

SOCIAL FUNCTION OF TRADITIONAL STATE IN VIETNAM HISTORY

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Vietnam has experienced thousands years of constructing and protecting a nation of independence and self-control. In this glorious achievement, the state played a key role which implemented both function of classes and society for common interest of national community in the struggle for survival against foreign invaders and natural disasters.

Vietnamese state was founded in the very early days and associated with the formation of the country basing on common principles like other countries in the world. However, it still had particular traits in the condition of Vietnamese culture and politics. The formation and exist of the traditional state not only represented for the right of ruling class but also for people's role under the principle "who know to love humane people are people. People can row boat but also can overturn it" (1, pg.203).

The first state founded in Vietnam was Văn Lang. The state was born in the middle of the first Millennium, B.C.,

when socio-economic conditions rather developed. The researching results showed that from ten of thousands years ago, the primitive man lived in the Northern Vietnam nowadays were one of the first residents inventing cultivation and breeding. At that time, they gathered along the Delta of Red River, Mã River and Lam River to live by farming, especially cultivating rice. In that period, on the basis of a relative developing metallurgy, the resident here knew how to use copper tools such as ploughshare, hoc blade, sickle, etc, to cultivate. They also know how to domesticate cattle to take advantage of plough pulling. Beside winter and summer crop, they planted sticky rice, fruit trees, roots, shrubbery, cotton, and developed sericulture. Handicrafts like pottery, copper casting, silk weave, knitting, fishing, shipbuilding were founded. The increase of cultivation, breeding and handicraft products created favorable conditions for developing

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goods exchange. At first, the exchange took place in domestic level, and then it took place between many villages, many areas by land and river.

When the economy developed, thank to productive labor, “surplus” products appearing led to social differentiation, right in rural commune. Firstly, patrician class, who were former patrician tribes, took advantages of their standing to appropriate the “surplus” products. Then, members of the commune, the most crowded class, were delivered land and were allowed to participate in common work in the commune land. In addition, there were servants, named “servant”, “Slave servant”, in patrician families.

In such social, economic conditions, the formation of the 2 basic classes, ruling and ruled classes, led to the foundation of the first state in Vietnam. According to Vietnam history summary, the book written from 14th century, it was a fact that about 7th century, B.C., was the period Văn Lang state was born in the conditions of unclear class differentiation. However, the state undertook its roles of ruling and fighting against foreign invaders, as well as building irrigational works. Developing at a new level, from 221 to 179, B.C., our state was Âu Lạc.

Regarding the period of Văn Lang and Âu Lạc state, the relationship between the organization of centre state and rural commune, the smallest unit at that time, was notable. The searching results showed that the communes were self-ruling but absolutely complied with the state. The communes must tribute and

provide human resources for the state at the time the country had to fight against aggressors, natural disasters, or there were hard works.

The formation of Văn Lang and Âu Lạc state created a firm foundation for the process of conservation and development of Vietnam nation. This explains the reasons why the later period, during thousands years of being invaded, incorporated into Chinese territory, and acculturated, our people unchangingly rose up, fight against aggression and preserved our own culture with a strong national consciousness and an iron will of constructing an independent country.

Under the colonial yoke of Northern feudal dynasties, firstly Nam Việt of Triệu Đà in 179, B.C. and the next feudal dynasties of China, Âu Lạc was divided into districts. The apparatus of government was removed replacing by dominated administration led by Head of a district or Chinese dominated officials. Heads of the districts were Chinese governor and district chief. Assistants of the government were tax collection agencies, tribute collection agencies, agencies of forcing people into the army. They also set up the army to protect their ruling government, suppress our people's uprising, etc.

The apparatus of the dominated government had been increasingly strengthened and more closely arranged. They use Chinese specific traits like Confucianism, Hán (Chinese) script, etc as a tool to dominate and assimilate our people.

However, with a strong vitality, a deep patriotism, an intense desire of independence and self-control, our people, from the generation to the next generation, unyieldingly and courageously fought against the enemy during over ten centuries to establish our own state. The revolt of 2 sisters Trưng Trắc and Trưng Nhị (Hai Bà Trưng) could be seen as the first one. After gaining victory, Trưng Trắc was elevated to the status of queen and set up the capital at Mê Linh (40-43). Although the reign existed in a short time, Trưng dynasty did not have enough conditions to build systematically, mainly based itself on military chiefs to manage people, *the decision of two years tax reduction for people in Giao Chỉ and Cửu Chân districts were very significant.*

The victory of Lý Bí's revolt elevated he to the status of a king in February, 544, named Nam Việt King, official name was Thiên Đức, official name of the country was Vạn Xuân (544-602) which reaffirmed Vietnam pride and wishes Vietnam was stable forever. Lý Nam Đế set up the capital at Tô Lịch estuary (Hanoi), built Vạn Thọ temple where king and mandarins discussed national affairs, established the court consisting of civil rank and military rank, minted money "Thiên Đức thông bảo" which could put into circulation in the whole country.

After Lý Bí died on April 13th, 548, Triệu Quang Phục resumed Lý Nam Đế king's career. He became a king, took official name Triệu Việt Vương until 571 when Lý Phật Tử seized the whole

power and called himself Nam Đế (post Lý Nam Đế). In 602, Tùy dynasty soon sent troops to invade Vietnam; our resistant war under the leading of Lý Phật Tử was defeated. Vạn Xuân country was collapsed. Vietnam felt into the dominated yoke of Tùy dynasty.

The period Sui – Tang dynasty dominated Vietnam, Vietnamese continued to rise up against foreign dominated yoke to gain independence and self-control. The typical revolts which could be mentioned here were the revolts of Lý Tự Liên and Đinh Kiến (in 687), Mai Thúc Loan (in 722), Phùng Hưng (766-779), Dương Thanh (819-820), etc. The salient feature of some large scale uprising was that their leaders was elevated by people or themselves to the status of king when having enough conditions. This expressed a fact that the spirit of independence and self-control was very strong at that time.

An important event in the process of fighting for independence of Vietnam was that Khúc Thừa Dụ raised troops for autonomy in 905. He led Vietnamese to occupy Tống Bình citadel, named himself governor (Tiết độ sứ) – a position set up by Đường dynasty to rule the people – Khúc Thừa Dụ initially cleverly took advantage of the former dominated government apparatus to implement his own intentions which won a substantial and firm independence and self-control.

After Khúc Thừa Dụ died, Khúc Hạo resumed his career which brought into full play the self-reliance. He reformed the bureaucracy, actively built an

independent government from central level to commune level which implemented both ruling function and social function. He divided our country into administrative units involving *Lô, Phủ, Châu, Giáp, Xã* (commune). His reforming guideline intended to be close to people obviously and represented a progressive cultural, political conception: “Political intents are charitable and close, people will be peaceful and happy” (2, pg.218), abbreviated as charity, simplicity, peacefulness and pleasure. He ordered the implementation of averaging farming tax, removing corvee, making family household book which listed clearly full names and native places to assign headman to manage.

This process of Khúc Thừa Dụ and Khúc Hạo since 905 opened an independent development of our state which would be completed by the next dynasties. Therefore, regarding Bạch Đằng victory in 938 as a landmark opening Vietnam’s independence is symbolic. In fact, the victory was a result of our nation’s socio-cultural elements before in which raising troops of Khúc Thừa Dụ mentioned above was most typical.

After defeating Nam Hán dynasty, in 939, Ngô Quyền proclaimed himself emperor, set up the capital in Cổ Loa to resume the ancient tradition of An Dương Vương. He built an independent central administration, civil mandarins and military mandarins, stipulated rituals in the court, and clothing color of the mandarins at all levels.

From 939 to 1400, there were five serial dynasties ruled Đại Việt – the dynasty of Ngô, Đinh, pre - Lê, Lý, and Trần. Under the dynasties, the state was firmly reconstructed. It was an independent state of a sovereign country which was always ready to protect its sovereignty. The glorious victories in the fight against Nam Hán dynasty in 938, Song dynasty in 981 and Yuan dynasty in 1258, 1285, and 1288 expressed this viewpoint. Although the state apparatus under Ngô, Đinh, Pre – Lê dynasty was rather simple, the state’s activities was institutionalized, mandarins’ assignment was not clarified, they were the foundation of the next fully-constituted state apparatus.

From Lý – Trần dynasty, Vietnam traditional state was built fully and more methodically. At that time, Đại Việt’s King set up the capital in Thăng Long where Lý Thái Tổ commented that “It is in the centre of heaven and earth like a rolling dragon and a sitting tiger. It is also in the middle of the South, North, West and East. Its land is wide, flat, high, and bright. People must not suffer from flood, everything is prosperous and flourishing. Around Vietnam, this is the only suitable place” (3).

At that time, King seized powers in all fields: politic, military, economic, diplomatic, etc. There was a system of high ranking mandarins assisting the King in the affairs relating to commune and people. Heads of the high ranking mandarins were Thái Úy- Defense Minister (under Lý dynasty) and Tướng Quốc - Chancellor (under Trần dynasty). Under the high ranking mandarins,

emissary services working in residences such as Trung Thu residence, Môn Hạ residence... Their responsibilities were to conduct the implementation of the King's acts and decrees.

From Lý dynasty, there was agencies being responsible for trial and supervising prisons. They belong to Ministry of Justice and assessment institute. Sometimes, King also participated in the trial of civil lawsuits such as the trial of Lý King in Thiên Thánh temple in July 1065. Whenever, a festival, a prayer of changing weather, or a moment of enthroning, King ordered to bring relief to the needy, grant amnesty to prisoners, etc.

To make the court and people closer, under Lý Anh Tông dynasty, the court made a copper trunk to receive people's complaints. Under Trần dynasty, Yuan dynasty's envoy coming to Vietnam in 1293 wrote that: "The country has a house in which places a large bell. Everyone who want to denounce something could ring it" (4, pg.189).

Lý - Trần dynasty, the whole country was divided into provinces (24 provinces under Lý dynasty, 12 provinces under Trần dynasty) led by District Chief (mandarins responsible for pacification). Under provinces, there were districts, suburban districts, mountain districts led by arch and district chieftains. Communes, the smallest administrative unit, led by Bourgeois and some other mandarins who were in charge of security and taxation sectors.

Lý - Trần state was very interested in production, especially agricultural production and people's lives. The court

established an agency of encouraging agricultural expansion in which there was 2 mandarin posts: Dyke and River envoy and plantation envoy. Lý - Trần law attached great importance to protect agricultural production such as some article protecting cattle, irrigation, improving people's production. It also regarded building and repairing dykes as the whole people's affairs even the court. Annually, in June and July, *Hà đê sứ* had to take care of the dykes. "If they did not fulfill their responsibility, flood happened, they would be punished depending on their mistakes" (5). The state's function was expressed clearly through the above conditions.

In short, from Lý dynasty, beside military, financial and public management function, the state actively implemented economic and socio-cultural function. The economic one was expressed in concerning agricultural development, King's ploughing, making law of protecting cattle, crop, resolving land disputes, etc. The socio - cultural one was expressed in building pagodas, large cultural project such as temples, towers, providing relief for people suffering from natural disasters, etc. In this period, reclamation and irrigation construction was implemented with the large scale. Along with broadening resident area throughout the Red River Delta, the state attached importance to dike, dig canals, and drain off. In 1077, Lý dynasty dammed up a dike in Như Nguyệt River which is 67.380 bu (= 1.66m) in length. In 1103, King issued an edict ordering internal and external capital's people to dyke (6, pg.112). The

state also dammed up Cờ Xá dyke from Yên Phụ to Lương Yên.

Under Trần dynasty, to implement social function of building and managing dykes, irrigations and developing reclamation and agriculture, the court set up the posts of *Hà đê sứ* and *Đồn điền sứ*. This system developed to commune level under Lê dynasty. Each commune had a person being responsible for irrigation and reclamation. To Nguyễn dynasty, the above situation still remained with the post *Hà đê sứ* and *Doanh điền sứ*, etc.

King's ploughing was written in book as following: In 1038, in spring, February, Thái Tông King came to Bồ Hải gate to plough. He ordered his mandarins to weed, set up altar. He worshiped agriculture Genie and he ploughed. His mandarins dissuaded that "It's farmer's work, you must not do so". The King said that "If I do not plough by myself, you can not have rice to worship, have nothing to declare to the whole people". And he had ploughed three times by himself (7, pg.214). This not only expressed the concerning of agriculture but also the close relationship between the court and people.

A special characteristic of Vietnam culture and politic was choosing mandarins in the state apparatus. At first, the mandarins were chosen according to two principles: competitive examination and appointment. Under Lý Nhân Tông dynasty, in 1075, the first Confucianism examination was organized to choose ten mandarins in the court. However, until Trần dynasty, the Confucianism examination became general rule. In

1232, under Trần Thái Tông dynasty, the state opened the first imperial student. Since then, it was organized once ten years. Beside, to select officials in agencies, the court opened interior ministry examination. Therefore, mandarin apparatus not only comprised of noble descent but also common people.

Regarding the using of talented people, under Trần Anh Tông dynasty, Phan Huy Chú commented that: "Under Anh Tông dynasty, there are many famous mandarins. In noble descent, there are people achieving glorious feats appointed General post. In Confucianism group, there are people being good at this field appointed officials. If they have talents, they will be appointed regardless of their origins (8, pg. 90).

In the early of 15th century, our country's socio-economic situation had many difficulties and crisis. Ming dynasty took advantage of this situation to send 50 ten-thousand troops invading our country. Hồ dynasty, the next dynasty of Trần, could not resemble the whole people forces, our resistant war failed. Ming dynasty removes independent state structure of our country which brings us back to district regime. Besides carrying off our natural resources, oppress our people, they also destroyed and seized cultural heritage and bibliographies with the scheme of assimilate our people which thousand years ago many Chinese dynasty could not implement.

However, Ming dynasty dominated yoke prolonged in a short time. Under the

direction of national hero, Lê Lợi, after ten arduous resistant wars, our people won and gained independence for our country setting up Lê dynasty.

In the situation of focusing whole force for country reconstruction, resolving complicated socio-economic situation such as the development of private property regime, currency, corruption, etc, Lê dynasty carried out many measures to reform administration heading for jurisdiction. Particularly, since Lê Thánh Tông dynasty, on the foundation of the article, legal documents enforcing from the previous dynasties and fully – worked out completing, the state put forth a large code including 722 articles divided into 6 books with 13 chapters, called Lê Dynasty Criminal Law or Hồng Đức law. It was a progressive code at that time including civil, military, land, family and marriage, inheritant articles, punishments and priorities.

Although Lê Dynasty Criminal Law code expresses the content of the domination right of the court, it still expresses the will maintaining the close relationship between the court and people and implements its social function. Lê Dynasty Criminal Law acknowledged more or less the right of women in marriage and family, as well as of the poor in society. For example, in the rule of marriage, the code heightens faithfulness, not allows to promises after engagement. Article 308 gives wives the right of filing for a divorce if being desolated in five months. Article 387 clarified that in terms of economic field, daughters have the right of property

inheritance with sons. In the case of not having any son, daughters was inherited land to worship their parents and ancestors. In family, women still had a right of possessing property. When divorcing, the code acknowledged the women right of possessing their private property and the common property of husband and wife would be divided.

The above conditions was rare in Eastern traditional society which was influenced by Confucianism, Three subjections of a woman (daughter to her parents, wife to her husband, widow to her children) and Four virtues disregarding the women. The progressive and human viewpoints to the women of the code acknowledged the role of them in history in the resistant war protecting our country, in production, and in country construction. At the same time, it expressed Vietnam tradition which attached much importance to women.

In Lê Dynasty Criminal Law, besides fundamental principles such as protecting and consolidating the absolute monarchy, the regime of land private possession, contemporary ideology, especially Confucianism, there were social and human principles. They were shown in the policy of humanely treating to some certain kinds of crime such as women, old people, invalid, children, etc. They are in the article 1, 16, 17, 18, 19. According to article 16: “People over 70, fewer than 15 and invalid people, criminals sentenced to exile or less could be redeemed by money. Above 90, fewer than 7 condemned to death would not be died.

If anyone induces, they will be captured. The person holding exhibit of a steal had to compensate. Anyone who has talents, or in miserable situation exceptionally was not stigmatized. Article 17 pointed out that: “When committing a crime, he was not invalid and old, until being old and invalid, he is revealed, and he would be sentenced according to the rule for old and invalid people. When a child committed a crime, he is revealed when he is adult; he would be sentenced according to the rule of children” (9, pg.40, 41).

The ethical articles as well as the article protecting the legal rights of private possession, and the rights allowing offspring to make separate home when his parents are still alive represented for special characteristics of Vietnam traditional country different from other East Asia civilization like China, Japan, and Korea that was impacted by Confucianism. The political and cultural tradition is “Vietnam ancient custom”, it has traditional features, which were described in the late 18th century by Samuel Baron: “Vietnam’s King revered rules as well as ancient customs and acted on the spirit” (10, pg.94, 95).

When researching about the special features of Lê Dynasty Criminal Law, many foreign authors appreciated the civilization our nation gained this period in comparison to other country. Oliver Oldman, dean of East Asia faculty in Harvard University believed that: “We can see that in many centuries, the efforts of Vietnam under Lê dynasty in terms of building a strong nation and protecting the legal rights of private

possess have many equivalent functions to modern Western law” (9, pg.19).

In state construction, Lê dynasty had special characteristics having traditional factors in the implementation of its social function. Although it did not heighten the “people closing rule” like in previous dynasties, did not build a strong state of centralization of power as noted in historians’ declarations about Lê Thái Tổ: “*set up the rule, rites, royal officials, and districts*” (11, pg.77), the King of the post – Lê dynasty apprehended a rule that consolidate the regime power, firstly take care of people – the root of our country. It is humanity tradition reassuring people of Vietnam tradition state with both social and ruling function. Lê Thánh Tông King believed that state functions were attaching great importance to politeness and reason, encouraging agricultural expansion. Politeness and reason were to improve popularity; agricultural expansion was to serve for people’s lives. The two imperative things were responsibility of Thủ Mục (11, pg.92). Lê Nhân Tông King thought “everyone has to love farmers and people” (11, pg.133).

Lê Thánh Tông confirmed the responsibility of the head of state, and the moral philosophy of a king was “loving people and respecting Genie” (12) and “managing people, wishing them health and prosperity” (11, pg.200). The measures representing Lê dynasty’s humanity policy was specified through taking care of and stabilizing people’s lives, mainly in economic field, encouraging agricultural expansion,

putting forward equal distribution of land dividing public land for communes, digging canals, praying for rain, pestilent insect, amnestying and exempting tax when having a poor crop, etc. In trying a case, the state stipulated that “setting up Đại lý Temple post for prisoner to claim innocence” (11, pg.217). These are progressive points of law and executive principles of law under Lê dynasty.

In Lê dynasty, the state implemented many measures to develop economy. Firstly, in agriculture, reclamation, dyke, building irrigation and other measures to protect crop were actively broadened, “peasant soldier” policy was fulfilled more strictly. It originates from the country’s demand after the war; on the other hand, it expresses the attention of the independent administration to people. After defeating Ming dynasty, Lê dynasty allowed 25 ten thousand troops to come back home for farming, restoring production on the land leaving fallow in the war. At the same time, it also called for scattered people to come back and rebuild their homelands. The court entrusted mandarins in districts with tasks encouraging people to reclaim, helping people to cultivate and protect their crop. Lê Thánh Tông ever told the mandarins as following: “The normal civil affairs like praying for rain, preventing flood, doing good things, removing bad things was not carried out, the mandarins would be exiled.

The state also put forward the motto encouraging and organizing people to reclaim, broadening cultivated area. To serve for it, Lê Thánh Tông King

dammed up a dyke system, named Hồng Đức dyke.

Lê dynasty particularly paid attention to irrigation and dykes. In Phủ Thừa Tuyên had Hà đê mandarin had a task of coordinating districts’ mandarins to look after and repair the dyke. Many articles in Lê dynasty’s law express the attention of agriculture and farmers. For example, the state stipulated that every construction needing the contribution of laborer must to avoid the seasonal cultivate: “Every work being harmful for farming, must not select farmers. To reduce the situation of the rich appropriating land illegally of the poor and turning them into serfdoms, Lê dynasty state put forth a law in 1463 which prohibited ascendancy family to have land dispute with the poor and force them to buy their land (10, pg.39). To protect traction in agriculture, in 1489, Lê Thánh Tông King issued an order prohibiting to kill cattle at night. The crime of stealing cattle would be heavily punished.

Accompanying with agricultural development, Lê dynasty also had many methods to improve industry and trade such as opening more handicraft centers, markets to exchange goods, unifying currency and unit of measurement.

At that time, the state paid attention to develop culture, art, history, and education. On the base of continuing to bring into full play the educational achievement of the previous dynasties, Lê dynasty decided to turn civil service examination system into the official mode to recruit mandarins. As a result, not only noble descent but also common

people had rights to become mandarins. Historian Phan Huy Chú said that: “Mandarins in Institutes and in local area were Doctors”. “For people of departments, divisions are those passed examination”; and “Lê Thánh Tông, in the 4th Thiệu Bình regime (1437) examined in writing and calculating, take 290 people and appointed to work in departments and divisions inside and outside the Yamen. (Rule of examination: The first round was writing in older literature; the second was in Chân and Thảo words, the final was calculating” (13, pg.566).

Because of attention of cultural and educational development that praise great learning people, Lê dynasty established glory ceremony and carved their names on stone steles in Văn Miếu. The above measures attracted the participation of classes in society in educational development. According to history book, second – degree examination had 1,400 candidates in 1463, 5,700 in 1514. Within 38 years under Lê Thánh Tông dynasty, the state opened 12 second – degree examination, 501 Doctors were chosen in which there was 9 first doctoral candidates.

Historian Phan Huy Chú ever made a comment: “the most prosperous of competition examinations was under Hồng Đức dynasty (1470-1497). The method of recruitment was simple, the way of choosing people was fair, and the next dynasties could not keep with. Vietnam did not miss talents; the court did not misuse bad people” (13, pg.12). The most prosperous of competition examination cultural during periods was

also under Hồng Đức dynasty (1470-1497). Educational development created favorable conditions for appearing many people making Vietnam culture glorious such as Nguyễn Trãi, Lý Tử Tấn, Vũ Mộng Nguyên, Nguyễn Trực, Nguyễn Mộng Tuân, Phan Phu Tiên, Lương Thế Vinh, etc.

However, to the 16th century, Lê dynasty began to decline. Vietnam fell into status of constant war and ruling as a feud. It led to the foundation of Tây Sơn dynasty after Tây Sơn movement erupted and won, the national hero Nguyễn Huệ led Vietnamese removed the division into feudal realms and defeated Siam and Qing dynasty opening the country's reunification completed in the next period.

However, Tây Sơn dynasty only existed in a short time (1789-1802) because of being defeated by Nguyễn influence. Tây Sơn contributed significantly in law to build country such as enthroning royal proclamation of Quang Trung King (1789), royal proclamation of seeking talented men, and royal proclamation of encouraging agricultural expansion with a view to “call for scattered people, reclamation”, and royal proclamation of encouraging study to “encourage communes to open schools”.

Nguyễn dynasty replacing Tây Sơn dynasty actively built a state of absolute monarchy systematically to protect their interests.

Every national activity from small big things, from internal to external field focused on the King's arms. Power concentration tendency was expressed under Gia Long dynasty, the first king of

Nguyễn dynasty and developed particularly under Minh Mạng dynasty. Concerning legal field, the state promulgated the code Hoàng Triều Luật Lệ (Gia Long code) included 398 articles dividing into 7 chapters. This code has no longer national and humane factors like Luật Hình Triều Lê, it emphasized on autocratic factor reflecting the will of enhancing the domination through violence to protect the dominated class interest. Articles in Gia Long code were very severe. For example, in chapter Criminal law including 166 articles point out that people opposing the state would be heavily punished. A person committing a crime would be sentenced to execution of dissection, his close relatives from 16 years old would be executed by the guillotine, and other relatives are taken as a slave in mandarins' houses.

In short, one of cultural and political traditional contents in our building traditional state with social function mentioned above is a state of closing people, and having humanitarian characteristic. It is a state regarding social security as its own responsibility putting pressure on authorities and dominated apparatus that ensured people's lives with food, clothes, stable society. Famine, theft, flood was responsibility of the authorities" (14, pg.97). In Nguyễn dynasty, the content was infringed upon by severe autocracy.

Another content of social and cultural tradition of Vietnam with social features during the country development is popular exist with self-ruling characteristic of communes. In the communes, the farmers soon combined the awareness of protecting their villages

and hamlets with a clear national awareness attaching villages with country. They still remain stably a close public relation, manners and customs, and popular belief left by the previous generations.

To Vietnam traditional communes, foreign religions and socio-political doctrines such as Buddhism, Taoism, and Confucianism wishing to integrate must be in harmony with the popular belief. Everything, under theocratic or powerful types, serves for physical and mental life of people as well as for the process of building and protecting the country.

We can say that, during centuries of ancient medieval period, Vietnamese and dominated classes tried to build an independent state with a view to develop the country, and stabilize the society, etc. In this process, Vietnam culture and politics, which attached much importance to the relationship between the court's interest and the whole society's interest, was revealed.

The content of serving for national independence and self-control with "people closing characteristic" of the progressive dynasties in Vietnamese history through the implementation of its social function is a highly valuable inheritance the previous generations left in the process of building and protecting Vietnam nowadays.

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