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Yevhen Prypik

THE FORMATION OF AN INDEPENDENT VIETNAMESE STATE WITH ITS TRANSFORMATION INTO A CENTRALIZED FEUDAL MONARCHY DURING THE XTH-XIVTH CENTURIES

The article examines the process of formation of an independent Vietnamese state since the Xth century, when the Viet people gained independence in the fight against the Chinese invaders. In 938, the Vietnamese military leader Ngo Quyen liberated the country from the Chinese rule, which lasted about one thousand years, and founded the Ngo dynasty (939-965).

During the reign of the Ly dynasty (1009-1225) Buddhism became the state religion. In 1054, the country received a new name Dai Viet, meaning “Great Viet”, i.e. the name of the country reflected the name of the ethnic group – the Viets, which made up the vast majority of the population of ancient Vietnam. Under this name, Vietnam will be known to the world for more than seven centuries until 1804.

The article pays a special attention to the relations between Dai Viet and the country called Champa, which existed in the territory of present-day central and southern Vietnam and during its heyday (VIIIth-XIth centuries) occupied up to half of the territory of what is now Vietnam.

In 1225, a new Tran dynasty came to power in Dai Viet and ruled the country for 175 years. During this period, the Chinese Song Empire remained a main threat in the north of the country, and after the conquest of China by the Mongols this place was taken by the Mongol Yuan Empire. Dai Viet had to face the Mongol invasion three times (in 1258, 1285 and 1287-88), and all three times, despite heavy losses and destruction, the Viets managed to defeat the enemy and force his troops to leave the country. During the reign of the Tran dynasty, a system of feudal monarchy was established in the country. Confucianism, the Chinese school of ethics and philosophy, was introduced as a system of principles for the organization of the ancient Vietnamese society and became widespread in Dai Viet.

In general, during the reign of Ly and Tran dynasties, the relatively small Dai Viet became a militarily powerful state, capable to resist much stronger Chinese and Mongol empires. This created the preconditions not only for preserving the country's independence and territorial integrity, but also for the further expansion of Dai Viet in southern and western directions.

Keywords: *the Viets, the Chams, Dai Viet, Champa, Dinh dynasty, Ly dynasty, Tran dynasty, city of Thang Long.*

Introduction

Before the mid-Xth century, the Viet lands were dominated by the Chinese. Its history is known through Chinese annals but the country did not have autonomy nor its own documents. Nevertheless, throughout the entire millennium of Chinese domination, resistance movements continued relentlessly. At the beginning of the Xth century, taking advantage of the weakened state of the Tang dynasty (618-907) in China, the Viet struggle for independence became more intense. The beginnings of

autonomy were somewhat chaotic. The first independent regime occurred in 905 and lasted until 930. After a victory over the Southern Han dynasty (930-931) in China, a second autonomous regime continued for a few years until 937.

In 938 a second invasion by the Southern Han was pushed back victoriously by Ngo Quyen, who finally liberated the country. From then on the Chinese domination ceased and the Viets regained their independence with the installation of the Ngo dynasty (939-965). Ngo Quyen (896-944) was originally from the village of Duong Lam, around 50 kilometers to the west of Hanoi, in the province of Ha Tay, as was the king Phung Hung (761-802). His tomb is in the village of his birth.

Results and Discussion

The Xth century in the Land of Viet and the capitals at Co Loa and Hoa Lu

After his victory, Ngo Quyen proclaimed himself emperor, founded the Ngo dynasty and chose Co Loa, the ancient capital of Au Lac kingdom, as his capital, thereby making clear his intention to revive links with a national past [1]. The previous capital at Dai La, at the location of what would become Hanoi, had been founded by the Chinese. The transfer of the capital to Co Loa symbolized a profound change in the political authority, the resurgence of the legendary past never forgotten by the Viets, the desire to show that the Chinese presence was merely a parenthesis, despite lasting a millennium, which was now closed [2]. This liberation vis-à-vis China was of course political but it did not prevent diplomatic rapprochements when they were necessary.

Since 965, with the decline of the Ngo dynasty, the kingdom found itself in the hands of warlords who carved the country into morsels for themselves. Thus, the region around the Red River was subdivided into a dozen of small principalities, known as the *su-quan*, with each being quite independent of each other. This episode was known as the insurrection of the Twelve Lords (965-967) [3].

Dinh Bo Linh (r. 968-979) managed to triumph over his rivals in 967. He brought peace, re-established central power and proclaimed himself emperor with the title of Dinh Tien-hoang-de, “First Celestial Dinh Emperor”. He founded the Dinh dynasty (968-980) and called the country Dai Co Viet. On the advice of a geomancer, Dinh Bo Linh established his capital at Hoa Lu, which remained the capital under the following dynasty, that of the Early Le, until 1010. He installed the system of “reigning with two scepters” which gave him a certain independence towards the Chinese: thus the emperor dealt with domestic affairs while the king, his son, with external matters [4].

His seizure of power did not prevent him in 972 from recognizing the suzerainty of the Song dynasty (960-1279) which ruled in China, thereby ensuring peace on the northern frontiers in exchange for periodic tribute gifts. He remains, for historians of later periods, the first Viet emperor; the one who, according to the mandarin Nguyen Trai (1380-1442) “when the land lacked a master, founded the kingdom, constructed a capital, and changed his title of king to that of emperor”. On his death, the Viet imperial powers were concentrated in the hands of general Le Hoan, very close to the

queen, mother to the extremely young princely heir. The Song dynasty of China seeking to profit from the power vacuum, concentrated its troops on the border.

At the same time the Hinduist Champa kingdom, in what is now Central Coast region of Vietnam, took advantage of the situation. Champa, a country with Austronesian population, who most likely came by sea, covered a large part of the coastal corridor in present-day central Vietnam. The Chams, skilled sailors and traders, were primarily oriented towards the sea, like other Austronesian peoples in the region, living in present-day Malaysia, Indonesia or Borneo – from where the Chams seem to have originated [5].

In 979, a Cham fleet, wanting to take Hoa Lu by surprise, came up the two river mouths, which led to the capital. The Cham troops were led by the son-in-law of Dinh Bo Linh, Ngo Nhat Khanh. Nhat Khanh was one of the Twelve Lords who had only outwardly submitted to the new Dinh emperor by marrying his daughter. During the night, the Cham troops were decimated by a tempest. General Le Hoan was thus proclaimed emperor under the name of Le Dai Hanh. He founded the dynasty of the Early Le (980-1009) so called on account of the Later Le (1428-1524 and from 1533 to 1788).

The main emperors of the 10th century, Dinh Bo Linh and Le Dai Hanh, had their dynastic temple at Hoa Lu, their capital. Le Dai Hanh beat the Song troops in 981; then, order having been reestablished in the north, he turned against the Cham. He attacked a kingdom to the north of Champa (in present day Quang Tri and Quang Binh provinces) and the populace there beat a retreat towards the south. In 985, Champa called for assistance from China but in vain. However in 1009, the reigning emperor died leaving a young son whom the court dignitaries sidelined in favor of a high-ranking mandarin, Ly Cong Uan. He reigned under the name of Ly Thai To and founded the Ly dynasty, which flourished for two centuries until 1225.

The Ly Dynasty (1009-1225) and the capital of Thang Long – Hanoi

The Ly Dynasty transferred the capital of Hoa Lu to Thang Long (“the city of the dragon who rises up”), present-day Hanoi, in 1010 as the first emperor, Ly Thai To (r. 1009-1028), saw a dragon rising in the clouds and gliding over the site of the future capital.

In 1011, the new dynasty seemed well established. The country was divided into twenty four provinces, the governance of which the emperor entrusted to his close relatives. The Ly dynasty undertook administrative reforms of the country, which were essentially driven by the need to raise funds as the incessant wars on all frontiers, the suppression of revolts and the construction of palaces and pagodas required a great deal of money. The new dynasty was founded on military might and relied on the royal family. It enriched itself thanks to the creation of the first taxes. Buddhism was installed as the state religion, monasteries and sumptuous palaces were built, postal inns were established along the mandarin roads, dykes and canals were begun, as well as the first dyke intended to control the flooding of the Red River [6].

The new dynasty also subdued the rebellious tribes to the west and northwest of Thang Long between 1011 and 1014. The Khmer territories, referred to as Chen La in Viet texts, recognized the new Viet authority. The first emperors of the Ly dynasty needed to show sufficient power in order to earn the respect of the kings of Champa. However, border skirmishes seem to have continued. Thus in 1020, the Viets mounted an offensive against a Cham citadel in the northernmost region of Champa, present-day Quang Binh, during which the Cham general perished, together with a large part of his army. At the same time numerous prisoners were taken to the Viet territories.

The overhaul of the administration went hand in hand with the development of education. Under Ly Nhan Tong (r. 1072-1127), the fourth emperor of the dynasty, began the first competitions for civil servants, who until then had been chosen from candidates submitted by the monks [7]. As well as the competitive exams, the emperor created the first university, the National College, intended for the instruction of princes and the sons of mandarins, situated in the Temple of Literature, Van Mieu and finally in 1089 he established the hierarchy of functionaries consisting of nine levels for both civil and military officials.

In 1028, when the first emperor of the dynasty, Ly Thai To, died after a 19-year reign, three princes (*vuong*) at the head of their troops came to besiege the capital and dispute the throne of the legitimate heir. But the princely heir, Phat Ma, took control of the situation and, with the aid of his loyal generals, defeated the rebellion. Reigning under the name Ly Thai Tong (1028-1054), he reinforced the capital's defenses and obliged each functionary to swear an oath of allegiance by drinking the blood of an animal sacrificed at the temple of the spirit of Mount Dong Co. In order to limit succession problems, he abandoned the previous policy of bestowing privileges on princes, but attracted followers by giving them fiefdoms which were not transferable to their heirs. He organized a veritable army with a system of registering recruits and extending military service to the entire population. In 1044 he undertook the construction of a network of royal roads, intended to make central authority felt throughout the land.

Between 1029 and 1039, the Viets were mainly concerned with their frontiers with China and the indigenous tribes. A popular revolt led to the foundation of an independent kingdom which encompassed part of the mountainous region of current-day northern Vietnam as well as part of the adjacent Chinese province. However, this region was eventually crushed by the Chinese forces of the Song dynasty and the Viet forces of the Ly dynasty. Several Viet princesses were given in marriage to tribal leaders in order to cement certain alliances.

Nevertheless, Champa remained a threat despite its lack of unity. The dearth of historical sources for Champa at the beginning of the XIth century seems to be due to a major political upheaval in the country. Some Viet texts even mention that members of one Cham royal family came in 1039 to submit to the Viet court and that in 1040 a large number of northern Cham rallied to the Viet. However no Cham documents

shed light on their history in the first half of the XIth century. We know nothing of any of the kings, of the country's political organization, or of its capitals. Despite this, sanctuaries were built at My Son and in Quang Nam as well as the more southerly provinces (mainly Quang Ngai, Binh Dinh and Phu Yen).

Around 1025 began the Viet colonization of the territories to the south. It is this *Nam Tien*, or "March to the South" which from then on formed the framework of Vietnam's history. With this movement, the Viet population, inhabiting the Red River delta, was propelled by powerful demographic pressures and moved southwards, keeping mainly to the coastal plain and hardly venturing into the mountainous regions, which they considered insalubrious and inhabited by savages ("moi"), a generic and pejorative term by which the locals of such regions were known. The establishment of a camp in Nghe An district, which became an administrative center in 1036, was the first stage. The conquest of this area allowed the Viets to increase the area of land under cultivation and Viet colonists impinged increasingly on Champa, intermarrying with the local people.

In 1044, Emperor Ly Thai Long launched a military campaign against central Champa. More than 5000 Cham soldiers were captured and taken prisoner. The Viet emperor seized the women and concubines of the late Cham king, as well as taking away musicians versed in the arts of song and dance from India and sending emissaries throughout the land to pacify the population. The respect of the Viet emperor for the vanquished extended as far as the erection, in 1046, of a special palace at Thang Long to house the Cham hare, while in 1060, the new Viet emperor even ordered the transcription of Cham musical compositions and drum rhythms for the royal musicians.

During the Ly dynasty, the Viet territories were constantly attacked by the Chinese, the Khmers and the tribes to the northwest of Champa [8]. Skirmishes on the borders were a recurring problem. Each time the assailants were repulsed, in large part thanks to the celebrated strategist and tactician Ly Tuong Kiet (1019-1105), a mandarin with royal blood, still venerated today as a national hero. It was when these problems seemed to have been resolved, that the new Viet emperor, Ly Thanh Tong (r. 1054-1072), proclaimed himself on the imperial throne of the Dai Viet as the "Great Viet" in 1054.

Champa kingdom in the XIth century

The epigraphy of Champa after 1050 bears witness to several royal lineages, in Quang Nam, in the central region of present-day Vietnam (Binh Dinh) and in the south of the country (Kauthara and Panduranga) [9]. The center became taken up with conflicts with the Khmer, while the south intervened in disputes between local chieftains. In the mid XIth century, the Cham lands enjoyed a brief period of respite. The trade routes flourished and stretched from the Viet territories as far as Java. Until the mid XIIth century, historical sources reflect a period of relative peace and prosperity [10].

Thus Champa began to have a semblance of political organization. The confusion that reigned in the northern areas suggests that each king ruled his own polity and there was no so called “king of kings” who was able to impose his power and that of his lineage. In 1069, the rendition to the Viets of three districts of Quang Tri and Quang Binh (in present-day northern central Vietnam) to pay the ransom of a local king does not seem to have affected Champa as a whole. In 1075 the Viet emperor issued an edict inviting the populace to colonize these districts. Nevertheless the area remained on the outside as far as the Viet were concerned. Then around 1428 when major criminals were exiled to Quang Binh, the region became known as the “far province” or the “outer province”.

Entering the battle with the Khmer

The second quarter of the XIIth century seems to have been somewhat troubled. The king Suryavarman II of the Khmer Empire (ancient Cambodian kingdom) pursued a policy of expansion towards the east, in order to gain access to the sea and join in the international maritime trade [11]. It is worth mentioning that in 1128 more than 20000 Khmer soldiers attacked a port in the district of Nge An and pillaged the borders of the Viet kingdom. However, Khmer attacks against the Dai Viet failed in 1135 and the Khmers targeted the center of Champa in the 1140s. They attacked Binh Dinh province and its capital Vijaya.

From 1147 to 1160 numerous battles withstood Jaya Harivarman, king of the Cham land of Panduranga (present-day Phan Rang in south central Vietnam), against the Khmer forces established in Vijaya. The Khmers suffered defeat and Jaya Harivarman was consecrated as the sacred “king of kings” in Vijaya. The Dai Viet and the hill tribes to the west sought to take advantage of Cham weakness and attack, but were unsuccessful. Probably to lessen the tension between the two countries, the king of Champa offered the hand of his daughter to the Viet emperor in 1154. Thus after long years of struggle the Cham king Jaya Harivarman was able to rescue Champa from civil war and present himself as the great victor, having “crushed the armies of Kambucha (the Khmers of ancient Cambodia) and the Yavana (the Viet), Vijaya and the kingdoms of the north, as well as the south and countries to the west of Panduranga”. He disappeared in 1162 and after a serious succession crisis, a new king, Jaya Indravarman, occupied the throne of Vijaya in 1165.

Even if isolated attacks occurred along the frontier between Dai Viet and Champa, the Cham king of Vijaya decided to use diplomacy to deal with his neighbor, as he had need of his help in his project to attack the Khmer. Thus, Champa and the Dai Viet ended up as allies in attacks again Angkor (capital of the Khmer Empire) between 1170 and 1177. At that time, the military and administrative structure of the Dai Viet was created. To facilitate its organization, in 1171-1172 the Viet emperor ordered that the first map of the kingdom be drawn up.

In 1174, China changed the name it used to designate the territory of the ancient Vietnam from Kingdom of Jiaozhi to Kingdom of Annam (“the Pacified South”), recognizing *de facto* its changed status, but not using the name Dai Viet, as if trying to

maintain the illusion that the country remained a southern province of the Chinese empire [12]. The peace between China and the Viets endured until the advent of Kublai Khan (1260), the Great Khan of the Mongol Empire and the founder of Yuan dynasty in China.

However, the situation was not as simple as it might appear: an important protagonist made his appearance in the 1160s, namely the future Khmer king, Jayavarman VII who, exiled from his country, lived in Vijaya and become involved with Cham affairs. He established alliances with certain Cham kings and was in opposition to others, including Jaya Indravarman, the new Cham king from 1165. Thus one part of the Cham army ended up helping Jayavarman VII seize the Angkorean throne, while the other sought to prevent him.

Jayavarman VII succeeded to the throne at Angkor in 1181 and henceforth sought vengeance against the kingdom of Vijaya. He managed to subjugate Vijaya and Panduranga between 1190 and 1192, after which conflicts broke out again and were never extinguished until his death around 1220. The Khmer troops only effectively withdrew from Champa in 1223. At that point the Khmers quit the Cham scene and friction arose once more between the Cham and the Viet.

The Viet dynasty changes from Ly to Tran

In 1225, the Tran clan took power following a succession of intrigues against the Ly dynasty. On the one hand, in 1209, the Ly heir sought refuge in the Thai Binh region, fiefdom of the head of the Tran clan, and protection against an insurrection by certain generals. There, he married a daughter of the Tran clan; on the other hand, it was with the help of the Tran that the emperor succeeded in retaking the capital in 1210, which had fallen into the hands of insurgents, while almost all the imperial city was destroyed by fire. Finally, in 1224, the last Ly emperor abdicated in favor of his daughter, born into the Tran family. Having been encouraged to retire into a monastery, he was assassinated the following year, whereupon the young queen married a member of the Tran, who thereby became the first emperor of a new dynasty.

The possibility of a member of the Ly clan asserting a claim to power was eliminated once and for all in 1232 when, under the pretext of a ceremony, the entire former Imperial family was invited to a sabotaged house, where the flooring collapsed burying them in a ditch which was immediately filled in. In order to avoid succession problems and, above all, emperors succeeding to the throne when too young and weak to rule effectively, there was a return to the system of reigning “with two scepters”, installed by Dinh Bo Linh in the 10th century and in which power reverted not to the son but to the younger brother of the deceased emperor.

Such was the origin of the Tran dynasty which ruled between 1225 to 1400, a period distinguished by two major episodes: the struggle against the Mongol dynasty in China and the war against Champa. In its 175 years of existence, the Tran dynasty only knew 32 years of peace. The dynasty added to the area under cultivation in order to feed the ever-increasing population and improved the dykes holding back the Red

River. The country, ravaged by strife as the Ly dynasty weakened, was now pacified and the force and unity of the government and the army ensured the success of the Dai Viet. Territorial and administrative conscription were reorganized, as was the tax system and the currency. The hierarchy and salaries of civil servants were also laid down. Under the Tran dynasty, centralized and unified power developed. The administrative structure was established, from the central level down to that of the village. The Book of General Institutions listing statutes, laws and state ceremonies was also drawn up. Artisanal villages developed. A new penal code was promulgated in 1230. Everything was done to encourage agriculture, which improved thanks to the clearance works, the construction of dykes and the conquest of land along the sea.

In 1266 a decree authorized the nobles to recruit as slaves vagabonds and those who were unemployed in order to clear uncultivated land. They could then take such areas for their estates. Education and competitive exams were reinforced and rationalized. As a result, teaching for the laity continued to progress. As the emperors and high dignitaries were inculcated with Chinese culture and as the new dynasty wanted to underline its break with the past, the Tran period saw the development of Confucian culture and the slow decline of Buddhism [13]. Confucianism, considered as a school for creating cadres for the empire, developed and the Buddhist exams on the three baskets of knowledge gave way to Confucian competitive exams, which were held for the first time in 1232. However Buddhism did not disappear – the first Tran emperor wrote some essays on Buddhism and went on retreat in a temple; the third founded a new Buddhist sect, that of the Bamboo Forest (Truc Lam) [14]. Cultural developments encouraged the appearance of the first significant literary and historical works, albeit written in Chinese, as the Viet elite used the classical Chinese as the official language in Dai Viet [15].

Meanwhile, war left its mark on the capital Thang Long. During the various wars, practically all the buildings were destroyed or burned. In the XVth century, the new emperor of the Ho dynasty even demolished some of the buildings in Thang Long to utilize the material in his new capital, the Ho citadel in Thanh Hoa [16].

The Mongol invasions at the end of the XIIIth century

During the second half of the XIIIth century, the Dai Viet and Champa had to confront the expansion of the Mongol empire which established the Yuan dynasty in China. The Dai Viet defeated the Mongol invaders three times – in 1258 under emperor Tran Thanh Tong (r. 1258-78), and in 1285 and 1287-88 under emperor Tran Nhan Tong (r. 1279-93) against the Great Khan of the Mongol Empire Kublai Khan (r. 1260-94). Nevertheless, the capital Thang Long was destroyed by the Mongols and the consequences of this glorious struggle were serious, as the workforce, embroiled in defending the land, neglected agriculture and the fields were ruined.

Marco Polo, who reached Champa in 1285, talks of the struggle between Champa and the Mongols. At that time, the kingdoms of the Dai Viet and Champa were allied in the battle against their common enemy [17]. The Cham troops, commanded by

Jaya Simhavarman (r. 1266-1307) in 1285 beat the Mongols, who then turned against the Viet capital.

At the beginning of the XIVth century, the common resistance against the Mongol invaders and the aforementioned alliance led in 1306 to the marriage between the Cham king Jaya Simhavarman and a Viet princess in exchange for two districts to the north of the Cloud Pass in present-day central Vietnam. However, the sudden death of the king ended the truce and, in 1307, tensions returned leading to continuous combat between the two countries until 1360.

The XIVth century Cham attacks

In the late XIVth century, a Cham king, known only in Viet texts under the name Che Bong Nga (r. 1360-89) stabilized the situation to his advantage. He beat the Viets many times, taking and pillaging the capital in 1371, 1377 and 1382, carrying away spoils and prisoners, as well as completely destroying the palace and its archives. For a few years, Champa was all powerful and ravaged the Red River delta, as well as the whole region on the borders of the two kingdoms. The Dai Viet faced an unprecedented crisis. The southern provinces were as good as lost. The interminable wars had absorbed all the country's revenues and new taxes were levied which led to discontent. Popular revolts began to break out. King Che Bong Nga was assassinated in 1389. He had symbolized for the Chams a heroic reconquest of their ancient lands. After his death and until the capture of Vijaya (1471), the history of Champa was that of a slow retreat towards the southernmost regions.

Conclusions

After the Cham defeat in 1471, the Viet administration soon divided up the territory it had acquired and undertook the cultural assimilation of the country by founding schools, which took in young Chams. They also brought the land into use by establishing colonies. Nevertheless, the continued existence of Champa managed to disturb the Viet authorities, who published anti-Cham decrees in 1499 and 1509. An ordinance of 1499 forbade men, whether princes or ordinary subjects, to marry Cham women; the alleged reason for this prohibition was a desire to preserve the purity of customs.

Confucianism, which had been well established in Dai Viet for two centuries, allowed the Viet authorities to put in place an effective administration, which accumulated the riches of the country in the capital. The mandarin system of the Tran dynasty rested on a deliberate policy of recruiting candidates who were geographically close to the capital, faithful to the emperor and accustomed to life in town. Confucian education created a caste of mandarins linked to the capital, in a way that the Buddhism of Ly dynasty had not been able to do. The mandarin system thrived under Tran dynasty and the competitions remained the principal access route to public service until the beginning of the XXth century.

The country was divided into thirteen provinces, controlled by governors who had to draw up a map of their province detailing the legends and historic facts linked with each place. Agriculture remained the main wealth of the country. It was accordingly

forbidden to leave land barren and bringing into cultivation of virgin territory was systematically organized through the setting up of military colonies.

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Припик Є.О. Становлення незалежної в'єтнамської держави та її перетворення у централізовану феодалну монархію у X-XIV століттях.

У статті розглядається процес становлення незалежної в'єтнамської держави, починаючи з X ст., коли в'єтнамський народ виборов незалежність у боротьбі з китайськими загарбниками. У 938 р. в'єтнамський воєначальник Нго Куен звільнив країну від китайського панування, що тривало близько тисячі років, і заснував династію Нго (939-965 рр.).

У період правління династії Лі (1009-1225 рр.) значного поширення набув буддизм, який став державною релігією. У 1054 р. країна отримала нову назву Дайв'єт, що означає "Великий Ве'т", тобто у назві країни відобразилось ім'я етнічної групи – в'єтів, яка складала переважну більшість населення стародавнього В'єтнаму. Під цією назвою країна буде відома світові впродовж понад семи століть аж до 1804 р.

Особливу увагу в статті приділено відносинам Дайв'єту і держави Тямпа (або Чампа), яка існувала на території сучасного центрального та південного В'єтнаму і в часи розквіту (VIII-XI ст.) займала до половини території цієї країни.

У 1225 р. до влади у Дайв'єті прийшла нова династія Чан, яка правила країною 175 років. Головною загрозою на півночі залишалась китайська імперія Сун, а після 1256 р. – монгольська імперія Юань, до складу якої увійшов увесь захоплений на той час монголами Китай. Дайв'єту довелося тричі зіткнутись з монгольською навалою (у 1258 р. 1285 р. і 1287-88 рр.) і всі три рази, незважаючи на значні втрати та руйнування, в'єтнамцям вдалося розгромити ворога та примусити його війська залишити країну. Під час правління династії Чан в країні склалася усталена система феодалної монархії. Значного поширення набуло конфуціанство, китайська етично-філософська школа, яка за сприяння імператорів династії Чан впроваджувалася як система принципів організації в'єтнамського суспільства.

Загалом, за часів правління династій Лі та Чан, порівняно невеликий Дайв'єт перетворився на могутню з військової точки зору державу, яка здатна була протистояти значно сильнішим у цьому плані китайській та монгольській імперіям, що створило передумови не тільки для збереження незалежності та територіальної цілісності країни, але й для подальшої експансії в'єтнамської держави у південному та західному напрямках.

Ключові слова: в'єти, тями (чами), Дайв'єт, Тямпа (Чампа), династія Дінь, династія Лі, династія Чан, місто Тханглонг.

Припик Е.А. Становление независимого вьетнамского государства и его преобразование в централизованную феодалную монархию в X-XIV веках.

В статье рассматривается процесс становления независимого вьетнамского государства, начиная с X в., когда вьетнамский народ завоевал независимость в борьбе с китайскими захватчиками. В 938 г. вьетнамский военачальник Нго Куен освободил страну от китайского владычества, длившегося около тысячи лет, и основал династию Нго (939-965 гг.).

В период правления династии Ли (1009-1225 гг.) большое распространение получил буддизм, который стал государственной религией. В 1054 г. страна получила новое название Дайвьет, что означает "Великий Вьет", то есть в названии страны отразилось имя этнической группы – вьетов, которая составляла большую часть населения древнего Вьетнама. Под этим названием страна будет известна миру на протяжении более семи веков вплоть до 1804 г.

Особое внимание в статье уделено отношениям Дайвьета и государства Тямпа (или Чампа), которое существовало на территории современного центрального и южного Вьетнама и во времена расцвета (VIII-XI вв.) занимало до половины территории всей страны.

В 1225 г. к власти в Дайвьете пришла новая династия Чан, которая правила страной 175 лет. Главной угрозой на севере оставалась китайская империя Сун, а после 1256 г. – монгольская империя Юань, в состав которой вошёл весь захваченный к тому времени Китай. Дайвьету пришлось трижды столкнуться с монгольским нашествием (в 1258 г., 1285 г. и 1287-88 гг.) и все три раза, несмотря на значительные потери и разрушения, вьетнамцам

удалось разгромить врага и заставить его войска покинуть страну. Во время правления династии Чан в стране сложилась устойчивая система феодальной монархии. Значительное распространение получило конфуцианство, китайская нравственно-философская школа, которая при содействии императоров династии Чан внедрялась как система принципов организации вьетнамского общества.

В целом, во времена правления династий Ли и Чан, сравнительно небольшой Дайвьет превратился в мощное военной точки зрения государство, способное противостоять значительно более сильным в этом отношении китайской и монгольской империям, что создало предпосылки не только для сохранения независимости и территориальной целостности страны, но и для дальнейшей экспансии вьетнамского государства в южном и западном направлениях.

Ключевые слова: вьеты, тямы (чамы), Дайвьет, Тямпа (Чампа), династия Динь, династия Ли, династия Чан, город Тханглонг.