HƯƠNG YÊN PHỔ TỰ

The manuscript copy of Đinh Nho Đạt

ENGLISH TRANSLATION — 118 PAGES

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The manuscript page markers — [p. 1] to [p. 118] — run in order and correspond page for page across the three volumes.

EDITORIAL NOTE

1. The witness

An autograph manuscript in quốc ngữ, black ink, in the even cursive hand of a single writer, on hole-punched binder paper. **118 pages**, digitised on 26 September 2020 (HP Scan, 200 dpi), with no text layer. The copyist's own pagination matches the PDF pagination throughout, with the two exceptions noted in §4.

This copy of the *Hương Yên Phổ Tự* is distinct from the witness already handled in this project — the **Đinh Nho Chú copy of 1988**, known from nine photographs. Both derive from the same tradition but constitute **two separate witnesses**: every divergence is to be collated, never harmonised.

2. Dating: the filename is wrong

The file is labelled "1940-1950". The manuscript contradicts this repeatedly and convergently:

Page	Dated mention
43	"Nay **(1974)** đã dời lên" — the transfer of Đinh Nho Hoàn's tomb
75	"hiện nay (~~1975~~) {195…}" — the merger of Bình Hòa and Gôi Mỹ *(figure struck out and corrected by the copyist)*
92	"Nay có cháu đích tôn **(1975)** là Đặng Thai Mai"
98	two mentions "hiện **(1975)**"
100	"Kỹ sư hiện **(1980)** công tác ở thành phố Hồ Chí Minh"
106	"Mất ngày **12/8/1987** tức 18 tháng bảy Đinh Mão"
107	"Nay **1975**, còn 1 là Nguyễn cảnh Tương"

To these must be added two decisive toponymic markers: the copyist writes **Nghệ Tĩnh** (p. 117) and **Hà Nam Ninh** (p. 118) — provinces that existed **only between 1976 and 1991**.

Conclusion: the terminal layer of this witness is **later than 1987**. The designation "1940-1950" must be abandoned. Provisional re-designation: **"Đinh Nho Đạt copy, terminal layer ≥ 1987"**, leaving open the question of an older underlying core — a question to be settled on material grounds (ink, nib, letter size, paper), not by presumption.

3. A critical edition, not a plain copy

Đinh Nho Đạt is not a passive copyist. The manuscript bears the marks of explicit editorial work, attested in five distinct forms:

1. **Collation of several exemplars.** The formula "có quyển không ghi" / "có cuốn không ghi" ("some copies do not record him") recurs on pp. 87, 88, 89, 93 and 101; on p. 94, "có cuốn ghi là Văn Thực" ("one notebook has Văn Thực"). The copyist worked **on several copies at once** and flagged divergences without resolving them.
2. **An asterisk of alert.** P. 40, on the date of the Qing oration (27), which contradicts that of p. 38 (28).
3. **A marginal or superscript question mark.** Pp. 53, 87 (twice), 93, 101 — on readings he doubted.
4. **Non-destructive interlinear correction.** Pp. 7, 41, 47, 52, 53, 75, 107 — the rejected word remains legible beneath the strike.
5. **Autonomous critical reasoning.** The *Phụ Chú* (pp. 109-111) is a sourced historical demonstration with two competing hypotheses, explicitly left unresolved.

This witness must therefore be cited as a **collated critical edition**, and its apparatus treated as a source in its own right.

4. Structure

Pages	Content
1–3	**Lời Bạt** (afterword), Mậu Tuất / Thành Thái 10 = **1898**, signed by the eldest grandson, a retired Tuần phủ, style name **Bảo Hiên** *(identified on p. 91: Đinh Bảo Hiên, 1831-1907)*
4–8	**Bài Tán** — eulogy of the four Phúc Thần, in *song thất lục bát* verse
9–10	**Tựa** (preface), autumn of **Ất Mão**, by the Tiến sĩ **Phan Bảo Định** *(glossed on p. 112: Phan Tô Định, 1747-1826)*
11–107	**Phổ ký** — generational notices, from the 1st to the 16th generation
107–108	**Interruption**: the heading "Con ông Đinh Nho Kiển" is set down, nothing follows; p. 108 is blank. The 16th generation is **unfinished** — the actual state of the witness, not a digitisation gap
109–111	**Phụ Chú** — critical note on the date the Founding Ancestor entered châu Hoan
112–118	**Chú Thích** — glossary of terms, titles, place names and persons; administrative divisions of Nghệ An

Blank pages: 42, 108, 114.

Pagination anomalies: earlier numbers struck out at the head of pp. 71, 72, 73, 74, 110, 111, 114; on p. 118, "111" struck out and corrected to "118". The copyist **re-paginated** these stretches — an indication that leaves were removed, inserted or reordered.

5. Two material reservations

Truncation in the digitisation. On at least two pages — **40** and **118** — the last line of text is **cut off by the edge of the scan**. The manuscript therefore does not end on the couplet "Cây có gốc… / Nước có nguồn…" of p. 118: at least one further line follows, and is lost. **A fresh digitisation is required**, or at the very least a systematic check of the foot of every page.

Work in copyright. Pp. 112-113 contain a quotation of some thirty-five lines from *Ngày phán xét cuối cùng* by **Blaga Dimitrova**, translated by Phan Hồng Quang (pp. 177-178), on the stelae of the Văn Miếu. This modern text is in copyright and **is not reproduced here**: only the frame, extent and subject of the quotation are indicated.

6. Principles of translation

- Sino-Vietnamese titles, dignities and posthumous names are **kept in Vietnamese**, glossed in parentheses at first occurrence. Canonisation epithets, being fixed protocol formulae of imperial patents, are transliterated and left untranslated.
- Verse passages are translated **line by line, with no metrical ambition**: semantic fidelity takes precedence.
- ngài (deferential) is rendered "He"; bà "Lady".
- **Rule for Sino-Vietnamese pieces**: the copyist systematically gives both the *bản chính* (transliterated original) **and** the *bản dịch* (his own quốc âm translation). Where both states exist, the transliteration is reproduced as such without a second translation: it is the copyist's version that is translated, with a page cross-reference.
- The equivalences used are fixed by the **trilingual concordance table** in Appendix E, applied across all 118 pages. Any residual divergence between the translation and that table is an error to be corrected, not a variant.

- Page markers [p. N] correspond page for page across the three volumes, so that the Vietnamese, French and English can be read in parallel.

ENGLISH TRANSLATION

Translation of the 118 manuscript pages, page by page.

[p. 1]

Afterword

From our first ancestor, styled **Hầu Công Tây**, down to the title of **Nam Nhân Phái**, our Đinh family has included both ploughmen and scholars; it has handed down through the generations a single vein of benevolence, and the wellspring of its good fortune is as deep as it is long.

Then came our forefather the **Thiêm Đô Công**, who followed that way and widened it further still.

The clear, level water flows on in great currents to form[?] what are now the several branches. If we, the later generations, truly enjoy such abundance, it is because the source is distant and the boughs are many. The sons of each household[?] each have their own ancestral hall; the lineage now seldom assembles together[?], so that within a single family the generational ranks are no longer known and kinship terms are wrongly used.

Last year we deliberated with the elders of the lineage concerning the family assemblies. Following the book of domestic rites: at the winter solstice, sacrifice to the First Ancestor; on the day marking the beginning of spring, sacrifice to the Forefathers; and on the day of that spring sacrifice, the forefathers of all branches are gathered for a joint observance. We further drew up a table setting out the order and number of persons in each generation, row by row, for ease of consultation; but a table has its limits while the generations have none, and the descendants grow more numerous by the day:

[p. 2]

so not everything can be written into it.

Formerly an uncle of the lineage, Đồng phủ hữu, whose residence-name was Hy nho phủ, had compiled a volume entitled **"Thế thứ lược sao"** (*Abridged Copy of the Generational Successions*), setting out clearly the descent of each generation, distinguishing the branches and sub-branches, and specifying who begot whom: easy to consult, and easy to continue. Having this older volume to hand, I have added to it so as to make it complete: the dead are written in ink, the living in cinnabar, and when one of them dies his name is gone over again[?] in ink. The boughs settled in other villages have all been entered as well. Written in this manner, the work shows above the depth and antiquity of the stock, and makes known below the luxuriance of the branching.

Alas! In earlier times the genealogy was not handed down, the old were few, and persons of earlier generations have certainly been omitted. But from this day forward, if the descendants know how to continue the record, that is my greatest hope. I hope further that our descendants and the branches of our lineage will heed the saying of Liễu Trọng Sinh, **"a great lineage should know fear, not arrogance,"** and will follow the teaching of our Tả thị lang:

> **"Going forward, be a man of righteousness;**
> **withdrawing, be an honest countryman."**

[p. 3]

Let them admonish and encourage one another in this way: then the stock, however ancient, will not be forgotten, and the branches will lengthen with each passing day. That is my earnest hope.

Year Mậu Tuất, tenth year of the Thành Thái era, after the day marking the beginning of spring **(1898)**

The eldest grandson of the direct line,

Prefect (Tuần phủ) in retirement, literary name **Bảo Hiên**

Respectfully written as afterword

[p. 4]

Eulogy

The Four Beneficent Deities (Phúc Thần) of our Đinh Family

———

1 – Đinh Nho Công

Anh Nghị Đại Vương *(Great King "Heroic and Resolute")*

Beneficent deity *đoan túc dực bảo trung hưng*

2 – Đinh Nho Hoàn

Đặc Đạt Đại Vương *(Great King "Eminently Accomplished")*

Beneficent deity *tuấn lương lượng trực đoan túc dực bảo trung hưng*

3 – Phan Thị Viên

Trinh Nhất Á Thận Phu Nhân *(Lady "Chaste and Singular, Second in Reserve")*

Beneficent deity *lương tịnh thục diệu nhân uyển dực bảo trung hưng*

4 – Đinh Nho Côn

Tổng Binh Đồng Tri Hướng Nghĩa Hầu *(Marquis "Turned toward Righteousness," military commander, associate administrator)*

Beneficent deity *đoan túc dực bảo trung hưng*

(The Sino-Vietnamese canonisation epithets are left in transliteration: they are fixed protocol formulae of the imperial patent and cannot be rendered term by term without loss.)

[p. 5]

Atop the nine steps he continues Heaven and governs the realm,
Below, the myriad people are sated with virtue and steeped in humanity.
Where there is a land, there are ancestral deities;
Blessing overflows upon the lineage, kindness soaks into the village.
The virtue of **Anh Nghị** rises from the waters of the Đinh,
Building up the ground of blessing from of old until now.
From the time when the dragon still awaited the clouds,
Divine omens appeared on strange days:
At Thác Lác, early he greeted the office of Censor,
At the place of Eo Treo, the high examination opened[?] before him.
He plucked the cassia bough of the lunar palace,
And by the cloud road passed straight through Bá Đài.
Receiving the imperial brush, the golden tablet shone;
The words **"Phong lăng ngôn ngữ"** made his glory greater still.
From first to last, one incorruptible integrity:
Renown in life, sacred power thereafter.

In the rank of **Đặc Đạt**, he made the inheritance flower,
The tradition of noble houses brightening the family name.
The stele of Tây Giám, the honour roll of Đông Ba:
He had the Canh Tuất session, and the Canh Thìn as well.

On the frontier marches he held the office of Đốc trấn (military governor),
His name for probity, from the Capital, shook Hoa and Di alike.
At Cao Bằng his **"virtuous governance"** has its stele,
His **"Embassy Collection of Master Mặc"** has its travel poems.
His jade staff was suddenly dyed by the snows of Yên Kinh,
Yet he had already set the designs of the lineage in order.

[p. 6]

From the time he returned home to govern his estate,
Half burdened with the affairs of state, half with those of the house.
He raised hermitages and stūpas, several halls of recollection,
Instituted the cult lands, apportioned in tenure between village and lineage.
Clearly set out in the stele and the inscription of the khánh,
That the descendants might observe them long into the future.

In the rank of **Á Thận** is Lady Phan,
Whose fine conduct was enhanced by literary gift.
She saw the embassy carriage off upon its road.
At Lã Côi they entrusted their hearts to one another.
Melodies held back by love, and how many griefs in the bitter wind;
The robe of yellow flowers — how could she bear to take it off?
Gazing far off for word borne by the wild goose,
The poem sent is still there, the silk robe still here.
On the very day the carriage from the northern pass was to return,
She resolved to carry her wifely self-sacrifice through to the end.
A letter of farewell to her mother, a lament weeping her husband,
A few lines of blood-tears in one stream of frost and rime.
The tablet of **Tiết Phụ** ("Faithful Wife") in three characters of gold,
The fields of **Tàm Tang**, incense and flame for a thousand springs.
The imperial patent sets her level with her husband,
And her heart of fidelity and duty is glorious beyond measure.

The Marquis **Hướng Nghĩa** had every talent, civil and military,
An examination laureate who joined strategy to letters.
At La Sơn first he tried the ox-knife,
{marginal note at foot of page, in pencil: "Hướng nghĩa hầu"}

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Then at Kỳ Anh, commander-in-chief, he passed to the rank of Tổng binh.
He had already followed in the steps of father and elder brother,
And made his benefits shine {corrected above: resound} upon village and state thereafter.
In the very year when the weapons were refurbished,
With one hand he held the reins; his merit is handed down still.
His fame as a tiger-general rang through the frontier marches,
Then the line of sons returned[?] to the world of letters.

Above protecting the state, below sheltering the people,
One house, four beneficent deities — what glory!

The clouds part upon Mount Tiêu and the waters of Phố,
Generation after generation the temples grow more majestic.
Our people offer worship to our deities,
Below, the descendants; above, the fathers and forebears.
The Ancestors' precepts are cut into the stone stele,
Let the company of children look upon them and remember:
No lawsuits, no gambling,
No debauchery, no disorder or licence.
Continue loyalty and filial piety, keep the ground of simplicity,
Accept honest poverty and frugality to see life through.
If one can thus keep the rule of the house,
Going forward one is a man of righteousness, withdrawing an honest farmer.
Each year, at the season of the opening of spring, at the spring sacrifice,
Lineage and village assemble and present the offerings of the covenant.
May the sincere heart reach to the very source of the incense,
And in the temple the spirit of communion will hover.

[p. 8]

Let each set his whole heart on belief and reverence,
The Books have it: the Deities listen, and concord reigns.
A thousand years of harmony and peace,
The trunk and branches ever firmer, the noble line ever longer.
{the rest of the page was left blank}

[p. 9]

Preface

From of old, every great lineage has had its genealogy. A genealogy records the deeds of the ancestors of former generations so as to bring them to the knowledge of the descendants. There must be a stock and roots for there to be branches and leaves, and for these to remain connected to one another.

In our Đinh family there was formerly the official Tả thị lang (8th generation) who had compiled a genealogy recording the origins of the ancestors, reaching back only a few generations. Unhappily, that genealogy was destroyed by fire. But afterwards a Hiệu sinh of the Lê period, of literary name **Thái Lãng** (12th generation), though still young in years, had heard what his fathers had handed down and knew the earlier history. On reaching manhood, mindful of the ancestors' design to leave a record for their descendants, he searched among the stone steles and printed sheets, and in the volume **"Đinh phổ lược sao"** (*Abridged Copy of the Đinh Genealogy*) of the venerable Thượng Nguyễn of Trung Cần; he then collated these against the testimony of the elders and composed from them a genealogy which he called **"Hương Yên Phổ Tự."**

This Phổ tự begins with the Founding Ancestor and descends to the grandparents and parents. Even[?] the traits of loyalty and filial piety, the upright nature, down to the taboo names and literary names, the dates of birth and of death anniversaries, and the location of the tombs — all are recorded in full.

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That later descendants do not forget their ancestors is owing to the Phổ tự copied out by the venerable Hiệu sinh.

Thanks to this Phổ tự, the genealogy of the official Tả thị lang, though burnt, subsists as though it still existed; the merits and virtues of the ancestors, over a hundred generations, remain visible. This is truly a cause for gladness.

Preface made this day,

Autumn of the year **Ất Mão**.

Composed by the Tiến sĩ (doctor) **Phan Bảo Định**

[p. 11]

1st Generation

Đinh Phúc Diên

His literary name is Phúc Diên. He first came to settle in the hamlet of Bình Hòa (the trace of his dwelling still remains, about one *sào* of land, at the place called Cây Đồng). His household means being often insufficient, he had to go to the places called Thác Lác and Tham Chăng, clear waste rice land there and petition for title by paying the tax; his fortune then became ample again. Later, having earned merit in putting down rebels, he was invested with the office of **Tả hiệu Điểm công Tây Hầu**.

He lived to 93.

His death anniversary is the 9th day of the 1st month.

His tomb is at the place called Xóm Cồng.

His Lady was of the [*surname left blank in the manuscript*] lineage.

She lived to 85.

Her death anniversary is the 5th day of the 4th month.

Her tomb is in the village of Thịnh Xá.

[p. 12]

2nd Generation

Đinh Phúc Trường

His literary name is Phúc Trường. He received his father's teaching with reverence and studied under Master Trần in the *châu* of Ái. At 24 he passed the *Ưu tú trường*; at 27, in the cantonal dissertation examination, he again placed high.

Devoted to guiding the rising generation, he had among his disciples a great many who attained success.

He lived to 60.

His death anniversary is the 18th day of the 7th month.

His Lady was of the Lê lineage.

She lived to 73.

Her death anniversary is the 13th day of the 9th month.

Their burial place is at Lòi Chim Chim, hamlet of Yên Nghĩa, commune of Hữu Bằng.

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3rd Generation

Đinh Phúc Bảo

His literary name is Phúc Bảo. At 19 he passed the *tú trường*. Having subsequently failed the cantonal dissertation examination, he turned to medicine, and many people were indebted to his kindness.

He lived to 73.

His death anniversary is the 25th day of the 6th month.

His Lady was of the Lê lineage; she lived to 63.

Her death anniversary is the 10th day of the 4th month.

The burial place of him and his Lady is not known with certainty.

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4th Generation

Đinh Chính Tính

His literary name is Chính Tính. At 20 he passed the *Tứ trường*. Of a lenient and conciliating temper, endowed with great magnanimity, he was to the village community a support like a pillar of stone.

He lived to 71.

His death anniversary is the 14th day of the 8th month.

His Lady was of the Dương lineage; she lived to 76.

Her death anniversary is the 18th day of the 1st month.

The couple are buried together on Mount Ngọc Sơn, in the territory of the commune of Dị Ốc.

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5th Generation

Đinh Phúc Khánh

His literary name is Phúc Khánh. Of a lenient temper and filial conduct, he passed the *Tứ trường* at 25.

Possessed of a patrimony, envying no one, concerned only to do good, he was loved and respected by everyone in the village.

Later he left household life of his own accord and asked to restore the Thanh Uyển pagoda. Then, with a gourd of wine, a couplet of verse, a bamboo pipe and a silken string, boarding a small boat and plying the oar along the river, he found his whole contentment.

(Anciently the river came from the commune of Phúc Dương and passed before the Thanh Uyển pagoda; it now runs straight toward the territory of Mân Xá village. Before the pagoda there remains only a line of ponds holding water; in front of the ponds lie more than a hundred *mẫu* of alluvial rice fields, now belonging to the territory of Mân Xá.

He lived to 82.

His death anniversary is the 19th day of the 1st month.

His Lady was of the Nguyễn lineage, from a house of letters; she lived to 74. Her death anniversary is the 20th day of the 2nd month.

Their tomb is on Mount Trai Sơn, hamlet of Trù Lễ. (This tomb was sited by Master Ngô.)

[p. 16]

6th Generation

Đinh Hữu Luân

1602 – 1676

Hữu Luân was born at the hour Ngọ, on the 7th day of the 5th month of the year Nhâm Dần, in the 2nd year of the Hoằng Định era of King Lê Kính Tôn, that is, the year 1602 of the Western calendar.

He studied diligently and won a reputation very early: passing the *tứ trường* at 16 (1617), by 19 he had entered the *Nắng[?] văn bộ* of the prefecture (1620).

Disturbances having broken out in the southern regions, he left his family and took part in the campaigns of suppression in the service of the state. Having earned military merit, the king appointed him **Huyện tá of Đông Ngàn** (assistant sub-prefect).

On his arrival in the sub-prefecture the harvests were good and the people content. Now a Chinese merchant ship, driven ashore by a storm, ran aground there; moved by his natural compassion, he took a hand in rescuing them. When the merchants were about to return, he further supplied them with money and rice for the journey. Some six or seven months later, those same merchants came back bringing a master of geomancy, who thanked him in these terms:

"Indebted for the kindness that restored us to life, we do not

[p. 17]

presume to offer gold and jade in return for so pure a heart; therefore we have brought this master, who in our country has made the fortune of many houses, in order to repay the accumulated virtue of your house. Be pleased to consent."

At these words his joy was boundless; deeply grateful, he at once pleaded illness, resigned his office, and brought them all home with him.

One day he said to Master Ngô: "This humble house came here from the *châu* of Ái nearly a hundred years ago; generation after generation it has had but a single son, and both boys and girls have come late. Every generation has applied itself to study, yet has never reached the golden roll of laureates, for all the labour of lamp and books. If Master would but make some provision for us, it would be a great blessing to this humble house."

The Master pondered a while, then said: "Your house has accumulated goodness for several generations; hence all the ancestral tombs are at peace. As for me, on account of these merchants, I have made this whole journey, heedless of deep rivers and perilous torrents, for the sole purpose of repaying your house's virtue. The mountains and waters of this sub-prefecture of Hương I shall certainly not begrudge you. Today, how far the fortune of your house will reach, my eye can see from here: manifest wealth and honours, illustrious scholars arising in generation after generation — all of it already laid out before my eyes. I dare affirm it: I shall obtain it for you. Have no concern whatever."

The Master stayed some months, and sited a burial place on Mount Trai Sơn, in the hamlet of Trù Lễ.

[p. 18]

He thereupon had his Two Parents buried together there.

The Master further established for him a dwelling site at the place called Nương Cụ, in the hamlet of Gôi Mỹ, instructing him: "let the descendants only apply themselves to study, and generation after generation they will prosper."

The Master remained a further half-year and taught him the essentials of geomancy, so that he too became expert in that art.

Let it be recalled that the place called Nương Cụ was formerly the residence of the official Đô đài of the Nguyễn lineage, a native of Gôi Mỹ village, of literary name Văn Trọng, who took the doctorate in the Canh Tuất session of the Cảnh Thống era under King Lê Hiến Tôn, and rose to the office of Đô đài Ngự sử (censor). His two sons likewise passed as *Tướng sinh*. Afterwards the descendants thought little of the land, left it fallow, the brush overgrew and choked it, and it became a plot of no value at all. It was then that he went to speak to the village

headman, exchanged it for good rice land, and built his house there. Although fire struck it once in a generation, he kept restoring it in order to live there. From that time the household fortune grew richer by the day and everyone in the village loved and respected him; so he settled there for good and began to enrol on the register of Gôi Mỹ village.

Let it further be recalled that after receiving the Master's teaching, there was no remarkable mountain nor graceful water that he did not go to examine:

[p. 19]

thus the tombs on Mount Ngọc Sơn in the commune of Dị Ốc, and the tomb at the place called Cây Hớp in the hamlet of Phúc Đậu, are all his own work.

At the hour of his death he charged his descendants as follows:

"Our house owes the Master a gratitude beyond measure; but our two countries are far apart and there is no way to repay him. I remember only that the Master was of the **Ngô** lineage, named **Tinh**, and some years my elder. You then, my descendants, should raise a small oratory beside our ancestral hall: on the day of my death anniversary, observe the Master's anniversary as well; and at the ritual festivals — New Year's Day, the offering of first fruits, Đoan Ngọ, the Lạp festival — at each of them honour the Master with sacrifice, so as to show a little of our sincerity, for it can hardly suffice to repay his bounty."

Formerly, to the left of the ancestral hall, a small oratory had been established for the regular sacrificial honouring of the Master; but later, our ancestor having passed to the fourth generation, the rite required that the tablet be removed, and the oratory was abandoned on that occasion.

He died at the hour Tuất, on the 18th day of the 3rd month of the year Bính Thìn (1676), first year of the Vĩnh Trị era of King Lê Hi Tôn.

He lived to 75.

His Lady was of the Lê lineage of the first rank, taboo name **Đô**, a native of the commune of Tuần Lễ[?]. Within the house and without, toward the lineage, she was unfailingly deferential, and gave readily in alms to the destitute[?].

Master Ngô stayed half a year: never

[p. 20]

did he catch sight of her face, never did he hear her voice. He often remarked that a woman of such virtue would surely bear distinguished sons. Indeed she bore two sons: the elder, named **Văn Đức**, who passed as *hiệu sinh*, unhappily died young; the second was the **Thiêm Đô Hầu**.

She lived to 82.

Born at the hour Tỵ, on the 6th day of the 12th month of the year Quí Mão (1603).

Died at the hour Thân, on the 19th day of the 9th month of the year Giáp Tý (1684).

The couple are buried together at the place called Cây Hớp, in the hamlet of Phúc Đậu.

[p. 21]

7th Generation

Đinh Nho Công

(1637 – 1695)

The 7th generation is that of Đinh Nho Công, commonly called **Đại Vương Phụ** ("Father of the Great King"). His taboo name is **Tung**, his literary name Nho Công.

He was born at the hour Dần, on the 9th day of the 1st month of the year Đinh Sửu, in the 3rd year of the Dương Hòa era of King Lê Thần Tôn, that is, the year 1637 of the Western calendar.

He carried on the family's calling and applied himself to study: at 14 he passed the *ưu tú trường* (1650). At 18 (1654), famine having come, he turned to ploughing. Ploughing, harrowing, transplanting, harvesting — he did everything with his own hands.

One day, ploughing at the place called Thác Lác, toward the hamlet of T. Liên, he suddenly saw an old woman who said to him: "My lord Censor, what are you doing here? Go back quickly to your studies — that will be worth a hundred thousand times this ploughing." Having spoken, she vanished. Finding this strange, he went home and reported it to his father. He was then 28 (1664). He gave up the plough once more, followed a master to the Capital to study there, and made a friend of a Giám sinh of the Trần lineage, a native of the *châu* of Ái; morning and evening

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they trained together: the Five Classics, the Four Books, and the other histories besides — there was no book he did not study.

In the 3rd month of the year Kỷ Dậu (1669), he took leave of Lord Trần and returned home to sit the examination.

On the very day of the preliminary examination, as he came to the foot of Mount Eo Treo, he suddenly met Lord Trần, who took his hand and said: "I congratulate you: next year you will take the doctorate. Do not forget your old friend — build me a small oratory with perpetual incense, and I shall assist you within the examination compound."

Before he could reply, Lord Trần had vanished; looking up, he saw only a silver cloud drifting away on the south-west wind. His heart in turmoil, he burst despite himself into sobs that rang out for a long while.

Alas! a word of gold and stone, a loyalty from first to last — how could they be forgotten? So, on returning from the examination, he at once raised an oratory at the place called Cồn Mai, toward the hamlet of Thịnh Xá (that is, the **"Bạch Vân"** temple of Thịnh Xá today).

(Originally he had asked in marriage a daughter of the Đặng lineage of that hamlet; and the Đặng were then leading men of the village, versed in geomancy and devoted to the worship of the Deities and the Buddha. So when he spoke of establishing the oratory, they agreed at once — that too was Heaven's disposing.

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From then on, at every examination session, our lineage would come to that oratory to make vows, and the answers were most efficacious. Under the Cảnh Hưng reign of the Lê, he was invested as Đại Vương, and thereafter received ever further titles, his power growing greater by the day.)

To return to the autumn of that year (1669): the Đại Vương Phụ sat the regional examination, took the highest mark in both verse and rhyme-prose, and was placed **Giải nguyên** (first in the province). The following year, at the metropolitan examination, he took the **Tiến sĩ** (doctorate): it was the year Canh Tuất, 8th year of the Cảnh Trị era of King Lê Huyền Tôn (1670); he was just 34, and the Huyện thừa Công lived another 7 years to see it.

He first held the office of **Giám sát ngự sử** in the Rites section, then **Công khoa cấp sự trung**; the court ministers then recommended him **to inspect his own district**: banditry ceased there and the administration was equitable.

Formerly the state had set up a measuring granary in our canton, and the people of the canton suffered greatly from the carriage. He submitted a memorial requesting that it be moved down to the commune of Triều Khẩu, so that transport could go by water; the request was approved, and everyone in the canton benefited from his kindness.

His reputation for probity and competence brought him a summons to audience. The king granted him characters[?] and gold to encourage such talent and virtue.

He was next sent to the regions of Kinh Bắc and Sơn Tây to assist the Chánh án in judicial administration.

He was further charged with examining the scholars

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at the regional examination, and a great many passed. The method of examination having secured able men, the king rewarded him further with the office of **Khóa thượng khảo**.

Since he was moreover in the habit of dismissing the corrupt and promoting the upright, His Majesty took up the imperial brush and wrote these four characters:

"Ngôn Ngữ Phong Lăng"

which he bestowed on him as a reward, then raised him to the office of **Thiêm đô ngự sử** in the Censorate: this was the 13th year of the Chính Hòa era of King Lê Hi Tôn (1692).

He held the office of Thiêm đô for 4 years, then died, aged 59.

He died at the hour Dần, on the 27th day of the 2nd month of the year Ất Hợi, in the 16th year of the Chính Hòa era of King Lê Hi Tôn, that is, the year 1695 of the Western calendar.

His burial place is at the place called Cây Hớp, in the hamlet of Phúc Đậu.

Under the Cảnh Hưng reign he was promoted

Anh Nghị Đại Vương

The present dynasty additionally conferred on him the title of

beneficent deity đoan túc dực bảo trung hưng

His Lady was of the Đặng lineage, of the first rank, daughter of a scholar's house, of a calm temper and pure conduct; from the day she entered the house as a daughter-in-law she fully won

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the affection of the Huyện thừa Công and his wife.

When he passed the examination, the news being slow to arrive, all that was heard was a rumour in the market that a doctor was returning to the canton of An. Now there was at that time a Giám sinh of the Trần lineage, of established literary reputation, who was also sitting the examination in the Capital.

(This Giám sinh Trần, of the village of Vân Giang, having failed to take the doctorate, withdrew afterwards to Mount Trúc Sơn to teach; the remains of his school still exist today.)

All the market-goers went to congratulate the Trần kinsfolk. His Lady, mortified, left the market and went home to report the matter to the Huyện thừa Công and his wife. The Huyện thừa Công rose quickly, walked about admiring the view for a while, then said with a laugh:

"The market-goers are mistaken. The doctor is indeed of our house; there is no telling yet what day the news will come. My child, do not lament."

Sure enough, a few days later the letter arrived. The household then said with a laugh: "Why then, the other day, were you so quick to lament?" She replied: "I was thinking of my husband: ten years of lamp and books, one moment of competition; were he still to be labouring on in the capital, what day should we have had anything to hope for? So without meaning to, I let my tears fall."

She bore three sons:

1 – The eldest, the **Giả tiên nhân** (or **Tiêu phong**

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tiên nhân)

2 – The second, literary name **Nho Huân**, of exceptional scholarly gifts, unhappily died young.

3 – The third is the **Đại vương tử**.

She lived to 40.

Born at the hour Sửu, on the 16th day of the 10th month of the year Ất Hợi (Western calendar 1635).

Died at the hour Tuất, on the 17th day of the 7th month of the year Giáp Dần (Western calendar 1674).

Her burial place is at present at the place called Cồn Xép, within the village territory.

He also had a second wife, likewise of the Đặng lineage, who bore him three sons as well:

1 – The first, literary name **Nho Thận**.

2 – The second, literary name **Nho Thưởng**, a sub-prefect.

3 – The third is the **Marquis Hướng Nghĩa**.

By the two Ladies, then, he had six children.

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8th Generation

Đinh Nho Trạch

(1656 – 1711)

He is the eldest son of the Đại Vương Phụ. His taboo name is **Thuần**, his literary name Nho Trạch; he was then called **Giả tiên nhân** or **Tiêu phong tiên nhân**.

He was born at the hour Ngọ, on the 17th day of the 5th month of the year Bính Thân, in the 4th year of the Thịnh Đức era of King Lê Thần Tôn, that is, 1656 of the Western calendar.

In 1673, in the 2nd year of the Dương Đức era of King Lê Gia Tôn, he passed as *hương cống*; he was then just 18, the Huyện thừa Công lived another 3 years to see it, and his wife another 12.

At 24 (1679) he begot the gentleman **Quản Chiếu**.

Of a gentle and generous temper, he dealt with everyone with a mild serenity like a spring landscape; so all respected him.

Formerly the kingdom of Ai Lao sent elephants yearly in tribute to our country, and the road to the Capital passed through the territory of our canton. He submitted a memorial requesting that a road be opened along the riverbank from the commune of Phúc Dương all the way

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to the market of Dương Trai; the request was approved, to everyone's satisfaction.

Afterwards he built his house on the flank of Mount Tiêu Sơn and delighted in mountains and waters; people at that time called him an Immortal.

He lived to 56 and died at the hour Thân, on the 15th day of the 12th month of the year Tân Mão, in the 6th year of the Vĩnh Thịnh era of King Lê Dụ Tôn, 1711 of the Western calendar.

His Lady was of the Đặng lineage, taboo name **Giản**; she lived to 72.

Born in the year Nhâm Thìn (1652), died at the hour Tuất on the 28th day of the 3rd month of the year Quí Mão (1723).

The couple are buried together at the place called Lăng Cổ, within the village territory.

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Đinh Nho Huân

(borne by the first wife)

The second son of the Đại Vương Phụ is the *Quan viên tử* Nho Huân, of exceptional scholarly gifts; he unhappily died young.

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Đinh Nho Hoàn

(1671 – 1716)

(borne by the first wife)

The third son of the Đại Vương Phụ is **Thọ Sơn Tử**, invested by patent with the title of Đại Vương, taboo name **Toản**, literary name Nho Hoàn, commonly called **Đại Vương Tử** ("Son of the Great King").

He was born at the hour Thìn, on the 5th day of the 10th month of the year Tân Hợi, in the 9th year of the Cảnh Trị era of King Lê Huyền Tôn, that is, the year 1671 of the Western calendar.

(The Đại Vương Phụ had taken the doctorate one year before his birth.)

He was of very early intelligence and wide learning: he passed the **Tứ trường** at 14 (1684), was **Giải nguyên** at 23 (1693), sat the palace examination at 24, took the highest mark in the dissertation, and was assigned to the **Nội Diên** office (1694). In 1700, in the 21st year of the Chính Hòa era of King Lê Hy Tôn, he was awarded the **Hoàng giáp** at the metropolitan examination; that year he was exactly 30.

At his presentation audience he was granted a poem in the national language composed to Tang rules, and was invested with the office of **Hàn lâm hiệu lý**.

In the 8th month of the year Nhâm Ngọ (1702),

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he was sent as **Tham Chánh of Sơn Tây**; his administration was lenient and equitable, and scholars and people alike praised it.

In the 7th month of the year Giáp Thân (1704), he was again sent as **đốc trấn** (military governor) of the province of **Cao Bằng**; his administration was plain. The Chinese merchants of Jiangxi, Jiangnan, Guangdong, Guangxi, Fujian, Huguang and Chaozhou were all grateful to him for promoting benefit and removing harm, and for lightening the taxes; so they raised a stele commemorating his merits before their Hội Quán (guild hall). Here is that inscription, rendered into the national language:

STELE OF VIRTUOUS GOVERNANCE

< Stele of the Chinese merchants recording the merits of the lord Đốc Trấn of Cao Bằng (ancestor of the 8th generation) >

"From of old, the merits of great officials are celebrated only after they have left office; whether a temple or a stele be raised for them, the fervour of remembrance, even after a year, could hardly be called late.

"Yet the lord Đốc Trấn has been at Cao Bằng only five months, and already we Chinese merchants celebrate him: it is because his upright, honest, lenient and equitable heart has stirred our fervour.

"This could not wait a year; therefore we raise a stele before our

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guild hall, and record his merits as follows:

He is a man of Nghệ An province, of a line of men of letters and doctors generation after generation. Awarded the Hoàng giáp, he has held office at court and in the provinces; endowed besides with decisive ability, he has been able to command troops, and army and people alike are indebted to him. We merchants did not know him; we knew only the singing that fills the roads and the praise that fills the markets. As for what we owe him, it is these things:

Formerly the river in Jiangxi was extremely perilous: in mid-channel bamboos grew and rocks stood proud[?]; junks approaching that point did know to avoid them, but at high water and in a strong current, unable to manoeuvre in time, the boats would founder at once and all the goods sink. Year after year the losses were beyond counting.

On his arrival he rode out to inspect the place, hired workmen to cut away the projecting rocks and clear the bamboos growing in mid-channel. Since then the junks that pass have no need to manoeuvre and no longer founder. Our people, coming to that place, point at the channel and say to one another: "all this we owe to his exertion." **That is one merit.**

Formerly, when our merchant junks arrived, the lord Trấn interrogated us and levied duty with excessive severity,

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which forced us into long delays. Today those abuses have been entirely removed.

Formerly, the goods we carried the clerks refused to inspect, and articles left waiting long were spoiled. Today, as soon as a boat arrives the inspection is made; bolts of silk are stamped without delay. When merchant junks depart, the pass is issued at once; and the market overseers no longer dare to extort anything. **These are two merits.**

At the mouth of the Mục Thành river the waters run evenly frozen[?]; usually at the end of winter or in spring the waters fall, the rocks emerge and passage becomes difficult: one must sometimes follow the icy channels and take as much as twelve days to reach the market; if one escapes the rocks, one runs aground on the shallows. At the end of summer and in autumn, the waters rise and the current runs strong, and it is harder still: if the anchor does not part, the pole snaps — real danger and real delay. Yet the duty was not reduced, the schedule having been fixed long ago and no one ever coming to see. He alone went regularly out to the merchants and, considering the peril, reduced the duty for us; we have been deeply grateful to him. He further gave us a certificate under his seal and endorsement, so that thereafter the tax collectors could do us no great harm. Only now have we seen virtuous and equitable governance. **That is three merits.**

We find his heart clear as a mirror, purer than a cicada. From of old there have been officials attentive to army and people, but none until now

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has gone out to the merchants as he has.

"Long ago, the gentleman **Yang Shuzi**, in robe and cap, of unhurried bearing, moved a hundred peoples by his virtue, and Mount Xian preserves a tall stele to him.

Today he too is a Shuzi, and Mount Xian is this guild hall of ours.

His loyalty:

even the beasts are moved by it;

His virtuous governance:

even the grass and trees stay green by it.

We respectfully wish him high office and great dignity. We merchants — what admiration do we not feel for him!"

Furthermore, while still đốc trấn, drawing on his official emoluments he provided for his kin's affairs and established rice lands for the cult of the ancestral hall, with an explicit lapidary inscription.

Here is that inscription, rendered into the national language:

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STELE

of

(the 8th-generation ancestor, donation of rice lands for the ancestral-hall cult)

———

Our forebears, this Master Mặc, applied themselves for several generations to farming and for several generations to study; they clung stubbornly to country ways without ever seeking literary ornament, keeping long the plain-heartedness that Heaven and Earth give.

My father, who kept the house by rule, took the Tiến sĩ at the Canh Tuất session at the age of 34, and rose to the office of Censor. In the year Ất Hợi, at fifty-nine, he joined the Immortals. In the *châu* and prefecture all praised his uprightness. As he was about to die, the mat once changed, he made no singular charge to his descendants: he told them one thing only, **that they must be loyal and filial**.

Twelve children were born; I am a younger son. At thirty, at the Canh Thìn session, I took the Hoàng giáp at the metropolitan examination. In the 8th month of the year Nhâm Ngọ I was appointed Tham Chính of Sơn Tây province; in the 7th month of the year Giáp Thân, appointed Đốc Trấn of Cao Bằng province. That province borders on China, the climate is bitterly cold; looking back toward my native place, it seems no bigger than a grain of rice, more than three thousand leagues of road away. Gazing off at the old hills and the distant silver clouds, under the desolate autumn wind, with no news from home,

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I sat and reflected that if my father and I have discharged our debt to lamp and books, it is thanks to the ancestors who, generation after generation, did no evil; and so **the good shoots have gradually sprung up**, and not by the strength of any one man.

I therefore agreed with my elder brother to give the lineage one thousand *thước* of rice land, and to give the village besides five thousand and one *thước*[?] of land, so that a sacrifice might be offered there each year. A handful of fragrant glutinous rice may not be accepted by the ancestors, but a sincere heart is graven for a thousand autumns, and this may content my late father in the Yellow Springs. So I have had this cut in stone in this 4th year of the Vĩnh Thịnh era.

Thereupon he was raised to the office of **Thượng Bảo Tự Khanh**, serving as Bồi thị to the king.

In the 10th year of the Vĩnh Thịnh era (1715), the king issued a decree sending him **as envoy to China**; he received in gift two imperial poems in the national language composed to Tang rules. Having answered with matching poems, he returned home to settle the affairs of the estate, gave the "confraternity for the cult of the former worthies" one *mẫu* of rice land, and gave the lineage two *mẫu* toward the cult of the ancestral hall.

Considering moreover that children were slow in coming, he appointed the youngest son of the Giả tiên nhân, of literary name **Nho Hoành**, as his successional heir.

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Having raised an oratory, he further gave the village 15 *mẫu* of rice land and 100 *quan* of cash, for the autumn sacrifice held each year.

He also made donations at the canton of Gôi Đông, the canton of T. Liên and the East hamlet of Hữu Bằng — five *mẫu* in each place — for the spring and autumn sacrifices, all of it cut on the great stele.

He further had a stele of admonition to his descendants set up:

STELE OF ADMONITION TO THE DESCENDANTS

"Whoever is a descendant of this Master Mặc must:

Be loyal, filial, honest, upright, diligent and frugal, and make poverty his joy.

Going forward, be a man of righteousness;

Withdrawing, be an honest farmer.

NO debauchery

NO insubordination

NO litigation

NO gambling

On this condition only may you come near my oratory.

Original text in Chinese characters:

"Mặc tử tôn

Tu trung hiếu phác hậu,

Thanh kiệm lạc bần.

Tiến vi nghĩa sĩ

Thoái vi lương nông

VẬT kiều dâm,

VẬT phạm thượng,

VẬT tranh tụng,

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VẬT đổ bác

Phương khả cận tư am.

All being arranged, he set out on his journey, composing poems along the way, which he gathered into a volume entitled

"Embassy Collection of Master Mặc."

Then, in the course of that very embassy, he died in China on the 28th day of the 12th month of the year Ất Vị — the 11th year of the Vĩnh Thịnh era of the Lê, the 55th year of the Kangxi era in China (that is, the year 1716 of the Western calendar).

He lived to 46.

At his death the emperor of China greatly regretted him and had the **Trung lao** sacrifice offered to him. He further composed this imperial oration:

Alas! O man of Nam Giao,
Who does not live?
But to live for the examinations,
That is a glorious life.
Alas! O man of Nam Giao,
Who does not die?
But to die for the business of the state,
Such a death is worth a life.
I pour you three cups in offering,
If your soul endures, come and receive them.

(translated from the quốc âm version given by the copyist on p. 39)

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Translation:

O, our man of Nam Giao!
How should one not live?
To live and attain the examinations,

So to live is a glory.
O, our man of Nam Giao!
Who does not die?
To die for the business of the state,
Such a death is as a life.
I offer you three rounds of wine,
If you have power, come back and receive them.

The court of China likewise composed a funeral oration in his honour. Here it is:

(see next page)

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[p. 40]

Funeral Oration (translation)

of the Qing court in honour of

the gentleman Đinh Nho Hoàn.

On the 27th\ *day of the 12th month of the 55th year of Kangxi, the Emperor dispatched a Viên ngoại lang of the Ministry of Rites, promoted one degree, named Cam Lai** (Gan Lai), to offer by edict the sacrifice to the soul of the vice-envoy bearing the tribute of the kingdom of Annam, Đinh Nho Hoàn, in these words:

"Coming as envoy to our court, to manifest great righteousness, loyalty and friendship;

The sovereign's grace in pitying the departed — this is the deep humanity that reaches to distant regions.

You came by order of the king of Nam Việt,

From afar, crossing seas and climbing mountains,

At Lake Dongting you bowed in thanks before the pines.

That mission had scarcely been completed

When you left this world.

We now feel infinite regret.

We grant you these offerings expressly,

To content your soul in the dark realm.

Alas!

Mountains and rivers divide us; you rode the post relays across desolate wastes,

And, carrying loyalty to the sacrifice of life, your soul returns to its native earth.

May your spirit, if it still lingers nearby,

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FUNERAL ORATION (original text)

of the imperial court of China

in honour of the gentleman Đinh Nho Hoàn.

———

Transliterated Sino-Vietnamese original. The copyist himself supplies its quốc âm translation on p. 40, translated above. The text is reproduced here without a second translation, per the editorial rule (see Part I for the full transcription).

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The emperor of China further had his coffin escorted back to his country.

The Lê court felt keen regret, had a most generous sacrifice offered to him by edict (see the funeral oration on the following page), and conferred on him by special grant the titles of:

KIM TỬ VINH LỘC ĐẠI PHU, LỄ BỘ TẢ THỊ LANG, TÁ TRỊ THƯỢNG KHANH, THỌ SƠN TỬ, posthumous name GIẢN TINH

Under the Cảnh Hưng reign he was promoted

ĐẶC ĐẠT ĐẠI VƯƠNG

The present dynasty additionally conferred:

beneficent deity Tuấn lương lượng trực Đoan túc dực bảo Trung hưng.

His tomb is at the Sàn Trà mound, within the village territory. **It has now (1974) been moved further up**

(see next, on the following page, the copy of

the Lê funeral oration)

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Funeral Oration (translation)

of the Lê court in honour of the gentleman Đinh Nho Hoàn

On the 10th day of the 10th month of the 12th year of Vĩnh Thịnh (1717), the Emperor expressly dispatched the Kim tử vinh lộc đại phu, Thượng bảo tự khanh **Tạ Đăng Huân**, to offer the sacrifice with reverence before the coffin of the Thượng bảo tự khanh Đinh Nho Hoàn, in these words:

The subject does not presume upon himself; the servant carries his loyalty to the country to the end;

Consulting the rites to show our grief, the court has its duty of repaying kindness and fidelity.

How dear is your memory!

Of a great house's line, of high renown in the examinations.

In the courtyard of the house of Ngu, grave and reverent, you helped open great designs for the king;

On the road of the house of Zhou, riding hard, you strove without rest to attend to affairs of state.

To go far off and show your merit — how then think of the day of return!

On the road, the journey pressing, the envoy's train came back at speed,

When lo, scarcely arrived at the Palace Gates, the envoy's yak-tail standard fell, solitary.

The notice of death scarcely heard — how could sorrow be light?

We now set out the offerings, to content your soul.

May you return to receive your share.

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FUNERAL ORATION (original text)

of the royal court of the Lê in honour of the gentleman Đinh Nho Hoàn

———

Transliterated Sino-Vietnamese original. The copyist supplies its quốc âm translation on p. 44, translated above. Reproduced without a second translation (see Part I).

(Tạ Đăng Huân: hoàng giáp of the same session, of Đại Bằng village, Đan Phượng sub-prefecture)

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His Lady was of the Lê lineage, taboo name **Vệ**, from the East hamlet of Hữu Bằng commune, daughter of a house of letters, a woman of good bearing.

The house of the Đại Vương Tử was austere and often short of money. During the years he studied in the Capital, it was largely his Lady's parents who provided for him. (The ancestor, for all his honours, kept so pure a heart that he had no property: the share promised to each of his children was no more than seven *sào* of rice land.) His Lady's parents sent each year 300 *quan* of cash and 50 loads of dried areca nuts to the Capital to meet his study expenses.

She also treated her husband's concubines with kindness.

She bore three daughters:

1 – The eldest was married to a Hiệu úy of the Văn lineage at Đông Tràng; widowed early, she returned to her father's family, adopted a man of the Phan lineage of the village as a son by piety, from which the hamlet of Nội Thập takes its name; the cult lands still exist today.

2 – The second was married to the Tiến sĩ, posthumously promoted Thượng thư, **Nguyễn Trọng Thường**, of Trung Cần in Thanh Chương sub-prefecture; from whom came the Trung thức **Nguyễn Thượng Hiền**, then the Tiến sĩ Nguyễn Trọng

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Đường, and as grandson the Tiến sĩ Nguyễn ~~Công~~ {corrected above: Trọng} Đường — a line of very many laureates and officials.

3 – The third was married to the Hương cống **Nguyễn Đăng Quy**, sub-prefect of Quỳnh Lưu, of Mỹ Dụ village, Hưng Nguyên prefecture. Being childless, she returned to her father's family and built a house at Xóm Rú hamlet, then made that hamlet her cult establishment; to this day the festival offerings and the household cult continue there.

She lived to 76.

Her death anniversary is the 4th day of the 6th month.

Her burial place is at present at the place called Bai Giải.

He also had a secondary wife, of the Phan lineage, taboo name **Viên**, who took her own life to follow him, and who is commonly called **Bà Tiết Phụ** ("the Faithful Wife"). Here is her story:

THE STORY

OF THE FAITHFUL WIFE

———

The Faithful Wife is the second wife of the Tả thị lang of our Đinh lineage.

She was from Do Lễ village (today Dốc Lễ), Hưng Nguyên prefecture, Nghệ An province.

Long ago, under the Cảnh Trị reign of the Lê, the father of the Tả thị lang was, by royal command,

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appointed Giám sát Ngự sử (investigating censor) in our circuit.

That year a great drought came; by royal decree he was charged with reviewing the prisoners to see whether any had been wrongly condemned. Now in the prison of Nghệ province there was a Thủ Bộ of the Phan lineage, held

for many years, whom the provincial officials regarded as a prisoner beyond pardon. Finding him innocent, he had him released at once.

Later, when he became Thiêm Đô, he took that Thủ Bộ into service in his offices. Some years afterwards the Thủ Bộ's wife bore a daughter.

When the girl was three, he fell gravely ill and, near death, took her hand and sighed: "I owe it to the Thiêm Đô of the Đinh lineage, who reviewed my case and had me released, that I am as one restored to life. That debt is wide as the sea and high as the sky, and I do not know when it can be repaid; but you are only a daughter — how could you help me in it?" Having spoken, he breathed his last.

Later, the girl's mother, in the confusion of the troubles, took her to Thăng Long and settled at the

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Đồng Xuân market by the South Gate. The girl was then fifteen; her face and her bearing were praised by all. The sons of noble families in the capital sent letters and messages beyond counting, but the mother had consented to give her to no one.

Yet it happened that the matter had been arranged by Heaven: at that time the Thiêm Đô's third son had taken up his father's calling — awarded the Hoàng giáp at the Canh Thìn session of the Chính Hòa era, he had been appointed to office at the Ministry, and everyone knew his name.

One day, being at leisure, he was strolling for the air and looking at the shops by the South Gate when he noticed a clean inn and stepped in to rest. At first he did not know whose house it was; he saw an old woman come out to receive the guests. On seeing him she asked the guards of his escort, startled, what official this was and where he came from. The soldiers answered truthfully. Hearing it, she was astonished and overjoyed, and asked the guards again whether he was not the son of the Thiêm Đô. The guards said he was.

"The Thiêm Đô saved my husband's life; my husband had no time to learn how to repay him, and he died. To return a peach for a plum — this is the moment." She therefore invited him to take tea and, hesitantly, said:

"This old woman is the wife of the Thủ Bộ of the circuit

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where your father served. Your late father brought my husband out of prison, which was as good as saving him from death; my husband died without having been able to repay that debt. Who would have thought that today I should see before me the son of the Thiêm Đô? I have only one daughter. As my husband lay dying, his mind wholly on that unpaid debt, he took her hand and sighed. She is now grown: if you would show her kindness, I ask to offer her to you as a servant-wife, so as to repay that deep debt and content the soul of the departed." Having spoken, she called her daughter out to greet him.

The Thị lang then sat thinking for about half an hour, and said:

"From of old, meetings joined by destiny are fixed beforehand. To meet a good person today is another kindness left me by my late father." And he took her as a secondary wife.

On entering her husband's house she was sixteen; in work, bearing, speech and conduct — all four virtues were complete in her; moreover she understood the characters and composed well. His first wife, Lady Lê, also praised her as gentle and well-conducted.

In the year Ất Vị of the Vĩnh Thịnh era of the Lê, the Tả thị lang received the mandate to go as envoy to China; carriages and horses set out briskly and cheerfully. She accompanied him to the relay station of

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Lữ Khôi (also called **Lã Côi**), and there said to him:

"I have heard that the great man who cannot be a general may be an ambassador, and that to settle the country's affairs by speech is likewise a fine thing. May my lord keep a loyal and upright heart, equal to the good envoys of former ages, and not let himself be troubled by thought of wife and children."

She further composed ten poems to give him, saying: "I offer you these poems so that your road may weigh less on you."

Of these ten poems, only three could be copied out.

Poem 1

Walking on and on, these are no longer the passes and hills of home;
How much hidden feeling, hard to say in full.
I do not know what day the woven letter of return will come;
I beg you, do not linger long under the cold northern sky.

(Sense: Once the step is taken, mountains and rivers are all strange. What one would confide of the heart cannot be fully told. A day will come when I shall learn the art of the "brocade woven with reversible verses" to offer it and bring you home, that you may not stay long in freezing China.)

Poem 2

For Đậu Mục and Lưu Thần to meet immortal maidens is easy;
For Tô Vũ[?] and Phú Bật to be good envoys is harder.
My lord, do not trouble yourself over a frail beauty;
Bring back only loyalty and uprightness, and return of yourself.

[p. 52]

(Sense: for the gentleman Đậu Mục and the gentleman Lưu Thần to meet immortal maidens is an easy thing. For the gentleman Tô Vũ and the gentleman Phú Bật to succeed in their embassies is harder. I beg you not to be troubled on account of my being a young wife. Better that you bring back the two words loyalty and uprightness.)

Poem 3

This morning the city is still the Southern country;
Another day, robes and caps will be those of the Northern court.
Burning sun and autumn frost are your portion;
As for me, I reckon beauty as nothing yet.

(Sense: today's city is still the Southern country; another day's robes and caps will already be those of the Chinese court. Your duty as envoy requires enduring the burning sun and the cold autumn wind; as for me, being young, I need no one.)

As he set out he took off the silk tunic {added above: that he was then wearing} from his own body and gave it to her. She stood watching with a heavy heart, overflowing with tenderness and grief. Back at the house, one lamp, one pillow — sleep would not come; from early morning to nightfall, what sadness! Often, moved by what she saw, she made poems of it, telling of things beyond the distant frontier passes; they could not all be copied.

[p. 53]

One day, having gone to visit her mother's kin, her relatives wished to keep her there. She said:

"My husband has gone as envoy on a long and toilsome road; my anxiety is beyond measure. How should I stay here for pleasure? This very day I ask to return and live with the first wife, in complete deference."

Lady Lê for her part loved and respected her, and within the house the harmony was perfect.

Unhappily, he crossed into China and, the embassy business ~~successfully~~ {added above: barely} concluded **(?)**, he fell ill and died. When the sad news reached the house, she laughed and spoke as usual, showing no grief. Outsiders all criticised her and thought it strange.

When the coffin, brought back from China, reached the frontier post, she heard of it, went to prostrate herself before it, and then, at night, back in her room, took the silk tunic he had given her and hanged herself with it. Lady Lê, overwhelmed with grief, at once had the shroud prepared. At the encoffining, an envelope was found in the sleeve of her robe containing a funeral oration for the Tả thị lang and two letters of thanks, one to Lady Lê and one to her mother, written in her own hand and still perfectly legible; they will be copied out below.

Lady Lê, having read the letters, was deeply grieved; she took the text as an offering before the coffin of the Tả thị lang, and further sent the letter and silver to Dame Phan Mậu.

Lady Lê also composed a funeral

[p. 54]

oration for the Faithful Wife.

Not long after, a day was chosen for the burial of the Tả thị lang, and the Faithful Wife was interred beside him.

When the household carried the letter to the Phan house, all lamented; only the old mother said:

"From of old, few women are virtuous enough to carry wifely fidelity through to the end. Who would have thought my daughter capable of it? To die thus is as good as to live — what is there to complain of?

I ask you to reply by carrying this message to my daughter's soul: let her follow the Thị lang and serve him up among the silver clouds, and let her not remain unreleased on account of an old woman."

Her suicide was reported to the court by the provincial authorities; the Lê king praised her and granted her a golden tablet of three characters,

TIẾT PHỤ MÔN ("House of the Faithful Wife"),

ordered the province to build the tablet-house and establish a temple beside the right flank of the Thị lang's stūpa; he further granted one hundred and fifty *quan* of cash and assigned twenty *mẫu* of communal rice land at the place called Tàm Tang for the annual sacrifice.

Under the Cảnh Hưng reign of the Lê, she was additionally titled:

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Trinh Nhất Á Thận Phu Nhân

The Faithful Wife, of the Phan lineage, taboo name **Viên**, was only 21 when she died to follow her husband.

To this day the incense never ceases in her temple, and her power is most efficacious.

The Nguyễn dynasty additionally conferred:

Beneficent deity Lương Tịnh Thục Diệu Nhân Uyển

Dực Bảo Trung Hưng

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[p. 56]

FUNERAL ORATION

of the Faithful Wife in honour of the Tả thị lang.

Transliterated Sino-Vietnamese original. The copyist supplies its quốc âm translation on pp. 57 and 59, translated below. Reproduced without a second translation (see Part I).

[p. 57]

TRANSLATION *(by the copyist, from the Chinese)*

Alas!
My husband, where have you gone?
Having gone, why do you not return,
Leaving your servant in grief?
That yak-tail staff, why has it fallen so soon?
That mount, why has it borne its rider away so quickly?
Alas!
Once, glory: on horseback and clad in fur;
Now, desolation: white carriage and red banner.
Once, farewell, and poems exchanged;
Now, funeral chants, dew upon the grass, and sorrow.
The messenger goose is watched for, and the sky stays empty;
Toward the horizon the gaze strains — but in what direction?
I look at the phoenix mirror and my soul fails me;
I see the silk tunic and my entrails burn.
Alas!
Living, he reached the examinations,
The stele and honour roll keep the record.
Dying, he died for the business of the state:
His ambition is fulfilled, even through death.
To die or to live is all one —
What good is lamenting?
How should your servant not know
That the dead do not live again,
And that weeping serves nothing?

[p. 58]

Continuation of the Sino-Vietnamese original; translation follows on p. 59 (see Part I for the transcription).

[p. 59]

How should your servant not know
That a single day in the world of the living
Is worth a thousand ages in the world below?
Alas!
Mandarin duck, phoenix bird — in a moment parted from the flock;
A woman's doting heart, weighed down by solitude.
The lone pillow is cold: to whom shall I confide my complaint?
The cypress boat drifts: among whom shall I waver?
Even were Heaven to grant me long years,
My humble frail-willow lot would swallow the same end.
To live, but parted —
Better to die and follow him,

To become the bird with joined wings,
To become the tree with joined branches.
Alas!
To hold the pillow, to bear the towel:
Before and after, one same fidelity.
My father, in the Yellow Springs,
Will have his heart content for me.
And if my mother waits for me,
I believe her thought accords with mine.
I close my eyes, resolved in heart.
So ends this life.
Alas, my husband! deign to look into your servant's heart.

Oh! What sorrow!

[p. 60]

LETTER of the Faithful Wife thanking **LADY LÊ**

———

Transliterated Sino-Vietnamese original. The copyist supplies its quốc âm translation on p. 61, translated below. Reproduced without a second translation (see Part I).

{A "working translation" of this passage was established in an earlier pass, before the copyist's own version had been located. It is withdrawn in favour of the latter.}

[p. 61]

TRANSLATION

(by the copyist, of the letter transcribed on p. 60 — supersedes the working translation withdrawn on p. 60)

Let your servant humbly reflect:

My body is but foam and duckweed,
My bearing that of the frail.
Born of low condition, should I dare boast of being a fair and gentle girl?
Sheltered under the shade of the great tree, I had the good fortune to be taught by you, Madam.
Living under one roof, we sang the verses of the Magpie and the Nest;
And from your indulgence I received the air of Chung Tư.
From the day the horse's hooves took the road, you and I had but one same dream.
When the embassy standard fell in the snow, you and I had nothing left but a cypress boat adrift.
We had sworn each other the same fidelity in serving our husband,
But our two paths now take different ways.
To burn incense at the ancestral temple, you must remain and attend to the offerings.
To arrange robe and sash before the Jade Emperor, I, in death, shall have no one to whom to entrust that service.
The heart is long but life is short; the jade sunk — how should I regret it?
The day of my death will be as though I were still here; upon this scarlet heart, deign to cast your gaze.

[p. 62]

LETTER of the Faithful Wife thanking her mother, **DAME PHAN**

———

Transliterated Sino-Vietnamese original. The copyist supplies its quốc âm translation on p. 63, translated below. Reproduced without a second translation (see Part I).

[p. 63]

TRANSLATION

Parted from the warmth and cold beside your pillow, the duty of gladdening you breaks my heart.

I have not yet danced in child's dress before your steps, and now from I know not where a letter of farewell reaches you.

The wrong is done; what can feeling do?

My strength has remained weak, and the separation greater still. The dream of the serpent: alas, I was born a girl.

By good fortune, the marriage bond brought me a worthy man. That meeting will not have lasted long; at least it brought my mother no reproach. My dream took a crooked road — how did so heavy a misfortune fall upon my husband? I am not like others; I swear not to take as model the wife of Trường nor the spouse of Lý. A woman must see to remaining pure, and perhaps they will say the granddaughter is true to her line.

Today I ask to die and follow my husband,

And I swear I have not two hearts.

A few lines of blood-tears are sent to you in place of the announcement of my return to the maternal home.

This cinnabar heart is not yet extinguished, so well does it remember your measureless kindness.

Here too are a few taels of silver, which I beg you to accept in celebration of your long life, mother.

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Đinh Nho Thận

(borne by the second wife)

The fourth son of the Đại Vương Phụ is the *Quan viên tử* Nho Thận.

His death anniversary is the 7th day of the 12th month.

His tomb is on Mount Ngọc Sơn.

His Lady was of the Bùi lineage.

Her death anniversary is the 1st day of the 7th month.

Her tomb is at present on the summit of Mount Chó Rú.

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Đinh Nho Thưởng

(borne by the second wife)

The fifth son of the Đại Vương Phụ is a *Nho sinh trúng thức*, literary name Nho Thưởng, sub-prefect.

His Lady was of the Phan lineage.

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[p. 66]

Đinh Nho Côn

(borne by the second wife)

The sixth son of the Đại Vương Phụ is the **Marquis Hướng Nghĩa**, literary name Nho Côn.

He was first sub-prefect of La Sơn, then commander-in-chief of the troops in the circuits of Đồng Thành and Lạng Sơn {word struck out in the left margin, illegible}; there he put down the Ngô-Vô-Xương rebels, and received the office of **Tổng binh Đồng tri, Marquis Hướng Nghĩa**.

He was a perceptive man from whom the people benefited: by revising the register of taxable men of our canton alone, he had the number of conscripts reduced by more than thirty — a benefit to the population beyond measure.

His death anniversary is the 3rd day of the 12th month.

The Nguyễn dynasty conferred on him:

beneficent deity Đoan túc Dực bảo Trung hưng

His Lady was of the Văn lineage.

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9th GENERATION

Đinh Nho Thực

(1679 – 1757)

The eldest son of the Giả tiên nhân is the **Huấn Đạo Quản Chiếu**, taboo name **Đạm**, literary name Nho Thực.

He was born at the hour Tý, on the 16th day of the 5th month of the year Kỷ Vị, in the 4th year of the Vĩnh Trị era of King Lê Hy Tôn, that is, 1679 of the Western calendar.

Of a generous temper, he was a man of standing. He gave the commune more than sixty *mẫu* of rice land at Bãi Vàng, to serve as cult land.

He lived to 79.

He died at the hour Tuất, on the 8th day of the 6th month of the year Đinh Sửu, in the 18th year of the Cảnh Hưng era of King Lê Hiển Tôn, that is, 1757 of the Western calendar.

His tomb is at the foot of Mount Ngọc Côn.

His Lady was of the Nguyễn lineage, of Khả Hưu village, daughter of an honoured house and of great beauty. At nineteen, the victim of slander, she had to return to live with her parents; by a guttering lamp and a cold pillow she kept her chastity. Her parents repeatedly wished to break her resolve; she then swore this oath:

"The conjugal fidelity of the Đinh lineage is a matter that has reached the Court. I have had the misfortune to bear this accusation, and often

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I have wished to have done with life; but thinking of my child left alone, I had to bear it and stay to raise him. May august Heaven witness my cause and protect my child until he is established: that alone will content me, and I hope for nothing beyond. I venture to ask my parents not to press me."

Someone said of this:

"That Dame Phan should die to follow her husband is an easy thing; that Dame Nguyễn should be repudiated is a hard one."

This saying tells well enough the injustice done to her.

She lived to 67.

Her tomb is at the place called Chùa Tràỳ.

Afterwards he took a secondary wife, of the Bùi lineage, from the commune of Tình Diệm.

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Đinh Nho Gia

(borne by the secondary wife)

The second son of the Giả tiên nhân, literary name Nho Gia, accompanied an embassy to China; the king granted him the office of Huyện thừa; he unhappily died young.

Đinh Nho Liêu

The third son of the Giả tiên nhân is the *Nho sinh* Nho Liêu. His Lady was of the Thái lineage.

Đinh Nho Lâm

The fourth son of the Giả tiên nhân is a *Nho sinh trúng thức*; he received the office of Câu Kê; his literary name is Nho Lâm.

His Lady was of the Thái lineage.

Đinh Nho Thái

The fifth son of the Giả tiên nhân is the *Nho sinh trúng thức* Nho Thái. Without issue.

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Đinh Nho Hoành

The sixth son of the Giả tiên nhân is a *Nho sinh*, honoured by hereditary privilege with the title of Triều liệt đại phu, literary name Nho Hoành; he was made successional heir of the Đại Vương Tử.

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{at the head of the page, an earlier number struck out, illegible, replaced by "71"}

Đinh Nho Thành

(born of the *Nho sinh* Nho Thận)

The eldest son of Nho Thận is the *Nho sinh* Nho Thành. His death anniversary is the 14th day of the 12th month.

His tomb is at the place called Dùng Đình.

His Lady was of the Nguyễn lineage.

Her death anniversary is the 20th day of the 3rd month.

Her tomb is at the place called Bại Giải.

Đinh Nho Ngụ

The second son is the *nho sinh* Nho Ngụ.

His death anniversary is the 20th day of the 1st month.

His tomb is at the place called Cây Cối, in the territory of Xuân Trù.

His Lady was of the Phan lineage. Her death anniversary is the 21st day of the 12th month.

Her tomb is at the place called Cồn Seng (Cây Sanh), at Xuân Trù.

Đinh Duy Phiên

The third son is the **Marquis Trung Doãn**. His literary name is Duy Phiên.

He had no children. He donated the lower sanctuary of our village temple, which still stands today.

Each year the village offers him a sacrifice.

His Lady was of the Phan lineage.

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{at the head of the page, two earlier numbers struck out, illegible, replaced by "72"}

Descendants of Nho Thưởng:

Nho Thưởng begot the father of Đinh Nho Bí, whose name is unknown.

Nho Bí later passed as *hiệu sinh* and served as acting Đồng tri phủ; his descendants now reside in Thuần Chân commune, Can Lộc sub-prefecture.

Descendants of the Marquis Hướng Nghĩa:

The Marquis Hướng Nghĩa begot the Marquis Tiên Thuệ, whose name is likewise unknown.

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{at the head of the page, an earlier number struck out, replaced by "73"}

10th GENERATION

Descendants of the Huấn đạo Quản Chiếu:

Đinh Nho Tể

(1705 – 1765)

The eldest son is the **Hoằng tín Đại phu, Thái bộc tự Khanh, Marquis Văn Lĩnh**, taboo name **Phi**, social name Nho Tể.

He was born at the hour Tỵ, on the 16th day of the 2nd month of the year Ất Dậu, in the 26th year of the Chính Hòa era of King Lê Hi Tôn, that is, 1705 of the Western calendar.

As a young man he served his mother with great filial piety. Grown, he lived in perfect harmony with his younger brothers born of the second wife. He understood, moreover, the ways of the world and knew how to choose his friends: such as the Võ giám sinh of Tuần Lễ and the Tiến sĩ Phan of Việt Yên, who had not yet risen and were then only poor scholars — he conceived an esteem for them and even gave them his daughters in marriage.

(Let it be recalled that our commune's Văn chỉ was formerly wretched; holding the Way of the Sages in high regard, he set about restoring it and made of it a new and resplendent building.)

He lived to 61.

He died at the hour Thìn, on the 15th day of the 7th month of the year

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{at the head of the page, two earlier numbers struck out, replaced by "74"}

Ất Dậu, in the 26th year of the Cảnh Hưng era of King Lê Hiển Tôn, that is, 1765 of the Western calendar.

His tomb is at present in Thổ Vượng commune, Can Lộc sub-prefecture.

His Lady was of the Phan lineage, taboo name **Sương**, daughter of an honoured house of Hàm Lại hamlet; she lived to 41.

Born at the hour Thìn, on the 28th day of the 3rd month of the year Giáp Thân.

Died on the 26th day of the 5th month of the year Ất Sửu.

Her tomb is at Cồn Trọt, within the village territory.

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11th GENERATION

(descendants of Đinh Nho Tể:)

Đinh Nho Quý

The eldest son of Đinh Nho Tể is Đinh Nho Quý, taboo name **Thể**, Chỉ huy đồng tri, **Marquis Hoan Trung**; he lived to 67.

Died on the 19th day of the 7th month of the year Mậu Thân.

His tomb is at the Ngọc Côn pagoda.

His Lady is **Nguyễn Thị Chu**, daughter of the Thượng thư and Tiến sĩ Nguyễn Trọng Thường of Trung Cần, Nghệ An.

She lived to 83.

Died on the 16th day of the 12th month of the year Kỷ Tỵ.

Her tomb is at Tham Chảng, Bình Hòa

(today (~~1975~~) {corrected above: 195…} Bình Hòa and Gôi Mỹ have been merged to form Sơn Hòa commune)

[p. 76]

Đinh Nho Khế

The second son of Đinh Nho Tể is the *Nho sinh* Nho Khế; he lived to 5[?].

He died on the 21st day of the 3rd month.

His tomb is at Tham Chảng (Bình Hòa).

His Lady is **Nguyễn Thị Thanh**, likewise a daughter of the Tiến sĩ, posthumously promoted Thượng thư, Nguyễn Trọng Thường of Trung Cần.

She lived to 76, died on the 22nd day of the 4th month, and was buried with him at Tham Chảng.

Đinh Nho Hành

The third son of Đinh Nho Tể is Đinh Nho Hành; he died young and had no sons, only two daughters:

1 – **Đinh Thị Thiện**, married to Võ Trọng Tiến of Tuần Lễ.

2 – **Đinh Thị Gá**, married to the Đốc Đồng and Tiến sĩ Phan Công Khiêm of Việt Yên (La Sơn), whose sons are the Trung thức Phan Khiêm Tôn, the *tú tài* Phan Khiêm Thai and the *cử nhân* Phan Văn Chính.

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(descendants of **Đinh Nho Tuân**)

1 – **Đinh Nho Dĩnh** or **Dịnh**

His Lady was of the Trần lineage.

2 – The Thiên hộ **Đinh Nho Tân**

His Lady was of the Mai lineage.

(descendants of **Đinh Lường Huệ**)

Đinh Hữu Nho.

His Lady was of the Nguyễn lineage.

(descendants of **Đinh Nho Minh**)

Đinh Văn Phiệt

(descendants of **Đinh Nho Dần**)

1 – **Đinh Nho Thiên**

His Lady was of the Nguyễn lineage.

2 – **Đinh Nho Thiều**

His Lady was of the Hoàng lineage.

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3 – **Đinh Nho Viện**

In his sons' generation, Văn Sách and Văn Thế, the line died out for want of an heir.

4 – **Đinh Nho Doan**

His Lady was of the Phan lineage.

(descendants of **Đinh Nho Tung**)

Đinh Nho Đại

His Lady was of the Nguyễn lineage.

(descendants of **Đinh Nho Thiều** or **Chiêu**:)

Đinh Nho Viên

His Lady was of the Nguyễn lineage.

Without issue.

(descendants of **Đinh Nho Thân**)

1 – **Đinh Nho Thế**, assistant sub-prefect

His Lady was of the Phan lineage.

2 – **Đinh Nho Câu**, assistant sub-prefect

His Lady was of the Phan lineage.

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12th GENERATION

Đinh Thái Lãng

The eldest son of Đinh Nho Quý is Đinh Thái Lãng, taboo name **Vượng**, Triều liệt đại phu, *thị giảng học sĩ* of the Hàn Lâm Academy.

He lived to 56.

Died on the 21st day of the 7th month of the year Kỷ Tỵ.

His Lady is **Trần Thị Bảng**, of Vân Giang village (Sơn Thịnh), holding the rank of fourth-class *cung nhân*. She lived to 43.

Died on the 11th day of the 8th month of the year Quý Hợi.

The couple are buried together at the place called Cồn Trọt, within the village territory.

Đinh Nho Thìn

or **Thời**

Đinh Nho Trịnh

(without issue)

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Descendants of **Đinh Nho Khế**:

1 – **Đinh Nho Trụ**

Died 7/2. Tomb at Thó (Trù Lễ).

His Lady was of the Cao lineage.

Died 11/3. Tomb at Chó Rú.

2 – **Đinh Nho Thái**

Attached to the service of the great official of Trung Cần, Nguyễn Trọng Đường, then Đốc thị of Thuận Hóa; he fought the Tây Sơn and was killed at Phú Xuân. **(1786)**

Without issue.

3 – **Đinh Nho Châu**

Without issue.

4 – **Đinh Nho Hồng**

Without issue.

5 – **Đinh Hữu Diệu** or **Dạo**

A ploughman. He lived to 77.

Died on the 11th day of the 4th month

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His Lady was of the Cao lineage, daughter of Đinh Sĩ of Thanh Xá. She lived to 71 and died on the 25th day of the 12th month.

The couple are buried together at Tham Chảng.

6 – **Đinh Nho Khánh**

Born in the year Đinh Vị.

Descendants of **Đinh Nho Dĩnh**:

Đinh Văn Khanh

Descendants of **Đinh Nho Tân**:

Đinh Thế Hào.

Descendants of **Đinh Hữu Nho**:

1 – **Đinh Bá Duy** — His Lady was of the Lê lineage.

2 – **Đinh Văn Trung** — In his sons' generation, Văn Trường and Văn Diên, without issue.

Descendants of **Đinh Văn Phiệt**:

Đinh Văn Hiếu

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Descendants of **Đinh Nho Thiên**:

Đinh Duy Ích

Descendants of **Đinh Nho Thiều**:

Đinh Văn Sỹ — his son Văn Dật without issue.

Descendants of **Đinh Nho Doan**:

1 – **Đinh Văn Danh** — Without issue

2 – **Đinh Văn Thanh** — Without issue

3 – **Đinh Văn Giảng**

4 – **Đinh Văn Hợp**

Descendants of **Đinh Nho Đại**:

Đinh Hữu Lực — In his sons' generation, Văn Đường and Văn Thụy, both without issue.

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Descendants of **Đinh Nho Thế**:

1 – **Đinh Nho Tú** — His Lady was of the Đặng lineage.

2 – **Đinh Nho Hung**.

Descendants of **Đinh Nho Cầu**:

1 – **Đinh Đình Áng** — At Yên Nghĩa village.

2 – **Đinh Văn Mận**

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13th GENERATION

(descendants of Đinh Thái Lãng:)

1 – **Đinh Nho Tự**

Eldest son of Đinh Thái Lãng (taboo name Vượng), called Nho Tự, taboo name **Bính**.

His Lady was of the Nguyễn lineage.

2 – **Đinh Nho Truyền**

His Lady was of the Nguyễn lineage.

3 – **Đinh Nho Thinh**, section chief

His Lady was of the Nguyễn lineage.

4 – **Đinh Nho Bạt**

He lived to 71.

His Lady was of the Hà lineage.

5 – **Đinh Hy Tăng**, taboo name **Tỉnh**

Holding the rank of Thái Bộc Tự Khanh,

Phụng nghị Đại phu, *Thị Độc* of the Hàn Lâm Academy,

Trung nghị Đại phu, Thái Bộc Tự Khanh. He lived to 60.

His Lady was of the Đặng lineage.

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[Titled] *Nghi nhân* of the fifth principal rank[?], posthumously raised to *Thục nhân* of the third secondary rank.

Descendants of **Đinh Nho Thìn** or **Thời**:

Đinh Nhật Chiếu

In his sons' generation — Văn Tài, Văn Vị or Nho Quyên — the line died out for want of an heir.

Descendants of **Đinh Nho Trụ**:

1 – **Đinh Nho Ấn**, taboo name **Kính**.

Died on the 4th day of the 4th month.

His Lady was of the Nguyễn lineage, died on the 6th day of the 8th month.

Tomb behind the Ngọc Côn pagoda.

2 – **Đinh Văn Cự**

He lived to 61 – died on the 9th day of the 4th month.

His Lady was of the Trần lineage, lived to 65, died on the 28th day of the 4th month.

Tombs on Mount Chạc Khoai, he on the left, she on the right.

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Descendants of **Đinh Hữu Diệu** or **Dạo**

1 – **Đinh Khắc Tuy** (Bách hộ), taboo name **Văn Phó**. Ninth-rank *bá hộ*.

Childless, he made Đinh Nho Nhiếp, son of his younger brother (Nho Khởi), his successional heir, and adopted Văn Tình, son of his elder brother.

Died on 3/4 of the year Quý Dậu.

His Lady is **Nguyễn Thị Duyên**, of Thịnh Xá village (Sơn Thịnh today). She lived to 80, died on 15/4.

The couple are buried together at Bại Giải.

He had a secondary wife named **Phan Thị Thuy**. Died on 22/12, tomb behind the Ngọc Côn pagoda.

2 – **Đinh Văn Đạt**, section chief

Childless – he made Đinh Văn An (*bá hộ*), son of Đinh Nho Khởi, his successional heir.

Died on the 9th day of the 3rd month.

His Lady was of the Lê lineage, died on the 26th day of the 5th month – the couple are buried together at Tham Chảng.

3 – **Đinh Nho Ninh**. Died young, childless.

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4 – **Đinh Nho Khởi** or **Khải**

He lived to 44 – died on the 23rd day of the 2nd month.

His Lady was of the Hà lineage, of Thịnh Xá,

died on the 6th day of the 1st month, aged 63.

Tombs on Mount Trai, he on the right, she on the left.

– Son of **Đinh Nho Khánh**

Đinh Văn Vi (some copies do not record him)

– Son of **Đinh Văn Khanh** {or Kiên?}

Đinh Văn Bảy.

– Sons of **Đinh Thế Hào**:

1 – **Đinh Văn Doán** or **Doạn**

2 – **Đinh Văn Trinh**

– Sons of **Đinh Bá Duệ** {or Duy? or Tuệ?}

1 – **Đinh Bá Ngoạn**

His Lady was of the Nguyễn lineage.

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2 – **Đinh Cư Kính** — Without issue

3 – **Đinh Văn Dội** or **Đôi** — at Thọ Lộc

4 – **Đinh Văn Tràng** — some copies do not record him.

– Son of **Đinh Văn Hiếu**

Đinh Văn Giai or **Gia**.

– Sons of **Đinh Duy Ích**

1 – **Đinh Văn Điều**

2 – **Đinh Văn Bản** — some copies do not record him.

– Son of **Đinh Văn Giảng**

Đinh Văn Lan

– Sons of **Đinh Văn Hợp**

1 – **Đinh Văn Hoe**

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2 – **Đinh Văn Thao** or **Văn Viêm**

Son of **Đinh Nho Tú** (of the great-great-grandson Hạnh)

Đinh Văn Ấn

Son of **Đinh Nho Hùng**

Đinh Văn Quy

Sons of **Đinh Đình Áng**

1 – **Đinh Văn Uẩn**

2 – **Đinh Văn Ưng**

3 – **Đinh Văn Phán** — deputy canton chief – some notebooks do not record him

4 – **Đinh Văn Nha**

Son of **Đinh Văn Mận**

Đinh Văn Thanh — some notebooks do not record him

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14th Generation

– Son of **Đinh Nho Tự**

Đinh Nho Siêu (taboo name **Long**)

His Lady was of the Trần lineage.

– Son of **Đinh Nho Truyền**

Đinh Nho Mưu

– Sons of **Đinh Nho Thinh**

1 – **Đinh Văn Giang**

2 – **Đinh Văn Duyên** — Without issue.

– Sons of **Đinh Nho Bạt**

1 – **Đinh Nho Dụ**

2 – **Đinh Nho Hạp** or **Hộp**

Quan viên phụ

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Sons of Đinh Hy Tăng, taboo name Tỉnh

———

1 – **Đinh Bảo Hiên** (1831 – 1907)

Passed *Cử nhân* (licentiate). Trung phụng đại phu – **Tuần phủ (prefect) in retirement**.

Born 1831 – died 1907 (28th day of the 12th month, year Đinh Vị).

Tomb at the Đồng Mậu estate.

His Lady was of the Nguyễn lineage, of Thịnh Xá (Sơn Thịnh today), titled **"đoan nhân of the second secondary rank"**.

The second wife was of the Trần lineage, commonly called Dame Nghi – died on the 13th day of the 6th month of 1911 (Tân Hợi). Tomb at Đồng Mậu.

Two further wives: Dame Hanh and Dame Chinh.

2 – **Đinh Nho Điển** (1846 – 1884), style name **Đôn Trai**.

Passed **Tiến sĩ** (doctor) at the Ất Hợi session (1875). Trung thuận đại phu, Hồng lô tự khanh, Biện lý of the affairs of the Ministries of Punishments and Revenue, holding the seal of the Thông chánh sứ ty.

Born 1846 – died 1884 (5th day of the 4th month, Giáp Thân); he received the **"sắc tứ lập từ"** (imperial decree ordering a temple to be raised).

The hamlet of Bại Xả, at Dương Trai, now part of Sơn Thịnh, built him a temple.

His Lady was of the Trần lineage, titled *cung nhân* of the fourth principal rank.

The second wife is Dame Dy.

Parallel couplet offered by An Ấp commune in honour of the two brothers:

LỊNH DANH DY PHỤ MẬU DUY HIẾU DUY TRUNG

(An illustrious name, a glorious father: nothing but filial piety, nothing but loyalty)

CỰU KHOÁN PHỤC CÔNG HẦU THỊ HUYNH THỊ ĐỆ

(The old covenant restored by lords who are the elder and the younger brother)

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Couplet by **Tôn Thất Hân** (then Tuần phủ of Hà Tĩnh province.

TỪ GIÁP ĐỆ TỨ LẬP TỪ ĐÔN TRAI TRỌNG {because he had so remarkable a younger brother.}

THỬ HƯƠNG SƠN THỬ KHANH LÃO LẠC TIÊN ÔNG {the two belong together and are close.}

(Parallel couplet: "This doctorate, this temple raised — the weight of Đôn Trai" / "This Hương Sơn, this old dignitary — the joy of the Immortal." The glosses in braces are the copyist's.)

3/4 – One daughter married the *tú tài* **Trần Như Huê** of Lương Điền, Thanh Chương.

– Another (**Đinh Thị Hoan**) married the *cử nhân* and sub-prefect **Đặng Thai Giai**, likewise of Lương Điền, from whom was born the *Phó bảng* **Đặng Nguyên Cẩn**, known as **Đặng Thai Sơn**, and two sons who passed as *tú tài*. One of the two is **Đặng Thúc Hứa**, a revolutionary leader in Thailand. The other, called "the *tú* of three examinations," remained at home.

There is today a great-grandson in the direct line **(1975)**, **Đặng Thai Mai**, currently serving in Hanoi.

Son of **Đinh Văn Ấn**.

Đinh Văn Thiều — He went to settle at Lương Điền, Thanh Chương; he made Đinh Văn Chí, son of Đinh Văn Tình, his successional heir.

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His Lady was of the Đặng lineage.

Sons of **Đinh Văn Cự**.

1 – **Đinh Văn Hưng** {or Văn Ân?} — without issue.

2 – **Đinh Văn Tình** — some copies do not record him.

– adopted by Đinh Khắc Tuy (called *cố* Bách); he lived to 60, died on the 26th day of the 9th month of the year Kỷ Hợi.

His Lady was of the Hà lineage, lived to 79, died on the 30th day of the 1st month.

The couple are buried at Chạc Khoai. His second wife, of the Nguyễn lineage of Cường, lived to 73 and bore one son, Đinh Văn Chí; her tomb is likewise at Chạc Khoai (Sơn Thịnh).

Sons of **Đinh Nho Khởi** or **Khải**

6. **Đinh Nho Nhiếp**

– Made successional heir of Đinh Khắc Tuy (called *cố* Bách); he lived to 74, died on the 3rd day of the 3rd month of the year Bính Thìn – tomb at Phúc Xá.

His Lady was of the Nguyễn lineage, lived to 48, died on the 3rd day of the 8th month of the year Ất Dậu –

tomb at Tham Chảng.

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The next wife is **Phan Thị Việt**, died on the 6th day of the 7th month of the year Mậu Ngọ, aged 62. Tomb at Thó Tròn (Trù Lễ). The couple had five sons and seven daughters.

2 – **Đinh Văn Ân**, social name **Thiện** (one notebook has **Văn Thực**)

Chánh tổng and *bách hộ* – made successional heir of Đinh Tất Đạt – he lived to 59, died on the 5th day of the 7th month of the year Canh Tuất.

Tomb on Mount Trai.

His Lady was of the Nguyễn lineage.

Son of **Đinh Văn Vi**.

Đinh Văn Hản.

– Son of Văn Bảy: Văn Mội

– Son of Văn Doạn: Văn Giai

– Son of Văn Trinh: Văn Yên

– Sons of Bá Ngoạn: 1 – Văn Vinh (*tú tài*) 2 – Văn Mạo

– Son of Văn Giai: 佳

– Son of Văn ?: 皆

– Sons of Văn Dạo (or Diệu): 1 – Văn Cờ (or Hồ) 2 – Văn Tạo 3 – Văn Thân 乏

(The three Chinese characters — 佳, 皆, 乏 — are written as such by the copyist, with no quốc ngữ transcription. See annex.)

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– Sons of Văn Học: 1 – Văn Khang 2 – Văn Ba 3 – Văn Mạc 4 – Văn Nghiễn

– Sons of Văn Diệm (or Thao): 1 – Văn Yến 2 – Văn Ngu 3 – Văn Ý.

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15th GENERATION

a) Senior branch.

– Son of **Đinh Nho Siêu**

Đinh Văn Cánh

– Son of **Đinh Nho Mưu**

Đinh Nho Hoe or **Văn Vy**.

– Sons of **Đinh Nho Dụ**

1 – **Đinh Văn Mân** or **Thú** — without issue.

2 – **Đinh Văn Xân** or **Chấn**

3 – **Đinh Nho Bính** or **Bảy** — canton schoolmaster – ninth rank

4 – **Đinh Văn Cẩm**. Died young.

– Sons of **Đinh Nho Hạp** or **Hộp** (the venerable Nguận)

1 – **Đinh Nho An** (Bá Yên)

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or **Văn Viên** – ninth-rank *bá hộ*.

2 – **Đinh Nho Bằng** or **Nghiên**

Cử nhân, sub-prefect. No sons, only two daughters:

1 – **Đinh Thị Nhơn** (daughter of the first wife, who is the paternal granddaughter of Đặng Thai Giai of Lương Điền)

2 – **Đinh Thị Hồng** (daughter of the secondary wife)

3 – **Đinh Văn Biên** (died young, childless)

4 – **Đinh Nho Tuyên** (i.e. *ô*. Miễn Gia)

Also called Mr Miễn Gia. A teacher.

5 – **Đinh Thị Mười**, married to Lê Trứ, son of Lê Mĩ of Sơn Thịnh.

Children of Đinh Bảo Hiên

borne by the first wife:

1 – **Đinh Nho Cơ**

His first wife, of the Hà lineage, had a daughter, mother of the *tú* Thực.

His second wife likewise had a daughter, married to Hường Thiện.

He died when his two wives were 18 and 20; both remained widows to raise their children, and each received the title **"Tiết phụ khả phong"** (faithful wife worthy of investiture).

2 – **Đinh Nho Quế**

Honoured by hereditary privilege as *điển tịch* of the Hàn Lâm Academy.

His first wife, of the Phan lineage, had three daughters:

– **Đinh Thị** _____ married to the *cử nhân* Hoàng Xuân Viên, who rose to the office of Bố chánh.

– **Đinh Thị** _____ married to the *cử nhân* Phan

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Thúc Ngô, who rose to the office of Án sát.

– **Đinh Thị Biền** (died young)

His second wife likewise had three daughters:

– **Đinh Thị Dịu**, married to Hà Huy Bả of Sơn Thịnh, from whom was born Hà Huy Dực, currently **(1975)** a lieutenant-colonel in the Vietnam People's Army.

– **Đinh Thị Dìu**, married to Mr Cơ, a schoolteacher under the French period, currently **(1975)** at Đà Nẵng.

– **Đinh Thị Lục**

3 – **Đinh Nho Thản**.

His Lady is a relative of the Thượng Thư of the Đào lineage of Hữu Bằng, and full sister of Đào Hữu Mẫn (*cử nhân*).

4 – **Đinh Nho Bồi** (1871 – 1919)

Born in the year Canh Ngọ (1871), died on the 9th day of the 8th month of the year Kỷ Vị (1919), aged 49. Tomb at Cồn Trôi hamlet, in our village.

His Lady is of the Phan lineage, daughter of the venerable Tuần Phan of Đông Thái. Taboo name **Biểu**, died on the 8th day of the 9th month of the year Đinh Sửu (1937). Her tomb is at Văn Điển (Thanh Trì). Her ashes were deposited at the Quán Sứ pagoda in Hanoi.

She had one daughter, **Đinh Thị Trân**, married to Đặng Văn Cận (sub-prefect) [son of the Hoàng giáp Đặng Văn Thụy, formerly Tế tửu of the Quốc Tử Giám], from whom seven children were born, of whom five are living today **(1975)**, all serving in Hanoi

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namely Đặng Văn Du (2nd-class specialist) – Đặng Hồng Vân (2nd-class professor), Đặng Thị Hương, Đặng Văn Phú, Đặng Văn Nho.

5 – **Đinh Thị** _____

married to Lê Kinh _____, from whom was born Lê Kinh Nông, and as grandson Professor Dr Lê Kinh Duệ, head of the dermatology department of Bạch Mai hospital in Hanoi.

Borne by Dame Nghi (second wife):

6 – **Đinh Nho Quán** (i.e. Nho Ngân, Nho Nghị)

Without issue. Tomb at Đồng Mậu.

7 – **Đinh Thị Em**, married to Thái Văn Thành (i.e. Tuy) of Sơn Long, a good scholar, canton schoolmaster of the ninth civil rank, from whom was born Thái Văn Thuy (deceased, whose son Thái Văn Thuyết, a cadre of the Vietnam People's Army, is retired, and whose grandson Thái Văn Ấn, an engineer, is currently a cadre in the same army), Thái Văn Vận currently in Hương Khê sub-prefecture, Thái Văn Quỳnh (died young) – Thái Thị Huệ, married to Đinh Nho Cự, son of the *tú tài* Đinh Nho Lễ of our village.

8 – **Đinh Nho Kiển** (1887 – 1955), literary name **Nho Lại**.

Born in the year Đinh Hợi (1887). *Đại chiếu* of the Hàn Lâm Academy.

Died on the 2nd day of the 5th month of the year Ất Vị (1955), aged 69.

Tomb at the Đồng Mậu estate.

His Lady was of the Lê lineage, taboo name **Nga**, daughter of Dame Phạm, second wife of the *cử nhân* and *huấn đạo* Lê Xuân Tường

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of Dị Ốc.

She was born in the year Mậu Tý (1888), died on the ___ day of the 10th month of the year ___

Her tomb, after exhumation, has been placed at ___

Borne by Dame Hanh:

9 – **Đinh Thị Quảng**, married to Lê Văn Luyện, who passed *cử nhân*, was a sub-prefect and held the rank of Hồng lô tự thiếu khanh; they had one son (died young) and six daughters: one married **Phạm Khắc Hòe**, one was the wife of Đinh Văn Tiếp, one married Đặng Văn Ngụ (Sơn Thịnh), one Mr Dục (Sơn Thịnh), one Mr Quý, and the youngest married the son of the *Phó bảng* Nguyễn Cự of Đan Nhiệm, Nam Đàn — Nguyễn Cảnh Lương — from whom was born a daughter, Hạnh Trang, an engineer, currently **(1980)** serving in Hô Chi Minh City.

10 – **Đinh Nho Khôn**, literary name **Nho Dục**.

Passed *cử nhân*, supernumerary official, holding the rank of *biên tu* of the Hàn Lâm Academy. Died on the ___ day of the ___ month,

aged 31.

Tomb at the Đồng Mậu estate.

His Lady was of the Tôn lineage, of Thanh Chương, taboo name **Bảy**, died on the 23rd day of the 10th month of the year Kỷ Hợi, that is 23/11/1959.

Her tomb is at the martyrs' cemetery of Hà Đông

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Borne by Dame Chinh:

11 – **Đinh Nho Kham**.

Passed *tú tài* – holding the rank of *biên tu* of the Hàn Lâm Academy.

His tomb is at the Đồng Mậu estate.

His Lady was of the Cao lineage, daughter of the Hiệp biện đại học sĩ **Cao Xuân Tiếu** and full sister of **Cao Xuân Huy**.

12 – **Đinh Thị** _____ married to Thái Văn Chính of Sơn Long, who passed *cử nhân* and rose to the office of Án sát.

13 – **Đinh Thị** _____ married to Đào Hữu Mẫn of Hữu Bằng, *hành tẩu* at the Ministry of Works, *thước tác* of the Hàn Lâm Academy; his son is Đào Hữu Chí, and his grandchildren are all cadres and Party members.

Sons of Đinh Nho Điển

1 – **Đinh Nho Cẩn** (borne by the first wife)

Passed *tú tài* – holding the rank of *cung phụng* of the Hàn Lâm Academy.

His Lady was of the Lê lineage.

2 – **Đinh Nho Nhượng** (borne by the second wife)

Passed *tú tài* – holding the rank of *đại chiếu* of the Hàn Lâm Academy.

3 – **Đinh Thị** _____

Sons of Đinh Văn Tình or Ân

(some copies have Văn Hưng or Ân)

1 – **Đinh Văn Tích** (died young)

2 – **Đinh Văn Lịch**.

He had one son. Lived 27 years – died 8/3 of the year Quý Vị. Tomb at Chạc Khoai (Sơn Thịnh).

3 – **Đinh Văn Ba** (died young)

4 – **Đinh Văn Chí** – made successional heir of Đinh Văn Thiều

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he had one son. Died on the 7th day of the 7th month of the year Ất Tị, aged 23.

His tomb is at Chó Rú.

Sons of Đinh Nho Nhiếp

1 – **Đinh Nho Chân** (1864 – 1935)

Passed *tú tài – cống sinh*.

A noted practitioner of traditional medicine – *Kiểm tịch* of the Hàn Lâm Academy. Died on the 26th day of the 9th month of the year Ất Hợi (1935), aged 72.

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His Lady was of the Trần lineage.

The second wife was of the Phan lineage.

2 – **Đinh Nho Đề**, literary name **Văn Phong**, commonly called Mr Lý Đơn. Village head. He lived to 48, died on the 2nd day of the 5th month of the year Ất Tỵ.

Tomb behind the Ngọc Côn pagoda.

His Lady was of the Trần lineage.

3 – **Đinh Nho Huy** or **Di**

He lived to 38 – died on the 8th day of the 5th month of the year Giáp Dần – tomb at Đồng Mậu.

His Lady was of the Nguyễn lineage.

4 – **Đinh Nho Yết**

His Lady was of the Phan lineage.

5 – **Đinh Nho Dường** or **Văn Phú**

Ninth-rank *bá hộ*. Died on the 3rd day of the 11th month of the year 1960.

His Lady was of the Nguyễn lineage.

– Sons of **Đinh Văn Ân**

1 – **Đinh Nho Nị** or **Di**, village head.

His Lady was of the Phan lineage.

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2 – **Đinh Văn Mại** — Without issue.

3 – **Đinh Văn Niệm**

4 – **Đinh Văn Từ** — Without issue.

– Sons of **Đinh Văn Hản**

1 – **Đinh Văn Sáu**

2 – **Đinh Văn Bảy**.

– Son of **Đinh Nho Cường**

Đinh Nho Khang

– Sons of **Đinh Nho Trường**

1 – **Đinh Nho Kiệm**

2 – **Đinh Nho Chính**

3 – **Đinh Nho Thuần**

4 – **Đinh Nho Yểm**

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Sons of Đinh Nho Căn

1 – **Đinh Nho Quế** (at Hải Phòng)

2 – **Đinh Nho Bình**

Son of Đinh Nho Thuận

Đinh Nho Ngạch (at Sơn Phúc)

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16th GENERATION

– Son of **Đinh Nho Cánh**:

Đinh Nho Hành

in later life commonly called Mr Cu Hồ

– Sons of **Đinh Văn Hoe** or **Vi**:

1 – **Đinh Văn Hiếu** or **Đồn**

2 – **Đinh Văn Hoè** or **Liêu**

– Son of **Đinh Văn Xân** or **Chấn**

Đinh Văn Tân.

– Sons of **Đinh Nho Bình**.

1 – **Đinh Nho Minh**

Born 1908. A transport cadre (railways). Took part in the revolution from the beginning of the resistance war against the French; decorated with the 2nd-class Victory medal.

Retired in Hanoi, where he died.

Died 12/8/1987, that is the 18th day of the 7th month of the year Đinh Mão.

His wife is Nguyễn Thị Lục, from Sơn Ninh.

2 – **Đinh Nho Oánh** (i.e. Đường)

He followed his brother into the resistance in Cambodia; in 1945 he went to Cochinchina to continue the resistance, and disappeared.

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– Son of **Đinh Nho Yển**

Đinh Nho Di

– Sons of **Đinh Nho Tuyên**

Đinh Nho Hường

Đinh Nho ~~Bình~~ Hoằng.

– Children of **Đinh Nho Thản**

Đinh Nho Viêm or **Tứ**

Đại chiếu of the Hàn Lâm Academy

Đinh Thị _____ . (Her husband is Mr Nguyễn Vinh, who passed *cử nhân*, Hồng lô Tự khanh.) She had three children. Today, **1975**, one remains, Nguyễn Cảnh Tương, a retired cadre.

– Children of **Đinh Nho Kiển**

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Supplementary notes and glosses on some terms

in the

HƯƠNG YÊN PHỔ TỰ

_____

Our Đinh lineage originally issued from a great family of Gia Viễn sub-prefecture, in the *châu* of Ái.

Times of upheaval came; four brothers went together to the *châu* of Hoan, then dispersed: one to Nam Đàn sub-prefecture, one to Nghi Lộc, one to Nghi Xuân, one to Hương Sơn. The one at Hương Sơn is our Founding Ancestor.

_____

SUPPLEMENTARY NOTE

The genealogy left by the twelfth-generation ancestor nowhere records in what year our Founding Ancestor entered the *châu* of Hoan.

Relying on history and on the genealogy, we know the birth year of the sixth-generation ancestor, Hữu Luân; and it is from the words he spoke to Master Ngô Tinh that we can fix the year our Founding Ancestor entered the *châu* of Hoan.

Hữu Luân was born in the year Nhâm Dần, 2nd year of the Hoằng Định era of King Lê Kính Tôn, that is 1602 of the Western calendar. The year of his 19th birthday is the year Canh Ngọ[?], first year of the Vĩnh Tộ era of King Lê Thần Tôn, that is the year 1620; he was then admitted to the

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Nắng[?] văn bộ of the prefecture. Trouble having broken out in the southern regions, he earned military merit and was appointed Huyện tá of Đông Ngan. What year this was is unknown, but it is certainly after 1620.

We know moreover that when he met Master Ngô, the Anh Nghị had not yet been born; for had the Anh Nghị already existed, and his elder son Văn Đức with him, Hữu Luân would not have said "generation after generation a single son, boys and girls coming late," nor would Master Ngô have said "a woman of such virtue will surely bear distinguished sons." Now the Anh Nghị was born in the year Đinh Sửu, 3rd year of the Dương Hòa era of King Lê Thần Tôn, that is 1637 of the Western calendar.

Hữu Luân therefore met Master Ngô between **1620 and 1637**, or, on average, around **1630**.

In 1630 he said to Master Ngô: "This humble house came here from the *châu* of Ái nearly a hundred years ago." Let us take that "nearly a hundred years" for a hundred years. Following that statement:

1 – Our Founding Ancestor entered the *châu* of Hoan **around 1530**; for, examining the national history, in 1527, under the Thống Nguyên era of King Lê Cung Hoàng, the

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provinces swarmed with brigands; at court, Mạc Đăng Dung forced the Lê to draft the edict of abdication; many loyal servants took their own lives, and scholars and commoners alike fled in numbers. Might it not then be that in 1527, or a few years later, in 1530, our Ancestor came to take refuge in the *châu* of Hoan?

2 – Or did he enter the *châu* of Hoan **around 1546**; for, examining the national history, in 1546 the country divided into the Northern Court under the Mạc and the Southern Court under the Lê. From Thanh Hóa northward was the Northern Court; from Nghệ An southward, the Southern Court. Our Ancestor was originally of the *châu* of Ái (Ninh Bình today), hence Mạc territory. Might it be that, his own forebears having received the bounty of the Lê, he did not wish to be a Mạc subject and so entered the *châu* of Hoan to remain a Lê subject?

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Glosses

Tựa = when a superior introduces another's book [= preface].

Bạt = when an inferior introduces another's book [= afterword].

Phan Bảo Định = that is, Phan Tô Định (1747-1826), of Yên Đồng village (the same as the Hoàng giáp Bùi Dương Lịch), La Sơn sub-prefecture, Hà Tĩnh; passed Tiến sĩ in 1787, in the same session as Bùi Dương Lịch, under Lê Chiêu Thống. When Lê Chiêu Thống fled south, he followed. When the king crossed into China (1787), he accompanied him as far as Thiết Giáp (Nga Sơn) and stopped there. He studied very well but wearied of study; having taken the doctorate, he became Tế tửu of the Quốc Tử Giám. Summoned by Quang Trung, he later obtained leave to return to his village. Gia Long called him out as Đốc học of Thanh Hóa, then appointed him Đốc học of Nghệ An (1815). In 1821, under Minh Mạng, he left the post of *tư nghiệp* of the Quốc Tử Giám; he died in 1826. Việt Yên canton, La Sơn sub-prefecture, produced:

Phan Như Khuê, Tiến sĩ 1733

Phan Khiêm Thụ, Tiến sĩ 1787 (1757)

Bùi Dương Lịch, Hoàng giáp 1787

Phan Bảo Định, Tiến sĩ 1787

The great official Nguyễn has the taboo name Nguyễn Trọng Thường, of Trung Cần village, Thanh Chương sub-prefecture (today Nam Đàn); passed Tiến sĩ under King Lê Dụ Tông (1705-1729); he is the son-in-law of the Tả Thị Lang Đinh Nho Hoàn.

Đinh Phúc Diên = the office of Tả hiệu Điểm công Tây Hầu with which he was invested is a military rank (second secondary rank). The title was first Tả Kiểm Điểm; it was changed to Hiệu Điểm to avoid the taboo name of Trịnh Kiểm.

Bia Tây Giám – the stelae of the Văn Miếu in Hanoi (Quốc Tử Giám)

(There follows an extract from the work

"Ngày phán xét cuối cùng" by the writer

Blaga Dimitrova, translated by Phan Hồng Quang)

{There follows, at the end of p. 112 and across almost all of p. 113, a quotation of some thirty-five lines about the doctoral stelae of the Văn Miếu: the remarkable acoustics of the courtyard, the stelae borne on stone tortoises, the protective walls later built which altered those acoustics, the number of stelae preserved (82), the oldest dated 1442, and the total of 1,111 doctors. The quotation closes with the reference "(pages 177-178…)". A modern work in copyright: the text is not reproduced here.}

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(pages 177 – 178…)

Bảng Đông Hoa: the list of doctors posted at the Đông Hoa gate, in the citadel of Thăng Long. The character *hoa* having become taboo through the name of the Dowager Empress Từ Dụ, it was changed to Đông Ba.

Kinh chấn hoa di: *hoa* means overseas Chinese, *di* the barbarians — here the Tày and Nùng peoples of Cao Bằng, and the regions of Jiangxi, Jiangnan, Guangdong, Guangxi, Fujian and Huguang in China.

Hoa đình: the Chinese embassy.

Tiết ngọc = the yak-tail staff given by the king to an envoy.

Yên Kinh: (that is, Peking) old capital of the state of Yan in the Warring States period; later called Peking, as opposed to Nanking, the Ming capital.

Áo hoàng hoa = the robe given by the king to an envoy.

Lữ Côi (**Lã Côi**) = the relay where ambassadors were received and seen off; today near Yên Viên station.

Kỳ Anh = the earlier name of Kỳ Anh was Kỳ Hoa; by taboo on the name of Dame Từ Dụ it was changed to Kỳ Anh.

Non Tiêu = the name of Rú Chuối, 290 m, in An Ấp commune (Hương Sơn).

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Mặc ông sứ tập, compiled by the Tiến sĩ Nguyễn Trọng Thường in the 15th year of Vĩnh Thịnh (1717), is the collection of poems composed by the Hoàng giáp Đinh Nho Hoàn during his embassy to China, celebrating the scenery along the way: the Nhị Hà river, the Nam Quan gate, the citadel of Ngô Châu, Mount Trường Tị, the temple of Mã Viện, and so on; farewell poems and poetic exchanges with friends.

Appended to it: the *Ký* on the establishment of the cult rice lands, the inscription on the stone *khánh*, and Thượng Bảo's admonition to the descendants on loyalty and filial piety.

Đinh Phúc Diên fought the rebels — that is, the Mạc.

Huyện tá = later called *huyện thừa*, of the eighth secondary rank, assistant to the sub-prefect.

Đông Ngan: later Đông Anh sub-prefecture, Bắc Ninh province. Under the Lê, travellers arriving by land had to halt at Yên Thường, next to Yên Viên; by water, at Khuyến Lương; they could not enter the Capital directly.

It could also be the sub-prefecture of Đông Ngan: Đông Thành, in Diễn Châu prefecture. **(needs research to settle)**

Ái châu: that is, Thanh Hóa under the Lê, comprising Outer Thanh Hóa (Ninh Bình) and Inner Thanh Hóa (present-day Thanh Hóa).

Đốc thị: an office instituted from the Lê restoration – in the *trấn* a Đốc đồng (civil official) was appointed to hear lawsuits; in the *trấn* of Nghệ An a *đốc thị* was appointed to oversee the frontier, of the fourth rank and below. Nghệ An, bordering the Nguyễn lords' lands, was held to be an important province (like the Vĩnh Linh area today).

Chánh án: that is, the *thừa chánh sứ* of the Lê period.

Đốc trấn of Cao Bằng: under the Lê restoration the office of Đô ty was abolished and that of Trấn thủ (military) instituted; only the three *trấn* of Cao Bằng, Lạng Sơn and Nghệ An, because of the importance of the frontier, received a Đốc trấn combining military and civil affairs. In the other *trấn* the *thừa chính* dealt only with civil matters.

Hội quán: the meeting hall of the Chinese merchant guilds.

Quan trong (serving at the Capital) / **Quan ngoài** (in the *trấn*).

Mục Thành: that is, the horse-pasture citadel; the old capital of the Cao Bằng *trấn*, west of the present Cao Bằng citadel.

Tham chính = a civil office of the fourth secondary rank.

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\ *From the 25th year of Kangxi (1687) to the 13th year of Qianlong (1749), that is in 62 years (10 tributary missions), six envoys died on the road**:

1 – Nguyễn Đình Côn, of Bính Tuân village (Thanh Chương), died 1687; an official was dispatched for the sacrifice;

2 – **Đinh Nho Hoàn**, of An Ấp (Hương Sơn), died **1714**; an official was dispatched for the sacrifice and to bring the coffin home.

3 – Nguyễn Bá Tôn, died at Nanning in 1719; the envoys came to the place of burial for the sacrifice.

4 – Vũ Huy – died of illness in 1738; funeral relief granted.

5 – Nguyễn Thế Lịp – died of illness in 1749. An official was dispatched for the sacrifice.

6 – Nguyễn Trọng Thường: died at Hankou.

Dụ tế = when the king sends an official to offer the sacrifice at the time of death.

Posthumous name: conferred by the king on officials who die after a meritorious career, consecrating the virtues of their lifetime. Here: posthumous name *Giản Tinh*.

Hiệu úy = a military officer of the fifth principal rank under the Lê.

Nguyễn Trọng Thường (son-in-law of Đinh Nho Hoàn)

Passed Tiến sĩ under the Vĩnh Thịnh era (Lê Dụ Tôn), rose to the office of Tả thị lang, went as envoy to China and died at Hankou on the return; he was promoted Thượng thư of Personnel and made Duke of Cầu. His son Nguyễn Trọng Đường and his grandson Nguyễn Trọng Đường both passed Tiến sĩ and were both sent as envoys, which led the Chinese to say:

TAM THẾ Y QUAN BÁI THÁNH NHÂN

(Three generations in robe and cap saluting the Sovereign)

Under the Nguyễn, Trọng Đường's son, the tham tri Nguyễn Hoặc Vũ, went as envoy to the Qing under Minh Mạng, and the people of the North offered him this line:

TỨ THẾ NGŨ HOÀNG HOA

(Four generations, five embassies)

Do Lễ was divided into two hamlets: Do Nhà and Phúc Lễ, near the Tràng market (Nghệ An).

Thủ bộ: a clerk in charge of registers, without rank.

Phú Bật = a man of the Song period, studious and gifted, praised by Phạm Hong Yên; he rose to the office of Tiết độ sứ at Vũ Ninh under Song Renzong, went twice as envoy to the Khitan and secured peace between Song and Khitan for several decades; having retired, he was raised to Thái phó and Duke of Tàn[?].

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Tô khanh = that is, Su Wu of the Han, sent as envoy to the Xiongnu in 100 BC and held there until his hair was white before being allowed home.

Nho sinh trúng thức: a son of an official admitted to study at the Chiêu văn quán or the Tú lâm cục; passing three rounds of the metropolitan examination is called *trúng thức*.

Tả hữu trung doãn: an office in the crown prince's palace, charged with attendance and assistance, of the third to fourth rank.

Đốc lĩnh = a military officer (the equivalent of the later Lãnh binh).

Đồng Thành: a sub-prefecture in Diễn Châu.

Ngu: a sage ruler of high antiquity (China).

Chu: that is, the Duke of Zhou, the able regent who assisted King Cheng of Zhou.

Bồi thần = vice-envoy.

Chung tư = a poem in the Book of Odes praising the consort with many children.

Bảo cử = to recommend a man of ability for office.

Triều Khẩu commune: in the Núi Thành and Tràng market area (Nghệ An). Under the Lê, the *trấn* seat was in this area. The *ty thừa chính* and the *Hiến sát* sat there; the *ty Trấn Thủ* (military) was based in Yên Trường commune (Vĩnh Liên today).

Đinh Nho Hoàn went on the 1715 embassy together with:

The chief envoy Lê Anh Tuấn, of Mai Trai hamlet, Thanh Mai commune, Tiên Phong sub-prefecture (today Quảng Oai), Sơn Tây province; passed Tiến sĩ, rose to the office of Tham tụng, incurred the dislike of Trịnh Giang and was forced to take his own life;

and **Nguyễn Công Cơ**, of Minh Quả commune, Từ Liêm sub-prefecture; passed Tiến sĩ, later transferred to the military career and rose to Thái bảo and Minister of War; died at 79, so renowned for integrity that he left no property.

Lương Sơn, Đông Thành, La Sơn, Kỳ Anh: belong to the present province of **Nghệ Tĩnh**. According to Trương Vĩnh Ký, in **"Dư Đồ thuyết Lược"**, pages 77-78, Nghệ An formerly had 5 prefectures and 24 sub-prefectures, plus 5 prefectures and 12 sub-prefectures of indigenous populations.

I. Anh Sơn prefecture

7. Chân Lộc sub-prefecture, 4 cantons
8. Lương Sơn sub-prefecture, 5 "
9. Nam Đường, 4 "

10. Thanh Chương, 5 "
11. Hưng Nguyên, 7 "

II. Diễn Châu prefecture

12. Đông Thành, 5 "
13. Quỳnh Lưu, 4 "

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{at the head of the page, "111" struck out and corrected to "118"}

III. Đức Thọ prefecture

14. La Sơn sub-prefecture, 7 cantons
15. Thiên Lộc, 7 "
16. Nghi Xuân, 6 "
17. Hương Sơn, 10 "
18. Cam Môn, 3 "
19. Cam Kiệt, 3 "

IV. Qui Châu prefecture

20. Nghĩa Đàn, 3 "
21. Quế Phong, 4 "
22. Tuý Vân, 5 "

V. Nhượng Đường prefecture

23. Nhượng Hường, 3 "
24. Vĩnh Hòa, 3 "
25. Kỳ Sơn, 4 "
26. Hội Nguyên, 3 "

Ngưu đao: a great talent used for petty tasks.

Biên thu (Thú biên = to defend the frontier).

Mao tiết (the *tiết* is the object envoys of old carried as a token of good faith).

Bá đài = censor.

Đài = a high structure from which one can see all around. Formerly, the mandarin's residence. The Tổng đốc sits at the *chế đài*, the Tuần vũ at the *vũ đài*, the censor at the *bá đài*, the Bố chánh at the *phiên đài*, the Án sát at the *niết đài*.

Tu bổ = to repair, to set in order again.

Tùng tuẫn (*tuẫn* = *tuẫn tiết*, to keep one's fidelity whole unto death without changing heart): to die after another, keeping one's fidelity pure, one's honour intact and one's conjugal attachment entire.

Lai gia viên. Before the ancestral hall of our Đinh lineage stand three great characters, *lai gia viên*, meaning "come from afar," and recalling at the same time Gia Viễn in Ninh Bình — today Hà Nam Ninh province — the stock of the Đinh lineage.

The tree that has roots puts out green and lofty branches;

The water that has a source makes the wide sea and the deep river

{⚠ The page — and hence the manuscript — continues beyond this point: at least one further line is cut off by the edge of the scan.}

APPENDICES

Appendix A — What this witness contributes

A.1 Its own textual genealogy (p. 9)

The manuscript sets out its own chain of transmission, which is both rare and valuable:

genealogy of the **Tả thị lang** (8th generation) — **destroyed by fire**

↓

reconstituted by the **Hiệu sinh Thái Lãng** (12th generation) from: (a) stone stelae — (b) printed sheets — (c) the *Đinh phổ lược sao* of the venerable Thượng Nguyễn of Trung Cần — (d) the oral testimony of the elders

↓

Hương Yên Phổ Tự

↓

intermediate copies, among them the *Thế thứ lược sao* of the clan uncle Đồng phủ hữu (residence-name Hy nho phủ), with its ink/cinnabar system distinguishing the dead from the living *(mentioned p. 2 — a possible third witness, to be sought)*

↓

Đinh Nho Đạt copy (terminal layer ≥ 1987), collated against several exemplars

Consequence for source criticism: the *Hương Yên Phổ Tự* is **explicitly a collated reconstitution**, not a register kept continuously. Every filiative assertion derived from it carries that qualification.

A.2 Two dated prefatory pieces, their authors identified

Piece	Date	Author	Identification in the manuscript
Lời Bạt (pp. 1-3)	Mậu Tuất / Thành Thái 10 = **1898**	"Eldest grandson, retired Tuần phủ, style name Bảo Hiên"	**p. 91**: Đinh Bảo Hiên (1831-1907), Cử nhân, Trung phụng đại phu, retired Tuần phủ, son of Đinh Hy Tăng — **14th generation**
Tựa (pp. 9-10)	autumn of **Ất Mão** *(unconverted)*	Tiến sĩ Phan Bảo Định	**p. 112**: Phan Tô Định (1747-1826), of Yên Đồng, La Sơn; Tiến sĩ 1787, Tế tửu of the Quốc Tử Giám, Đốc học of Nghệ An 1815

The compiler himself, Đinh Thái Lãng, receives his notice on **p. 79**: eldest son of Đinh Nho Quý, taboo name **Vượng**, Triều liệt đại phu, *thị giảng học sĩ* of the Hàn Lâm Academy, died aged 56 on the 21st day of the 7th month of a **year Kỷ Tỵ**.

> **Priority task**: converting that year Kỷ Tỵ will date the composition of the *Hương Yên Phổ Tự*. Note the tension to be resolved — the *Tựa* describes Thái Lãng as "still young in years" (tuổi đương còn ít) when he undertook the compilation, which sits awkwardly with a death at 56.

A.3 The Phụ Chú (pp. 109-111): a reusable demonstration

Observing that the twelfth-generation genealogy does not say when the Founding Ancestor entered châu Hoan, the copyist builds an explicit argument:

27. Hữu Luân is born in **1602** (Nhâm Dần, Hoằng Định 2).

28. He enters the prefectural *văn bộ* at 19, that is **1620** — so his meeting with Master Ngô is later.

29. At that meeting the Anh Nghị is not yet born — otherwise the reported dialogue ("đời đời độc đinh" / "tất sinh quí tử") would be pointless. The Anh Nghị is born in **1637**.

30. The meeting therefore falls between **1620 and 1637**, on average **around 1630**.

31. There Hữu Luân states that his house came from châu Ái "nearly a hundred years ago".

32. **Two competing hypotheses, left undecided**:

- **around 1530** — flight from the upheavals of 1527 (Mạc Đăng Dung forces the Lê to abdicate);
- **around 1546** — the Bắc triều / Nam triều partition, châu Ái remaining under the Mạc: a refusal to be a Mạc subject.

The copyist further traces the origin to **Gia Viễn (châu Ái)** and to **four brothers** dispersed among Nam Đàn, Nghi Lộc, Nghi Xuân and Hương Sơn — the one at Hương Sơn being the Founding Ancestor.

> **Recommended use**: reusable as it stands in the apparatus of the 2030 Gia phả, **cited as Đinh Nho Đạt's argued thesis**, never as established fact. The three other branches (Nam Đàn, Nghi Lộc, Nghi Xuân) constitute leads for external research.

Appendix B — Divergences, contradictions and anomalies

Summary of the points to be arbitrated. **None has been resolved in this edition.**

B.1 Internal contradictions

No.	Item	State A	State B	Severity
1	**Death of Đinh Nho Hoàn**	pp. 38, 43: **1716** (28th day, 12th month Ất Vị / Kangxi 55)	p. **116**: **1714**	**Major.** Two years apart, in the same hand. To be arbitrated first.
2	**Date of the Qing oration**	p. 38: death on the **28th**	p. 40: oration dated the **27th**, with the **copyist's own asterisk**	Flagged by the copyist, not resolved by him.
3	**Offspring of Đinh Nho Công**	p. 26: **6 sons** (3 by each wife)	p. 35, autograph stele of Đinh Nho Hoàn: "**twelve children** were born"	Reconcilable (daughters uncounted), but the stele is a first-hand source.
4	**Birth of Đinh Nho Bồi**	heading p. 98: "**1871**-1919"	same page: "sinh năm **Canh Ngọ**" = **1870**	The sexagenary cycle contradicts the Western year.
5	**Is 1620 Canh Ngọ?**	p. 109: "năm **Canh ngọ** … tức năm 1620"	1620 is **Canh Thân**	Copyist's error; the figure "1620" is repeated above the line, a sign of hesitation.
6	**Tô xanh / Tô Vũ**	p. 51, poem: Tô xanh	p. 52, copyist's gloss: "ông **Tô Vũ**"	He translates what he understands without correcting what he copies — an indication of method.
7	**Đinh Nho Cẩn / Căn**	p. 101: Cẩn	p. 105: Căn	Very probably the same man. Not harmonised.
8	**Ages of the 7th-generation couple**	wife born **1635**	Đinh Nho Công born **1637**	The wife is two years his senior. A notable fact, not to be

No.	Item	State A	State B	Severity
				"corrected" by presumption.

B.2 Gaps in the source

No.	Item	Location
9	**The Founding Ancestor's wife's lineage is left unrecorded** — the sentence stops: "Bà là người họ."	p. 11
10	**Seven fathers without notices.** Pp. 77-78 list the offspring of **Đinh Nho Tuân, Đinh Lường Huệ, Đinh Nho Minh, Đinh Nho Dần, Đinh Nho Tung, Đinh Nho Thiều/Chiêu, Đinh Nho Thân** — none has received an earlier notice. The same occurs on pp. 104-105 with **Đinh Nho Cường** and **Đinh Nho Trường**	pp. 77-78, 104-105
11	**Copyist's re-pagination**: earlier numbers struck out at the head of pp. 71, 72, 73, 74, 110, 111, 114; on p. 118, "111" → "118"	*corroborates no. 10*
12	**Unfinished sentence on the tomb transfer**: "Nay (1974) đã dời lên" — with no destination	p. 43
13	**16th generation unfinished**: heading "Con ông Đinh Nho Kiển" set down, nothing beneath; p. 108 blank	pp. 107-108
14	**Female given names and dates left blank** by the copyist (Đinh Thị _____)	pp. 97-101, 107
15	**Three untransliterated Chinese characters**: 佳, 皆, 乏. 乏 may not be a name at all but an abbreviation of phạp tự ("without heir")	p. 94

B.3 Digitisation defects

No.	Item	Location
16	**Last line cut off by the edge of the scan**	p. 40 (partial reading: "xin kính … nhận lễ tế này") and **p. 118, the last page of the manuscript**
17	Illegible word struck out in the left margin (several superimposed strokes)	p. 66

B.4 Collation priorities

In order of urgency, to be checked against the **Đinh Nho Chú witness (1988)**, the **2020 Gia phả** and external sources:

33. **No. 1** — the death date of Đinh Nho Hoàn (1714 vs 1716). Cross-checkable against Lê embassy records and Qing sources.

34. **Nos. 10 + 11** — the seven to nine fathers without notices, and the associated re-pagination. This is the heaviest structural gap for the GEDCOM.

35. **The year Kỷ Tỵ of Đinh Thái Lãng's death** — dating the composition of the *Hương Yên Phổ Tự*.

36. **No. 9** — the Founding Ancestor's wife's lineage.

37. **No. 15** — the three untransliterated characters.

38. **No. 16** — obtaining an untruncated digitisation.

Appendix C — Epigraphic, cultic and landed objects

Objects named by the manuscript. Methodological reminder: what the manuscript gives of the inscriptions are the **copyist's translations from the Chinese**, second-order witnesses — never rubbings or readings.

Object	Location given	Page
Đức Chính Bi — stele of the Chinese merchants honouring the Đốc Trấn of Cao Bằng	before the Hội Quán of Cao Bằng	31-34
Donation stele for the cult rice lands, dated **Vĩnh Thịnh 4**	not specified	35-36
Bia răn con cháu (stele of admonition)	by the oratory founded by Đinh Nho Hoàn	37-38
"Great stele" recording the donations of Gôi Đông, T. Liên and Hữu Bằng	—	37
Golden tablet **TIẾT PHỤ MÔN**, three characters	tablet-house, by the temple of Bà Tiết Phụ	54
Couplet of **An Ấp** commune for the brothers Bảo Hiên and Nho Điển	—	91
Couplet by **Tôn Thất Hân**, then Tuần phủ of Hà Tĩnh	—	92
Three great characters **LAI GIA VIÊN**	pediment of the Đinh ancestral hall	118
Inscription on the stone ***khánh***	appendix to the *Mặc ông sứ tập*	6, 115
Doctoral stelae of the **Văn Miếu** (Bia Tây Giám)	Hanoi	112-113

Cultic building	Founder / occasion	Page
Oratory of **Cồn Mai**, Thịnh Xá — today the **"Bạch Vân"** temple	Đinh Nho Công, after the apparition of Lord Trần	22-23
Small oratory to **Master Ngô Tinh** — **abandoned** four generations later, the tablet having been removed by rite	Đinh Hữu Luân, by testament	19
Temple of Bà Tiết Phụ, right of the Tả thị lang's stūpa	ordered by the Lê king	54
Temple of Đinh Nho Điển, Bại Xả, Dương Trai (now Sơn Thịnh) — *sắc tứ lập từ*	imperial decree, 1884	91

Cultic building	Founder / occasion	Page
Hạ điện of the village temple — "still standing today"	Đinh Duy Phiên	71
Văn chỉ of the commune, restored	Đinh Nho Tể	73

Appendix D — External sources named by the copyist

Source	Use in the manuscript	Page
Đinh phổ lược sao of the venerable Thượng Nguyễn of Trung Cần	Thái Lãng's source for the compilation	9
Thế thứ lược sao of the clan uncle Đồng phủ hữu	earlier notebook, ink/cinnabar system — **possible third witness**	2
Mặc ông sứ tập, compiled by Nguyễn Trọng Thường, **Vĩnh Thịnh 15 (1717)**	Đinh Nho Hoàn's embassy poems; contents and appendices described	38, 115
Trương Vĩnh Ký, *Dư Đồ thuyết Lược*, pp. 77-78	former administrative divisions of Nghệ An	117
Blaga Dimitrova, *Ngày phán xét cuối cùng*, tr. Phan Hồng Quang, pp. 177-178	the Văn Miếu stelae — **work in copyright**	112-113
List of the **six envoys who died on mission**, 1687-1749	contextualising Đinh Nho Hoàn's death	116
"Quốc sử" (national history), invoked for 1527, 1530, 1546	dating the Founding Ancestor's arrival	110-111

Appendix E — Trilingual concordance glossary

Normative table of the equivalences adopted. It serves two purposes: to make the translation **auditable** — each Vietnamese term has a single, verifiable rendering — and **reusable**, for collation against the other witnesses, for feeding the GEDCOM, and for the 2030 Gia phả.

General rule. Sino-Vietnamese titles, dignities, examination grades and posthumous names are **kept in Vietnamese** in the body of the text and glossed at first occurrence. Only terms of kinship, civil status and funerary topography are translated, since their consistency governs genealogical exploitation.

E.1 Civil status and life events

Vietnamese	French	English	Note
sinh	naquit	was born	
mất / tạ thế	mourut	died	
thọ *N* tuổi	il vécut *N* ans	he lived to *N*	uniform rendering, including for hưởng thọ
mất sớm	mort jeune	died young	
bất hạnh mất đi còn sớm	mourut malheureusement jeune	unhappily died young	

Vietnamese	French	English	Note
Kỵ nhật	anniversaire de décès	death anniversary	never "anniversary day"
giờ Tý, Dần, Thìn…	à l'heure Tý, Dần, Thìn…	at the hour Tý, Dần, Thìn…	double-hours left unconverted
Không có con	Sans postérité	Without issue	standalone formula; participial prose keeps "sans enfant" / "childless"
phạp tự / thất tự	la lignée s'éteint faute d'héritier	the line died out for want of an heir	

E.2 Names and appellations

Vietnamese	French	English	Note
húy	nom tabou	taboo name	
tên chữ	nom littéraire	literary name	
tự	nom social	social name	distinct from tên chữ
hiệu	nom de plume	style name	e.g. *Đôn Trai*, *Bảo Hiên*
thụy	nom posthume	posthumous name	
tục gọi / thường gọi	communément appelé	commonly called	
hay	ou	or	copyist's onomastic variant, **never resolved**
ngài	Il *(majuscule déférentielle)*	He	
bà	Dame	Lady	
cụ / cố	le vénérable	the venerable	

E.3 Kinship and marriage

Vietnamese	French	English	
Thủy tổ	Ancêtre fondateur	Founding Ancestor	
tiên tổ / tổ	aïeul, ancêtre	forefather, ancestor	
đời thứ *N*	*N*e génération	*N*th generation	
con cả	fils aîné	eldest son	
con thứ *N*	*N*e fils	*N*th son	
con gái	fille	daughter	
bà cả	première épouse	first wife	
bà hai	seconde épouse	second wife	
bà thứ / á thất / thứ thất / vợ lẽ	épouse secondaire	secondary wife	
bà kế	l'épouse suivante	the next wife	
X sinh hạ	descendance de *X*	descendants of *X*	
con ông *X*	fils de *X*	son(s) of *X*	

Vietnamese	French	English	
(bà cả sinh hạ)	(né de la première épouse)	(borne by the first wife)	
làm bạn với	mariée à	married to	
gả cho	donnée en mariage à	given in marriage to	
người họ *X*	du lignage *X*	of the *X* lineage	
chi / phái / nhánh	branche, rameau	branch, bough	
thừa tự / tự tử	**héritier successoral**	**successional heir**	to be tagged PEDI adopted
con nuôi	fils adoptif	adopted son	
nghĩa tử	fils par piété	son by piety	

E.4 Burial

Vietnamese	French	English	Note
Mộ	tombe	tomb	individual grave
Lăng	sépulture	burial place	**distinction maintained**: the copyist uses Lăng for joint or notable burials
hợp táng	inhumés ensemble	buried together	
phụ táng	inhumée à ses côtés	interred beside him	
cải táng	après exhumation	after exhumation	
khâm liệm / nhập liệm	linceul / mise en bière	shroud / encoffining	
âm phần	emplacement funéraire	burial place *(géomancie)*	
dương cơ	emplacement d'habitation	dwelling site *(géomancie)*	

E.5 Examinations and degrees

Conservés en vietnamien, glosés à la première occurrence.

Vietnamese	French gloss	English gloss
Tiến sĩ	docteur	doctor
Hoàng giáp	*(second doctoral rank)*	*(second doctoral rank)*
Phó bảng	*(supplementary list)*	*(supplementary list)*
Cử nhân	licencié	licentiate
Tú tài	bachelier	bachelor
Giải nguyên	premier de la province	first in the province
Hương cống / hương thí	concours régional	regional examination
thi hội	concours métropolitain	metropolitan examination
đình đối	épreuve du palais	palace examination
Tứ trường / tú trường / ưu tú trường	*(examination rounds, untranslated)*	*(examination rounds, untranslated)*
Nho sinh trúng thức	*(glossed by the copyist, p. 117)*	*(glossed by the copyist, p. 117)*

Vietnamese	French gloss	English gloss
đậu / đỗ	reçu	passed

E.6 Cults, endowments, measures

Vietnamese	French	English
nhà thờ / từ đường	maison des ancêtres	ancestral hall
am	oratoire	oratory
đền	temple	temple
chùa	pagode	pagoda
Văn chỉ	Văn chỉ *(autel des lettrés)*	Văn chỉ *(scholars' altar)*
tự điền / ruộng thờ	rizières cultuelles	cult rice lands
hương hỏa	encens et feu *(culte du foyer)*	incense and fire *(household cult)*
tế / kính tế	sacrifice / offrir le sacrifice	sacrifice / to offer sacrifice
bia	stèle	stele
khánh	*khánh* (lithophone)	*khánh* (stone chime)
sắc phong / gia phong	brevet d'investiture / titre conféré en surcroît	patent of investiture / additionally conferred title
phúc thần	génie bienfaisant	beneficent deity
mẫu, sào, thước, quan	*retained*	*retained*

E.7 Editorial marks

Mark	Meaning
[?]	transcriber's doubtful reading
{sur la ligne : ...} / {added above: ...}	copyist's interlinear addition
~~texte~~	copyist's strike-through; the rejected word remains legible
(?)	question mark entered **by the copyist himself**
*	asterisk entered **by the copyist** (p. 40)
____	blank left by the copyist — a gap in the source
{...}	transcriber's note on the material state of the page
« có quyển không ghi »	copyist's collation note: "some copies do not record him"

E.8 Points left open by the consolidation pass

These terms have **not** been given a normative equivalent, for want of certainty:

- `**Nắng văn bộ**` (pp. 16, 110) — unidentified institution, transliterated as such.
- `**Ngô-vô-Xương**` (p. 66) — unidentified rebels; possibly three separate names.
- **佳, 皆, 乏** (p. 94) — characters not transliterated by the copyist, left in Chinese.
- **Épithètes de canonisation** (*đoan túc dực bảo trung hưng*, etc.) — fixed protocol formulae, transliterated and not rendered term by term.

- `**Lai gia viên**` (p. 118) — the three pediment characters are glossed by the copyist, not translated.