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COI TRI VILLAGE (YEN MO, NINH BINH) SINCE ITS ESTABLISHMENT THE MIDDLE OF THE 19TH CENTURY

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LIST OF THE WORKS OF THE AUTHOR RELATED TO THESIS

1. Dinh Van Vien (2009), "Understanding Coi Tri Dinh ba - 1722" // Annotated Sino-Vietnamese Studies 2009, The Han Research Institute, World Publisher, HN- 2010, pp. 1065-1070.

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INTRODUCTION

1. Reasons for selecting the topic

In the process of Vietnamese history, villages play a very important role in many fields. The study of Vietnamese villages is a demand, an important and urgent task of many scientific disciplines including historical science.

The formation and development of the Vietnamese village, the economic, cultural and psychological characteristics of the community as well as the village institutions always follow the general rules while being affected by certain things such as natural and social events of each region. Therefore, village research in each specific locality is necessary and complementary to the understanding of Vietnamese villages in general.

At present, in the context of the nation-wide implementation of national strategies related to rural and sea area, such as: *The National Target Program on new rural development for 2016-2020 period, The strategy on sustainably developing Vietnam's sea-based economy to 2030, with a vision to 2045,...* the study of traditional villages, reclamation, encroachment, village,... is a scientific problem, important.

In order to solve properly these issues, it is necessary to study specific villages and communes as a basis for analysis, synthesis and overview of traditional Vietnamese villages.

Coi Tri village (now belonging to Yen My commune, Yen Mo district, Ninh Binh province) is founded in the 15th century along with the birth of the Hong Duc dyke, with the policy of reclaiming the state of the Le dynasty and with agricultural-industrial and commercial economy, agriculture plays the leading role. In the 19th century, Coi Tri became a typical village in Ninh Binh with a tradition of studying and science. In the modern age, Coi Tri is a typical village for the revolutionary tradition, and it is one of the two foundations of the earliest Communist Party in Ninh Binh.

Moreover, up to now, most of the traditional village research has mainly presented the village at a certain time, with very few works

showing progress in terms of the village from the 15th century to the middle of the 19th century.

In this research on Coi Tri village (Yen Mo, Ninh Binh), the author wishes to clarify the formation, development of the economic, social and cultural aspects of the village from the eighteen century to the first half of the nineteenth century.

After finishing, this research will be a comprehensive and reliable source of information for the people of Ninh Binh in general, the people of Coi Tri in particular to understand a bit more about the history of their homeland. It is also a scientific basis to help managers at the local level, as reference material in the leadership of local development organizations, especially the preservation of traditional fine cultural values of the village community. The economic, social and cultural studies of Coi Tri (since 15th century to the middle of the 19th century) are of great scientific and practical significances.

Starting from the above-metioned perception, the author decided to choose: "Coi Tri village (Yen Mo, Ninh Binh) since its establishment to the middle of the 19th century" to be the subject of the doctoral thesis.

2. Research objectives and tasks

- Understanding and clarifying the formation and some characteristics of the socio-economic situation and culture of Coi Tri village (Yen Mo, Ninh Binh province) from the establishment to the middle of the nineteenth century. .

- Find out and clarify the economic, political, social and cultural characteristics of Coi Tri village in comparison with some traditional Vietnamese villages in the Northern Delta..

3. Subjects and scope of research

3.1. Research subjects: The subject of the thesis is the development, economy, society and culture of Coi Tri village (Yen My, Yen Mo, Ninh Binh) since its establishment to the middle of the 19th century.

3.2. Research scope

In space: the research space of the thesis was limited to Coi Tri village, from since its establishment to the middle of the 19th century, Coi Tri commune, Yen Mo district. Today, Coi Tri is in Coi Tri village, Yen My commune, Yen Mo district, Ninh Binh province.

About time, the thesis studied on Coi Tri village since its establishment to the middle of the 19th century.

In the content: The thesis studied the process of village formation, some features about the situation and trend of economic, social and cultural development of the village from its establishment to the mid of nineteenth century.

With the available ability and resources, the thesis only focused on some issues of the village Coi Tri the since its establishment to the middle of the 19thcentury.

About the process of reclamation, the establishment of the village.

In terms of economics, the thesis studied on the trend of land ownership development, agricultural economy, handicrafts, trade activities of the village.

On society, the thesis focuses on the overview of organization of village management, population structure, some forms of organization and gathering population such as armor, family line, private association and martial arts.

In terms of culture, the thesis focuses on a number of prominent aspects of the village, such as the communal house, temples and religious beliefs, pagodas and Buddhist activities, ancestral worship and some customs and practices. Other, literature, education, science.

4. Methodology and methods of research

4.1. Methodology

The thesis utilizes the dialectics of historical materialism to study the formation, existence and development of Coi Tri village; natural conditions, social history, culture; the economic, social and cultural

transformation of the village in the period since its establishment to the middle of the 19th century.

4.2. Methods of research

This work combines professional research methods such as:

Two specialized methods are the historical method and the logical method used to reproduce the past through the material, recognizing the problem in a comprehensive and objective manner.

Nowadays, in a village study, a commonly used method is the system-structured approach. With this method, the village is considered as a separate system composed of elements. In economic field includes agriculture, handicrafts and commerce; The social aspects consists of management institutions, forms of organization and population, components: family,...; In terms of culture, there are factors such as housing, religion, beliefs, education, literature, festivals, etc. From this, the research draws on the interaction between the elements in the system. In addition, the writer also put the village of Coi Tri in the village of traditional Vietnamese in the northern plain, Vietnamese village in Ninh Binh, Yen Mo district to study, compare and contrast to better understanding of Coi Tri. In the process of implementation, a number of other specific methods are used to collect and process the maximum amount of information such as: documentary methods, retrieval methods, statistics, fieldwork methods. To do this, we use the collection, stamping, translation of memorial boards, genealogy, measurement, draw, photograph the public buildings of the village, ... to collect, process information about the village.

It can be said that in the implementation of the project of the village of Coi Tri (Yen Mo district, Ninh Binh province) since its establishment to the middle of the 19th century, we use interdisciplinary research method combines specialized methods in relation overall system, equality. This is considered to be a highly effective way to understand a relatively comprehensive and comprehensive village of Vietnam in history.

5. New contributions to the science of the thesis

Firstly, for the first time, thanks to economic, social and cultural aspects of Coi Tri village in since its establishment to the middle of the 19th century, the thesis was studied comprehensively on the basis of the system of documents surveyed, Collected and researched in and outside Coi Tri village.

Secondly, from the research on the village of Coi Tri, the thesis contributes a new research in the development of a Vietnamese village founded after the reclamation of the "phep chiem xa" in the Le dynasty. The dissertation also highlighted the socio-economic, cultural, and social highlights of the village in comparison with the Vietnamese village in the North Delta at the same time.

Thirdly, the thesis discovered and rectified some historical events in some inaccuracies written about Coi Tri as: Dai Nam's monograph on the time of dyke Hong Duc in Coi Tri, Yen Mo, notes of the book Ninh Ninh and some other documents about the origin of the Ninh village in Coi Tri is from Vong Doanh - Hai Duong, notes of Dong Khanh residual land: "Coi Tri previously is Thien Tri "

6. Theoretical and practical meanings of the thesis

Meaning of reasoning: The thesis synthesizes and systematizes the materials relating to the village of Coi Tri. These materials will contribute a research study in Ninh Binh village in particular and Vietnamese village in general.

The dissertation systematically presents the history of the village from the 15th century to the middle of the 19th century, highlighting the characteristics of the development process, the land regime and the economy and culture. The village of Coi Tri from since its establishment to the middle of the 19th century. This research contributes to a better understanding of the general characteristics as well as the diversity and characteristics of traditional Vietnamese villages.

Practical significance: The dissertation is a source of information to help the people of Ninh Binh in general, the people in particular Coi Tri understand more about the history of their homeland. It is also a scientific basis to help managers at the local level, as reference materials in the process of leading local development organizations, especially the preservation of traditional good cultural values. of the village community, contributing to the construction of new rural areas.

The dissertation is a necessary reference for officials and teachers involved in the research, compilation, teaching of local history curricula, traditional education in schools, colleges, universities and one. The number of museums, culture, tourism in Ninh Binh.

7. Thesis structure

In addition to the Introduction, Conclusion, and Reference Materials, Appendix, the contents of the thesis are presented in four chapters:

Chapter 1: Overview of resources and the situation of studying problems

Chapter 2: Process formed Coi Dam village

Chapter 3: Economy of Coi Tri village

Chapter 4: Society and Culture of Coi Tri

CHAPTER 1: OVERVIEW OF RESOURCES AND THE SITUATION OF STUDYING PROBLEM

1.1. Overview of resources

1.1.1. Old books

*The history books, books which were compiled by the feudal dynasties.

* Research works of feudal scholars.

1.1.2. Resources of local

* The Old books such as: male-registered records (there are 2 volumes 1669 và 1722), land register (1832), imperial investiture (there are 11 sheets imperial investiture), genealogy (there are 08 volumes genealogy), village regulation (*Côi Trì thông lệ*-1783), epitaph (there are 12 epitaph); Bell inscription (01 bell), minh khánh (01 khánh),...;

* Material resources real physical such as Dinh Tay, An Thai pagoda, stone "Chiếm xạ", Church of the family (Ninh, Nguyen,...), ...;

* Oral resources include folklore, village history, ...

1.2. The situation of studying problem

1.2.1. General studies of Vietnamese villages

1.2.1.1. Research by foreign authors

Before the August Revolution: *La Commune Annamite au Tonkin* of Paul, *Les paysans du Delta Tonkinois* of Pierre Gourou...

After the August Revolution in 1945:

Village in Vietnam, Vietnamese Law and Society in the 17th and 18th Centuries of Insun Yu, *Facing the Future, Reviving the Past: A Study of Social Change in a Northern Vietnamese Village* of John Kleinen,...

Research programs and projects: Vietnam-France cooperation program: *Research on Vietnamese villages in the Red River Delta (1996 - 1999)*. The Vietnam-Japan *Cooperative Program: Agriculture, Rural and Red River Delta in the case of Bach Coc village* was implemented from 1993 to 2013.

1.2.1.2. Research by the authors in the country

Before the August Revolution: *Propriété communale au Tonkin* of Vu Van Hien, *La Civilisation annamite* of Nguyen Van Huyen,...

After the Revolution of August 1945: *Vietnamese village* of Nguyen Hong Phong, *Agricultural land regime and agricultural economy in the Le dynasty* of Phan Huy Le, *The organizational structure of the traditional Vietnamese village in North* of Tran Tu, *Socio-economic issues of Vietnam, from the 11th to 18th centuries* of Truong Huu Quynh, ...

One direction in the village study is case study, specifically about a village. Typical: Nguyen Hai Ke with *A traditional Vietnamese village in the North Delta*; Nguyen Quang Ngoc with *About some villages in the Northern Delta in the 18th - 19th centuries*; Mai Phuong Ngoc with *The economic, social and cultural structure of the village of Hoang Loc (Hoang Hoa commune, Thanh Hoa province)*,…

1.2.2. Studies on Ninh Binh and Coi Tri villages

1.2.2.1. Research by foreign authors

Notice sur la province de Ninh-Binh of Merlo

Yao Takao with: *Red River Delta World. Plantation regime and occupation policy in Coi Tri Commune, Ninh Binh Province.*

1.2.2.2. Research by the authors in the country

* Studies about Ninh Binh that more or less related to the village.

"Vu trung tuy but" of Pham Dinh Ho, *Ninh Binh province of the survey* of Nguyen Tu Man, *Ninh Binh folklore of the group of authors edited* of Truong Dinh Tuong,…

* Directly written works about Coi Tri village: *Ninh thi khao đinh* of Ninh Ton, *Coi Tri lich su giai am* của Nguyen Đinh Tuyen. *On the deserted village of Coi Tri (Yen Mo - Ninh Binh) under the Le Thanh Tong* - a post in the Journal of Historical Research in 1999 by two authors Phan Dai Doan, Vu Van Quan,…

1.3. Some remarks on resources and the situation of research related to thesis topic and issues to be further clarified

***1.3.1.* Some remarks on resources and the situation of research related to thesis topic**

The traditional Vietnamese village has been a subject that attracts many scientists to study. The results of the research on the village have contributed significantly to the understanding of the history and culture of

the nation. However, it can be said that we are not aware of the traditional village of the Vietnamese. Moreover, the practice of building the country, the industrialization and modernization of rural agriculture, the construction of new rural areas have a close relationship with traditional villages. Therefore, to continue to explore the traditional Vietnamese village is still necessary, valuable scientific and practical.

In the case of Coi Tri village since its establishment to the middle of the 19 th century, through documentary contact, we found:

Firstly, Coi Tri village was introduced, researching some aspects of the village. However, to date there has not been any systematic, complete and profound presentation of Coi Tri village. Some misleading, inaccurate about some issues of Coi Tri village. Most of the research on the current Coi Tri is most focused on the village, culture, character Ninh Ton, Ta Uyen character,...

Second, up to now, Master's thesis of Dinh Van Vien can be regarded as the most complete work on Coi Tri. However, the dissertation presents Coi Tri as a fixed entity that has not seen any changes in the aspects of the village since its establishment to the middle of the 19 th century.

1.3.2. Issues to be clarified

Based on the research results of the previous authors, the thesis will focus on solving the following problems:

To systematize the sources, to systematically present the formation and development of the village since its establishment to the middle of the 19th century, highlighting the characteristics of the village in comparison with one Another village in the North Delta, formed earlier, the same time with the village of Coi Tri.

Clarifying the economic, social and cultural transformation of the village the since its establishment to the middle of the 19 th century in the lively period of national history.

From the relatively comprehensive study of the Coi Tri since its establishment to the middle of the 19th century, the thesis correct incorrect, inaccurate perception in the study of Coi Tri, bring new results in the study of Coi Tri since its establishment to the middle of the 19th century .

CHAPTER 2: THE FORMATION PROCESS OF COI DAM VILLAGE

2.1. Geographical location, natural conditions

In this subsection, the thesis outlines the geographical location, natural conditions of the Côi Đam village in the late 15th century to the middle of the 19th century. In particular, it is important that, although located far from the center, Coi Đam is favorable for agricultural production, exchange and cultural acquisition of other areas.

2.2. Reclaimation policy of Le So state

2.2.1. An overview of the country in Le So

In this subsection, the dissertation generalizes the country in the Le So about politics, economics, society, ideological, culture. Through the generalization, it can be seen that in Le So period, Vietnam feudalism strongly developed. The state has many policies for economic development, encouraging reclamation, attaching importance to Confucianism and education. These are the conditions, the general context for the formation of Coi Dam.

2.2.2. Reclaimation policy of Le So state

The Le Dynasty has many policies for the forms of reclaimation, most typical is plantation, dynasty’s deserted paddy fields without tax, reclaimation paddy fields with tax. In particular, dynasty’s deserted paddy fields without tax form is that the state allows those who have no fields or less fields in villages in other districts or provinces, to find the wilderness to cultivate. After reclaimation, half of the land was considered as permanent farm land, slightly taxed (compared to public farm tax), while the other half was the village's public field. Reclaimation paddy fields with tax is different from normal private fields because it can be publicized. This type of land is however owned by the state but is passed on to later generations and has to pay taxes to the state, less so than to pay for public works.

2.3. An overview of Le So formation process

2.3.1. Location, time of reclaimation

From the local sources, the dissertation has identified the reclaimation and formation process site of Coi Dam village. It is a tributary area between the two rivers Than Phu and Can and a deserted field of Yen Mo commune, Yen Mo district, Truong Yen province, Son Nam.

The establishment of the village of Coi Tri was started in August 1470. In 1499, the land reclamation was completed. In 1505, Coi Dam was established. From 1573, changed Coi Dam into Coi Tri.

2.3.2. Reclaimation forces, organization and implement methods

The initial force of land reclamation was 89 men (89 "occupiers"). These are the people who have their homeland quite far from Coi Dam, and they are all from the village formed long time ago, and at this time, the issue of land is quite urgent.

About the background and economic power: Of the 89 people, three are rich, the remaining 82 people are all poor farmers.

On the relationship of the settlers: the settlers are fellow countrymen and kinship relations.

Implement methods: Initially, organizers (Nguyen Diem, Pham Nhan Lao, etc) and others, Ta Loi, Nguyen Dan, Trinh Duc Khiem, went to consider the land terrain, the possibility of reclamation, the location of the residence measure and apply for exploration. Then the organizers came back home recruited more people.

The entire reclamation force (except the three organizers) was divided into 6 groups. Each group was headed by a leader. At first, they explored the high areas, the sand dunes emerging in the area, then develops around. Since the Hong Duc dyke embankment through the village (1472) the land reclaimation was accelerated and the results was quickly achieved.

Through study of some places of self-reliance reclaimation organized by the people and conducted in the last years of the 15th century in the

South of the Red River such as Cong Thuy (1472), Quan Anh (1485) we find there are similarities and differences in comparison with the reclamation in Coi Dam as follows: First of all, all three places are in a type of farmer self-organized and authorized by the state, called dynasty's deserted paddy fields without tax form. Regarding reclamation at all three sites, the majority of the forces are poor farmers who have no or few land. But the difference between Coi Dam and Quan Anh is that the reclaimation forces in Quan Anh are the people who are from the same procince . About organization method, they both divided the forces into small groups and are organized under the common leadership of the leaders. There are no separate forms of reclamation in these two places, as in Cong Thuy.

2.3.3. The birth of Coi Dam

Reclamation was conducted until 1474, the village was established as Coi Dam. In 1505, Coi Dam became a commune with three villages: Coi Dam, My Coi, Dien So with 8 hamlets: Cu Phu, Dong Ninh, Dong Tuong, Trung Hau Bac, Trung Hau Nam, My Thang, Ly Thuong and Dien So. From 1505, Côi Dam commune belonged to Truong Yen, Son Nam. When the Mac dynasty was founded, Coi Tri belonged to Yen Mo district, Thanh Hoa province, controlled by the Mac. In the 17th century (after 1592), Coi Tri belonged to Yen Mo district, Truong Yen province, Thanh Hoa, controlled by the Le dynasty. In the 18th century, Coi Tri belonged to Yen Mo district, Truong Yen district, Thanh Hoa province in Bac thanh. From 1806, Coi Tri belonged to Yen Mo District, Truong Yen, Thanh Binh, Thanh Hoa. In 1821, Truong Yen was renamed Yen Khanh. In 1822, the name of Thanh Binh was changed to Ninh Binh. In 1829, Ninh Binh was changed to Ninh Binh town. Since 1831, Coi Tri belonged to Yen Mo District, Yen Khanh, Ninh Binh Province.

2.3.4. The change into Coi Tri name

The dissertation points out some confusion in some books about the time of changing the name from Coi Dam to Coi Tri: *History of Yen Mỹ commune Party*: "The name of Coi Tri was called from 1473" [2, p. 6],

Dong Khanh relics: "From the year Tu Duc 14 (1861) avoid the precious names, converted to Coi Tri [123-1024]. Based on the most reliable local sources, , especially “the Coi Tri *bi ký, Yên Mô sơn xuyên nhân vật bi chí“,...*, the dissertation has determined the time of renaming the village was in 1573, due to avoiding the name of Le Duy Dam King.

Sub-conclusion chapter 2:

Coi Dam village was found in the late 15th century and was renamed Coi Tri in 1573. The area of the village now is in Yen My commune, Yen Mo district, Ninh Binh province. With favorable natural conditions, especially the land is still deserted is a favorable conditions for the village reclaimation go on and succeed.

The village of Coi Dam was formed after the dynasty’s deserted paddy fields without tax reclaimation of the Le mode. The process of reclamation, setting up villages in Coi Dam has both similar characteristics and different characteristics with the other reclaimation places in the XV century: The length of reclaimation was quite long. Reclaimation forces are mostly poor farmers with little or no land, from different places. This force was organized quite closely, unified. After reclaimation, village was arranged according to kinship relations and compatriots. On the other hand, due to Coi Dam was surrounded by dykes and rivers, formed after the surrounding villages, so after its founding, it was difficult to expand the land. These main differences, especially the reclaimation factors had contributed to form the characteristics of Coi Tri than other Vietnamese traditional villages, while also affected the economy, culture and society of Coi Tri in the centuries later.

CHAPTER 3: ECONOMIC COI TRI VILLAGE

3.1. Agriculture

3.1.1. Land Ownership

Farm land in the village

At the end of the 15th century, when setting up villages, before declaring to the state, Coi Dam had 116 “đạc”[1] (928 acres), all of which were private farms. During this time, Coi Dam had no public land. In 1476, Cot Dam reported to the state, "reporting only 720 samples (90 “đạc”), hiding 208 samples (26 “đạc”). Therefore, the number of public land in Coi Dam is 360 (45 “đạc”)". The period of the sixteenth century - mid-nineteenth century, based on a number of documents, the public field in Côi Tri still maintain a relatively high rate.

In 1722, according to the usual Coi Tri, Coi Tri took 150 acres of 6 sao of public land for 25 soldiers.

By the 19th century, according to Coi Tri Commune (1832), public land in Coi Tri accounted for 53.95%. The total number of public fields in Coi Tri is set in the "five provinces", including Dong Luoc, My Noi, My Ngoai, Dong Ngo, Dong Dam. Saline washing very difficult. Grade 3 occupies 71.69% while grade 2 is 24.72%. Grade 1 is just 3.59% of the public area.

Private ownership of land

So from 1470 to 476, the number of private fields in Coi Tri was 116 (928 acres) accounting for 100% of the land of the village.

In 1476, when reporting to the superior, the village has hidden the land. "Of the 928 exploration samples they pointed to 720 samples (90 diaries), hiding 208 samples (26 dumps). The actual field in Coi Tri in this period is 568 acres, accounting for 61.20%.

In the 16 th – 18th century, although there were not enough data, but through the documents on the situation of buying and selling, rice farming in the temple, the association showed that private ownership of land in Coi Tri continues to grow.

[1] : Đạc: Unit of measurement of land area of the locality. Accordingly, 01 đạc = 08 northern samples.

By the 19th century, the number of private land in Coi Tri was 459.05.12.05.08.04, accounting for 43, 31%; Grade 3 accounted for 51.30%, Grade 2 accounted for 38.1%, Grade 1 accounted for 10.59%. Private farms are high fields, the cultivation of favorable.

At Coi Tri almost only small owners. Owners under 1 sample accounted for 79.91%. The highest possessor is less than 10. At Coi Tri, there are 83 female owners, accounting for 21.01% of land owners, accounting for 10.56% of private land area. The number of rice fields in Coi Tri is very low (9 sao). Families with large crowds (such as Nguyen, Ninh) often have more economic power and dominate the village. The jobs in Coi Tri are both middle-class. But in the village, they are the most private farmers and all have good land (class 1, 2). Those who are educated, educated, have a title in Coi Tri occupy a large amount of land, accounting for 9.06% of private land.

Small collective farm property

This type of land is not owned by the public or private, but is owned by small collectives and other social organizations such as fields, pagodas, , ...

3.1.2. Agricultural production

The dissertation presents agricultural production in Coi Tri in terms of crop structure, wet rice cultivation, irrigation, crops, fisheries and animal husbandry. Among them is agriculture in Coi Tri with two seasons: seasons and crops. Seasonal yields are higher and higher. Irrigation works are focused on Hong Duc dyke, Dam Road, ... Vegetables should be large vegetables in Coi Tri.

3.2. Handicraft

Coi Tri has many handicrafts such as weaving, knitting, making multi-cake ... but overwhelming both carpentry and painting. Handicraft production in Coi Tri until the nineteenth century still exists only as "secondary occupation".

3.3. Trading activities

On the basis of the new discovery of materials (the agreement of land concession, the establishment of the But market), we present about trading activities in Coi Tri since its establishment to the middle of the 19th century. The But market was established (1756), the economy of Coi Tri rich. In Coi Tri there are two types: small traders and traders. However, in the nineteenth century, trading activities in Coi Tri remained only a secondary occupation.

Sub-conclusion chapter 3

Thus, since 15th century to the middle of the 19th century, Coi Tri shaped the economy with the agro-industrial - structure. After more than four centuries, from the end of the 15th century to the nineteenth century, due to being stuck by the old villages, the dyke, rivers, so the number of land reclamation of Coi Tri increased not much.

The prominence in the land situation in Coi Tri is the maintenance of quite a lot of public land. By the nineteenth century it still occupied 53.95% of the total land of the village. Owners in Coi Tri are mostly small owners. The upper classes in Coi Tri (dignitaries, landlords, intellectuals ...) occupy considerable land. Women account for 21.01% of land owners. The difference in land ownership among the clans is quite large, in that the clans of the "leaders" in the village often hold more land.

Types of land ownership of small collectives such as fields, fields of the association, ... in Coi Tri was born, exists in association with the voluntary social organizations of the residents here.

Agricultural economy in Coi Tri is mainly wet rice cultivation. Irrigation is very important. The craftsmanship here develops but is limited to the sub-occupation. The village market with regional market size was established. Trade as well as handicrafts Coi Tri play a significant role, but still only secondary occupation. This economic structure deeply influences the social and cultural situation of Coi Tri.

CHAPTER 4: SOCIETY, CULTURAL COI TRI VILLAGE

4.1 Society

4.1.1. Commune management organizations

In this subsection, we present the organization of the Vietnamese village administration in the North in history. From there, matched with Coi Tri case. Research results show that Coi Tri period from the end of the 15th century to the mid-nineteenth century have the management apparatus similarities with other villages. Song so it is worth noting that the people of the clan who have a large role in reclamation often hold the role of village management.

4.1.2. Population structure

4.1.2.1. Structure: In this subsection, the author analyzes the structure of the stratum with "four people" consisting of four components: physician, farmer, worker. But the division of the above is only relative, because in fact in Coi Tri: farmers are also craftsmen, craftsmen also involved in the process of selling, ...

4.1.2.2. Secondary distinction: As in other Vietnamese villages, in Coi Tri among the social classes there is a division based on political position, social hierarchy and age. Difference is complicated, but so is the "open", "close". The lower classes are still able to enter the upper classes by education, passing or by lot. This Confucianism, according to the Confucian ideology, further strengthens the control of the village with the people.

4.1.3. Forms of organizing and gathering population

4.1.3.1. Village: The village in Coi Tri is not an administrative unit, but rather an intermediary between the commune and the village. At the end of the 15th century, early XVI, Coi Tri includes 2 villages with 8 hamlets. By the 19th century, Coi Tri had two villages, with 24 hamlets. Villages and villages are headed by the village head and village chiefs, who have the function of belief, security, anti-theft and care for the crops. The inhabitants of the villages in Coi Tri have their own characteristics. , it is the residence of the same family or people who originated before coming to Coi Tri.

4.1.3.2. Arm: The research results show that the armor at Coi Tri is a social organization, organized by bloodline. By the 19th century, there were 36 armor in Coi Tri. Head is the leader and leader of the family (or chief of the family). Where there are two different families, they choose an older,

more educated, higher-ranking person from the two chief heads. Compared with some other villages clearly in large numbers, the age is very early but Giap in Coi Tri position is not very large.

4.1.3.3. Family names: At the end of the 15th century, statistics from the 89 "quan chiem xa", Coi Tri has 29 family names. In the 17th century, according to “Coi Tri Dinh ba” (1669), Coi Tri was only 13 family names. In the 18th century (“Coi Tri Dinh ba” (1722), Coi Tri had only 10 family names. By the 19th century, statistics from the Minh Mang diocese showed that Coi Tri had 10 family names. The clans of those who have made great contributions to the village are always respected, favoring the sale of village positions.

4.1.3.4. Association:

Hoi Tu van: In 1723, Coi Tri had a Hoi Tu van. The head of the Hoi Tư van is the Trum truong. There are also leaders such as Nho trưởng, Giám trương,... Hoi Tư van in Coi Tri has quite a large status in the village life.

Hội Tu vo: in Coi Tri appeared before 1753, quite developed, has a certain status in the village life. But the Hoi tu vo has no role in the Hoi Tu van.

4.2. Cultural

4.2.1 Temple, temple and belief worship: The communal house was built in 1769 (the temple Tay, the imperial city is Cau Mang). In 1848, a part of the residents of Coi Tri was built in the temple East (the imperial city is Tan Vien). Coi Tri also built temples, temples (But Thi temple) in the position adjacent to the neighboring villages. The difference in belief worship god, the citadel in Coi Tri is the residents have coordinated the "Bat vi tien sinh, bat vi Hau than" - the people who contributed to the establishment of villages, village development .

4.2.2. Buddhist temples and activities: From the documents such as beer, the thesis has restored the process of building the temple (Ninh Thai pagoda, Le Trang Tong (1533-1548)) is renamed An Thai The Buddhist activities of the Coi Tri people through the Buddhist Association, the donation of money for construction, the worship of the temple, etc. However, Buddhism in Coi Tri really develop.

4.2.3. Ancestor worship: Like other places, the Coi Tri worship ancestors. The rules of ancestor worship reflect the way of life, a custom of the generations of Coi Tri.

4.2.4. Other customs and traditions: practices of marriage, funeral and respect for the elderly in Coi Tri province are similar to those of other villages in Northern Delta. It also has the distinction of bearing the stamp of the agricultural village, the influence of Confucianism, the role of the elderly, especially protection interests of women.

4.2.4 Literature: From the most epitaph, we presented the literary achievements of Coi Tri in both written and folklore literature, with prominent authors such as Ninh Ngan, Ninh Ton, ... have reflected a village with developed education. It is a product and also a witness to a rich spiritual life, the people of Coi Tri village.

4.2.5 Education, faculty: Through the materials, the dissertation has presented the achievements (with statistics) of the study. From that can be seen, Coi Tri is a village with many achievements in science, with excellent individuals such as Ninh Ton, Ninh Dinh, Nguyen Tuyen, Nguyen Ai, Nguyen Dinh Chuyen ... Within the district Yen Mo, Coi Tri is one of the four villages have many pass. In the whole country, Coi Tri is one of the few villages where a family has 3 successive doctorates.

Sub-conclusion chapter 4

At Coi Tri there exist two sets of village management machines: the state administrative apparatus and the village autonomous machinery. In addition, Coi Tri people are governed by many other autonomous organizations based on kinship (dong ho), sex (Giap), education (Hoi tu van). Coi Tri has diversified social structure. The population is divided into Si, Nong, Cong and Thuong. The group Si is More than, high status. The cultural life in Coi Tri in the late 15th century to the mid-nineteenth century took place excitingly. The people of Coi Tri have created a wealth of cultural values. Cultural fields from beliefs, customs and traditions ... are characteristic, bearing the stamp of the reclamation, the village, a Confucian scholarly school.

The people of Coi Tri early to focus on education, doctoral examination. Within Ninh Binh, Coi Tri is a typical academic village. Besides, the writings of literature still remain, the folk literature, showing the rich cultural life, proud of Coi Tri land.

CONCLUDE

Through the study of Coi Tri since its establishment to the middle of the 19th century, it is possible to draw some comments as follows:

1. Late 15th century, Coi Tri land was near the ocean. This is an important condition for residents to establish a village in Coi Tri. and it is also a condition where economic development, reception and cultural screening from other places to.

The Coi Tri village is located in the lowland area and Coi Tri itself is also a "pond", "lagoon", surrounded by rivers. Basically, the terrain, terrain, and rivers are favorable, continuously accreted by silt, favorable for agriculture. However, nature also places the greatest demands on water management and irrigation. On the other hand, because the village is surrounded by dykes and rivers, formed after the surrounding villages, after its founding, it is difficult for them to expand their land (such as Cong Thuy village after establishing the village). Extend the territory to the sea. Therefore, the residents beside the cultivation of land is not large, combined with favorable transportation conditions, Coi Tri soon find other handicrafts and trade. Geographical, natural and environmental conditions ... have great influence on economic, social and cultural of Coi Tri.

2. Coi Tri is a village settled by Vietnamese settlers, established in the 15th century, with “phep chiem xa” of the Le dynasty.

The process of reclamation, setting up villages in Coi Tri has both similar characteristics and different with some other points of reclamation at the same time, the same delta area. The composition of the emergency force is quite diverse, in different districts, including landlords, soldiers, teachers ... But in large numbers, the main role is still the farmer does not have. land. The village of Coi Tri was founded in the late 29year of 15th century, held tightly by the organizers, the leaders of the groups. Solidarity, unity of will is one of the important reasons for the success of the wilderness process and has a great influence on the process of building

the village later. After reclamation, half of the cleared land was converted into private permanent land, half of which belonged to the state.

These differences have contributed to the characteristics of the village Cát Hải compared to other traditional Vietnamese villages.

3. In the 15th century to the middle of the 19th century, Coi Tri was a village with a model, socio-economic organization structure of a traditional Vietnamese village both in content and form. The economy of Coi Tri has shifted in a direction from a farming village into a village with a combination of agro-industries, in which agriculture is the main economic sector. These three economic components intertwine without separate division and specialization of each. Production of small farmers for handicraft and trade. Handicraft, industry, and commerce contribute to the consolidation of smallholder production. Mitra is the most obvious expression of self-produced, self-consuming. The reason why Coi Tri becomes an agricultural village, combined with handicraft and trade, comes from many factors: Due to the regulation, the influence of the whole economy, especially in the delta area The North during the 15th-19th centuries; Due to the influence of the political and economic regime of the feudal state of Vietnam, etc., the cause of the economic structure is the regime of land ownership. weight.

Basically, Coi Tri still develops like other villages in the North. However, due to being formed after the reclamation under the license, with specific conditions, Coi Tri has its own characteristics in the trend of economic development, especially in terms of land ownership. It is the preservation of public land with relatively large proportions.

Public land in Coi Tri appears after the reclamation (38.79%) and was added in later centuries (early 19th century, public land still occupies 53.95%). This number of public plots ensures that the smallholder economy has some material to maintain and gives the farmer arable land for plowing and living. Although the average is reduced, it is still the main source of livelihood. It also binds farmers here to the village. Public access

and consolidation have made the private sector in Coi Tri less developed so it is not enough to create a deep divide in the village, not enough power to liberate a certain force. from material production and rapidly gathering material production into the hands of a few people. At the beginning of the nineteenth century, the owners of 5-7 samples had only 10/224 people. Farmers still live on divided land and in the process of using they always find ways to increase their income. In the field of agriculture is the main material production, agriculture occupies the dominant position, attracting a large part of manpower into agricultural production. Intellectual force after the social status also returned to buy rice, land business.

Unlike some villages, handicraft village land in Coi Tri less developed, public fields are consolidated. This is the basis of the economic structure of the village is a village where agriculture plays a dominant role, while the craft only serves as a secondary occupation. The residents of Coi Tri are mostly pure farmers. Their origin is the farmers lack of land, they yearn to have the field to plow when the fields are plentiful, they care for plowing.

Coi Tri is a village founded in the 15th century, when Confucian thought in Vietnam occupied a dominant position in the country's political life and increasingly profoundly affected the villages. In Coi Tri, Confucianism there is an important position, profound influence in society. The idea of "di nong vi ban" was ingrained in the minds of most of the people here. Therefore, this is also an obstacle that makes Coi Tri slow to move to other jobs that only stick to agriculture.

Ninh Binh is open land, the accretion rate is very large. Every year, Ninh Binh province reaches the sea hundreds of meters. This is the place to attract farmers, solve the population increase, lack of land of the old villages.

All of the above have directly influenced the economic structure and made it until the nineteenth century that agriculture was still the main economic sector in Coi Tri.

As an agricultural village, formed from the mudflats area, irrigation is an important issue, associated with the establishment of the village and

throughout the process. Coi Tri has built water and irrigation works to overcome floods, improve land, provide fresh water for life and produce. In addition to the Hong Duc dyke, the dyke prevent salinity, Coi Tri residents also build irrigation works that is typical system "Three rays of Dong Ngoai".

However, handicraft in Coi Tri is typical of carpentry and painting. The handicraft here grows but is still "secondary occupation".

Coi Tri was born initially to meet the needs of product exchange in the village and then it has flourished. The village market (But market) with regional market size was established. But those who join the trade also consider it a minor occupation.

Commercial as handicraft industry of Coi Tri Although it has a significant role but has not been able to break through and is less likely to break into a major economic sector, yet it can not replace the key role of agriculture.

Such economic structure had a profound influence on the socio-cultural situation of Coi Tri in the since its establishment to the middle of the 19th century and later.

4. The social situation of Coi Tri in the period from the end of the 15th century to the middle of the nineteenth century was basically the same as that of other villages in the delta but still has its own characteristics of a village formed during the Le Dynasty - During the feudal period our country developed, Confucianism is the official ideology of the state, education prosperity.

The administrative apparatus and the autonomous system of the village share power, but sometimes the autonomy of the village authorities. In addition, Cát Hải is dominated by many other autonomous organizations based on neighboring (village, hamlet), blood (clan), sex (armor), education (association), Aging, etc. Each of these organizations undertakes its own functions, contributing to a strong bond between members of the village community and it is also bridge between the state

and village, the state through which to indirectly manage the members of the village.

Coi Tri inhabitants from the end of the 15th century to the middle of the nineteenth century consisted of the Si, Nong, Cong and Thuong classes, divided into two groups of officials and unannounced. Coi Tri is characterized by a large number of people (just behind farmers) and high status. Public and commercial classes are small and often have close relationships with farmers. There is a difference between the classes in Coi Tri society, different in status. Social relations between the population are very complex. Level distinction are both "closed" and "open". The social status among the different classes is quite different. However, there are still transitions between these classes.

Nong can still become Cong, Thuong, even Si. This social relationship is dominated by traditions that are dominated by the village economy. Regardless of the strict hierarchy, the community is still dominant.

Social life in Coi Tri after more than 4 centuries is still marked by the village was formed after the reclamation under the license.

5. From the 15th century to the beginning of the nineteenth century, Coi Tri created a wealth of material culture and spiritual culture. These are the values of material culture, spiritual culture such as family architecture, pagoda, beliefs, traditions, senate education, education ... Each of these elements of Coi Tri cultural life has nuance. unique, unique, reflecting and reflecting a traditional village of Confucianism that holds the dominant position in ideological life, agriculture plays a leading role in the economy. Prominent in the cultural achievements are the graduates of the study. Coi Tri has become a prominent village in Ninh Binh Province.

Highlights of the formation, economic and cultural characteristics of Coi Tri in the period from the formation to the mid-nineteenth century have a great impact on the development of Coi Tri in later stages and It also affects the construction of new countryside in Coi Tri today.