

INITIAL STUDY ON MATERIALS ABOUT HANOI PRESERVED BY THE LIBRARY OF SOCIAL SCIENCES

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Inheriting the asset of materials left in L'Ecole Française d'Extreme Orient (EFEO - the French Academy of the Far East), the Library of Social Sciences (the Institute of Social Sciences Information) is one of the big libraries in the country. This writing introduces the overall asset of materials about Hanoi now contained in the stores which have been considered to be valuable and rare in this library. These are stores of old Latin material, deity legends, imperial decrees, village regulation and photographs. Most of these materials have been put into data bases bibliography to help readers in their search when they need.

I. Some features of the Library of Social Sciences

Having been separated from the Central Scientific Library and inheriting the treasure of books and newspapers of EFEO, the Library of Social Sciences was founded in 1960 and merged with the Board of Information of Social Sciences (established in 1973) into the Institute of Social Sciences Information on May 8th 1975; this was re-confirmed in Decree 23/CP of the Government on May 22nd 1993.

According to Decree 26ND-CP of the Government on January 15th 2004 stipulating the function, tasks, power and organizational structure of the Vietnam Academy of Social Sciences, the Information Institute of Social Sciences has been determined as one of 27 institutes of limited speciality.

The birth and development of the Institute of Social Sciences Information is an

important step forward in the organization of coordinating study with serving scientific work. This model of organization has helped the Institute both in its ability to study and inform news and in supplying the objects of service with necessary materials concerning social sciences and humanities gathered by the library of the Institute. From its birth, the Library of Social Sciences has been the biggest supplier of scientific study documents of social sciences and humanities not only to institutions of the Vietnam Academy of Social Sciences which it is directly affiliated; it has also served the needs for scientific documents of leadership and management of organs of the Vietnam Communist Party and Government and of the society as a whole.

The conservation, exploitation and promotion of traditional legacy of the

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Library of Social Sciences, the building and development of the Library to become a "National Library of Social Sciences" are now defined as one of the functions of the Information Institute of Social Sciences in the next period of time (according to Decision 352/2005/QĐ-KHXX signed by the President of the Vietnam Academy of Social Sciences on April 25th 2005).

The Library of the Information Institute of Social Sciences has been written down into an item in the Vietnamese Encyclopedia, tome 4, Hanoi, Encyclopedic Publishing House, 2005.

II. Initial Study on Materials about Hanoi preserved by the Institute of Social Sciences

Due to some objective conditions, in this article, we only mention about content of precious materials.

They are the stores of old Latin materials, deity legends, imperial decrees, village regulation and photographs.

1. Old Latin Book Store

In this store, there are many precious materials such as Decree of Municipalization of Saigon, Hanoi and Haiphong on July 11th, 1908.

In the field of economy, there is a material of Hanoi's budget in 1889 related to the birth of hygienic waterworks in Hanoi and many materials which include the Contract between Hanoi City and M.J Bédaride in 1934.

In the field of culture, there are books writing about temples and pagodas, landscapes and relics in Hanoi and its surroundings in 1942, exhibition in 1902, fair in 1941, collections of Louis Finot Museum in Hanoi, sport club.

In the field of education, there is a Hanoi University Year Book in 1933.

In the field of science, there are materials about international conferences such as

the first international workshop of Far East Museum held in Hanoi in 1902, the first conference of Far East prehistorians held in Hanoi in 1932.

There still exist publications of scientific associations such as periodicals of Hanoi Association of Geography in 1922 and scientific study works such as Remark on Hanoi's Geology and Map in 1928.

In the field of military, there appear materials related to the division of military areas under the French domination (Cao Bang used to belong to N^o 2 Military Territory of Tonkin)

The Hanoi's language was also paid attention to, there was a book entitled Hanoi's slang.

In the field of health care, there was a book dealing with diseases related to prostitution and its situation in 1930.

Besides, there are books writing about Hanoi in the early days of liberation such as: visits of Prime Minister J. Nehru, U Nu in Oct 16th, 1954.

About Hanoi in the days against American aggressors, there are books such as: Conference of World Trade Union support for Vietnam's people and labourers against American Empire from June 2th to 7th 1965, Materials of American plane attack Hanoi's residential areas in 1966,...

2. The Store of Deity Legends and Imperial Decrees

The store of deity legends and imperial decrees about Hanoi in 1938 identified the number of imperial decrees, guardian spirits, angles and the names of them. These names have still existed up until now. For example:

Bao Khanh (Street), 4th quarter, there was one genie: Le Thai To

Yen Phu (Street), N^o128, 1st quarter, there was one angle: Bo Tat (Moc Thi)

From these deity legends and imperial

decrees, we are able to know about the old place names and the way to divide commune, village, street and quarter in ancient Hanoi. Many of these place names may not exist now, however, through the names of human-derived deity, angel, guardian spirit and name of communal house, we can infer to the present places.

Hanoi had a street which belonged to a guild, and a district. For example:

Hang Gai Street, Dong Ha Guild, Tho Xuong District, there was a human-derived deity named Quy Minh.

There existed a village in a street with the same name. For example: Nam Ngu Village, Nam Ngu Street, Quarter N^o 6, has 3 angels named Vu Bao, Bach Ma, and Cao Son.

There also existed a small village in a hamlet, like An Noi Village, Bac Ha Hamlet Quarter N^o2 which has one human-derived angel Hach Trac.

However, there was a village which belonged to a precinct and a district. For example: Hoi Vu Village, Thuan My Precinct, Tho Xuong District, Hanoi Province, had one angel Mai Hoa Princess.

In fact, there are written texts, according to the writer, the street names were written by French, while other texts were written by Vietnamese such as Hang Gai, Hang Da, Hang Hom, Hang Vai, etc. Lets take an example as following:

Hang Hom Street, Quarter N^o 2, had five human-derived deities: Bo Cai Dai Vuong, Tien Su, Si Vuong, Ba Lang, Binh Thieu and one angel.

A village in a street did not exist now. For example: Tan Khai Village, Tien Tsin Street, Thuan My Precinct, Tho Xuong District had three angels: Bach Ma, To Lich and Thiet Lam.

Villages with Vietnamese names in streets with Vietnamese names or with French

names but they were translated into Vietnamese, the existed streets can be inferred:

Huong Tuong Village, Ma May Street, Quarter N^o 3 had 1 human-derived deity: Tu Y (Nguyen Trung Ngan)

Bac Thuong Village, Cotton Street, Quarter N^o 2, had one human-derived deity Thai Uy.

However, basing on related materials, we can look up and study in order to deduce. For example, we can infer from a clue having the same Vietnamese name Hang Dua = Luong Su Village = Ngu Su Precinct

Hang Dua Street, Quarter N^o 6, has one human-derived deity Cao Son

Luong Su Village, Hang Dua Street, Quarter N^o 6 had a human derived deity: Cao Son

Giap Ngan Su Village, Quarter No 6, Luong Su Village, Ngu Su Precinct, Ha Noi Province had a human derived deity: Hong Thanh.

Giap Ngai Su Village, Quarter N^o 6, Ngu Su Precinct had one human derived deity: Hong Thanh.

There was a village or street with Vietnamese name, now they do not exist, however, they located in street or quarter having numbers and French names.

Chuc Yen Village, Chuc Lac Street, Quarter No 1 had one human derived deity: Quan Cong.

Co Thanh Village, Rue Duvillier Street, Quarter N^o 6 had one human derived deity: Bao An Chinh Truc.

Some streets at that time had French names:

Clémenceau Street, Huong Bai Communal House, Quarter N^o 1 had two human-derived dieties: Tu Duong Hau and An Duong Vuong.

We can know an ancient street belonging

to which quarter by looking up different materials, such as Nguyen Khuyen Street at present. In the past, it was called Sinh Tu.

Van Xuong Village, Sinh Tu Street, Tho Xuong District had one human derived diety: Van Xuong.

Among these streets, a street changed its pronunciation, like Tho Ruom = Tho Nhuom.

Tho Ruom Street, N^o 84, Quarter N^o 2 had one human derived deity: Chu Dong Tu and in N^o 63, Bich Luu, Quarter N^o 2, with 9 pages.

Like Bac Ninh Street, there have different materials for us to compare:

Bac Ninh Street, N^o 48, Quarter N^o 3, Ha Noi 1938 had an angel: Bach Ma (White Horse).

Bac Ninh Street, My Loc Communal House, Quarter N^o 4 had a guardian spirit: Guardian Spirit Bon Canh.

Bac Ninh Street, N^o 4 Quarter, had a guardian spirit: Guardian Spirit Bon Canh. Basing on studying these materials, we can know the way to divide administrative unit in Hanoi in the year 1938, when seeing streets with Vietnamese names which now still exist were ranked in a quarter with French name.

Cua Nam Street, N^o 47, Quarter N^o 4 had one angel: Tan Vien Son (Nguyen Tung) Former Quan Thanh had a village and a street:

Quan Thanh Street, Quarter N^o 1 had one deity: Tran Vu (Huyen Vu).

Quan Thanh Village, Quarter N^o 1, An Quang Village (Sino-Vietnamese name) had one deity: Tran Vu (Huyen Vu).

Or in 1938, An Sat Sieu was the street with 2 parts belonging to 2 different Quarters:

An Sat Sieu Street, Quarter N^o 3, Ha Noi

1938 had two human derived deities: Pham Tu Nghi and Tran Linh Thong; one deity: Lieu Hanh.

An Sat Sieu Street, Quarter N^o 1 had one angle: An Sat Sieu (Phuong Dinh).

Two cases should be reinvestigated to define whether Nhan Bac belonged to two different streets:

Nhan Bac Village, Rue de Duc Vien Street, N^o 4 had one deity: Bach Ma.

Nhan Bac Village, Hang Buom Street had one deity: Bach Ma.

Some documents need verifying the source of bibliography, for example former Hang Buom belonged to Quarter N^o 3 or N^o 4 when having a common deity: Bach Ma noted in two documents with two number Codes. Let's compare:

Hang Buom Street, Quarter No. 4 also had one page about one deity: Bach Ma, with store Code: Q4o 18/IV, 96; new store code: TTTS 3931; TTTS 3900

Hang Buom Street, Quarter No. 4 had one page about one deity: Bach Ma, with store Code: Q4o 18/IV, 96; new store code: TTTS 3931; TTTS 3932

When two different documents provided the united information it will be very comfortable for researchers. For instance:

Soie (rue de la) Street, Dong Lac Communal House, Quarter No. 2 had one imperial decree, deity legend, two human - derived deities: Cao Son and Linh Lang and one deity: Bach Ma, Store code: TTTS 3859; TTTS 3864; Honous lists.

Soie (rue de la) Street, Quarter No. 2 had 3 pages, 2 pages written in Chinese characters, one honous list, two humans derived deity: Cao Son and Linh Lang, one deity: Bach ma. Store Code: Q4o 18/IV, 61; New store code: TTTS 3863; TTTS 3864; Lists of Honor.

Maybe due to using Southern local language, name of the deity in Hang Than in two documents were written in two

different ways: Phuong Dung and Phuong Dong. Let's compare:

Hang Than Street, Quarter No. 1 had one deity: Phuong Dung with store Code: Q40 18/IV, 29; New store code: TTTS 3791; TTTS 3792.

Hang Than Street, Quarter No. 1 had one deity: Phuong Dong with store Code: Q40 18/IV, 32; New store code: TTTS 3797; TTTS 3798.

However, some cases have to be verified by researchers such as: both two documents that kept as archives told that Hang Dao had two human - derived deities, the second human derived deity: Quy Minh or Linh Lang. Please compare:

Hang Dao Street, No. 38, Quarter No. 2 had one imperial decree and two humans derived deity: Cao Son and Linh Lang; and one deity: Bach Ma with store code: Q40 18/IV, 61; New store code: TTTS 3861; TTTS 3862.

Also belonging to 2 different Quarters, there was Rue de Changeurs - Is present-day Hang Bac? Whether Kim Ngan Village belonging to Quarter N^o 2 was different from Kim Ngan Truong Thi Village belonging to Dong Tho Precinct, Tho Xuong District, Hoai Duc Prefecture. Please compare and confront:

Chau Khe Village, Rue des Changeurs Street, Quarter N^o 3 had one guardian spirit: Than Thanh Hoang.

Changeurs (rue des) Street, Quarter N^o 3 had one human derived deity: Ty To and one guardian spirit: Than Thanh Hoang.

Kim Ngan Village, Rue de Changeurs Street, Quarter N^o 2 had one deity: Hoang Hien.

Kim Ngan Truong Thi Village, Chaguers Street, Hang Bac (lang: Sino-Vietnamese name), Dong Tho Precinct, Tho Xuong District, Hoai Duc Prefecture, the province had one deity: Tien Thanh Hien

Hoang Hau Thanh Co Cong.

So, the documents kept as archives give not quite a few questions to researchers when studying the past of ancient Ha Noi.

3. Store of Codes of Village Regulations

There are codes of village regulations with detail page number, library code, date of writing. The earliest version was written in 1906.

Code of village regulation: Phu Xa Doai Commune, Phu Xa Precinct, Kim Anh District, Phuc Yen Province, 1906, 42 pages. Present place name: Soc Son District, Hanoi City. Typing text and a map. Store code: HU 4916.

There exist some codes of village regulations which have no written year.

Especially, some which were called Mores, Rules of Village or Customs of Hamlet were written a century ago.

Mores of Phuc Xa Village, Phuc Lam Precinct, Hoan Long District, Ha Dong Province, Ha Dong, was written in 1934, comprised of 32 pages. Present place name: Phuc Xa Ward, Ba Dinh Precinct, Hanoi City, Store code HU 569.

Rules of Nguyen Xa Village, Phuc Dien Commune, Co Nhue Precinct, Hoai Duc Prefecture, Tu Liem District, Ha Dong Province, was written in Ha Dong, 1874, comprised of 26 pages. Present place name: Tu Liem District, Hanoi City, Store code HUN 0278.

Customs: An My Commune, Thanh Tri District, Ha Dong Province, was written in 1936, comprised of 58 pages. Present place name: Yen My Hamlet, Thanh Tri District, Hanoi City. Store code HUN 0625.

There are three village conventions. For example:

Convention of Nguyen Xa Village, Phuc Dien Commune, Co Nhue Precinct, Hoai Duc Prefecture, Tu Liem District, Ha

Dong Province., Ha Dong, was written in 1888, comprised of 37 pages. Present place name: Tu Liem District, Ha Noi City. Store code HUN 0279.

There are three regulations of village or commune. For example:

Regulations of Tho Quan Village, Vinh An Precinct, Hoan Long District, Ha Dong Province, Ha Dong, was written in 1916, and comprised of 40 pages. Present place name: Tho Quan Ward, Dong Da Precinct, Ha Noi City. Store code HUN 0198.

There are some which were written in the same year, but were called differently. Upper village called conventions, but Lower village called code of village regulations, other villages called mores. All of them are put in the store of code of village regulations. Let's compare:

Code of Lower Village Regulations, Me Tri Commune, Dich Vong Precinct, Hoai Duc Prefecture, Tu Liem District, Ha Dong Province, Ha Dong, 1917, 49 pages. Present place name: Tu Liem District, Ha Noi City. Store code HUN 0284. Customs of Upper Village, Me Tri Commune, Dich Vong Precinct, Hoai Duc Prefecture, Tu Liem District, Ha Dong Province, Ha Dong, 1917, 49 pages. Present place name: Tu Liem District, Ha Noi City. Store code HUN 0280.

Regulations of An Khuc, Ta Thanh Oai Precinct, Thanh Oai District, Ha Dong Province, Ha Dong 1917, 29 pages. Present: Thanh Tri District, Ha Noi City. Store code HUN 0599.

Most of them are about some tens of pages, however, a text is hundreds of pages.

Code of Giap Nhi Regulation, Tinh Liet Precinct, Thanh Tri District, Ha Dong Province, Ha Dong, the date of writing was unknown, and included 113 pages. Present place name: Thanh Tri District,

Ha Noi City, Store code HUN 0622.

These bibliographies were written down by hand from the early years of the 20th century, so that they had old place names. When the Institute of Social Sciences Information re-wrote them, they gave supplementary present place names.

Code of Co Dien Village Regulations, Hai Boi Precinct, Dong Anh District, Phuc Yen Province, Phuc Yen, the date of writing was unknown, and included 22 pages. Present place name: Dong Anh District, Ha Noi City. Store code HU 2491.

In this store, we can find place names which belonged to two prefectures of ancient Bac Ninh Province. Lets take an example:

Code of Yen My Village Regulations, Duong Quang Precinct, Thuan Thanh Prefecture, Bac Ninh Province, Bac Ninh, was written in 1940, comprised of 20 pages. Present place name: Gia Lam District, Ha Noi City. Store code HU 362.

Code of Than Qua Village Regulations, Duc Tu Precinct, Tu Son Prefecture, Bac Ninh Province, Bac Ninh, was written in 1938, and included 53 pages. Present place names: Dong Anh District, Ha Noi. Store code HU 387.

Photograph Store

National Centre for Social Sciences and Humanities held a photograph exhibition named "Some Images About Hanoi: Past and Present"(Nov 11 -17, 1997) in order to greet the Francophone Summit Meeting first time opened in Hanoi. The exhibition was organized with 4 themes: Streets - Architecture - Cultural Activities - Trades. Most of pictures presented in the exhibition were chosen from nearly 4,000 pictures about Hanoi from the beginning of the 20th century. These pictures which have precious values towards domestic and foreign researchers are being

preserved in the Institute (preserved by Far East Museum and then supplemented after 1957) and hundreds of pictures are preserved by other culture and information offices.

The Museum still preserved some pictures about Hanoi which were taken from the end of the 19th century. For example: some pictures photographed Hanoi's maps in which have a map in 1890. And many other pictures: the gate at Trang Tien Street looking over the Don Thuy Ward in the period 1873-1888; Hang Ngang Street in 1873-1888, Ma May Street in 1873-1888, the east-west of Hoan Kiem lake, Ba Kieu Temple in 1883, Hang Chinh Street in 1883, and Ngoc Son Temple in 1884.

Most of pictures were photographed in the beginning of the 20th century. We can encounter ancient quarters such as Hang Than Street in 1901, Tran Nhat Duat Street in 1911; Hang Bac, Hang Mam Streets in 1920, roof and gable in Lo Lon Street in 1922, Bo Ho tramcar station in 1928, Hang Co railway station in 1929, and Hang Khay Street in 1930.

There are quite a few pictures about relics and landscapes famous for Hanoi, such as West Lake, Truc Bach Lake in the 20s of the last century; Thap Rua and Hoan Kiem Lake, Van Mieu (Temple of Literature), Khue Van Cac (the beauty of Khue Star, the God of Literature), One Pillar Pagoda, and Lang Pagoda...

Pictures of city gates accessing to Hanoi Citadel: Eastern Gate, Doan Mon Gate, Northern Gate (in 1883-1831), and O Quan Chuong.

Our traditional handicraft in the ancient quarters also preserved through pictures; picture of a wood carving shop in Hang Quat Street, Tien Bao jewelry workshop, Chan Hung camera shop in 86 Hang Bac Street, and embroidery class in junior

school...

Festival is an unseparated part in our traditional cultural activities. Our traditional festivals also reflected through pictures of Mid-Autumn banquet, such as Mid-autumn festival in 1928 in Co Vu Temple. Formerly, the Mid-autumn in 1926 was reflected through a series of pictures about shops selling moon cakes in Hang Duong Street, toy shops in Hang Thiec Street, Hang Gai Street on the occasion of Mid-autumn...

We can imagine the ancient rituals through a picture of a procession in Hanoi in 1910, picture of a funeral passing over Hang Dao Street in 1926...

Festival always links with activities of ancient Hanoi's people in what we see in pictures of a village festival in Feb 1929, lion dances, and human chess...

Culinary of Hanoi's people one century ago also reflected partly through pictures of ambulatory noodle-soup concession, pipe tobacco smoking.

Most of famous markets in Hanoi were taken photograph, such as picture of Hom market's gate, Dong Xuan market in the last days of the year 1929...

Especially, through pictures in the days of Tet festival, this makes people remind the days of New Year Festival in 1929 such as picture of writing parallel sentences for Tet, picture of selling peach tree, narcissus and setting off fireworks...

There are some pictures, only people who live in Hanoi long enough can understand and remind the scenes.

They are pictures which recorded places where now not existing such as Festival in 1923 in Maurice Long Museum, presently Friendship Palace; bus station and harbor near Clock Pillar in 1926; Indochina Bank now Vietnam State Bank, Gendarme Bureau in 1927-1930 presently Industry Ministry; Commercial Department in

1928 presently International Post Office; Palace cinema now Worker Theatre in 42 Trang Tien Street, Agriculture, Forestry and Trade Service, presently National Library.

Other pictures remind us the history of revolutionary struggle of Hanoi's people. Pictures recorded scenes of ancient Hanoi. Some pictures remind us the time after liberating the capital, such as Uncle Ho and the Partys and States leaders standing in the platform of Ba Dinh Square in 1955, scene of making square cake in At Mui Lunar Year, the first Tet after liberation; scene of procession in the festival in Two Trung Sisters Temple in 1957.

Other pictures recorded cultural and new life activities of people at present: boat racing in West Lake, kumquat garden in Nhat Tan, shops selling ceramics and stone stele. Many other pictures are like Ho Chi Minh Museum, Uncle Ho's House on stilt, President Ho Chi Minh Mausoleum, Friendship Palace, Vietnam's Ethnology Museum, and the International Convention Centre,...

Along with pictures recorded the capital in the renovation period, Hanoi people always remember sentimental activities like the picture of old folk's home for parents of revolutionary martyrs. These pictures after that were compiled and printed in book.

III. Conclusion

Through diversified and profound material

which have been restored in the Institute of Social Sciences Information, we can understand many things about life and people of Hanoi in the past as well as at present, including place names issues (2).

By this way, we suggest some solutions as follows:

- It is necessary to gather human and material resources in order to build a data base about Thang Long - Hanoi, provide readers bibliography which is preserved everywhere with clear addresses so that researchers can use it. These data bases need to update very often.
- It is necessary to have enough expense to photocopy material and build "Bookcase of Thousand Years of Thang Long - Hanoi". It is necessary to have enough money to find and collect books, newspapers and materials about Thang Long - Hanoi, even it takes a lot of money and hard work in order to have high quality.
- It needs a variety of professional staff and collaborators in difference levels.

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