

Study of the Laws under the Feudal Dynasties of Vietnam

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Abstract: After the establishment of the Dynasty, along with the establishment of national sovereignty, development of socio-cultural economy of the country, the Lý kings, firstly Lý Thái Tổ who focused on revival and development of ancient Vietnamese culture to a new level, with new nuances. As the first Dynasty of the period of independence and autonomy, the Lý Dynasty acted as the first Dynasty to open, establish and create the basic money for the development of the following dynasties at all and aspects of culture such as religious activities, beliefs, literature - arts, folk festivals ... In particular, it was noticeable as the first marks in the reception of Confucian ideology of the Lý Dynasty. Starting from there, the monarchy and feudal states in Vietnam were aware of the role of law and cared about and invested in the enactment of the law. The Vietnamese legal system in this period consisted of general laws and other legal documents such as Chiếu, Chỉ, Lệ, Lệnh, Dụ, Sắc ... In which, the laws- Hình Thư (Lý Dynasty), Quốc Triều Hình Luật (called Hình Luật - Trần Dynasty), Quốc Triều Hình Luật (called the Hồng Đức law- Hậu

Lê Dynasty), and the Hoàng Việt Luật Lệ (called the Gia Long law - Nguyễn Dynasty) were ancient codes the most typical was built and issued in Vietnamese history (from the 11th century to the 19th century). The main and throughout ideology in the Laws is expressed in two main contents- first, the concept of the people and the role of the people; secondly, virtue of the king, virtue of the people, king-functionary, king-people and king-functionary relationship. These ideologies, to a certain extent, have influenced the Chinese Confucianist conception of water governance and determined the social relationships that everyone must follow. However, those laws have been developed and regulated by the conditions of Vietnamese society, by the requirements and practical tasks set for the feudal class, for the Vietnamese people... Because, that thought went beyond the classic books of the Confucian sages; contribute to meeting the requirements and tasks of defending and building the country, in line with the development trend of Vietnamese society in the feudal period. It has undeniable positive values.

Keywords: The Laws, Feudal, Dynasties, Vietnam

Introduction: In the first 10 centuries BC was the period of introduction and shaping of religions in Vietnamese culture. By the Lý Dynasty, the religions basically found their place and lived peacefully, to exist and develop together. Continuing with the cultural flow of the previous period, Buddhism was

still considered a nation's religion and dominated the religious life of the Dynasty and the people. King Ly Thai To himself was a devotee of Buddhism, was a Buddhist and was supported by the Buddhist world, so when he ascended to the throne, King Ly Thai To considered Buddhism a spiritual support for the Dynasty, building a government of Buddhism and people, promoting the idea of compassion and charity. Therefore, King Ly Thai To had brought Dai Viet Buddhism to its peak. During his rule, pagodas and towers were built everywhere in the citadel and commune of Dai Viet (Thuan, N. K., 2004). He studied and copied the Tripitaka, the roles and positions of the monks were promoted, and the people were encouraged to become monks. Buddhist thought became the mainstream (orthodox) ideology of the Dynasty and decided the development directions of the country (Đại Việt Sử Ký Toàn Thư, 2004). Following the father, to the successive kings, Ly Thai Tong and Ly Thanh Tong, Buddhism continued to hold its position as an official religion in the royal ideology. Lý Dynasty built pagodas and towers everywhere. Some of the most typical works in the construction of pagodas in this period were the construction of Dien Huu pagoda (One Pillar pagoda) and casting Quy Dien bell. Over thousands of years of history, One Pillar pagoda has become a cultural symbol of the Capital and the whole of Vietnam; built Sung Khanh Bao Thien pagoda and then built Dai Thang Tu Thien tower in Sung Khanh Bao Thien pagoda, a few tens of tall staff, made 30 floors - this was Bao Thien tower, one of the “Tứ đại khí”¹ in Lý Dynasty and Trần Dynasty (Lý – Trần Dynasty) ... Along with the construction of many pagodas, the Lý Dynasty also provided bronze for casting bells, sculpting statues, opening Buddhist festivals in the folk. It could be said that under the Lý Dynasty, Buddhism had a great influence in Dai Viet's political-cultural-social life, activities related to Buddhism became cultural phenomena and many activities in which became the tradition for the following dynasties such as the Vu Lan ceremony, the Buddhist bathing ceremony, the festival of prayers, the Buddha's birthday, etc. and spread to the people, “making octagonal houses containing Buddhist scriptures” (Đại Việt Sử Ký Toàn Thư, 2004, p. 256). “Buddhism in this period began to promote its role as a spiritual force of the nation in the strategic directions of national construction and stability after a long period of colonization” (Tho, H. T., 2010).

Although the Ly kings were devoted to Buddhism, interested in developing Buddhism, but during their rule, the Ly kings gradually realized that Confucianism, not Buddhism, was the theory for the king in ruling and managing the country. Therefore, the Lý Dynasty made significant changes in the ideological choice as a foundation for the development of the monarchist state institution of the people (Giau. T. V., 1973).

In fact, it was not until the time of Ly, Confucianism that it first appeared in Dai Viet, this religion had appeared in Vietnam long before that. According to many researchers, Confucianism was introduced to Vietnam from the 2nd century BC (Giau, T. V., 1973; Thuc, N. D., 1998; Thu, N. T., 1993) with the invaders of Northern feudal dynasties. However, the relatively popular propaganda of Confucianism began in the second century. During the Northern domination period, Confucianism did not play any significant role, did not really take root in the life of Vietnamese people and society, and there were no clear signs that Confucianism was respected by Vietnamese people. (Binh, N. T., 2007). Perhaps at that time, with a large number of Vietnamese people, Confucianism was only an instrument of aggression and domination of the Northern invading forces, their most effective means of assimilating Vietnamese culture into Han culture and turned Vietnam into a district of China. Although during the Northern domination period, the colonial government established in our country a socio-political institution

1 “Tứ đại khí” including: Buddha statues in Quynh Lam pagoda (Quynh Lam pagoda, Dong Trieu, Quang Ninh today); Bao Thien tower in Thang Long (Hanoi to day); Quy Dien bell (bell field of turtle field) at Dien Huu pagoda (One Pillar pagoda) (Hanoi today); Pho Minh cauldron at Pho Minh pagoda, Thien Truong (today Nam Dinh). Although they were national treasures, when the Ming invaders invaded Vietnam, the “Tứ đại khí” were robbed or destroyed to get bronze and cast weapons.

based on the Chinese model (in the Hanization policy), but basically they have not been overcome the differences between Han culture and Southeast Asia culture, mean that the conditions for Confucianism cannot be firmly established in Vietnam (Binh, N. T., 2007).

However, under the dynasties: Ngo, Dinh, Tien Le and Confucianism only stopped at a small scale, training maids for the government to rule. The Lý Dynasty was considered the first Dynasty to proactively approach Confucianism and create the basic premises for Confucianism to gain a foothold in Vietnamese feudal society. Right in the preamble of “Chiếu dời đô”, King Ly Thai To took the “destiny of heaven” (Đại Việt Sử Ký Toàn Thư, 2004), taking “Tam đại Thương Chu” as the basis for moving his capital. However, it was not until 1070, when King Ly Thanh Tong came to screen for the construction of Van Mieu, erected statues of Confucius, Chu Cong, Tứ Phối, painted the statue of the Seven Divine Sage, four sacrificial seasons, and the Princes came to study in Văn Miếu ; by 1075, the examinations of “Minh Kinh bác học” and “Confucianism” helped to select successful candidates; in 1076, establishing Quốc Tử Giám² (Đại Việt Sử Ký Toàn Thư, 2004) ... Confucianism was initially able to gain its position in society. These events showed that the Lý Dynasty took initiative in receiving the spirit of education, the examination of Confucianism to foster and recruit talents, to gradually replace the methods of education and selection officials of the previous dynasties. Thus, after King Ly Thai To, the next kings decided to choose and gradually use Confucianism in social management. The appearance of Confucian education and the choice of Confucian doctrine in the Ly period was important for Dai Viet’s cultural and ideological activities “because it not only had a direct impact on team formation of national intellectual staff and the selection of staff for bureaucratic bureaucracy but also influences the worldview and human political and ethical norms” (Ke, N. H., 2008 p. 19).

It can be said that, from the selection of Buddhism as the official ideology as the ideological support for the ruling policies, the Ly kings actively took over the Confucian ideology. Although, it is only in the reception of ideas about education, science and a part of establishing social order, it is not really as complete as the Trần Dynasty and complete as the Le Dynasty but it was the foundation for the development of education of Dai Viet. At the same time, this was also the opening for the governance of the country by the laws, and at the same time creating a richness for Dai Viet culture when gradually changing from Buddhism culture to Confucianism culture. Confucianism was gradually regarded as a political-educational culture, used as a way to govern the country and the principles of bureaucratic training, but it was not a monopoly thought.

The Hình Thư law of Lý Dynasty (1009 - 1225) was the first national law document after nearly a thousand years Vietnam was colonized of Chinese feudal dynasties, opening a new form of state management by law. Following the Lý Dynasty was the Trần Dynasty (1226-1400) with the Quốc Triều Hình Luật drafted by King Tran Du Tong, this law was also known as the Hình Luật. Next was the Hậu Lê Dynasty (1428 - 1789), in which, the Lê Sơ Dynasty of 100 years (1428-1527) was considered as the prosperous period with the birth of the Quốc Triều Hình Luật or the Hồng Đức law was associated with the name of King Le Thanh Tong (1470-1497). Arriving at the Nguyễn Dynasty, the last feudal Dynasty of the nominal national history that lasted 144 years (1802-1945) had Hoàng Việt Luật Lệ or the Gia Long law. Gia Long was the first king of the Nguyễn Dynasty.

Thus, during the period of Vietnam’s independent feudalism (from the eleventh century to the beginning of the twentieth century) in Vietnam, there were 4 written laws, namely: The Hình Thư law of the Lý Dynasty, the Quốc Triều Hình Luật of Trần Dynasty, Quốc Triều Hình Luật (Hồng Đức law) of the Hậu Lê Dynasty and Hoàng Việt Luật Lệ (Gia Long law) of the Nguyễn Dynasty. Although in each Dynasty, the exercise of the power of the king in different specific historical conditions, but in these dynasties, in their own way, they conducted “San định Luật lệ cho thích dụng với thời thế”

² Quốc tử Giám is considered the first university in Vietnam.

(Issue laws to suit different historical periods) to make it easier for everyone to understand “all people take it easy” (Đại Việt Sử Ký Toàn Thư, 2004).

The Hình Thư Law of Lý Dynasty

After ascending the throne in 1009, Ly Cong Uan undertook to build and consolidate the country with a series of innovative policies on politics, law, economy, culture and education. The consistent implementation of these reform policies created a prosperous Lý Dynasty that lasted for 147 years. One of the “highlights” for creating lasting prosperity is the legal policies with the introduction of the first written law of Đại Việt country - the Hình Thư law.

In 1042, the Lý Dynasty compiled and promulgated the Hình Thư law, which was the first written code of the feudal monarchy of Vietnam, this event was recorded as follows: “Winter, 1, October Nham Ngo (1042) promulgate Hình Thư law³. Previously, the lawsuits in the country were annoying, the officials kept the law of the law, making the harsh; even some people were unjustly unjust. The King took pity on his mercy, sent Trung Thư to decree the law, and mimicked it for the times, divided it into categories, made a clause, made a law book of a Dynasty, so that it could be easily understood. Finished law book, the projection issued, the people took as convenient. At this point, the trial was straight and clear, so the new name was Minh Đạo” (Đại Việt Sử Ký Toàn Thư, 2004, p. 278).

The Hình Thư law issued by the Lý Dynasty was the first law in the history of the nation. The enactment of the Hình Thư law was considered an important milestone in the legislative history in Vietnam. In terms of the text, this law was no longer the original, but its contents were also recorded in the old history. Based on the records in Đại Việt Sử Ký Toàn Thư, Hình Thư law was a collection of canonical rules. In terms of scale, according to Phan Huy Chu in the Lịch Triều Hiến Chương Loại Chí và Lê Quý Đôn, the Hình Thư law was three volumes. Regarding the content, through the remaining records in the old history, the law had regulations on the organization of the court, army and the bureaucracy; stipulating sanctions for dangerous acts for society; stipulating a number of issues on the ownership and sale of land and properties; tax regulation ... According to the researchers, the Hình Thư law was enacted to affirm the rights, status of the feudal state and bureaucratic aristocracy, as well as a tool to social stability, preserving discipline, protecting agricultural production ... (Vuong, T. Q., Tan, H. V., 1960, p. 272 - 273). Although today, we do not read the Hình Thư law of the Lý Dynasty, but through the ordinances recorded in the old history, we can also clearly see the nature of the laws of the Lý Dynasty.

The Quốc Triều Hình Luật of Trần Dynasty

With the incident on January 10, 1226, the Lý Dynasty had to leave the political arena to make way for a new Dynasty: the Tran Dynasty. On the solid foundation built during the Lý Dynasty, the Trần Dynasty continued the work of national construction and defense.

Inheriting and developing legislative thinking from the Lý Dynasty, the Vietnamese state under the Trần Dynasty continued to pay attention to the issue of law making. From 1226, right after Tran Canh ascended the throne, the Trần Dynasty set out the rules and continued to supplement and develop the following time. “In 1230, King Tran Thai Tong issued the Quốc Triều Thông Chế set of 20 volumes, regulating the organization of the government. On that basis, in 1341, King Tran Du Tong ordered Nguyen Trung Ngan and Truong Han Sieu to compose a set of Quốc Triều Hình Luật (Vuong, T. Q., Tan, H. V., vol 1, 1960, p. 361). In terms of content, in addition to inheriting regulations from the Lý

³When the Ming Dynasty invaded Vietnam, all history books were burned, so what we know about the Hình Thư law mainly comes from descriptions of later histories, especially Đại Việt Sử Ký Toàn Thư - Vietnam’s oldest history survives to this day. Vietnam’s oldest history survives to this day. According to Le Quy Don, a famous Vietnamese scientist in the 18th century, the Hình Thư law had 3 volumes.

Dynasty, the Tran Dynasty's laws had certain additions and adjustments, especially the provisions on penalties, proceedings and private regimes, possession of land and property. The promulgation of Quốc Triều Hình Luật of the Trần Dynasty was also an important milestone in the development process of Vietnamese law.

Like the Lý Dynasty, legal documents of the Trần Dynasty were lost, no longer original. We can only understand that law through the old history books that exist to this day in Vietnam. The Trần Dynasty had built 5 important laws, including the Quốc Triều Hình Luật, also known as the “Hình Luật” including 1 book compiled by Truong Han Sieu and Nguyen Trung Ngan under the order of King Tran Du Tong and promulgated in the Year of the Snake (1341). The other four laws include: Quốc Triều Thường lễ, 10 volumes (1230); Quốc Triều Thông Chế, 20 volumes (1230); Năm Công Văn Cách Thức, 1 volume (1290) and Hoàng Triều Đại Điển, 10 volumes (1341). Here, we only focus on research Quốc Triều Hình Luật (Hình Luật).

The HỒNG ĐỨC Law of HẬU LÊ Dynasty



Figure 1: One page of the HỒNG ĐỨC law, is stored at the Hán Nôm Research Institute of Vietnam.

The HỒNG ĐỨC law is the common name of the Quốc Triều Hình Luật or the Lê Triều Hình Luật was the official law of Dai Viet state in the early Hậu Lê Dynasty (Lê Sơ), now fully preserved. Because the laws of the Vietnamese feudal dynasties were all known as Quốc Triều Hình Luật, here the law of HỒNG ĐỨC was used as the name for the article, although it was not an official name. According to Vu Van Mau, Quốc Triều Hình Luật was first promulgated in the period of HỒNG ĐỨC (1470-1497) and probably at the end of this year (Mau, V. V., 1973). Vu Van Mau's opinion was mainly based on Phan Huy Chu's comments on the enactment of the laws under the Hậu Lê Dynasty and the preface of the Gia Long King, Nguyễn Dynasty to the Hoàng Việt Luật Lệ, in which he highly appreciated this ancient law and King Gia Long called it the HỒNG ĐỨC law.

According to the Vietnam History Institute, Quốc Triều Hình Luật was drafted during the reign of King Le Thai To, then continued to be added under the reigns of King Le Thai Tong and King Le Nhan Tong. By the time of King Le Thanh Tong, the law was complete (Institute of History, vol. 3, 2007, p. 260). These opinions were mainly based on Đại Việt Sử Ký Toàn Thư with the following record: in the 7th Thai Hoa year (1449), King Le Nhan Tong added to the law on land ownership, including 14 articles. In addition, through other histories book and through woodblock prints (with differences in the content of the texts), additions and names of administrative units included in the law, etc. It was found

that this law was drafted, supplemented and revised over many Kings of the Lê Dynasty (Đại Việt Sử Ký Toàn Thư, 2004).

Based on the Chinese characters, which are still stored at the Han Nom Research Institute of Vietnam (symbol A.341) (Institute of History, 2007, p. 260), they have been translated into national languages by the Institute of History and Legal Publishing House in 1991, the law consisted of 722 articles, divided into 12 chapters and 6 volumes. It can be considered as a comprehensive set of laws covering many different legal fields such as: Criminal law, civil law, procedural law, marriage law, family law, executive main law.

Of the 722 articles of the Hồng Đức law, 200 were based on the Tang Dynasty law, 17 were according to the Ming Dynasty law. In addition, there are 178 common themes, but the Hồng Đức law provides a different solution from Chinese feudal dynasties. Most notably, there were 328 articles that do not correspond to any laws of Chinese feudal dynasties (Huy, N. Q., 1989, p. 177).

The specific content of the Hồng Đức law was as follows (Institute of History, 2007, p. 260):

Chapter of Danh Lệ: consists of 49 articles, stipulating basic matters that govern the content of other chapters.

Chapter of Vệ Cấm: 47 articles, stipulating the protection of the palace of king and crimes of trespassing on the royal residence.

Chapter of V i Chế: 144 articles, regulating penalties for wrongdoing by officials, crimes of position.

Chapter of Quân Chính: 43 articles prescribing the punishment for wrongdoing of generals, soldiers, and military crimes.

Chapter of Hộ Hôn: 58 articles regarding civil status, household registration, marriage-family and crimes in these areas.

Chapter of Điền Sản: 59 articles, of which 32 initial and 27 additional articles (14 articles on newly added property, 4 articles on the ancestor worship law, 9 articles on mimicking the addition of the incense law) land, inheritance, ancestor worship and crimes in this area.

Chapter of Thông Gian: 10 articles regulating sexual offenses.

Chapter of Đạo Tặc: 54 articles on crimes of robbery, murder and some political crimes such as treason against the king.

Chapter of Đấu Tụng: 50 articles regulating groups of charges of fighting (brawl) and charges of slander, abuse, etc.

Chapter of Trá Ngụy: 38 articles that specify the charges of forgery and deception.

Chapter of Tạt Luật: 92 articles providing for crimes that do not belong to the above criminal groups.

Chapter of Bộ Vong: 13 articles regulating arresting offenders and crimes in this area.

Chapter of Đoán Ngục: 65 articles set about the trial, judge, detention of offenders and crimes in this field.

According to domestic and foreign researchers, “Quốc Triều Hình Luật is a particularly important achievement in the history of Vietnamese law” (Quốc Triều Hình Luật, 1991). Issued during the strong development period of the centralized feudal regime, Quốc Triều Hình Luật was not only the official law of Vietnam under the Lê Sơ Dynasty, but also used by other dynasties until the end of the eighteenth century (Vuong, T. Q., Tan, H. V., vol 2, 1960, p. 159)

The Hoàng Việt Luật Lệ of Nguyễn Dynasty



Figure 2: The cover page of the Hoàng Việt Luật Lệ and, Code has been developed based on a review and reference of the HỒNG ĐỨC law.

After the weakening of the Lê Dynasty, Vietnam fell into civil war for three centuries, until Nguyen Anh founded the Nguyễn Dynasty in 1802. To consolidate the feudal regime, protect the royal power and stabilize it. After a long period of social upheaval, immediately after taking the throne, King Gia Long immediately sent a group of officials draft a new law. In 1815, Hoàng Việt Luật Lệ was issued. The Hoàng Việt Luật Lệ was also known as: Hoàng Triều Luật Lệ, Quốc Triều Luật Lệ, Nguyễn Triều Hình Luật, Gia Long law. King Gia Long, after ascending the throne to have a legal basis, ordered Nguyen Van Thanh, Vu Trinh and Tran Huu to rely on Qing Dynasty law and HỒNG ĐỨC Law as the basis for preparing the Nguyễn Dynasty's law called Hoàng Việt Luật Lệ, also known as Gia Long law, had 22 volumes and 398 articles (Thuy, D. V., Trung. D. T., 2008, p. 283).

The Hoàng Việt Luật Lệ had 398 articles and 30 articles cited, written in 22 volumes, there were six categories corresponding to six ministries: Lại, Công, Lễ, Hộ, Binh and Hình. Details are as follows (Huy, N. Q., book A, 1989, p. 177):

Volume 1: table of contents, table (or chart), rules of funeral attire, terminology interpretation.

Volume 2 and 3: 45 articles of Danh Lệ.

Volume 4 and 5: 27 articles of Lại Luật.

Volume 6, 7 and 8: 66 articles of Hộ Luật.

Volume 9: 26 articles of Lễ Luật.

Volume 10 and 11: 58 articles of Binh Luật.

Volume 12 to 20: 166 articles of Hình Luật.

Volume 21: 10 articles of Công Luật.

Volume 22: Guidance for law implementation.

The Hoàng Việt Luật Lệ was built on the basis of reviewing and referring to the HỒNG ĐỨC law, but mostly borrowed from the Qing Dynasty, although it was amended and updated to suit the specific conditions of Vietnam at that time (Thang, N. Q., 2002, p. 15 - 16). Of the 398 articles, 397 is a transcript of Qing Dynasty law. Only one thing was drawn from the HỒNG ĐỨC law ((Huy, N. N., volume A, 1989. p. 177).

Together with the HỒNG ĐỨC law of the Lê Dynasty, the Hoàng Việt Luật Lệ was considered as one of the two comprehensive laws with large scale and rich content. This Code was built on the basis of a review of the HỒNG ĐỨC Code and the Code of Manchu Dynasty (China), but many parts have been modified and removed to suit the specific conditions of Vietnam at that time (Thang, N. Q., 2002, p. 15 - 16).

It can be seen that the above laws were enacted to serve the requirements of national management and administration of dynasties and were effective in contemporary society. But in terms of value, if exploited and used, the aforementioned laws are also a valuable legal heritage for the present and the future.

Conclusion

The above are generalizations about the influence of Confucianism in Vietnamese ancient laws in a positive sense. It would be incomplete to assume that the contemporary value of ancient laws only lies in the progressive, creative and humane provisions described above. As laws enacted during the monarchy and feudal times, the ancient laws of Vietnam also clearly reflect the nature of protecting the exploiting and dominant class. Therefore, through the provisions of the law, many unjust laws can be found, such as protecting the privileges and interests of the mandarins; the promotion of power and social hierarchy; protect inequality between husband and wife; strict rules for women ... Although these regulations are no longer recognized in contemporary law, the imprint that they leave is still visible in a part of cadres and civil servants people, hindering the development of contemporary society. Studying Vietnamese ancient codes from the 11th to the 19th centuries, recognizing the imprints of Confucianism in those laws, we have the right to be proud of a legal heritage that previous generations spend a lot of effort and intellect to build and issue. Positive and good values have been and will continue to be referenced and promoted in the work of building a rule of law state, building a democratic society and developing progressively. Over the past 60 years, the Vietnamese state has continued to assert and develop the right and progressive conceptions of the monarchy states about the position and important role of law in the management and administration of the country. Regulations on the responsibilities of mandarins, on the sanctioning of negative acts are being exploited and promoted in the implementation of administrative reform and anti-corruption. Experiences and limitations in the legislative field have been consulted and applied by contemporary Vietnamese lawmakers. The profound human values of the old laws are also the basis for traditional education, building Vietnamese people who can integrate into the world, while preserving the confirmed national identity persisted throughout history. Besides, the negative factors, not suitable for today's society have also been overcome and limited.

In addition to the negative factors, it is undeniable that positive elements of Confucianism are clearly shown in the Laws, especially the 02 Codes: The HỒNG ĐỨC and the Hoàng Việt Luật Lệ. Basically and primarily, Confucianism was a political - social and ethical doctrine that has one of its main functions of educating, educating, perfecting people and stabilizing and improving feudal society. From the Han Dynasty onward, Confucianism was also an ideology and a tool of dominance of the feudal landlords in the building, consolidation and maintenance of the central feudal state system and feudal regime in protecting and maintaining the socio-economic base of the feudal regime and society as well as the status and interests of that class. With the above characteristics and functions, Confucianism proposed a consistent way to govern the country and the conditions and requirements to implement this line. It can be said that the idea of "administer nation" is the most important thought and content in Confucian political-social and ethical doctrine. The basic condition for Confucianism to exist, develop, have a position, role and affect Vietnamese society and people is that it must be more or less modified to suit the socio-economic basis, the literature, customs ... of Vietnamese society, meeting the needs of

existence and development of the feudal society of Vietnam and meeting the requirements and practical tasks of Vietnamese society. Therefore, Vietnamese Confucianism cannot be “refracted”, “localized”, and “restructured”. That is, it is filtered, developed and expanded by Vietnamese people, but as many Confucian researchers in Vietnam assert, Vietnamese Confucianism is not Chinese Confucianism, it is a product of Vietnamese people, is a core part of Vietnamese traditional culture.

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