



**FAMILY LINE CULTURE OF THE VIETNAMESE PEOPLE: CASE OF THE
TRAN FAMILY LINE IN THE 13TH AND 14TH CENTURIES**

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Abstract:

Due to the origin of an agricultural culture, an important cultural feature of the Vietnamese is a high degree of community in the organization of social life. This communality is clearly demonstrated through the role of clans in Vietnamese villages as well as the country throughout history. The history of the Vietnamese nation is, after all, the history of the family line. The Vietnamese family line has created unique cultural values for the national culture. The author's article analyzes the cultural characteristics of the Tran family in the XIII-XIV centuries, thereby contributing to understanding the role of family culture in the national culture.



VĂN HÓA DÒNG HỌ NGƯỜI VIỆT: TRƯỜNG HỢP HỌ TRẦN THẾ KỶ XIII - XIV

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Thông tin bài viết	Tóm tắt
<p>Ngày nhận bài: 20/9/2021</p> <p>Ngày duyệt đăng: 1/12/2021</p>	<p>Do xuất phát từ nền văn hóa gốc nông nghiệp nên một đặc điểm văn hóa quan trọng của người Việt là tính cộng đồng cao trong tổ chức đời sống xã hội. Tính cộng đồng này được biểu hiện rõ qua vai trò của các dòng họ đối với các làng quê Việt Nam cũng như đất nước trong suốt chiều dài lịch sử. Lịch sử của dân tộc Việt Nam suy cho cùng cũng là lịch sử của các dòng họ. Dòng họ của người Việt đã tạo lên những giá trị văn hóa độc đáo cho nền văn hóa dân tộc. Bài viết của tác giả trên cơ sở phân tích những đặc trưng văn hóa của dòng họ Trần thế kỷ XIII-XIV qua đó góp phần vào việc kiến giải vai trò của văn hóa dòng họ đối với nền văn hóa dân tộc.</p>
<p>Từ khóa:</p> <p><i>Dòng họ, văn hóa dòng họ, nhà Trần</i></p>	

INTRODUCTIONS

Family lineage is a common historical-cultural phenomenon. It has been around for a long time in the world and exists in many different cultures. In the world, the family line has become the object of study of many different sciences such as: Anthropology, sociology, ethnology, history, genetics and genealogy. Vietnam, the study of lineage has initially obtained remarkable results, contributing to many scientific interpretations of lineage in our country in history.

As a country with a long cultural history; In which, an important feature is the role of the clans in the construction and defense of the country in different historical periods: the Ly family with the Ly dynasty, the Tran family with the Tran dynasty, and the Tran family. the Le family with the Le dynasty, the Mac family with the Mac dynasty, the Nguyen family with the Nguyen dynasty or the Trinh family with the Trinh lords... These families

all have different contributions in the nation's history and A prominent feature bearing cultural imprints is the national strength, all of which are based on the strength and role of Vietnamese families. Among the typical families of Vietnam, the Tran family carries typical features of the Vietnamese family culture, but has its own characteristics compared to other families in the family management policy and thereby The Tran family and the Tran dynasty in the 13th and 14th centuries became a powerful dynasty that made great contributions to the Dai Viet nation in the nation's history.

CONTENT

1. General overview of Vietnamese family line culture

1.1. The concept of family line

As mentioned above, family lineage is a phenomenon that has a long history of mankind and exists in cultures. In Vietnam, many scholars

have given different definitions of family lineage depending on their approach. Here are some typical definitions of family lineage:

- According to author Nguyen Tu Chi: Family line is, at best, just a special form of extended family whose main effect on members is to create a unified belief and based on blood relations [3].

- According to author Phan Dai Doan: In a broad sense, the family lineage is not only a horizontal relationship but also a vertical relationship for up to nine generations, and the father's bloodline plays the most decisive role [4].

- According to author Leopold Cadiere: a scholar who has studied a lot of Vietnamese culture and beliefs, he has also given a highly general definition of Vietnamese lineage: "Vietnamese people, regardless of circumstances, belong to Vietnamese people regardless of their circumstances. a family, that is, a family in a broad sense, firmly organized, closely linked by blood, by material relationships, by religious beliefs, by the moral bonds of the community [5].

Through some definitions by domestic and foreign scientists, we can see that basically all researchers agree: A family line is a special social institution bound together by blood relation due to the origin of the family. born from a ancestor. In this blood relationship, both the living and the dead carry the family name to the father, so the Vietnamese often attach great importance to the paternal side. From blood relations, other social relations of individuals are created such as: economic relations, property relations, belief relations with common ancestors and other social community relations.

Cultural values of the Vietnamese family line

Based on the background of blood ties and other social relationships, the Vietnamese family lineage through historical periods has created unique cultural values. Below are typical cultural values.

- *The family line - the place showing the unique spiritual and cultural values of the Vietnamese people* : Over the course of the nation's history, the Vietnamese family has built its own unique spiritual and cultural values. In daily life, the kinship relationship is always highly valued by Vietnamese people: "A drop of blood is better than a pond of water", "The father's father and the mother's mother sucks the aunt", "He is confused but his uncle is wise". "One person can do the whole family, they get help"... Living on the basis of kinship, Vietnamese bloodline always has a sense of building a high sense of community in the clan, mutual affection, and helping each other in life. In which, the two following cultural and spiritual values

stand out: The sense of family origin and the unique traditions of each clan.

+ *Consciousness towards the origin of the family line* : The most prominent spiritual and cultural value of the Vietnamese family is the sense of direction towards the origin and homeland of each person [2]. Wherever you go, wherever you go, whatever you do, in the depths of the soul of every Vietnamese person, they always keep and look to their ancestral roots. This is most clearly shown through the custom of worshipping ancestors of the Vietnamese people. This is a cultural beauty, becoming a great moral of the Vietnamese people. In the territory of Vietnam, most of the clans worship their ancestors. Vietnamese families often build their own family church, assigning the head of the family to take care of the incense on behalf of the family, worship and take care of the family line. The family church is a place for their descendants to meet, share and organize the common work of the family. Among the holidays in the five-day anniversary of the ancestors' death, the family is held the most solemnly and is also the occasion when the descendants of the family gather most fully to burn incense to remember their ancestors, remember their ancestors and their families., thereby contributing to traditional education towards their ancestral roots. Cultural traditions towards family ancestors are expressed both in Vietnamese people in the country as well as in Vietnamese living abroad.

Typical for the lineage-oriented tradition of overseas Vietnamese is the Ly family from Bac Ninh who settled in Korea. The Ly family was not only built from the lineage in Korea, but every year on the 15th day of the 3rd lunar month, representatives of the Ly descendants in Korea are still present at Do Temple - Tu Son - Bac Ninh provinces to burn incense to remember their ancestors. his lineage [1].

At present, the consciousness towards ancestral roots is growing, Vietnamese families have movements to merge, connect branches and genera, pair pedigrees, trace back to ancestors such as: The Nguyen family originated in Ha Trung - Thanh Hoa province merged branches in Hanoi, old Ha Tay, Hai Duong, Thai Binh, Hung Yen and Thanh Hoa and traced back to the ancestor Nguyen Bac (924-979), a founding god of the Dinh dynasty. The Doan family originated in Trieu Son - Thanh Hoa province, has paired genera in Hanoi, Thai Binh, Nam Dinh, Ninh Binh, Hung Yen, Nghe An... discovered that the ancestor is Doan Anh Khai who was a mandarin under the reign of Ly Than Tong. of the Ly dynasty. The Vu - Vo surname originated in Binh Giang - Hai Duong provinces, and then paired the genera in Nam Dinh, Ha Nam, Hai Duong, Hung Yen, Bac Ninh,

Hanoi, Thai Binh... and traced back to the ancestor, Vu Hon (804- 843).

The sense of finding the ancestors of the clans in the pairing of genealogy and the above ancestry is happening in two trends: historicization and mythization. The historical trend often identifies the ancestors of their clans as historical figures of the same clan, with reputations and merits in the construction and defense of the country. The tendency to mythologize often creates a layer of smog with legendary colors covering the ancestral life. Leaving aside the discussion of right and wrong in tracing the ancestors in both trends, it is clear that Vietnamese people are always very eager to find their roots. Thus, Vietnamese people practice ancestor worship, first of all, ancestor worship, not only by religious beliefs but also by the morality of being a human - an ethic imbued with humanity of the traditional wet rice agricultural civilization.

+ *The traditions of each family line:* In addition to the sense of origin, ancestors, the Vietnamese family line in the process of existence and development also creates its own good cultural traditions. There are families that are famous in the country and with other families by their tradition of studiousness, such as: Nguyen family in Kim Doi - Tu Son - Bac Ninh province; The Ngo Thi family in Ta Thanh Oai - Hanoi, the Ho family in Quynh Luu - Nghe An and especially the Vu family in Hai Duong, Bac Ninh and Nam Dinh are famous for their academics. From the Tran dynasty to the Ly dynasty, the Vu family had up to 36 people who passed the doctorate of the university. In recognition of the Vu family's contributions to national education, King Tu Duc commended it: "Mo Trach Nhat Gia sells the world" (Mo Trach Village discovered that the Vu surname had talents half as much as the nation's). Currently, the movement to promote learning and promoting talents of the Vu family and other clans in Vietnam continues to be promoted in the context of a new life.

Unlike the Vu family, the Tran family is proud of their martial tradition. With the tradition of high martial arts, the Tran family built a powerful feudal dynasty that lasted for 175 years, making many contributions to the nation. The most typical of which is the martial spirit of defeating the strongest Mongol-Nguyen army in the world at that time. Simultaneously with the martial spirit of the Tran family, the Tran family has produced for the Vietnamese people the best typical generals such as: Tran Hung Dao, Tran Quang Khai, Tran Nhat Duat, Tran Khanh Du, Tran Quoc Toan... Martial arts are inherited and promoted by the descendants of the Tran family through historical periods, contributing to the construction of

the family, homeland and country.

In addition to the traditions of studiousness, the martial spirit of many Vietnamese families from the past to the present has built for themselves many good traditions in the construction of villages, homeland and country; making great contributions to the construction and defense of our nation.

- *The family line - a special form of organization of Vietnamese villages:* The Vietnamese community organization culture is expressed in many forms, but the most typical and closely structured are the clans in Vietnamese villages. Male. The basic principles of the Vietnamese family organization are based on patriarchy and have a high degree of autonomy. Based on the patriarchal regime, men are absolutely appreciated in all aspects of the family line: economy, religion and family organization. In terms of economy, the most important thing is land, houses are divided only between boys and girls from a family perspective; Men take on the role of new patriarchs, inheriting from the family's roads, land, and gardens. It is the patriarchy system, so the property of the family is preserved and passed down through many generations in the family.

Besides the economic aspect, the patriarchal principle of the Vietnamese family is also reflected in the religious aspect. The great-grandfather of the family must always be a man, the person who presides over the rituals and worships of the family is always a man. The Vietnamese family organization, which is actually on the father's and paternal side's side, is usually divided into 9 generations (nine clans): Horse, great-grandfather, grandfather, father, me, son, grandchild, great-grandchild. True to the comment of researcher Nelly Krowolsky when researching the Vietnamese family lineage, he commented: "A clan or lineage is a collection of all paternal descendants of the same recognized ancestor".

In terms of family organization, the patriarchal nature is also clearly shown in the distinction between hierarchical and secondary heads in the clan and family. The head of the clan is the head of the clan, followed by the chief of the branch, the chief of the clan, the head of the branch, the head of the branch, the chief of the branch. In the family, the role of the eldest son is emphasized. Thanks to the clearly hierarchical patriarchy, the relationship and position in the family can be determined, increasing the cohesion of the family members together.

A prominent feature of the Vietnamese family community organization is its high self-governance. Thanks to the patriarchal nature and clearly distinguishing the head of the family, the Vietnamese

family creates a high self-governance nature in the community organization in the villages of the past and present. The self-governing nature is evident in the fact that the Vietnamese family has its own apparatus and method of management and operation. In the Vietnamese, to manage the clan, the clans often build their own organizational apparatus. This organizational apparatus is known as the Clan Council. Currently, prestigious families called famous clans such as Nguyen, Pham, Dang, Do, Tran, Vu... are tending to connect branches and branches across the country to establish a very specific clan council. tissue, surface. The staff of the clan council usually includes the patriarchs, chiefs of branches, heads of branches... Currently, many clans also recommend individuals who do not hold the position of chief, but have knowledge and management skills, or individuals who are holding important positions in state administrative and non-business agencies, successful business people... join the clan council. The clan council has the task of self-managing their clan in the following aspects: self-resolving conflicts to maintain security and harmony within the clan; propose methods to build and develop the clan; organize customary activities: mandarin, kiss, funeral, sacrifice... of the member's families; orient and educate the children's personality towards eternal cultural values: truth, goodness, beauty...

2. Tran family line and Tran dynasty in Vietnamese history

2.1. Tran family line

The Tran family is a fairly common family line in East Asian countries: China, Vietnam, Taiwan, Hong Kong, Singapore, Korea... According to many documents, the Tran family originated in China from the Western period. NS. After establishing the Zhou Dynasty, Chu Vu Vuong reserved the Tran land for the descendants of King Thuan to establish his own country. Then the land of Tran was occupied by the Chu state in the 5th century BC and the people living in this land took the surname Tran as their surname.

According to Dai Viet Su Ky Toan Thu, the Tran family of Vietnam originated from Fujian - China. The ancestor of the Tran family named Tran Kinh emigrated to Vietnam during the reign of King Ly Nhan Tong (1072-1128), at first living in Dong Trieu - Quang Ninh province, living by fishing on the river, then moved to the Thien Truong area - Nam Dinh province today. Tran Kinh's son, Tran Hop, left the Tran family's grave to Hung Ha - Thai Binh province and settled here [7]. Tran Hop gave birth to Tran Ly; Tran Ly was born Tran Thua (ie Tran Thai To, father of Tran Canh), Tran Tu Khanh and Tran Thi Dung,

pivotal characters for the Tran family and later Tran Dynasty.

Up to now, the Tran family line has lived in Vietnam for about 1000 years and there have been many changes in the nation's history. At the end of the Ly dynasty, the Tran family played an important role in the court, many mandarins, military generals of the Ly dynasty were Tran people. In 1225, under the arrangement of the Palace of General Tran Thu Do, Ly Chieu Hoang ceded the throne to her husband Tran Canh, marking the transfer of power from the Ly to the Tran Dynasty. The Tran dynasty existed from 1225 to 1400; This is a dynasty that has made great contributions to Dai Viet - Vietnam in terms of economy, politics, culture, and fighting foreign invaders. The Tran dynasty holds a solemn position in the history of the Vietnamese nation. During the following feudal dynasties: Ho, Le, and Nguyen, many people surnamed Tran had to change their surnames, but with different surnames to ensure their safety.

Today, the Tran family line is a large Vietnamese family; According to the number of people, the Tran family name accounts for about 12% of the population, ranking second after the Nguyen surname. This is a family line that has given birth to many excellent children and has made many contributions to the country in all aspects of social life.

2.2. Tran Dynasty XIII-XIV centuries

The Tran Dynasty was a Vietnamese feudal monarchy. This dynasty was started in 1225 when Tran Canh (Tran Thai Tong) took the throne in place of his wife Ly Chieu Hoang of the Ly Dynasty and ended in 1400 with the last king, Tran Thieu De. Over the course of 175 years, this is a centralized feudal dynasty with a long time in office, making great contributions to the nation's history in many aspects. When we talk about the Tran dynasty, we often talk about "Dong A's spirit", this is a dynasty with many talented soldiers, literary gods and especially many talented martial arts generals for Dai Viet. The role of the Tran Dynasty in the nation's history is reflected in its contributions to the following fields:

- *Regarding politics*: The Tran Dynasty received power transfer from the Ly Dynasty with the fact that Ly Chieu Hoang ceded the throne to her husband, Tran Canh. In the history of our nation, this is the only power transfer without bloodshed, saving the people from war. After taking power, the Tran Dynasty tried to strengthen the state apparatus in many aspects, the state apparatus under the Tran dynasty was consolidated more orderly and methodically compared to the Ly dynasty. This is an

autocratic monarchy with aristocratic families typical in Vietnamese history [6]. The state apparatus under the Tran dynasty made many positive contributions to Dai Viet and the nation's history.

- *Regarding economic:* Under the Tran dynasty, the feudal state made every effort to pay attention to agricultural production, to treat water, to build irrigation works, to build dikes, etc. Thanks to that, the people's life was stable; Industrial and commercial activities were also facilitated by the feudal state for development. Appropriate economic policies have created potential for Dai Viet nation both in domestic and foreign activities.

- *Regarding culture and education:* During the Tran dynasty, the feudal state had many appropriate policies for the development of culture. The Tran Dynasty still maintained the model of "Three religions of Dong Nguyen", all three major religions, Confucianism, Buddhism, and Taoism, were facilitated to develop, making many contributions to Dai Viet society, literature and art. there are many new developments. The field of education was perfected more methodically by the Tran dynasty than in the Ly dynasty. Confucian education flourished, in 1232 King Tran Thai Tong opened the Thai exam for students to get a doctorate every 7 years. In 1247, the Tran Dynasty set the title of Tam Khoi in the exam to choose: Poinsettias, Longan and Detective Flowers. Under the Tran dynasty, 14 examinations were organized to select 283 candidates. Thanks to the radical cultural policy, the secular culture and education developed strongly, there were many great cultural houses for the country: Le Van Huu, Chu Van An, Truong Han Sieu, Tran Nhan Tong, Tran Nhat Duat, Nguyen Hien, Mac Dinh Chi, Nguyen Trung Ngan, Pham Su Manh...

- *Regarding foreign affairs and military organization:* Under the Tran dynasty, the feudal state was very interested in foreign affairs. The Tran kings had many clever policies, sometimes soft and hard to secure Dai Viet's national position in relations with China, Ai Lao, Champa... By the Tran dynasty, Dai Viet's territory was extended to Quang Tri region. - Thien Thien Hue province today.

In terms of military organization under the Tran dynasty, special attention was paid to the ability to quell domestic rebellions and threats from outside. The Tran army was organized into four divisions: Marines, infantry, cavalry and statue soldiers. In which, the navy of the Tran Dynasty was very strong and good at fighting. The Tran Dynasty implemented the policy of "Staying in the army and farming",

dividing the manor house among the relatives in the family, and was allowed to recruit 1,000 people's own army [9]. That was the fundamental factor for the Tran Dynasty to have a strong army that defeated the Mongol invaders three times in the 13th century. Under the Tran Dynasty, Dai Viet and our nation have produced outstanding and talented martial arts generals: Tran Hung Dao, Tran Quang Khai, Tran Nhat Duat, Tran Khanh Du, Pham Ngu Lao, Tran Quoc Toan, Yet Kieu, Da Tuong...

In short, just like other feudal dynasties also experienced ups and downs, from prosperity to decline, but over 175 years as the dynasty of Dai Viet, the Tran dynasty made many great contributions to the history of Vietnam. In many ways, Dai Viet became a powerful nation in the XIII-XIV centuries. With this great role, the Tran dynasty always has a solemn place in the history of the Vietnamese nation.

3. Cultural characteristics of the Tran family line in the XIII-XIV centuries

As a family line that experienced the events of the commune under the Ly dynasty, the Tran family line gradually asserted their role and became the official feudal dynasty of Dai Viet in the early 13th century. In order to protect the interests of the family line as well as the Tran dynasty, the feudal state issued and implemented many important policies that closely linked the interests of the family line with the dynasty and the country, creating its own cultural features in Vietnam nation history.

3.1. State monarchy aristocracy

This is a special type of state in the history of the Vietnamese nation that the Tran Dynasty built. In this institution, all power in the state apparatus from the central to local levels belongs to the Tran family line. Above is the king, below is the aristocratic class of the Tran family line. The Tran Dynasty established the Tong Nhan Palace to manage the relatives. During the reign of Tran Thanh Tong, he appointed Nhan Tuc Vuong to hold the position of entering the great sect, specializing in monitoring and compiling genealogies as well as helping people in his family.

The Tran Dynasty aristocratized the family line by regulations, the princes were given the title of king, grandchildren were given the title of prince, distant relatives were given the title of marquis. In order to secure the leadership of the Tran family and the Tran dynasty, the key mandarin positions in the court, the generals holding the army were held by the closest aristocrats of the Tran family. The book Dai Viet Su Ky Toan Thu is recorded in February of the year

of Binh Than 1236 as follows: “Every person who is honored to enter the government is either a Thai monk, a Thai deputy, a Thai Bao, a Thai lieutenant or a private person, a left-right general.... If you are not a prince, you are not allowed to be crowned.”[10]. In

the towns and cities, the local roads are also managed by the Tran clans, such as: Tinh Quoc Dai Vuong Tran Quoc Khang oversees the Dien Chau region. - Nghe An, Chieu Van Dai Vuong Tran Nhat Duat and their descendants look after Thanh Hoa, Nhan Hue Vuong

Tran Khanh Du looks after Van Don - Quang Ninh...

Below is a table of important positions held by Tran nobles:

No	Character	Royal position	Court position, Army	King dynasty
1	Tran Quoc Tuan	Hung Dao Dai Vuong	Army Comand General	Tran Nhan Tong
2	Tran Quang Khai	Chieu Minh Dai Vuong	Thai Su, Senior Lieutenant General	Tran Thai Tong Tran Thanh Tong Tran Nhan Tong
3	Tran Thu Do	Trung Vu Dai Vurong	Thai Su	Tran Thai Tong
4	Tran Nhat Duat	Chieu Van Dai Vuong	Thai Su	Tran Anh Tong
5	Tran Duc Viet	Ta Thien Dai Vuong	Thai Su	Tran Nhan Tong Tran Anh Tong
6	Tran Quoc Chuan	Hue Vu Dai Vuong	Prime Minister	Tran Anh Tong
7	Tran Nhat Hieu	Kham Thien Dai Vuong	Prime Minister	Tran Minh Tong
8	Tran Khanh Du	Nhan Hue Vuong	ieutenant General	Tran Thanh Tong
9	Tran Quoc Nghien	Hung Vu Vuong	General in comand	Tran Nhan Tong

10	Tran Quoc Tang	Hung Nhuong Vuong	General in comand	Tran Nhan Tong
11	Tran Quoc Khang	Tinh Quoc Dai Vuong	Lieutenant General	Tran Thanh Tong
12	Tran Binh Trong	Bao Nghia Vuong	General in comand	Tran Nhan Tong

The key positions of the court and the army were held by the Tran family, helping the Tran dynasty strengthen family ties, manage the country with a high degree of unity, and each Tran nobleman himself became more and more responsible. protect his dynasty. Among the ranks of mandarins and generals of the Tran dynasty, there were many people who made great contributions to the Tran dynasty and Dai Viet nation, some of whom were outstanding heroes of the nation: Tran Hung Dao, Tran Quang Khai, and Tran. Nhat Duat, Tran Khanh Du, Tran Quoc Toan...

3.2. Family line marriage policy

As is known, the Tran family took the throne without bloodshed from the Ly dynasty by the marriage between Tran Canh and Ly Chieu Hoang. In order to avoid alienation and protect the political interests of the Tran family, the Tran dynasty implemented a policy of marriage within the family line. This is the only dynasty in the history of Vietnam that implements the marriage policy in the family line in a popular way, made from the emperor, prince, mandarin and generals of the Tran family.

Thus, the Tran Dynasty always closely linked

These marriages also gave birth to bright kings and talented generals for the Tran dynasty and Dai Viet nation. Here is a list of marriages in the typical Tran family:

- Tran Lieu (brother Tran Thai Tong, father Tran Hung Dao) married Princess Thuan Thien, daughter Linh Tu, mother; so the two brothers and sisters got married.

- In 1225 Tran Canh (son of Tran Thua) married Ly Chieu Hoang, son of Linh Tu, the mother of the country; so your son will marry your child.

- Linh Tu Quoc after being demoted to be Thien Cuc princess married to Tran Thu Do; so they got married.

- In 1237, Tran Thu Do forced King Tran Thai Tong to marry Princess Thuan Thien (Tran Lieu's wife); so my sister-in-law married her sister-in-law who was also a cousin.

- Tran Hung Dao married Princess Thien Thanh (daughter of Tran Thai Tong); so my brothers and sisters married my uncle.

- In 1258, King Tran Thanh Tong (son of Tran Thai Tong) married Tran Thieu as queen (Daughter

of Tran Lieu); so my uncle took my son.

- Tran Quang Khai married Princess Phung Duong (Daughter of Tran Thu Do), paternal relatives married.

- Princess Thien Thuy (daughter of Tran Thanh Tong) married Tran Quoc Nghien (son of Tran Hung Dao) while Tran Hung Dao and Tran Thanh Tong were brothers and sisters.

- Tran Nhan Tong (son of Tran Thanh Tong) married Queen Bao Thanh (daughter of Tran Hung Dao), in the family Tran Hung Dao is Tran Nhan Tong's cousin.

- Tran Minh Tong (Daughter of Tran Anh Tong) married Princess Huy Thanh (Daughter of Tran Quoc Chan), Tran Quoc Chan is Tran Anh Tong's biological brother; so brother and sister get married.

This intra-family marriage regime was elevated by Tran Thu Do to a regulation to protect the family line, making the Tran aristocracy deeply homogenous both inside and out, and a dynasty with a special marriage policy. unique in Vietnamese history.

3.3. Grant land to one of family line and form his own army

In order to maintain the position of the Tran family, to ensure strength and loyalty to the dynasty and the Tran family, the Tran dynasty had many policies of practical concern for this class. Most importantly, the system of granting land to princes, giving them ownership and autonomy within their "territory"; create conditions for them to build manor estates, develop an economy based on private ownership of land [8]. Tran Thu Do has a manor house of Quac Huong - Thai Binh province, Tran Hung Dao has a manor house of Van Kiep - Hai Duong province, Tran Quang Khai has a manor house of Ke Lam... Manor - estate is associated with the destiny of the state Tran aristocratic monarchy.

In the history of Vietnamese feudalism, there was no period when the royal aristocracy had such great power and position as the Tran dynasty. Besides having their own fief, Tran aristocrats were also allowed to recruit their own army of less than 1000 troops. In peacetime, this army of soldiers participated in production and protection of the fief; in wartime, they were the military forces of the nobles along with the army of the court to fight foreign invaders and quell rebellions. Dai Viet Su Ky Toan Thu recorded a typical example for the policy of the fiefdom and private army of the Tran nobles in 1284: "Hung Dao Vuong obeyed orders to send troops along the roads of Hai Dong, Van Tra, Ba Diem, choose healthy people took the vanguard, crossed the sea to the South, the

army was a bit floating, the troops heard that, no air force did not come to gather. The king wrote a poem at the end of the boat that said: "Coi Ke is a former military monk, Hoan Ai is due to the survival of tens of thousands of soldiers".

3.4. King Tran abdicated early to become Thai Thuong Hoang

A prominent feature in the policy of transferring power of the Tran dynasty was the implementation of the policy of Thai Thuong Hoang. The Tran kings often ceded the throne early to their children and called themselves Thai Thuong Hoang. Although ceding the throne to his son, the power of Thai Thuong Hoang was still great; still together with the king to handle the affairs of the court, supervise the king and even abolish the king. Here are the timelines of the abdication of the Tran kings:

- Tran Thai Tong ceded the throne to Crown Prince Tran Hoang (Tran Thanh Tong) in 1258; Tran Hoang was 18 years old then.

- Tran Thanh Tong ceded the throne to Crown Prince Tran Kham (Tran Nhan Tong) in 1278; Tran Kham was 20 years old then.

- Tran Nhan Tong ceded the throne to Crown Prince Tran Thuyen (Tran Anh Tong) in 1293 when Tran Anh Tong was 17 years old.

- Tran Anh Tong ceded the throne to Crown Prince Tran Manh (Tran Minh Tong) in 1314; At that time, Tran Manh was 14 years old.

- In 1329 King Tran Minh Tong ceded the throne to Crown Prince Tran Vuong; At that time, Tran Vuong was 11 years old.

This is a policy with specific characteristics of the Tran dynasty compared to other dynasties in Vietnamese history. With this policy, the king helped the crown prince chosen to succeed him have time to manage the affairs of the court, learn from his father's experience, prevent the young king from being manipulated by the ministers, and ensure the power of the Tran dynasty.. Through the historical reality of the Tran Dynasty, this policy promoted many positive values, the power of the Tran family, the Tran dynasty was transferred smoothly, Dai Viet society was stable and prosperous.

3.5. Tran aristocrats have a high sense of and responsibility for the dynasty and family line

In order to protect the dynastic power and the interests of the Tran family, the Tran dynasty always had a high sense of solidarity in building solidarity among members of their family. This is reflected in the behavior as well as education from King Tran, the

princes, mandarins and other members of the Tran family. Each member of the Tran dynasty and family has always had a high sense of protecting the interests of the family and the dynasty. King Tran Thanh Tong once told members of the royal family that: “The world is the ancestors of the ancestors, the successors of the ancestors must enjoy the wealth with their brothers. Although outside there is a person at the throne who is served by the whole world, but inside, I and the khan are blood relatives, worried together, happy together. You should pass these words on to your children and grandchildren so that they will never forget, then that is the blessing of the ancestral temple and communal house.”

On the other hand, in order to build unity in the family line to protect the dynasty and also to be the foundation for national unity, the Tran kings and Tran aristocrats paid great attention to maintaining affection, cohesion, eliminating The conflict between individuals in the royal family, putting the interests of the family and the country first. The Tran kings also wholeheartedly took care of the royal courtiers, “after adoring and eating together, sometimes when it’s dark, they don’t come back, put pillows and blankets and sleep in bed together.” During the resistance war, the army The 2nd Mongol-Yuan in 1285 Tran Hung Dao and Tran Quang Khai were the two key figures of the Tran dynasty and the country with a family feud from before, to maintain the unity of the family and the dynasty as well as the two countries. He took the initiative to make peace with the Tran dynasty and the whole country with one heart against the enemy.

CONCLUSION

The Vietnamese family with its cultural values has made important contributions to the cause of national construction and defense through various periods of the nation’s history. In particular, the family culture has helped each Vietnamese person always have a sense of direction towards their roots, ancestors, homeland and country, increasing the spirit of community cohesion and tradition of solidarity. On the other hand, each Vietnamese family line has its own cultural traditions, a typical way of organizing

clans, contributing to creating the family identity in each region. It can be affirmed that the Vietnamese family line culture has made important contributions to the national culture through historical periods.

The Tran family with the Tran dynasty in the XIII-XIV centuries, with its cultural characteristics in the way the family and dynasty was organized and managed, made great contributions to the Dai Viet nation and the nation’s history in all directions. Compared to other clans and dynasties, the Tran family and the Tran dynasty always had a high sense of responsibility for their family line, attaching the family’s interests to the dynasty and the country. That helps the Tran dynasty to become a typical aristocratic feudal dynasty, a powerful feudal dynasty with its own identity in the history of the Vietnamese nation.

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