



Research Article

VIETNAM THEOLOGICAL EPITAPH AND DOCUMENTARY VALUES

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ABSTRACT

The article specifies the function of theological epitaph and introduces Vietnam theological epitaph as a type in the theological epitaph system originating from China, and then indicates materials called as "Theology" (theological epitaph) as well as Mandarins' grades in some Chinese dynasties provided with the theological epitaph. Especially, the article compiles materials, specifying name of all Vietnam theological epitaphs existing in the period of feudal state and then introducing the history of its formation and development. At the end of the article, the author mentions a documentary value that the theological epitaph records in the areas of history, culture and literature

Keywords:

Theology,
Theological Epitaph,
Name of a Reign's Years,
Writer, Functionary,
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INTRODUCTION

As a category within the system of gravestones, the theological epitaph considers the praise of great contribution of the deceased as a main aspect, therefore, it has received special respect from officials. In terms of origin, the theological epitaph was launched at the request of funeral regimes at the ancient times, originating from China. From the immemorial time, according to the feng shui experts, the Southeast of the tomb was considered as a theological direction, therefore, establishing an theological epitaph in the Southeastern was called as the "theology (Vietnam Social Science Institute, 1993)" and the theological epitaph was called so. In China, the theological epitaph was launched from the reign of Dong Han, Han Hoa De and in the first year of Hung Nguyen date (105) (Phan Huy Chu, 1960). but at the Duong dynasty, officials at the five levels or higher were provided with the theological epitaphs (Luu Cong Dao, 1816) and at the Minh dynasty, officials at the three levels or higher were provided with the theological epitaphs (Trinh Khac Manh, 2013). In Vietnam, establishing the theological epitaph was applied under the regulations of China, therefore, it was applied for the officials with high positions in the society.

The theological epitaph has had the same structures as other epitaphs, its traditional structure is divided into 3 parts: title (name of the epitaph), an then "chi" or "ky" and finally "minh". In some epitaphs, there is "chi" or "ky" but not "minh" in the front or "chi" or "ky" and "minh" but not "title". This epitaph is special and rare.

Development history of the theological epitaph

In Vietnam, the epitaph was used for mentioning the special events quite soon, in the colonial period in the Northern, the epitaph from 314s to 450s was discovered in 2013 at Thanh Hoai village, Thanh Khuong commune, Tuan Thanh district, Bac Ninh province (Trinh Khac Manh, 2008). This epitaph is now in the earliest dating in Vietnam. Next, the epitaph "Xa loi menh thap" established in the year of Tan Dau in the Tuy danysty (601) was discovered at Thien Chung pagoda, Long Bien district, Giao Chau (Thanh Hóa tỉnh Vĩnh Lộc huyện chí, 2012). In the period of independence and autonomy of the country; since the reign of Ly – Tran, establishing and compiling the epitaph has been gained the standard level in the terms of both form and content (Editor Ngo Quang Hong, 2006). For the theological epitaph, from the period of independence and autonomy of the country to the end of the period of Tran dynasty (938-1400), we have only found the

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epitaph “*Phung Duong cong chua than dao bia minh tinh tu*” (8) (the title and description compiled in the epitaph of Phung Duong princess), compiled by Le Cung Vien in the 8th year of Trung Hung reign (1293) at the Tran Nhan Tong dynasty. In which, Phung Duong princess was considered as a wife of Tran Quang Khai (equivalent as prime minister now). This epitaph is at the earliest dating now. In doubt, in more than 4 centuries, only theological epitaph has been found, maybe the theological epitaph established in the Southeastern of the tombs of the persons with high positions in the reign of Minh was destroyed?

In the reign of Le So (1427-1528), a number of theological epitaphs were established more and more; according to the statistics in this period, in the whole country, there were 6 epitaphs but all were in Thanh Hoa province where Le dynasty lived and performed Lam Son revolution. The epitaphs were divided into 2 groups: 1/ epitaphs for royal concubines, princesses and princes as relatives of the king such as: “*Tho an cung kinh phi Nguyen thi than dao bi* (The Board of Research and Editing of Thanh Hoa History, 2006)” (Theological epitaph of Kinh Phi in the surname of Nguyen at Tho An zone), established in July in the 16th year of Hong Duc reign (1485), compiled by Luong The Vinh; mentioning that Kinh Phi as a daughter of Adm Nguyen Duc Nghi, an royal concubine of Le Thanh Tong king. Next, the epitaph “*Dai Viet Vuong than dao bi*” (The Board of Research and Editing of Thanh Hoa History, 2001) (the theological epitaph of Duong Vuong in the Dai Viet country), established on October 5, in the 23rd year of Hong Duc reign (1492) and compiled by Mau Lam Lang of Han Lam institute (lost name), mentioning history of Duong Vuong Cao, the 4th son of Le Thanh Tong king. The epitaph “*Dai Viet Thuy Hoa cong chua than dao bi minh tinh tu* (Thơ Văn Lý Trần, 1977)” (the title and minh title mentioning Thuy Hoa princess of Dai Viet country), was established in the 25th year of Hong Duc reign (1494) and compiled by Dr Nguyen Xung Xac, mentioning Thuy Hoa princess, the 3rd daughter of Le Thanh Tong king. The epitaph “*Dai Viet Cam Vinh Chuong cong chua than dao bi*” (Tran Van Thinh, 1995) was established on November 10, in the Mau Ngo year, the first year of Canh Thong reign 91498) and compiled by Than Canh Van; mentioning contribution history of Cam Vinh princess, the 11th daughter of Le Thanh Tong king. 2/ officials with great contributions such as: “*Khai quoc cong than Thai su Dinh Quoc cong than dao bi*” (Lược chuyện các tác gia Việt Nam, 1971) (the theological epitaph of founding official of the country) established in Ki Mao year, the 6th year of Dien Ninh reign (1459) in the Le Nhan Tong dynasty; compiled by Nguyen Truc; mentioning contribution history of Do Khuyen, in the Le So dynasty. The epitaph “*Binh Ngo Khai quoc cong than Trinh Quoc cong than dao bi tinh*” (Phan húy chủ và dòng họ Phan Huy, 1938) (the title and minh title in the theological epitaph mentioning the greatly ontributed official, title Trinh Quoc cong) was established in Spring in March of Canh Than year, in the 3rd year of Canh Thong reign (1500), compiled by Dr Nguyen Xung Xac, mentioning contribution and history of Nguyen Duc Trung, title Trinh Quoc Cong.

In the dynasty of Le Trung Hung: In this period, before in the civil war of the feudal groups, many greatly contributed persons helped their boss. In this condition, the theological epitaph should have developed. But in contrary, with more than 60 years of civil war in the Le – Trinh reign with Mac dynast

and 160 years of Trinh – Nguyen, the socioeconomic condition was broken and the life of the public was very difficult, rewarding for the officials was limited, affecting establishment of the epitaphs. In this period in the whole country, a number of theological epitaphs was 05 in the Le Trung Hung reign and 01 in the Mac reign. Epitaphs in the Le Trung Hung reign: Epitaph “*Than Dao Bi*” (Kim Ky Trinh, 2001) (Theological epitaph), established in the first year of Chinh Tri reign (1558) in the Le Anh Tong reign and compiled by Dr Doan Phuc, mentioning the contribution history of Pham Doc, position Thuong Thu Bo Binh, captain, title Tinh Quoc Cong. Next, “*Than dao bi*” (Phong Dien, ?) (the theological epitaph) was compiled by Dr Ngo Tri in the 7th year of Hoang Dinh (1607) in the Le Kinh Tong reign, mentioning the praise of contributions of Hoang Dinh Ai, position Thai Te, title Vinh Quoc cong. The epitaph “*Gia Lam huyen, Lac Dao xa phung su Thuong thu Duong cong than dao bi ky*”⁽¹⁷⁾, (the theological epitaph at Lac Dao commune, Gia Lam district for Thuong Thu in surname of Duong), was established in the 23rd year of Canh Hung (1772) in the Le Hien Tong reign and compiled by Hoang giap Nguyen Nghiem; mentioning the contributions of Mr Duong Cong Thu, position Thuong Thu. “*Thao dao bi ky*”⁽¹⁸⁾ (ky title in the theological epitaph) was established in the Le Trung Hung reign and compiled by Dr Bui Huy Bich; mentioning the contribution history of Tran Danh Lam, position Thuong Thu Bo Binh. “*Thach quan cong than dao bi*”⁽¹⁹⁾ (the theological epitaph of Thach Quan cong) was established in the 5th year of Duc Long (1633) in the Le Than Tong reign, compile by Ngo Cung, position Giang Du Tham Ky, title Van Le Tu, mentioning the history of Deputy captain Thach Quan Cong (not mention name). He was talented and got married to the princess and awarded with the royal title. “*Tan Tao tiet nghia than dao bieu*”⁽²⁰⁾ was established in the 8th year of Canh Tri (1670) in the Le Huyen Tong reign and compiled by Nguyen Sung, position supervisor of Ngu Su Dao Thai Nguyen, title Xuan Phong Tu mentioning praise of contributions of Dam Thuan Huy in the Le So reign, at the end of the epitaph, mentioning the title of the country. The epitaph in the Mac dynasty “*To quan cong than dao bi*”⁽²¹⁾ (the theological epitaph of To Quan Cong) was established in the 2nd year of Dien Thanh (1579) in the Mac Mau Hop reign and compiled by Dr Do Uong mentioning history and contributions of Dr Le Quang Bi.

In the period of Tay Son reign (1779-1802), brothers Nguyen Hue had great contributions for connecting the internal and external zones, but this reign only existed within more than 23 years, moreover, Nguyen Anh acceded and established the Nguyen dynasty (1802-1945) and then found all materials relating to the tay Son reign for destroying, until now, we have not found any theological epitaphs in this period.

In the Nguyen Dynasty (1802-1945) with support of foreign countries, Nguyen Anh founded the Nguyen dynasty in 1802, with many outstanding achievements in various fields, especially the practice of many policies as recovery and strengthening of religious issues, promotion of education, behaviors, appreciation of the education and enhancement of human dignity. In this period, the theological epitaphs were compiled by not only famous writers but also talented persons. In this period, the theological epitaphs were the most numerous, until now, we have collected 9 epitaphs in the whole country. Typically such as: “*Tran Tien si mo Than dao bi*”⁽²²⁾

(the theological epitaph of Doctor in surname of Tran), compiled by talented person Le Trong Binh mentioning history of Dr Tran Troi. "*Dien Khanh vuong than dao bi minh*"⁽²³⁾ (the minh title in the theological epitaph of Dien Khanh Vuong) established in the 7th year of Tu Duc (1854) mentioning history of Dien Khanh Vuong, the 7th son of Gia Long king, in the 7th year of Tu Duc (1854), he died of diseases, Tu Duc awarded a title as Dien Khanh, made a poem for praise and asked to establish the epitaph. The epitaph "*Bang nhan Le tien sinh than bi*"⁽²⁴⁾, (the theological epitaph of Le Tien sinh) compiled in the 20th year of Tu Duc (1867), by the talented person Tran Van Gia, mentioning praise of contributions of Le Van Huu, the first historian of Vietnam. The epitaph "*Thuong Thu Phan Cong Khue than dao minh*"⁽²⁵⁾ (the minh title of the theological epitaph of Thuong Thu Phan Cong Khue), compiled by deputy caption Nguyen Van Sieu in the 17th year of Tu Duc (1865) mentioning history and contributions of Thuong Thu Phan Huy Thuc. The epitaph "*Le Hong Nhan Trai tien sinh thao dao bieu*"⁽²⁶⁾ (the theological epitaph of Mr Le Hoang as Nhan Trai) established in the 21st year of Tu Duc (1868) and compiled by Bachelor Nguyen Lien mentioning contribution history of Le Hoang, name Huy Banh, position Giao Thu. The epitaph "*Phuong Dinh chi dao tien sinh than dao bi*"⁽²⁷⁾ (the theological epitaph at the mausoleum of Phuong Dinh Thuy, Chi Dao) established in the 6th year of Thanh Thai (1894) and compiled by Dr Nguyen Trong Hop, mentioning praise of contributions for teaching and responsibilities of Nguyen van Sieu. The epitaph "*Kim Giang tuong quoc Nguyen Cong than dao bi*"⁽²⁸⁾ established in the 15th year of Thanh Thai (1903) and compiled by Vu Pham Thanh mentioning praise contribution of Dr Nguyen Trong Hop.

Documentary values of the theological epitaphs

The theological epitaphs have been mostly compiled by the talented persons and famous writers, mentioning the history of the deceased including: regeneration, family, full name, title, position, age, date of death and place of tomb; therefore, it has been considered as epitaph applying and maintaining many of precious materials on talented persons and gained the history and literature aspects. Through the recorded materials, we can gain good understanding for many fields:

Contribution for good understanding on family history of characters

As mentioned above, the theological epitaph considers the praise for the contributions of the characters as main issues. Most of characters mentioned in the theological epitaphs are talented persons with high positions in the society. But due to lack of information and inconsistent materials, through theological epitaphs, we can gain comprehensive understanding on family history of the characters as mentioned. The epitaphs mentioning the royal concubines, princes and princesses as relatives of the king: the epitaph "*Phung Duong cong chua than dao bi*" help use understand the family history of Princess Phung Duong, a daughter of Tran Thu Do and Tue Chan as well as a foster daughter of Tran Thai Tong king. She got married to Tran Quang Khai and had 7 children including sons and daughters known as talented persons. For the epitaph "*Tho An cung Kinh Phi nguyen thi than dao bi*", we can gain good understanding on family history of Kinh Phi in surname of

Nguyen⁽²⁹⁾. she came from Bat Cang commune, Loi Duong district, Tho Xuan province⁽³⁰⁾. Her grandfather was awarded as Chieu Nghi as admiral and her grandmother in surname of Le was awarded as Chieu Nghi official. Her father, Duc Nghi, was known as an admiral and leader of four groups of forces. Kinh Phi's parents died when she was small, she was a foster daughter of Le Hieu, position Thai Bao, title Gian Cung Hau, therefore, she lived at Lam Son village, Luong Giang district⁽³¹⁾. Her mother in surname of Nguyen was awarded as Thuc Nhan, as secondary daughter of Nhan My official at Dai Trung commune, Hoang Hoa district, Thanh Hoa province. Phi was born in the At Suu year with title as the 3rd Thai Hoa (1445), at the age of 15, she was selected to go to the palace and awarded: Le Vinh and then Tiep Du, Tu Dung, Sung Dung, Kinh Phi⁽³²⁾. She died in the 16th year of Hong Duc (1485) at the age of 41, and then taken to Tam Lu, Loi Duong district for interring. Kinh Phi was a mother of the 3rd princess Thuy Hoa and the 12th princess (Cam Vinh) and assigned to nourish the 8th prince, Tao, as her son. In the same epitaph group: "*Duong Vuong than dao bi*" helped us understand that Duong Vuong also known as Cao, the 4th son of Le Thanh Tong king and his mother in surname of Ha and name of Di, title Tuyen Quyet. She was an royal concubine of Le Thanh Tong king at Yen Lac commune, Loi Duong district (now known as Tho Minh, Tho Xuan district). Vuong got married to a daughter, Thanh Hien, of Mr Dinh Cong Dot, position Huu Thi lang, and had a son and 2 daughters. At the age of 28, he died, and he was taken to the hometown of his mother at Yen Lac commune, Loi Duong district for interring, etc. For this type of epitaph, there were many precious materials such as: Thuy Hoa Cong, also known as Minh Duc got married to 3 princes consort: Do Uy Sung Than, known as Muc Khue (a son of Thai Bao, district leader Nguyen Loi) and had a son Nguyen Trinh, and after a year of marriage, her husband died. And then she got married to prince consort Hoang Tieu (a son of adm Trinh Trong Phong), when preparing the wedding, Hoang Tieu died, and then got married to Dao Dich (a son of Phu Quoc Cong Le Tho Vuc) or princess Cam Vinh, the 11th daughter born by Kinh Phi in surname of Nguyen got married to Tung Nguyen (a son of Le Tho Vuc⁽³³⁾).

For the types mentioning the family history of the talented persons, this is a large field and mostly in the epitaphs. Normally in the main history, information of the characters only full name, age, date of birth and death and hardly family history. The theological epitaph provides the fullest information: For example, epitaph "*Binh ngo khai quoc cong than Thai Uy Trinh Quoc cong than dao bia tinh tua*" mentioned 5 generations of Nguyen Duc Trung, also non Bien (34) to many later generations including officials in the Le Thanh Tong reign and Le Trung Hung reign. Especially, the epitaph also mentioned wives of ancestral persons of Nguyen Duc Trung as known as ancestral persons of Nguyen Kim later. Therefore, it could supplement lacked issues on Nguyen dynasty. The epitaph "*Than Dao bi*" mentioned character Pham Duc, position Captain, title Tinh Quoc Cong. Through the epitaph, we realize that his parents died when he was small, and as known as foster son of Lang Quoc Cong Trinh Kiem and then together with his fosterfather fought and gained many typical achievements. The epitaph "*Than dao bi*" mentioned Hoang Dinh Ai, position Thai Te, title Vinh Quoc Cong. Through the historical materials, full name and date of birth and death were found but not family history. Through the epitaph,

we understand that his grandfather kept Thai bao title Think Quoc cong, his father kept Thai Pho title Nghien quan cong in the Le So reign. Especially, in the epitaph, his grandmother and mother together with two sons were talented and officials in the Le Trung Hung dynasty, the first sone, Hoang Dinh Thai kept chief guard, title Luong Quan Cong, the secondary son, Hoang Dinh Phuc kept position Huu Do doc, title Huu Quan cong. The epitaph “*Thuong thu Phan Khue Nhac than dao bi minh*” provided us with year of birth and dead of Phan Khue and inconsistent information (35), as well as his family information from 4 generations as captain of Do doc phu, ta doc doc, title Vinh Loch hau to 3 his wives and 4 children. For mentioning the family information, the epitaph “*Bang Nhan Le tien sinh than dao bi*” mentioned a historian Le Van Huu, he got married to a daughter of a teacher in surname of Nguyen at Phuc Trieu village (now known as Dong Thanh commune, Dong Son district, Thanh Hoa province). His wife was awarded Nhan Minh wife, when she died, her tomb was near the tomb of Ma Dom person. His son, Chung, passed the Thai student and kept positions in the province. His nieces and nephews were Nhan Chuc Thuong Sa sinh and gained good achievements

Contribution for good understanding on contributions of characters

This is a concentrated field which all theological epitaphs mentioned. It can be said, the theological epitaph is considered as a great story, through interesting sentences of the authors, the whole life the character was described clearly to help the readers imagine their contributions and typical characteristics. For the epitaphs on royal concubines, princes and princesses, they were talented and friendly with everyone. The epitaph “*Phung Duong cong chua than dao bi*” helped us understand that the princess was intelligent and polite since she was small, but when Tran Quang Khai got married to another wife and did not behave her greatly, she still suffered, even though her parents advised her but she still kept principles of a good wife and was polite with everyone and cared for her husband when he was ill. The epitaph “*Tho An cung Kinh phi Nguyen thi than doa bi*” mentioned that Kinh Phi in surname of Nguyen was polite, scareful and modest and did not express any thing when she was sad and she did not complain anyone, therefore, the king loved her very much and she was assigned to nourish the 8th prince as her son. The epitaph “*Cam Vinh Chuong cong chua than dao bi*” mentioned that when the princess was small, she was polite and friendly and received great love from the king...etc. For the epitaphs mentioning the characters, they are considered as valuable rock history pages, mentioning activities of the talented persons in each period of history. Therefore, through them, we can gain additional understanding on great contributions of the characters in many fields and previous materials for history research as: the epitaph “*Khai quoc cong than Thai su Dinh Quoc cong Do Dai bi*”, in addition to detailed information on information of Do Khuyen in 3 king reigns, we can gain additional researches of roles of the officials and country organization and development in the Le So dynasty. The epitaph “*Binh ngo khai quoc cong than Thai uy Trinh quoc cong than bao bi*”, through detailed information on contributions of the character, we can gain additional understanding on position and contributions of Nguyen Duc Trung into the large history sets such as “*Dai Viet su ky toan thu*” and “*Kham dinh Viet su thong giam cuong*

muc” from the first year of Quang Thuan (1460)⁽³⁶⁾. For mentioning the contributions of the characters, the epitaph “*than dao bi ky*”, in addition to recording on the contributions of Hoang Dinh Ai, position Thai Te, title Vinh Quoc cong, we can determine the compiling author, Dr Ngo Tri Hoa but not Ta Thi lang in Le Nguyen Le reign, as mentioned in the large history sets.⁽³⁷⁾

For education

This is mentioned in the theological epitaph, we can understand in any period of the feudal era, education received special attention from the country, for example, the country opened many schools and private schools of talented persons were opened: The epitaph « *Phuong Dinh chi dao tien sinh than dao bi* », in the introduction, it mentioned that the talented persons could be officials and help the king and the public and after resigning, they could teach and train other talent persons. Therefore, Nguyen Van Sieu after resigning established a school at Giang Nguyen, 30 his students were officials with high positions in the reign such as: Han Lam vien Thi doc Nguyen Khac Chuoc, An Sat su Hai Duong Nguyen Giap, Hiep bien Dai hoc si and leader of Vinh Xuong Tran Luu Tue, Thi Giang hoc si, An sat su Hai Duong Trinh Tien Sinh...

For friendship, respect and admiration

Normally, before establishing, each theological epitaph had various reasons, the epitaphs were compiled for friendship or officials in the same dynasty, some reflected respect between teachers and students, others reflected admiration of the later generations for the previous generations. All reflected great moral tradition of Vietnamese in many fields in the theological epitaphs. For examples, the epitaph « *Phuong Dinh chi dao tien sinh than dao bi* » mentioned that teacher Nguyen Van Sieu died, after 20 yers, his students wanted to compile an epitaph to clarify his academic history and characteristics. The epitaph also mentioned expressions of Dr Nguyen Trong Hop, an official in the same reign, the same hometown and the same surname as Nguyen Van Sieu, he thought that he was foolish and did not mentioned all contributions, therefore, he did not do this, because students kindly asked him to do this, he could not refuse. The epitaph « *Le Hoang Nhan Trai tien sinh than dao bi* » mentioned that Mr Le Hoang Banh (also known Dinh Giao) passed in the Huong exam, and awarded by the king but he did not receive, because of his old mother, he taught and became a famous teacher in the reign. After he died, more than 100 students attended to his funeral and compiled an epitaph to mention his contributions. For also mentioning this topic, the epitaph « *Tran tien si mo than dao bi* » mentioned that when Dr Tran Troi died, his son and students wanted to establish an theological epitaph to mention his contributions. At that time, nguye Huy Sang as leader of Quoc Oai, a friend in the same hometown, the same period and admiration for him, compiled the epitaph...

Culture, customs and tradition: This issue was mentioned in some epitaphs, reflecting some characters in the heart of the public and their contributions for the community, when they died, they were interred in the tempers by the king. Some had great contributions for the hometown, when they died, the public established the epitaphs mentioning worshipping tradition and honored as talented persons of the villages. The epitaphs « *tan tao tiet nghia than dao bia* », after he died within 100

years, his epitaph was established mentioning his contributions in the Le So reign and the entire convention of the public and the worshipping tradition for him. The epitaph « *Gia lam huyen, Lac Dao xa phung su Thuong thu Duong cong than dao bi* » mentioned contributions of Duong Cong Thu to the public, when he died, they established his epitaph and allocated their land to gain costs for his worshipping. For this issue, the epitaph, " *Phuong Dinh chi than dao bi* " mentioned that father of Nguyen Van Sieu moved to Giang Nguyen, Tho Xuong district and lived there. Nguyen Van Sieu wanted to remember his previous generation's contributions, he established the epitaph in this village. In each year, at the Dong Chi date, the public attended this occasion and the public established a temple in To Lich river; the king awarded for the public with the second flag to worship Doctor in the Tran dynasty, Nguyen Trung Ngan.

Conclusion

It can be said, documentary values were mentioned in many theological epitaphs, we only offer basic values on the materials which the theological epitaphs mentioned, in many other fields such as fighting against the colonialists to keep the territory, prevention of rampant persons to protect security to the public or embankment for dikes to protect crops, re-determination of taxes to bring benefits for the public, enriching the country... These fields were attached to contributions of many characters, it is necessary to research each epitaph. It is hoped that this article can help the readers and researchers understand the theological epitaphs as well as their documentary values for researching Vietnam history in the feudalism.

Notes

- Phong Dien "Phong Thuy van kien ki" ("Bi Kiet", Vu Duong article (old Kanji).
- The epitaph was discovered in June, 1964 at Dong Thong Trang in Tay Giao Thach Canh Son and maintained at Van Vat Cong Tac Doi – Beijing. It is maintained at Bach Thap Thu Bach Khac museum – Beijing. The epitaph is mentioned in "Chinese Culture" written by Kim Ky Trinh, Trung Khanh Publishing Housing, 2001, page 86 (modern kanji).
- Extracted from "Comparison on research of Han Du and Au Duong Tu", Master thesis of Do Le Binh, NorthEast Education University (China), 2005. (Modern kanji), page 4.
- Extracted from: Tran Thi Kim Anh – Hoang Hong Cam "Vietnam kanji literatures", Social Science Publishing Housing, 2010, pg 36.
- The epitaph did not mention name, on the first surface, mentioning the 2nd year of Kien Hung (314) with 120 letters in the form of letter; on the second surface, in the 27 year of Tong Nguyen Gia (450) with 150 letters in the form of Khai letter. The letter in two surfaces were deep and clear.
- According to Trinh Khac Manh "Bi ky hoc", Social Science Publishing Housing- Hanoi, 2013: the epitaph was discovered in 2012 in Bac Ninh, this was very meaningful for the documentary value for Vietnam history, the year of this epitaph was 17 years earlier than the epitaph :Dai Tuy Cuu Chan quan Bao An dao trang chi bi van mentioning Dai Nghiep in the Tuy dynasty at Truong Xuan village, Dong Ninh commune, Dong Son district, Thanh Hoa province.
- A number of epitaphs in the Ly – Tran dynasties were numerous, mainly Kinh chang and epitaphs on pagodas printed in "Ly – Tran literature and poems", Social Science Publishing Housing – Hanoi 1977 (with many editions).
- The epitaph at Doc Lap village, Thien Truong town, My Loc district, now known as My Thanh commune, My Loc district, Nam Dinh province. The epitaph mentioned volume II of Ly – Tran literatures and poems, Social Science Publishing Housing – Hanoi, 1977. According to this book, the epitaph was established in the 3rd year of Minh Menh (1822), the letters were very beautiful and clear but some letters were wrong for formats.
- The epitaph was located at Tam Lu commune Loi Duong district (now known as Xuan Khanh commune, Tho Xuan district, Thanh Hoa province). It is not existed, we research based on documents stored at Han Non Research Institute - Hanoi – code: 17391.
- The epitaph is existing near Duong Vuong Cao tomb at Tho Minh commune, Tho Xuan district, Thanh Hoa province, but it is buried in soil, currently its head and name are discovered. For survey of content, we research based on documents stored at Han Non Research Institute - Hanoi – code: 17391.
- The epitaph is existing at a tomb of princess Thuy Hoa at Xuan Thien commune, Tho Xuan district, the letter and patterns are very beautiful.
- The epitaph is existing and on the turtle statue at the bank of field at Xuan Phong commune, Tho Xuan district, Thanh Hoa province. Its documents are stored Han Non Research Institute - Hanoi – code: 13486.
- The epitaph is existing and on the turtle statue at the bank of field at Tho Lam commune, Tho Xuan district, Thanh Hoa province. It is not covered, its letters and contents are mostly blurred, its name is written in the letter of Trien. It was introduced by Prof. Phan dai Doan on the Han Nom magazine No 5.2005, pg 70-78. We survey and translate based on the copy in the genealogy books of Do surname at Mat village, Quang Thang commune, Thanh Hoa province.
- The epitaph was established at Gia Mieu (now known as Ha Long commune, Ha Trung district, Thanh Hoa province). It is not existing, we research based on survey of Nguyen Van Thanh, in "Han Nom notice" World Publishing Housing 2008, pg 898.
- Now, the epitaph is transported to attached on wall of Tho Phu village, Vinh Tien commune now known as Vinh Loc, Thanh Hoa province, about 300m far from World Heritage Southern gate of the Ho dynasty, it is blurred and many letter can not be read.
- It was established at Hoang Dinh Ai tomb, Van Lung village, Thach Thanh district, now known Thanh Minh commune, Thach Thanh district, Thanh Hoa province. Now, it is not existing, we have found the copy at the genealogy books of Hoang surname at Hoang Dinh Ai temple at Vinh Hung commune, Vinh Loc district,

Thanh Hoa province. It was mentioned in three volumes, stored at material warehouse of Han Nom Research Institute: Vinh Loc huyen chi, written by Luu Cong Dao and compiled in the 14th year of Gia Long (1816), code Vhv.1371/AB. Vinh Loc phong tho chi, compiled in the 14th year of Tu Duc (1867) code A.2537. Thanh Hoa tinh Vinh loc huyen chi, compiled in the 4th year of Duy Tan (1911) code Vhv.137/AB. We use it as mentioned in these materials.

- Now, it is established at Duong Cong Thu tomb, at Ngoc village, Lac Dao commune, Van Lam district, Hung Yen province), code of copy in the book warehouse of Han Nom institute: 05262-05263.
- It was located at Phuong Trien commune, Gia Binh district, Bac Ninh province, code of copy in the book warehouse of Han Nom institute: No4208. It was introduced by Nguyen Quang Hong in volume of Vietnam Han Non literature: Social Science Publishing Housing, Hanoi, 1992.
- It was located at Trai Tuc commune, Van Lam district, Hung Yen province (now known as Hai Hung), code of copy at the book warehouse at Han Nom institute, in the period of Vien Dong Bac co Phap, code: 05787. It was introduced by Nguyen Quang Hong in volume of Vietnam Han Non literature.
- It was located at Huong Mac commune, Tu Son district, Bac Ninh province, code of copy at the book warehouse at Han Nom institute in Hanoi: 13124-13125.
- It was located at Mo Trach village, Tan Hong commune, Binh Giang district, Hai Duong province. It is existing at code of copy at the book warehouse at Han Nom institute, code: 04339.
- It is located at Thieu Trung commune, Thieu Hoa district, Thanh Hoa province. It is translated in Danh si Thanh Hoa hoc Thoi xua, Thanh Hoa Publishing Housing, 2005.
- According to: Vietnam Han Nom Literature, it is located at Nguy Tan village, Cuu commune, Hung Thuy district, Thue Thien province as known now as Hue city, code: N⁰13471.
- It is located at Le Van Huu tomb at Thieu Trung commune, Thieu Hoa district, Thanh Hoa province.
- It is located at Bac Nom temper at Sai Son commune, Quoc Oai district, Ha Tay, known now as sub-urban areas of Hanoi. code of copy at the book warehouse at Han Nom institute, in the period of Vien Dong Bac co Phap, code: 20144.
- It is located at the temper of Nhan Muc village, Me Tri, Thanh Tri district (now known as Hanoi city), code of the copy N⁰560.
- It is located at Kim Lu village, Dai Kim commune, Thanh Tri district (now known as Dai Kim commune, Hoang Mai district – Hanoi). Code of copy at Han Nom institute: 00493-00494.
- It is located at the temper of Kim Lu village, Khuong Dinh, Thanh Tri district (now known as Hoang Mai district, Hanoi city), code 00492-93.
- Compared to the history material, we discover that at the Le So reign, there were two Kinh Phi in surname of Nguyen. Kinh Phi as mentioned in Dai Viet su ky toan

thu of Social Science Publishing Housing 1993 and Kham Dinh Viet su Thong Giam Cuong Muc, History Publishing Housing 1998 was Ms Nguyen inh Phi, a wife of Le Hien Tong at Hoang Lang commune, Thuy Duong district (now known as Phuong Lang village, Hoa Dong commune, Thuy Nguyen district, hai phong city), because she did not had a son and she nourished Le Uy Muc king as her son. And Kinh Phi in surname of Nguyen as mentioned in the epitaph was an royal concubine of Le Thanh Tong king, at Bat Cang commune, Loi Duong district (now known Tho Nguyen commune, Tho Xuan district, Thanh Hoa province) and a mother of the 3rd princess Thuy Hoa and the 12th princess Cam Vinh and assigned to nourish the 8th prince, Tao by the king. In some book, Kinh Phi in surname of Nguyen as mentioned in Dia Chi huyen Tho Xuan was a wife of Le Hien Tong king and mother of Le Huy Muc king after she died, she was taken to Tam Lu commune, Tho Xuan district for interring. Therefore, this is not true, based on the epitaph, Kinh Phi in surname of Nguyen was interred at Tam Lu but not wife of Le Hien Tong, known as wife of Le Thanh Tong king. We will offer a specialized article for this issue.

- Bat Cang was previous adjacent to Tam Lu commune in Nam Cai, now known as Tho Nguyen commune, Tam Lu (her place of interring) now known as Xuan Thanh commune, Tho Xuan district, Thanh Hoa province.
- Now known as Ngoc Lac district, Thanh Hoa province. Le Hiem – Le Hieu family was awarded land and moved to Tan Phuc commune, Nong Cong district, Thanh Hoa province and became a large family in this field.
- Tiep du: leading in 6 female official levels (lower than Cuu Tan and Tam phi). Tu dung: the 5th level in 9 levels. Sung dung: the 2nd level in 9 levels (below Phi), Kinh Phi is one of three wives of the king.
- Kinh Phi in surname of Nguyen had two daughters who got married to son of Le Tho Vuc.
- Pursuant to the genealogy books of Nguyen family, Nguyen Nhu Trac was a young brother of Nguyen Duc Trung, Trac was grandfather of Nguyen Kim, therefore, Nguyen family at Gia Mieu existed from the period of Nguyen Bien.
- History story of Vietnam author, volume I, Social Science Publishing Housing, Hanoi, edition 1971, only mentioning his year of dead 1942. Phan Huy Chu book and Phan Huy family, Ha Son Binh Department of Culture and Communications, 1938 mentioned that he was born 1979 and died in 1946. In the epitaph, he was born in October in Mau Tuat year (1778) and died in February 20, in Binh Thin year in the 4th of Thieu Tri (1884) at the age of 62.
- Through the contents of the epitaph, we find that Nguyen Duc Trung pursued Le Loi from year of Lam Son revolution. But as mentioned in Dai Viet su ky toan thu and Kham dinh Viet su thong giam cuong muc, his name was only mentioned after the first year of Quang Thuan (1460), because he together with Dinh Liet and Nguyen Xi dismissed Nghi Dan and took Thanh Tong king to become a king, at that time, he was Dien tien do.

- According to the practical survey, and the documents of the epitaph: the genealogy books of Hoang family at Vinh Hung commune, Vinh Loc district; documents are stored at Han Nom research institute in Hanoi: Vinh loc huyen chi, Vinh Loc phong tho chi, Thanh Hoa tinh Vinh Loc huyen chien. They are translated by Nguyen Van Hai, Thanh Hoa publishing housing 2010, the first edition in 2012. The epitaph as mentioned in the books are uniform for the author Dr Ngo Tri Hoa but not Nguyen Le. We will offer a separate article for this field.

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