



**Panel's title** : Vietnamese Literati Encounter the World Beyond.

**Coordinator (Affiliation, University...)** : Professor Emeritus Nguyễn Thế Anh, École Pratique des Hautes Études, Paris-Sorbonne.

**Language** : Français / English

**Topics** : (Arts, Politics, History, Migration ....)

**Panel presentation** :

This panel analyzes texts from the 16th century to the early 20th century written by Vietnamese who were interested in topics and in ways of organizing and expressing knowledge that lay beyond the conventions of their intellectual formation. Presenters will focus upon motivations for creating these texts, what was new about them, and the extent to which this newness was incorporated into existing frameworks of thought. K. W. Taylor presents a study of the first works written in vernacular Vietnamese poetic modes in the 16th and early 17th centuries. Emmanuel Poisson analyzes an 18th century study of botanical, zoological, and agronomical knowledge. Leszek Sobolewski discusses the works of a 19th century reformer. And Catherine Churchman analyzes an early 20th century anthology of local songs in Thanh Hóa province. The panel presenters aim to explore how these texts reveal examples of opening spaces in high-register culture to acquire, accommodate, absorb, and utilize knowledge outside the traditional realm of educated people.

*Key words* : Vietnam, textual study, poetry, natural science, reformism, popular songs

**Participants** :

- 1) **Name(s) (Affiliation, University...)** : K. W. Taylor (Cornell University, USA)

**Communication's title** : The Shift of Vietnamese Poetry into Indigenous Poetic Forms

**Language** : English :

**Presentation** :

In the sixteenth and early seventeenth centuries, Vietnamese poets began to write in indigenous Vietnamese prosodic modes (lục-bắt and song-thất lục bắt) instead of the Han and Tang styles that they had exclusively use before. This paper considers four works by three authors: Hoàng Sĩ Khải's "Tứ Thời Khúc," Phùng Khắc Khoan's "Đào Nguyên Hành," and Đào Duy Từ's "Ngọa Long Cương" and "Tư Dung Văn." Were these authors interested in bringing their high-register voice into a form more accessible to common people or were they interested in creating a high-register version of the common language? This question will be addressed by examining the theme of utopianism, whether in reclusion or in serving society.

*Key words* : ... ; ... ; ... ; ...



2) Name(s) (Affiliation, University...) : Emmanuel Poisson (Paris Diderot University, France)

**Communication's title** : Building Scientific and Technical Knowledge in 18th-century Vietnam  
**Language** : Anglais

**Presentation** :

If Lê Quý Đôn (1726-1784) has often been described as an encyclopedist, few studies have examined his intellectual approach. There is a pervading tension that can be felt throughout his intellectual itinerary and that is linked to the variety of geographical contexts in which he worked (Beijing and Vietnam). During his assignment at the Vietnamese embassy in China his literary culture earned him the recognition of his Korean and Chinese peers and reinforced his legitimacy as a scholar-official. But this classical culture was challenged in Vietnam when Lê Quý Đôn launched an extensive program of construction of knowledge. The aim of this enterprise was to build a body of knowledge – especially botanical, zoological and agronomical – in line with local reality. He based his work on evidences collected in the provinces where he had been assigned. Lê Quý Đôn's enterprise was unique in that he was able to escape from a mere literary environment in order to diversify his sources of information. This kind of flexible approach was rare in 18th century Vietnam and is the focus of this presentation.

*Key words* : ... ; ... ; ... ; ...

3) Name(s) (Affiliation) : Leszek Sobolewski (Warsaw University, Poland)

**Communication's title** : Nguyễn Trường Tộ's Reflection on the Place of Vietnam in the World  
 According to his Memorials

**Language** : English

**Presentation** :

Nguyễn Trường Tộ exposed his opinions about the place of Vietnam in the world in his first memorial of 1863 (Thiên Hạ Đại Thế Luận) as well as in several following memorials. His concept was that a minority of nations were civilized and the rest were barbaric. While this dichotomy is typical of the traditional Sinocentric vision of the world, he believed that China and Vietnam were no longer civilized. Civilized nations should share their advanced knowledge with barbaric nations to help them to be civilized. Vietnam should look to France and to Chinese reformers as models for their civilizing efforts.

*Key words* : ... ; ... ; ... ; ...

4) Name(s) (Affiliation) : Catherine Churchman (Victoria University of Wellington, New Zealand)



**Communication's title :** Vương Duy Trinh, governor of the province of Thanh Hóa in north-central Vietnam around the turn of the twentieth century, compiled an anthology of folksongs from the province entitled "Thanh Hóa Quan Phong" (Observations of the Customs of Thanh Hóa)

**Language :** English

**Presentation :**

This paper looks at twenty-five songs in the anthology written in what Vương referred to as local patois (thổ âm). These were collected in the western upland districts of the province and recorded in a Chinese character-based representation with parallel translations into Vietnamese in the Nôm vernacular script. Examining the original versions of the songs, I have found them to belong to one of three distinct speech forms: Red Tai, a Vietic language that would now be classified as Mường, and a Tai language with an admixture of Vietic words. This paper offers a re-translation of the songs from their original languages together with an examination of how the original and translated versions reflect Vương Duy Trinh's knowledge of and ways of thinking about highland peoples.

*Key words :* ... ; ... ; ... ; ...