called them "Contemplation on the Water in Ten Odes". When the town fell into the hands of the enemy in 1882, this lake was also taken, as was the quarter around the Hang Bot Street behind the Temple of the Literature. It was not until 1937—1938

that the Committee for Literature, with important personalities from Hanoi and Ha-dong, expressed the demand for the return of the Temple of Literature, but still no-one has succeeded in getting the parts renovated between Hang Bot, Quoc tu giam and Nguyen Thai hoc streets.

The first and second parts of the Temple grounds reach from the Van mieu Gate to the Dai trung Gate and from there to the Khue van cac⁸⁾. These two parts of equal size are separated by a wall and a small gate, through the centre of which runs a wide, straight, paved path dividing both areas. The Van mieu Gate is really the Tam quan Gate, i. e. the Gate with three passages, through which the grounds are entered. The Khue van cac Gate is a square pavilion, covered with eight small roofs. In the four walls there are openings shaped like the sun with rays for drums, railings are fixed into the four corners. This Gate dates from the early 19th century. On the left and right sides of the second area there are small oblong-shaped lakes. The third part covers the surface from the Khue van cac Gate in the Dai thanh. Right in the centre of this open space is a larger square lake called Thien quang tinh, bordered with ornamental railings, with openings to steps leading down to the water. In this part there are memorial groves on both sides, dedicated to the graduates of the highest State examinations, including those who passed examinations as doctors of literature between 1442 (the third year of the Dai bao era, ruler Le Thai-tong) and 1779 (the fortieth year of the Canh-hung era, the ruler Le Hien-tong). Stelae are arranged according to the scientific rank attained, and the distance between them is six thuoc (2.4 m)⁹⁾.

During the reign of Le Thanh-tong small porches¹⁰⁾ with ridges were built for the stelae on the eastern and western sides. They have a quadric ground plan, they are twenty Chinese metres long (one Chinese metre is approximately one third of a metre), the stelae are ten Chinese metres high, the entrance and exit doors are barred. As a consequence of the fire caused by war in 1768 the stelae were wantonly uprooted and their porches burnt down. During 1863 (the 16th year of Tu Duc's reign) the Hanoi manager of the tax administration, Le-huu-Thanh, used the money of the scholars, the village dignitaries and the people, for building new porches with tiled roofs, made in eleven sections, onto both sides of the memorial columns. At that time only

eighty-two stelae remained¹¹), that is one less than at the time of Quang Trung (1788—1792). However, it was not long after this that all four porches fell into ruins through old age. In the years 1889 to 1907 new porches were put up again on both sides of the stelae, on which distichs are still preserved¹²). In modern times walls were built around the memorial groves to protect these historic monuments, but so far they have not been roofed in.

In the fourth part, which spreads from the wall with the Dai thanh Gate to the front wall of the Khai thanh sanctuary, is the Temple of Literature itself. Right in the centre there are two sanctuaries divided into sections: the inner sanctuary serves for higher sacrifices and the outer for sacrificial rites, before the spring and autumn festivities¹³). Under the porch of the outer sanctuary there are two stone columns; on the left one an inscription of four signs "Canh thin xuan qui" (Spring of the year 1760) is engraved, on the right one there is also an engraved inscription of four signs "Phung menh kinh lap" (erected on higher order). A spacious quadratic paved courtyard spreads out in front of the entrance, the sides of which are flanked by two buildings divided into nine sections. Originally they were assigned for the honouring of the seventy-two best pupils of Confucius, later they became a place consecrated to great Vietnamese scholars of Confucianism such as Chu-An, Truong-han-Sieu and others. During the war of resistance against French colonialism both buildings were destroyed and were not restored until 1953—54.

This fourth part is the actual Temple of Literature, consecrated to Confucius and to the so called groups of "Four great Confucian philosophers"¹⁴) and "Ten Confucian pupils"¹⁵). At present worship is concentrated in the inner sanctuary of the Temple, the buildings on both sides of the courtyard are used for other purposes. In the lateral section of the outer sanctuary hangs a plaque upon which are inscribed the four signs "Van the su bieu"¹⁶) emphasizing the role of the teacher in the Confucian era: in the space on the left is the inscription "Khang Hi ngu thu" which means the signature of the Chinese Emperor K'ang-hsi (1662—1722), on the right stands "Dong khanh mau ti trong dong thuat de" (Dong khanh era, 11th month of the year 1888). At that time the French army defeated a unit of partisans of war commanded by Ton-that-Thuyet, and the puppet ruler Dong-khanh

was installed on the throne, which he held for only three years. His main aim was stabilization and although he tried to strengthen cultural politics, its enhancement and expansion was in every way enslaved.

In the outer sanctuary there are some remarkable objects. On the left side, for example, there is the bell "Bich ung dai chung" (The great bell of Higher Learning), which was cast at the initiative of men of literature and prominent historians such as Nguyen-Nghiem, Vu-Mien and Nguyen-Le in 1768, the 29th year of the reign of Le-Hien-tong. The bell is 0.80 metres high, its outer diameter is 0.60 metres and its inner 0.45 metres. The walls of the bell bear Chinese characters with fig leaves. On the right side hangs a stone gong bearing the two signs "Tho-xuong" — probably some personality from Tho-xuong had it made. On its outer side is a poem of twelve verses in neat writing. Each verse has four syllables. The gong is a musical instrument, noted for its hardness, sound and clarity. It gives impressive music and it is a remarkable means of Learning . . .

In the centre of the sanctuary is the statue of Confucius. The "Long truc" lamp stands in front of the altar, it is two metres high, made of wood, lacquered, with a gilded dragon carved of bamboo. On the top there is a plate for a dish filled with oil, which is lighted during ceremonials. On the right and on the left side four statues of Confucian personalities stand with faces to the centre. In this sanctuary there are several distichs which survived a number of fires. On the back of the wall of the Temple of Literature there is a framed square with black characters on white limestone: The Confucian temple, built at the time of Ly-Thanh-tong in the second year of the Than-vu era (1070) is today, in 1945, 875 years old. Signed by the Association of Confucian scholars at the Temple of Literature in Thang-long.

The fifth and last part of the grounds are situated next to the sidewalk of Nguyen Thai hoc Street. Just before the war of resistance against French colonialism the Khai thanh sanctuary, consecrated to the parents of Confucius, still stood in this part. At the time of fighting, however, it was destroyed and now only its foundations remain. A peculiarity are the two stone columns, standing in front of the old sanctuary, each topped with four ink slabs used for mixing Chinese ink in. On each of them there

are equal characters “Thai hoc duong nghien” (ink slabs for Higher Learning) and “Binh ngo xuan trung tu” (repaired in the spring of the year 1786?). This fifth part is the place of the original Quoc giam Academy, or Quoc tu vien, or also Thai hoc duong, where talented young people were educated, who, after completing their studies put the ideals of Confucianism into practice. Today the only proof of the Academy are those ink slabs. They are a symbol of the school system under feudalism¹⁷).

II. THE QUOC TU GIAM ACADEMY

Six years after the Temple of Literature was built, i.e. in 1076, the first year of the Anh-vu-chieu-thang era, the feudal state did not forget the education of talents in the sphere of literature, although the country was faced with aggression of the Chinese Sung dynasty. At that time the first state school Quoc tu giam was founded in Vietnam on the northern side of the Temple of Literature. Since then the expression “Nha Giam” or “Giam” has been handed down and in time became very widely spread among the people. It is from that time too that the names of the surrounding quarters, Tien giam, Hau giam and Van-ho originate, which also penetrated the subconsciousness of the Thang-long people and are documented in geographical books of the Hanoi region. The dwelling houses around the Academy became the fundamentals of the cultural centre, wherefrom by day and by night the tunes of musical instruments and songs resound. Later too, prominent persons of the literary and historic community, such as Nguyen-Nghiem, Ngo-thi-Si, Huy-Ich and others built their houses in the close vicinity of the Academy. That is why this quarter also became the Vietnamese “Quartier Latin”.

If, since beginning with the Dinh (970—979) and Tien Le dynasty (980—1009) a person wanted to study Chinese literature, he had to attend one of the pagodas or sanctuaries, which were at the same time schools and the Buddhist priests were teachers. These monks played an important role in the preceding school system and in the education of talents. It is known from old historical books that before the examination system was introduced, every intellectual, regardless of his talent or diligence, had to take the path of Buddhism and Taoism if he wanted to achieve something¹⁸). This situation prevailed until the beginning of the 11th century, when the Ly family was compelled to take

these monks, who praised the king in their verses, into consideration¹⁹⁾.

After its foundation the Quoc tu giam Academy became the place where students were educated for careers as civil servants²⁰⁾. In 1236 Quoc tu giam was renamed Quoc tu vien, and at the same time dignitaries were nominated who should have supervised the studies there. Sons of high officials were accepted for studies²¹⁾.

Nothing precise is known about the content of teaching at the Academy. We learn only from chronicles, written by the succeeding dynasties that at the beginning the object of learning (also in accordance with later times) were the Four Sacred Books²²⁾, the Five Canonical Books²³⁾ and the History of the North²⁴⁾, that the students were trained in composing verses, phu poems, writing edicts, writing various compositions for style and in interpreting classical books. During the reign of the Ly, Tran and Le dynasties great attention was devoted to feudal ethics, aimed at improving the character qualities of the people. On the 26th day of the 11th month of the year 1485, in the 16th year of the Hong-duc era, the ruler Le Thanh-tong issued an edict, in which he called upon the officials in the country "... on your travels to the villages and communities you must always remind the people of the royal decree of previous times, draw attention to the ancient culture and erudition, guide them to charity, guide them to avoid mistakes. It is also necessary to be on guard against misconduct and to punish it severely: the faithful and obedient ought to be praised with moderation..."²⁵⁾.

As education was conducted in this way, the intellectuals of that time (apart from their title of doctor or the function of mandarin) were just as great scholars as were the Confucians during the reign of the Mac family, at the time of the restoration of the Le dynasty and later at the time of the Nhuyen dynasty.

The period from 1076 to 1236, roughly 160 years, is worth noting when, as already said, the Academy educated most of the national elite, but was absolutely unaccessible to the sons of the people. But from the moment when the uprising against the Chinese dynasty Monju broke out from Lam-son and after years of bitter fighting, ending in the definite defeat of their armies, only then did the feudal state recognise a tremendous force in the people which contributed immensely to the defeat of the

enemy and to the defence of the fatherland; a force which can be relied upon. Therefore certain progress in the school system can be observed after the Le dynasty was enthroned: care and education became concentrated upon the youth of the populace, the Academy, administered by the first rulers of the Le dynasty, started to admit not only the sons of high officials for studies, but, according to the policy of that time, also the sons of the people. In 1433 some were chosen from the Quoc-oai and Bac-giang provinces to study at the Academy. From 1434 also sons from humble families, who won first or second places in the district examinations, were also admitted to the Academy in the residential city. (Thang-long.)

In 1483 the Academy was enlarged; the Dai thanh, Dong vu and Tay vu halls were added to the Temple of Literature. Behind the Temple the Thai hoc portal and the Minh luan building were erected, the eastern and western lecture halls were built, which were to serve as class rooms, and also the storeroom for storing the wooden plates required for book printing. On the eastern and western sides of the Academy accommodation was built for the students, three rows, each of 25 rooms, on each side. The students were lodged according to categories, higher, middle and lower and in each category there were one hundred students. They were divided into categories according to the following criteria:

- Higher students: were those who successfully passed three examinations in the residential town (passed through three rounds of central examinations), and every quarter of a year received 1 quan per person.
- Middle students: were those who passed two rounds of the examinations successfully in the residential town and every quarter of a year received 9 tien per person.
- Lower students: were those who successfully passed the first round of examinations in the residential town and every quarter of a year received 8 tien per person²⁶⁾.

These criteria were not stable and changed from time to time.

We shall now take a closer look at the organisation of the Academy in the period between 1448 and 1497, so that we can at least partly understand the education work and the basic traits of the school system of that time, the task of the school officials and the officers of the Academy. If in the latter half of the 11th century up to the 14th century the organisation of the Acade-

my was generally still quite simple, then, beginning with the latter half of the 15th century, it was of higher standard and more perfect, from both the formal point of view and content. A table follows, reflecting life at the Academy during the reign of Trinh Le (1448—1497)²⁷.

The function of school officials also included that of tuition which gave them also the obligation to supervise the results in the education of talents; therefore Le Tanh-tong forbade them any other activity, as for instance, to have the function of estate manager, for the longer they could devote themselves to paedagogic activity, the more experience they gained and the greater was the authority they enjoyed among the students. After having finished school the students had the possibility to strengthen the staff of lower officials or become assistants to ambassadors abroad. The historical sources give no details about what merits the various ruling dynasties had regarding the Academy, except reports from the time of the Le Trung-hung reign of 1723, that the school owned fields to the extent of 60 mau²⁸.

The Mac family that succeeded the Le dynasty also took care of the school system during the years 1529—1537; it was concerned with the renovation of the Academy and with tuition. Starting, however, with the school regulations and methods of tuition, and ending with rules for examinations, this all was the work of the old Le family.

Since the time of Trung-hung in the years 1593—1788 the feudal clique of Le-Trinh also built up from the Academy a centre for the spreading of erudition, the education of Confucian scholars and the promotion of literary life, all, however, was concentrated upon belles-lettres and the examination system. Besides giving tuition in the knowledge of classical books of the truyen genre and the history of China, the Academy was at that time focused on writing philosophical theses, recitals, phu poems (a kind of long poems) and interpretations of classical books. Nguyen-Hang (the highest official at the court of Le-Trinh) brought in 1728 officials to the Quoc tu giam who were supposed to lecture on poems in the T'ang style, as one of the subjects²⁹.

All learning and tuition at the Academy deteriorated after the second half of the 18th century as a consequence of several peasant uprisings in various regions of the country and partly also because the ruling class devoted its attention above all to

its own security and because regents of Trinh kin came to the fore of political events. Then also the walls of High Learning collapsed, the roofs fell asunder, everything became deserted, dilapidated — gaping with emptiness. The great scholars, whose typical protagonist was Bui-huy-Bich, had to exert great efforts to raise Confucianism, to strengthen the school system and renew competitive examinations, which they believed to be the unique means by which to guide the spiritual life of the people. Huy-Bich considered it his duty to achieve the restoration of High Learning. He visited the school, taught, criticised, tried to boost up enthusiasm among the Confucian intellectuals. But this flame of enthusiasm too was smothered before long in the North, because the Tay-son uprising broke out which brought an end to the reign of the Trinh family, and the restoration of the Le dynasty. (Remark of the translator: the Tay-son uprising is named after the place of its origin, the Tay-son mountains in central Vietnam; 1771—1802.)

After the glorious historical victory in the battle on the Dong-da hill (today on the periphery of Hanoi) in 1789, Quang-Trung took the building of the state including the school system into his own hands. He ordered the renovation of the Temple of Literature and that a pavilion be built for plaques to be erected in memory of the doctors of literature; this is clearly expressed in the “Petition of the people for a tabernacle of culture”: Today or tomorrow we shall renovate everything in the country, we shall again raise the plaques to the doctors of literature onto the place of ages³⁰).

Before long, however, the king died (1792), everything fell into oblivion, the idea about the pavilion for the plaques in the Temple of Literature was not realised. After the King-Father, when the Tay-son position broke down, Nguyen-quang Toan remained on the throne for 9 years. After the fall of the capital, Phu-xuan, he was compelled to flee to the north (1801). Nguyen-quang-Toan’s first act was to change the name of the era (the existing Canh-thinh was succeeded by the Bao-hung era 1801 to 1802) and also that he personally visited the Academy in order to examine the students³¹).

After Nguyen-phuc-Anh (Gia-long era, 1802—1819) succeeded in bringing down Tay-son with the help of foreign intervention, he thought of transferring the capital to Hue. Therefore he aboli-

shed Quoc to giam at Thang-long at the beginning of the 19th century and turned it into an estate school³²⁾ and had Quoc tu giam built (1807) in the An-ninh settlement on the western border of the capital, Hue³³⁾. The Temple of Literature at Thang-long was degraded to a regional temple, by which it lost its national significance as the Temple of Literature. With the beginning of the year 1913 neither the Temple of Literature nor the Academy were administered by the town of Hanoi but were assigned to the town of Ha-dong³⁴⁾.

III. GOLDEN PLAQUES, STONE STELAE

The four words "Golden plaques, stone stelae" are not closely linked with the Temple of Literature and the Academy alone, but they are also found in poetry of ancient times, for example: "Golden plaques and stone stelae last forever" (Phan-Tran) or "Luu-Binh reached three of the highest aims and inscribed himself onto the golden plaque" (Luu Binh), "The golden plaques, the stone stelae are immortal" (Nguyen-Khuyen).

The officials' competitive examinations, which provided for the training of officials, were first held during the reign of the Ly dynasty in the year 1075. Not much is known about their content, however, because the first documents about them did not come to light until 229 years later, in 1304. With the enthronement of each new dynasty, some details of the competitions changed, but in fundamental questions they remained the same. Stress was laid upon the creation in the sphere of literature, for instance, in the composition of verses, of phu poems, the writing of prose, knowledge of the interpretation of classical books, which altogether formed one of the examination subjects. Every examination was composed of four stages, which means of four examination disciplines. Only during the reign of the Ho dynasty (1400—1407) was one more added — the writing of sign and mathematics, so that during that period there were five stages of examination. The examined had to pass the first discipline before being admitted to the second, then likewise on to the third and fourth. As soon as they had passed all four disciplines, they had fulfilled all conditions. For purposes of illustration we give here the content of examinations during the reign of two dynasties.

Examination programme in 1304, the 12th year of the Hung-long era, under the reign of Tran Anh-tong:

1st stage — orthographic record of the book “Muc thien tu truyen”³⁵⁾ and the chapter “Y quoc”³⁶⁾

2nd stage — interpretation of the Five canonical books³⁷⁾, interpretation of the Four Sacred Books³⁸⁾, composing a poem with verses of five syllables and a poem of eight verses³⁹⁾

3rd stage — styling of a royal proclamation and a royal decree, a message for the king

4th stage — writing a philosophical thesis.

Examination programme from 1439, the 6th year of the Thieu-binh era, during the rule of Le Thai-tong:

1st stage — interpretation of the four Sacred Books⁴⁰⁾

2nd stage — styling a royal proclamation and royal decree, report for the King

3rd stage — writing a poem in verses of 5 syllables and a poem of 8 verses

4th stage — writing a philosophical thesis.

From the beginning of the reign of the Ly dynasty until almost the end of the Tran dynasty so-called local selection examinations preceded the provincial examinations. He who passed the provincial examinations successfully could advance to the central examinations and gained the title “huong cong” (licensee) or “candidate to the central examinations”, the system of competitive examinations was, however, still not precise. A certain form of competition was already noticable in 1396 under the reign of King Tran Thuan-tong. The chronicles record: “One year provincial examinations took place, the next year examinations in the residential town. He who passed them received from the king himself the request for a philosophical thesis so as to be able to determine the rank.” The title “huong cong” remained valid until the beginning of the Nguyen dynasty. From 1828 on, it was replaced by the title “cu nhan” which signified a step towards the examinations to gain the degree “tien si” (doctor) and particularly since the time of the rulers Le Thanh-tong and Le-Hien-tong great attention had been devoted to examinations for acquiring a doctor’s degree. Those who attained this were highly respected and their names were inscribed on plaques covered with golden paper, which were hung on the outer side

of the Eastern Portal of the residential town of Thang-long. There was a slight change in the central examinations in 1502 (under the ruler Le Hien-tong): at the close of the examinations a procession of welcome was held, headed by marching musicians and drums, followed by officials of the ministry of ceremonies, carrying golden plaques which were then hung onto the portals of the Academy. This ceremony survived until the time of Le Tuong-duc⁴¹).

The history of the golden plaque is closely connected with the history of the stone stelae. Although their erection in memory of the bearers of the degree "tien-si" had been recorded already in 1442, during the reign of Le Thai-tong (according to the book *Cuong muc*, XVII, 22) it was still not a customary thing. Only under Le Thanh-tong, in 1484, was the ministry of ceremonies commissioned to put up stone stelae, starting with the examinations of the year 1442 until the year 1481 (*Cuong muc* XXIII, 41). Under the succeeding dynasties the erection of stelae continued until the examinations of the year 1779. It is worth noting that apart from the stelae from the Hong-duc era, bearing inscriptions of the names of the doctors, which were erected for state money, stelae from later examinations were erected for the contribution given by those whose names they carried.

The sense of immortalising the names of holders of the doctor's "tien si" degree on stone stelae (besides the fact that doctors of literary sciences who achieved excellent successes were celebrated) is recorded in the text from the reign of Le Y-tong dated 1739: "Can the successful graduates of these examinations consider it good luck, that their names appear on the stelae? They must continue refining their spirit and gaining merits so that their glorious work is recorded on the gong, which with the stelae survives the ages. This is required by the seriousness of the decree of His Supreme Majesty, so it is proved by the radiant success of the High Education which acquires talents. Then nobody will have to be ashamed of his title. And if a person exists who doesn't watch over the purity of his spirit then he cannot hide it from the public, fear not! The stelae emanate a scent like fragrant sticks as long as they last, and they are an example for the future. This is why their merit for Learning is so great. Why, is it at all conceivable that they were only loud boasting?"

According to this the stone stelae bearing the names of the holders of "tien si" doctor's degrees, have thus an educational character and certainly no small one. If a candidate for participation in the examinations, after having attained the title, wanted to become famous by being inscribed on "the golden plaque and the stone stelae" he had to undergo the central examinations, which had various degrees of rank (see table).

The mentioned material proved, that in previous times all ruling strata and reigning dynasties professed the Confucian teaching, and the Temple of Literature was for them the symbol of Confucianism. Special great importance has then been attributed to the Quoc tu giam Academy, a place that educated Confucian scholars with the help of an examination system.

Regarding its past it should be stressed that personalities such as Nguyen-Trai, Phan-huy-Ich, Ngo-thi-Nham, Hoang-Dieu, Phan-boi-Chau, Nguyen-thuong-Hien and others set out on their road to fame from there; and that it took its share in the fight against the enemies of its country and its defence. It showed diplomatic skill, its graduates distinguished themselves in the service of freedom, independence and peace. Besides this positive feature, the Academy also had its negative impact, however, through being focused upon Confucian ideology. All erudition pursued only one direction, natural sciences were forgotten, such as mathematics, physics, chemistry. There was no development of technical sciences increasing production and influencing the material conditions of life. Confucianism was unable to show spirit in the struggle with nature and in this sense it fettered and oppressed man.

Notes

- 1) K'ung-tzü, complete name K'ung Ch'iu, nickname Chung-ni, descended from the Chinese state Lu from the Spring and Autumn period, born on the 27th day of the 8th month of the year 551 B. C., died in 479 B. C. He was a poor nobleman, later he started the career of a civil servant at Lu, became minister of public works. As a consequence of political intrigues he resigned from his office, and after thirteen years of wandering through various neighbouring states he returned in his 68th year to Lu. He devoted himself to teaching and educated about 3.000 pupils. The following works are attributed to him: Book of Odes, Book of Documents (commentary), Book of Ceremonies (edition), Book of Changes and Spring and Autumn Annals.
- 2) In the ancient part of Hanoi, in places where Hoang-Dieu fell in 1882.
- 3) Near the Chinese pagoda, entrance from the Hang Dua street.
- 4) Under French Colonial Administration the Temple of Literature was included into the land-register of the village of Thinh-hao, the Yen-Ha community, the Hoan-long district, the province of Ha-dong.
- 5) The statement 9 mau is taken from a passage in the Van hoa tung bien magazine, 18th of May 1963; L. Arousseau mentions it also in his article "Le temple de la literature de Ha-noi", Revue Indochinoise, volume XX, 7—12, 1913: length approximately 350 metres; width on northern side 75 metres, on the southern side 60 metres. The sanctuary was shot to smithereens during the French colonisation (1916). Today only four columns with ink slabs remain in the court-yard in front of the one-time sanctuary.
- 6) Le-huu-Thanh came from the village of Thuong-tan, in Thanh-quan district, the province Thai-binh; he passed the central examinations successfully (1851), and was a high official in Hanoi.
- 7) Came from the village Bac-vong, district of Quang-dien, province Thua-thien.
- 8) Was erected at the beginning of the rule of the Nguyen dynasty (1802—1945). On the northern side there is a distich Sao-Khue is shining in the skies, human culture blossoms. Waters of the river Tu (the birthplace of Confucius) are deep in spring and the river spreads into a source of learning.

- 9) Tran-van-Giap: "Bai so cua nong dan trai Van chuong", time Nghien cuu lich su, 46, January 1963.
- 10) "Toan thu" (Complete records) XIII, 44a.
- 11) According to the inscription on the stele bearers of the rank of the 2nd degree of Le-huu-Thanh, of the 6th day of the 12th month, of the year 1863.
- 12) On left side of the porch is the inscription: Like a cart with the wheel, like the book with the letters, so man lives with man. The names of the successful grew together with the ancient school. On the right is written: The glory of the examination candidates will live for ever. The deeper we penetrate, the higher is the respect we find to learning.
- 13) The annual festivities of Spring and Autumn: in the 2nd month of spring and in the 8th month of autumn, there is a certain day for sacrifices to Confucius.
- 14) The group of the Four: Yen Hui, Tzū Ssü, Tsêng Ts'an, Mencius.
- 15) The Confucian disciples: Yen Hui, Min Sun, Jan Poniū, Chung Yu, Tsai Yü, Kung-hsi Ch'ih, Jan Yung, Chi-lu, Yen Yen, Pu Shang.
- 16) Van the su bieu: type of tutor of all times.
- 17) I received substantial help from Mr. Phan-Anh when I studied at the Temple of Literature. He made the map with Hoang-Hung. I have the pleasure of expressing my thanks to both gentlemen.
- 18) According to Tran-ky-Dang, in the introduction of the book "Cuong muc", book III, volume 34. (Cuong muc is the abbreviated title of the book Kham dinh Viet su thong giam cuong muc: Text and commentary completely reflects the history of Vietnam written to the King's order. Later always referred to only as Cuong muc.)
- 19) Viet su luoc II, page 38.
- 20) The Prince successor to the throne was admitted to Van mieu at once in 1070.
- 21) Cuong muc VI, 16.
- 22) The four Sacred Books (ssü-shu).
- 23) Wu ching.
- 24) History of China.
- 25) Toan thu XIII, 48b—49a
- 26) Cuong muc XXIII, 39—40.
- 27) Toan thu XI, 75b; 80a, 84a—b; XII, 48a; XIII, 40a—b.
- 28) Lich trieu tap ky, III, 17b.
- 29) Lich trieu tap ky, III, 54a.

- 30) Tran-van-Giap's article "Nguyen-Hue voi bia tien ai o Van mieu Ha-noi", in the magazine Nghien cuu lich su 46, January 1963, pp. 18.
- 31) Hoa-Bang: Quang Trung; page 270.
- 32) Of the Phung-tien estate; according to "Dai nam thuc chinh bien", De nhat ky, XX, 12b; XXXIV, 11b; XXXVI, 5b—7a.
- 33) Dai nam nhat thong chi, book 1, part "Kinh su", 45b.
- 34) According to L. Arousseau in the Revue Indochinoise XX, 1913, page 2.
- 35) Bat-Chuan dug this book up from the grave of Nguy Tuong-vuong in the district of Cap; Tan-quach-Phuc wrote the commentary to it.
- 36) First chapter of the book Quoc ngu. This subject was discarded in 1396.
- 37) Questions were asked for the sense.
- 38) Questions were asked for the sense.
- 39) Eight verses: phu poem.
- 40) A minimum of 300 characters from each book.
- 41) Toan thu XIV, 20a; XV, 14a.

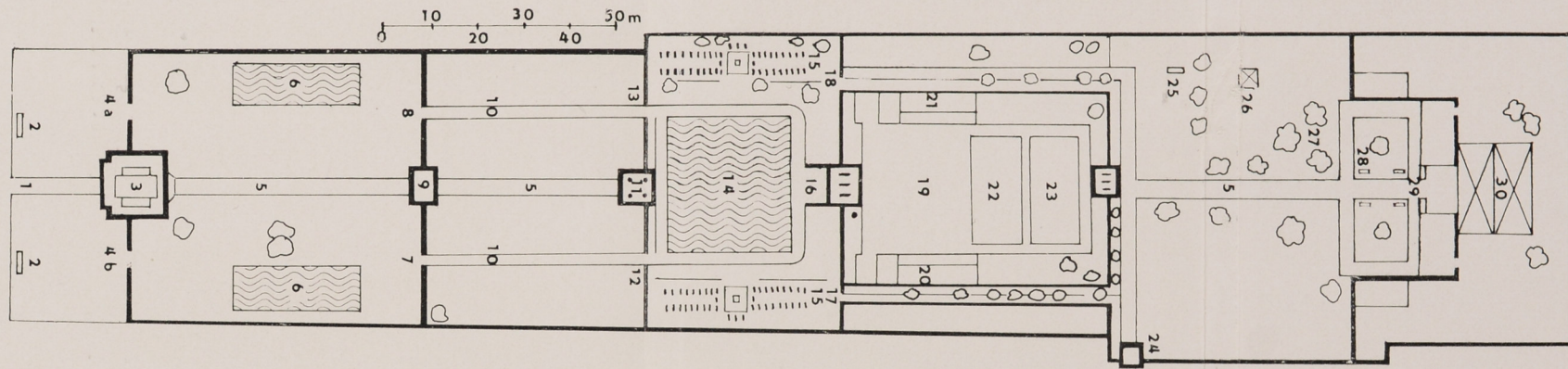
Short Survey of the School System:

<p>Examinations passed:</p> <p>1st stage</p> <p style="padding-left: 40px;">1st candidate 2nd candidate 3rd candidate called "the three best"</p> <p>2nd stage</p> <p style="padding-left: 40px;">1st candidate lower than candidates of 1st stage</p> <p>3rd stage</p> <p style="padding-left: 40px;">other candidates</p> <p>Below the three mentioned stages there were 2nd range candidates</p>	<p>Scientific degree conferred:</p> <p><i>tien si</i> of the 1st class:</p> <p style="padding-left: 40px;"><i>trang nguyen</i> <i>bang nhan</i> <i>tham hoa</i></p> <p><i>tien si</i> of the 2nd class:</p> <p style="padding-left: 40px;"><i>hoang giap</i></p> <p>also <i>tien si</i> of the second class: generally called <i>tien si</i></p> <p>aspirant for the <i>tien si</i> degree</p>
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Holders of the *tien si* and higher degrees had the following privileges:

- right to wear ornamented clothes and a hat with the sign of the rank;
- right to eat swallows' nests;
- right to dwell in the royal garden;
- strolls through the residential town;
- right to return to their birthplace on horseback;
- received a house built of bricks, called "house of the laureate of state examinations" as gift from the superior of the estate;
- received land as gift;
- were nominated officials (during Le dynasty and the reign of Le Trung-hung):
trang nguyen — school official (pedagogue), *bang nhan* — supervision of urban laws, *tham hoa* — consultant in the royal palace, *hoang giap* — corrector, *tien si* 3rd stage — supervisor of correct etiquette at the palace.

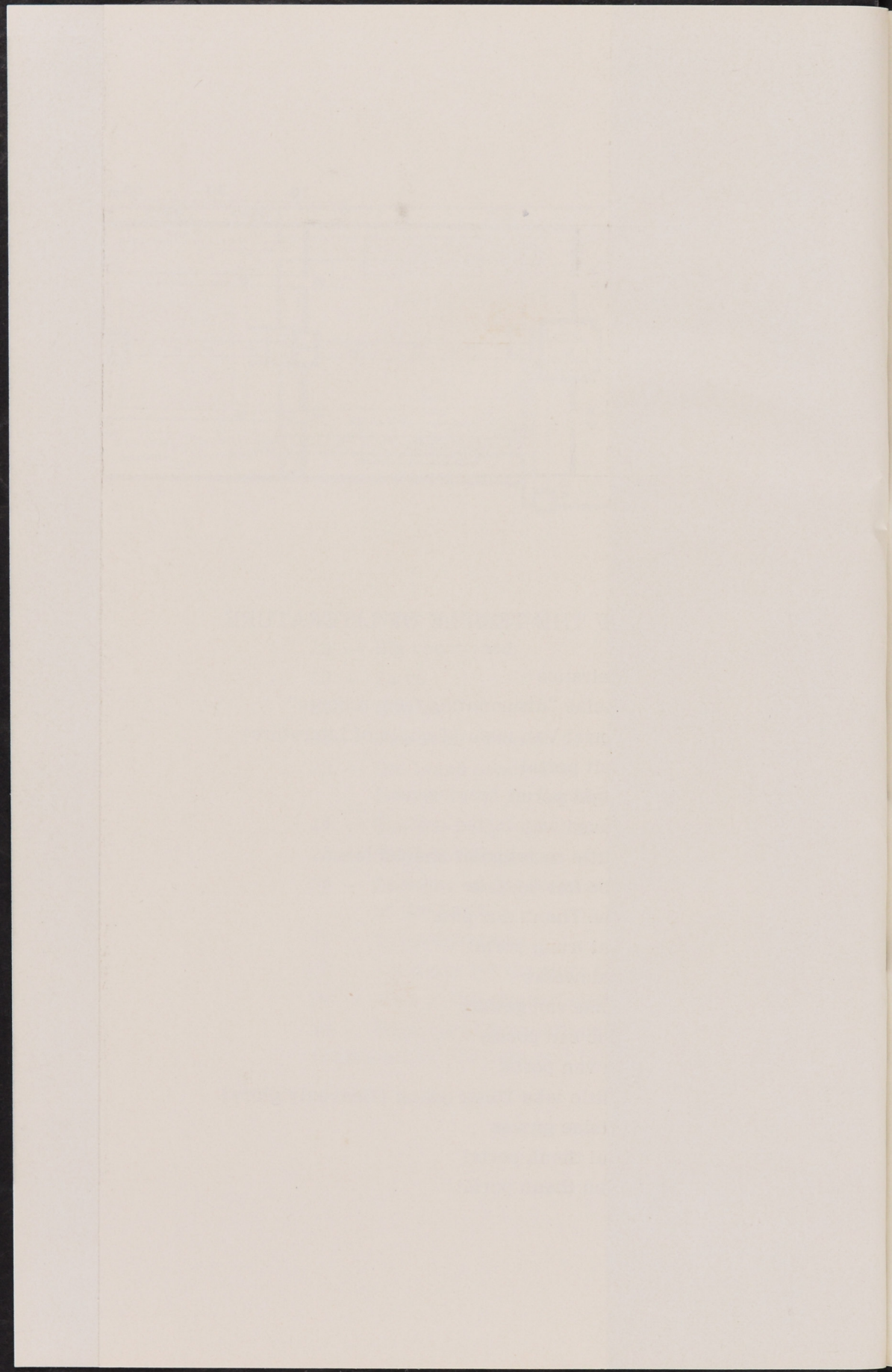
School official	Function and assessment
Bac si (doctor; highest title)	responsible for school
te tieu (candidate)	responsible for the Temple of Literature
tu nghiep (professor)	rector
giao thu (supervisor of studies)	
truc giang (tutor)	lecturer
tro giao (assistant tutor)	
Student	
higher	1 quan
middle	9 tien
lower	8 tien
Employee	
care-taker (2 persons)	— office of school official
servant (20 persons)	— cleaning of Temple of Literature and school



MAP OF THE TEMPLE OF LITERATURE

- 1 — Entrance
- 2 — Stelae "dismounting from a horse"
- 3 — Portal Van mieu (Temple of Literature)
- 4a— Left portal
- 4b— Right portal
- 5 — Paved way
- 6 — Little rectangular-shaped lakes
- 7 — The Dat tai gate
- 8 — The Thanh duc gate
- 9 — Dai trung portal
- 10 — Sidewalks
- 11 — Khue van gallery
- 12 — Cuc can portal
- 13 — Bi van portal
- 14 — Little lake Thien quang (Heavenly glory)
- 15 — Stelae groves
- 16 — Dai thanh portal
- 17 — Kim thanh portal

- 18 — Ngoc thanh portal
- 19 — Big court-yard
- 20 — Ta vu
- 21 — Huu vu
- 22 — Van mieu (Temple of Literature)
- 23 — Dai thanh sanctuary
(consecrated to Confucius and the group of the four)
- 24 — Eastern portal leading into Van mieu street
- 25 — Stele of names
- 26 — Remains of the foundations of the sanctuary of the spirits
of the Earth
- 27 — Venerable trees
- 28 — Ink slabs (of the High Learning)
- 29 — Area of the original Quoc tu giam
- 30 — Remains of foundations of the Khai thanh sanctuary.
(Compiled by Phan-An and Hoang-Hung)





Paved way with the Khue van gallery



Stelae groves

Little lake Thien quang — Haevenly glory





Stunted tree at the lake Thien quang



Still-life of decorative stones in front of the Van mieu temple

Van mieu — Temple of Literature

