

FUNDAMENTALS OF BELT COLORS AND WFVV RANKS

WFVV

WORLD FEDERATION of VIETNAM VOCOTRUYEN NHỮNG CĂN CỨ MÀU ĐAI VÀ ĐẰNG CẤP LIÊN ĐOÀN THẾ GIỚI VÕ CỔ TRUYỀN VIỆT NAM - WFVV

The traditional martial arts of Vietnam (Editor's note: võ cổ truyền in Vietnamese) are part of the cultural heritage dating back to the Hong Bang era (2879 BC).

The traditional martial arts (or "vo co truyen") of Vietnam, created by the Vietnamese, are innovative, refined, synthetic and have been an integral part of their daily life, throughout the different dynasties, particularly in the struggles that they had to lead to defend their country.

In August 1991, the Vietnamese government led the creation of the "Liên đoàn Võ thuật cổ truyền Việt Nam" (Federation of Traditional Martial Arts of Vietnam - FAMTV in French), then, in August 2015, established it in HaNoi - (Capital), the "Liên đoàn Thế giới Võ cổ truyền Việt Nam" (World Federation of Vietnam Vocotruyen - WFVV - Fédération Mondiale de Vocotruyen): these are important historical milestones in the development of traditional martial arts nationally and internationally .

Previously based on Asian philosophical foundations, traditional martial arts had adopted the principle of Yin and Yang and that of the Five Elements, to express the "interactions" and "transformations" between the movements concerning the techniques, as well as the "oppositions" to explain the attacks and the "cons" (counter-attacks).

This is also how the belt color system went in ascending order, from the starting level to the highest level, from Black, to Green, then Red, then Yellow, and finally to White.

The traditional martial arts of Vietnam have evolved a lot since then.

, the vocotruyen, reaching, today, a new, and high, level of development, can henceforth, while remaining attached, as closely as possible, to the original values of the Vietnamese people, its glorious military past and its History, must, in the context of globalization, take into account the universal community, both sporting and modern without losing the precious heritage that has been transmitted, the art of combat, the traditional martial arts (the vocotruyen) of Viet Nam.

Therefore the "Liên đoàn Thế giới Võ cổ truyền Việt Nam" (World Federation of Traditional Martial Arts of Viet Nam), after in-depth study of the characteristics of traditional military art, of traditions relating to the organization of society at the state level, of civil servants of all categories, as well as of the Vietnamese people, and retained, of the "Trần" dynasty , these particular characteristics constituting as many culminating points in terms of culture, education, military and diplomatic science, ..., will be based on the regulations of the military cadres of the "Trần" dynasty, to organize the belt colors and dress (võ phục) within the WFVV.

For exemple:

Until 1395, the imperial annals strictly defined the code of outfits, headdresses and tunics, of each notable, scholar and soldier, for the entire social hierarchy.

The highest class was indicated by the color "tía" (purple), the second by the color "đại hồng" (màu hồng thẫm or red), the third class by the color đào hồng (pink), the fourth and fifth classes by the color "lục" (màu xanh lục, dark blue color), the sixth class by the color "biếc" (màu xanh dương or blue), the seventh and eighth classes, the color green.

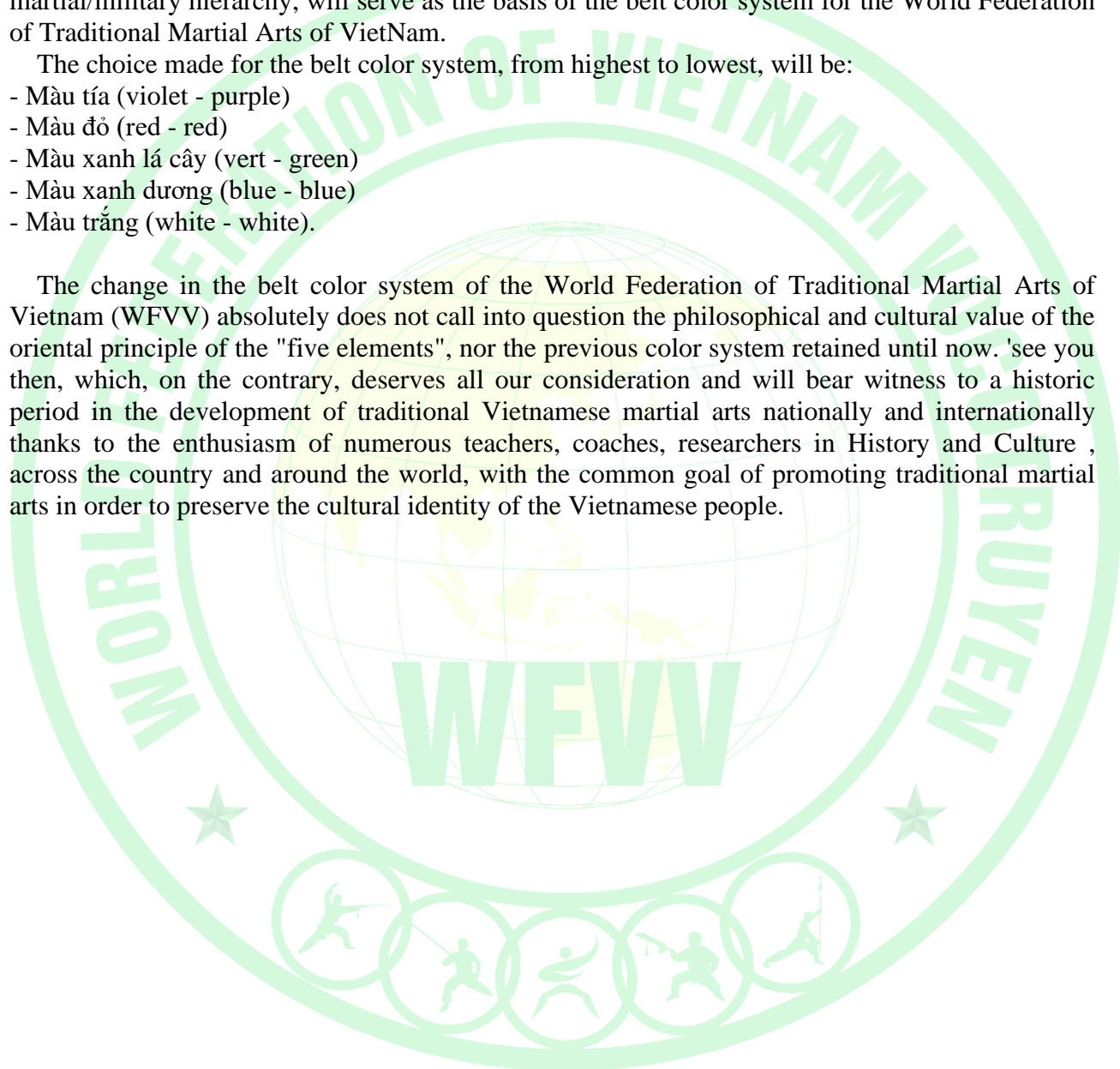
And the color white (bạch đình) for serfs and those who do not belong to any rank.

This historical element, in reference to the traditional belt color system of Vietnam's historical martial/military hierarchy, will serve as the basis of the belt color system for the World Federation of Traditional Martial Arts of VietNam.

The choice made for the belt color system, from highest to lowest, will be:

- Màu tía (violet - purple)
- Màu đỏ (red - red)
- Màu xanh lá cây (vert - green)
- Màu xanh dương (blue - blue)
- Màu trắng (white - white).

The change in the belt color system of the World Federation of Traditional Martial Arts of Vietnam (WFVV) absolutely does not call into question the philosophical and cultural value of the oriental principle of the "five elements", nor the previous color system retained until now. 'see you then, which, on the contrary, deserves all our consideration and will bear witness to a historic period in the development of traditional Vietnamese martial arts nationally and internationally thanks to the enthusiasm of numerous teachers, coaches, researchers in History and Culture , across the country and around the world, with the common goal of promoting traditional martial arts in order to preserve the cultural identity of the Vietnamese people.



Annex:

REGULATIONS RELATING TO IDENTITY SIGNS AT THE IMPERIAL COURT "Dress code" during the "Trần" dynasty

At the decline of the Ly dynasty, power fell to the Tran dynasty (1225 to 1400) endowed with a firm desire for self-sufficiency, a desire on the part of the Court as well as of all the people, built on the basis of popular traditions, military successes, three times, against the Mongol invasions, and had multiple facets: the weaving trades, at that time the Vietnamese were already manufacturing numerous fabrics based on cotton, linen, silk, brocade,.. .. Embroidery crafts were also developing.

Clothing at the Imperial Court

In the year 8 Hung Long (1300), high officials used a new model of headdress and tunic. Scholars wear pointed black headdresses. The soldiers used flowered headdresses (the openwork and flowered headdresses were circled in yellow on each side) in green color as used previously. Tunic sleeves for scholars and soldiers ranged in width from 9 inches to 1 meter and 2 inches; narrow models ranging from 8 inches to less were not permitted.

Until 1395, as described in the imperial annals, the outfits, headdress and tunic, of each notable, scholar and soldier, in each social class were strictly defined.

The highest class was indicated by the color "tía" (purple), the second by the color "đại hồng" (màu hồng thẫm or red), the third class by the color đào hồng (pink), the fourth and fifth classes by the color "lục" (màu xanh lục, dark blue color), the sixth class by the color "biếc" (màu xanh dương or blue), the seventh and eighth classes, the color green. And the color white (bạch đình) for serfs and those who do not belong to any rank.

Members of the Court, according to their ranks, from the lowest to the highest level were authorized to wear a high headdress (a black headdress for the upper caste, and green for their subordinates). Chiefs were allowed to wear a belt, "di hia". Members of the imperial family wore a "phuong thang" headdress. Sixth-rank mandarins wore the "chiet xung" headdress. The "non-rank" (other notables) wore belts and "giac dinh" headdresses.

Seventh-rank mandarins wore "thai co" headdresses. The assistants and collaborators of the seventh-rank mandarins wore "toan hoa" headdresses (flower headdresses). Members of the high aristocracy wore "come from" headdresses. Royal advisors wore "khuoc phi" headdresses.

Popular costumes (those of the "people")

With the exception of women, "commoners" were not allowed to wear white. Wearing the color white was completely prescribed by law at the time. It is also likely that this provision was adopted in order to avoid possible confusion with the outfits of the servants of the royal palace. The other colors, blue, red, yellow, purple were not authorized either because they were reserved for nobles and civil servants.

In terms of color, the traditional preferred color in the north is mahogany brown - the color of earth, while in the south the preferred color is black - the color of mud

Liên đoàn Thế giới Võ cổ truyền Việt Nam (WFVV)