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FOLK TALES OF THAN DOC CUOC IN THE NORTHERN AND NORTH CENTRAL REGION OF VIETNAM

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INTRODUCTION

1. The reason for choosing the topic

1.1. Than Doc Cuoc is worshiped in many parts of our country, especially the coastal areas, along rivers stretching from Quang Ninh to Ha Tinh. According to statistics, there are nearly 300 worshiping sites, in Thanh Hoa alone there are 52 churches. Not only are they worshiped in a large geographical space, they also appear in the religious activities of the Kinh, in the sacrifices of the teachers, geographers of the ethnic people.

1.2. In the process of building up and defending our nation, the people often honor meritorious persons to the country, the heroes of national liberation, cultural heroes, but also a very heroic kind. It should be noted that more than those who opened and expand the land, build and protect new life. In the folk tales of the Goddess, it is possible to view this character as the embodiment of the hero who opens the human realm, the cult hero, explores new lands, protects and teaches the occupation to the inhabitants of the day. a prosperous.

1.3. Pictures of strange footprints appearing on rocks, soil, trees in many places in our country are not a few and not all footprints saved are folk handed down, myths about the strange appearance. . But with the huge footprint appearing in the Sam Son mountain range, Thanh Hoa is considered to be the source of the folk tales of the Goddess, with many fascinating stories interwoven between reality and mysticism.

1.4. As a God was born in Thanh area, the God does not only belong to Thanh Hoa, but also has attached to the minds of sea inhabitants of Vietnam island - the inhabitants of agriculture for thousands of years present in their aspirations. reaching out to the sea, the desire is becoming more intense than ever.

1.5. The 21st century is considered to be the century of the "Ocean and the Sea", "the sea and the marine economy," "the sea and the defense force." Vietnam has a 3,200 km long coastline, in 63 provinces, has 28 provinces next to the sea. Conscious of that problem, thousands of years ago, his father sent his aspirations to reach the sea, overcome the ocean, exploit marine resources, conquer and protect the sovereignty of the territorial sea through the icon of the heroic spirit of the God Doc Cuoc, has spread across the Thanh Hoa region, penetrated into the spiritual life of coastal people.

2. Purposes and topic tasks

2.1. Purposes of research

- Systematize the narrative of the story of the God Doc Cuoc in folk literature.
- Systematize the huge footprints in folk tales.
- Studying the values of the folk tales of Than Doc Cuoc through the meaning of the content, the art of character building and the symbols related to Than Doc Cuoc in folktales. .

- Studying the folk tales of Than Doc Cuoc from a literary perspective through motifs, images, sketches of portraits of Gods with the merits and various roles of Than Doc cuoc.

- Studying the folk tales of Than Doc Cuoc from cultural perspectives through various forms of religious culture, festivals and life culture in order to decode the symbolic meaning classes of Than Doc Cuoc in beliefs life.

2.2. Research duties

- Survey of folk tales of the Odyssey, strange footprints; to carry out fieldwork of temples and temples of the monks who remain; learn, observe the festival directly on the God Doc Cuoc.

- A collection of materials related to the character's life; making statistics on the story of the God Doc Cuoc and giant footprints.

- Character analysis, genre classification, sedimentary culture class in folk tales of Doc Cuoc in North and North Central.

- Comparison of folk tales of the God Doc Cuoc with other folk tales, in order to find the characteristics of the similarity between the character of God Doc Cuoc and other folk figures.

- Deciphering some symbolic meaning, motif, iconic meaning of the God Doc Cuoc in the direction of studying folk literature from folk cultural codes.

3. Object, scope, and research material

3.1. Research subjects

Study of the God Doc Cuoc in the folk tales in the North and North Central Region; *Theories*, study the cultural values, the region of transmission, the cultural advancement, geography, temple, worship, festivals of the God Doc Cuoc.

3.2. Research scope

The dissertation focuses on folk tales of the God Doc Cuoc in some provinces in the North and North Central Region of Vietnam.

- Scope of study space

The dissertation study of folk tales of Doc Cuoc in North and North Central Vietnam, but we would like to introduce a limited area of two study areas.

+ The North Central Region: Thesis only limited research to Thanh Hoa, mainly coastal Thanh Hoa.

+ The North Region: The main research focused on provinces included Bac Giang, Hung Yen, Ha Noi, Hai Phong, Bac Ninh, Nam Dinh, Ninh Binh. These are the provinces that have told the story of the God Doc Cuoc; as for the other localities in the North, in the process of investigation we have not found the phenomenon of the God Doc Cuoc. Therefore, the thesis only concentrates on the study in 07 localities where there is a space for disseminating information about Doc Cuoc.

- The problem of collecting and processing materials

Quang Thanh, Quang Xuong, Thanh Hoa, 100 years of Sam Son tourism, Temple of Sam Son scenery.

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+ God relics

+ God relics of Phan Thuy village, Song Mai commune, Kim Dong, Hung Yen.

+ Documents of Hoang Hai Commune - Hoang Hoa Commune - Thanh Hoa.

+ God relics of Phan Thuy village, Song Mai commune, Kim Dong, Hung Yen).

+ According to the relics of Mo Xa communal house, Phu Nam An commune, Chuong My district, Hanoi.

- Fieldwork

+ We have fieldwork and recorded 5 stories (including in the area: Sam Son 02 stories, Hau Loc 02 stories, Hoang Hoa 01 story) is recorded in the Appendix document.

4. Research Methodology

The thesis uses research methods: fieldwork, statistics, surveys, comparisons, synthesis and interdisciplinary analysis for research implementation.

5. New contributions of the thesis

Collecting and systematizing the story of the God Doc Duoc in bibliographies and field materials (including 35 folklore tales collected, including 05 stories by collected by authors), did not mention to the difference in the story, 06 the God Doc Cuoc.

Collecting and systematizing 69 giant footprints; Statistics show 25 points of worship in Thanh Hoa and 52 points of worship in Thanh Hoa.

Identifying the motifs in the story of the God Doc Cuoc included 05 motifs: "strange birth," "make a vitory", "cut body into two", "try talent", "regeneration"; Pointing out the role of the iconic God Doc Cuoc in the conquest of nature; agricultural and fisheries patronage; protect the living area; destroy evil demons.

Recognizing the story of the God Doc Cuoc in the spiritual life and in the simultaneous relationship with the sea urchin, stormy, with a dragon phenomenon of disaster.

Deciphering symbols of the God Doc Cuoc in many aspects: from the type, motif story, geography of the region shows the folk beliefs (stone church, worship the moon); the influence of Buddhism (the practice of one leg), the Sorcerer (the role of the exorcist).

Pointed from the origin of the spirit to the gods, from myth to legend, fairy tales spread in the North and North Central; Discrimination of religious beliefs with other religious classes.

Generalizing the picture of agricultural people in the process of reaching out and adapting to the sea, in the conquest of the new land, the desire to master the sea.

The dissertation is a systematic study of the folk tales of Doc Cuoc in the cultural life of the northern and northern Vietnamese communities. Analyzing and deciphering literary symbols through folk and religious belief and worship classes.

6. Structure of the thesis

In addition to the Introduction, Conclusion, References and Annexes, the thesis contains four chapters:

Chapter 1: Overview of the research situation and theoretical basis of the thesis

Chapter 2: Survey and dentify folk tale of the God Doc Cuoc

Chapter 3: Basic motifs and roles of the God Doc Cuoc in folk tales.

Chapter 4:Religious Beliefs and Religious Culture Classes in the folk tales of the God Doc Cuoc.

Chapter 1: OVERVIEW OF THE RESEARCH AND THEORTICAL BASIS OF THE THESIS

1.1. Overview of research situation

1.1.1. The ancient sources of Than Doc Cuoc

The earliest records of the God Doc Cuoc are: *The God relics of Doc Cuoc*, recorded in Dinh Noi Dong, Yen Son commune, Luc Nam district, Bac Giang province, by Nguyen Binh in the Ly Cao Tong dynasty early (1572). According to the book *Quang Xuong scenic* writing in the letter written by Le Duc Nhuan in 1848 mention: *The God Doc Cuoc is very powerful as a monk standing a leg and reading the sutras*. According to the book *Thanh Hoa Legend* was compiled from the Thanh Thai in 1903, there are 52 worshiping points worshiping monks worship, distributed by district. In 1920, H.Le.Breton wrote in his book "*The temples and historical places in Thanh Hoa province*" that the monuments are worshiped in 300 other places, but on Mount Sam Son appear and temple It is also built first. Thus, before 1945, most of the material is the introduction of the temple, the worship of god or collection of folk tales recorded in the god. Almost there was no work has conducted in-depth research on the character God Doc Cuoc.

1.1.2. Research on Toxicology after 1945

- *Studies based on a Cultural Perspective:* In 1983, Hoang Tuan Pho in his book "Sam Son Scenery" devoted a part to writing the Canticle and Reality of the Dinosaur; In 2013, Tạ Đức in "*The origin of Vietnamese - Muong people*", mentioned the character of the God Doc Cuoc and see the God Doc Cuoc is Thanh Giong, the god of dragons (Thần Rồng).

- *The study based on the worship,* beliefs and festivals: From 2005 to 2017, Hoang Minh Tuong has a series of articles, studies on the specific Gods as follows: book: "*The worship of the God Doc Cuoc in the mountain village, Sam Son, Thanh Hoa*", initially collected materials on cultural beliefs, festivals of the God Doc Cuoc, "Thanh Hoa folk culture - the first step to learn". In 2010, Hoang Ba Tuong (pseudonym Hoang Minh Tuong) in his doctoral dissertation "The worship of the God Doc Cuoc in some villages along the river, coastal Thanh Hoa. This is the first study of Doc Cuoc scale, collected much data from the field, the festival of the God Doc Cuoc. However, because this dissertation is in the field of cultural studies should leave open the study of literature.

- *Studies based on the symbolic decoding:* Submissive, as in 1988, Nguyen Duy Hinh in the study "*Temple of Hidden Footprints God - symbol Buddha";* In 2008, in the article "*Scattering of the Moon and God Doc Cuoc through shaping*" the

two authors of the Quoc Vu - Minh Khang ... The authors have more or less refer to the character of Poisonous Monsters singular view symbol.

1.1.3. The issues left open

There are no comprehensive collections of comprehensive systems of giant footprints as well as statistics of breaking down these cultural classes.

There is no systematic collection of folk narrative material on the God Doc Cuoc. Previous studies also provided only a few stories about the Odyssey but at a small scale.

There is no work to collect, systematize giant footprints comprehensively, along with the statistical problem analyzes some outstanding features around the giant footprint, especially the worship of the signs. sacred foot (footprints), footprints symbolic Buddha.

Previous works did not pay attention to the plot study in folk tales of God Doc Cuoc throughout the BB & BTB; did not to study motifs, characters, decoded symbols of the God Doc Cuoc.

1.2. Theoretical background and some concepts related to the topic

1.2.1. Theories used in the thesis

We would like to give you an overview of the theoretical basis and concepts related to the research for the thesis. We will not deeply study in details the theoretical contents or related concepts.

1.2.1.1. Theory of type and motif

In the world, the theory of type and motif in the study of folklore was founded by the Finnish style, also known as the geographic-historical style of the late nineteenth century, with names such as Antti Aarne and Stith Thompson who contributed to build and develop applied theory into the study of folk tales; Russian researcher A.N.Vexelovsky represents the school of comparative historical literature in Russia in the late nineteenth and early twentieth centuries.

In Vietnam, since the mid-80s, scholars such as Nguyen Dong Chi, Cao Huy Dinh, Dinh Gia Khanh, Nguyen Tan Dac, Le Chi Que, Chu Xuan Dien...; The following authors, Vu Anh Tuan, Tang Kim Ngan, Nguyen Bich Ha, Nguyen Thi Hue, Nguyen Thi Hien, Tran Thi An, Nguyen Thi Nguyet, La Mai Thi Gia ... introduced and applied the research achievements. of the world in literature studies in Vietnam. In addition, some monographs in 2001, Nguyen Tan Dac with "*Folk Stories read by type and motif*"; In 2012, Nguyen Thi Hue (Editor) "*Dictionary type of Vietnamese folklore*" ... Thus, the motif is repetitive, there is similarity, occurring with certain frequency and exist in the story of folk in different genres. Using the motif theory, we will apply the motif shown in Chapter 3, the basic motifs such as: motif of strange birth, motif of victory, motif of body, motif, motif Born in this thesis

1.2.1.2. Symbolic theory

Symbols can be considered as symbolic images created by man, exist in the life and culture of people, of each people. The symbol is rich and multi-level, symbol contributes to the richness of the human spirit, thanks to the symbol we can feel the natural and social world in its various nuances.

- From Symbolic Theory in Folklore Studies in Vietnam

Symbols of the study are as follows: In 1993, Nguyen Xuan Kinh in "*Poetry Poem*", one of the pioneers in the study of symbolism of Vietnamese folklore; followed by authors in 2014, Nguyen Thi Bich Ha in "*Studying folk literature from cultural codes*"; Dinh Hong Hai has done many research works such as "*Studying some symbolic theoretical approaches*" (2015) ... The application of symbolic theory to research process to unravel the symbols, to decode the symbolic meaning of the symbol in chapter 2, chapter 3 of the thesis.

1.2.1.3. Theory of exchanges and cultural adaptation

Cultural exchange: is considered as a meeting, dialogue of cultures. This process requires each culture to rely on the internal and external problems of choosing to accept the new external exogenous interaction in order to gradually localize it. rich, developing the national culture.

Acculturation: The current trend is the culturalization of the world, the cultural values of the communities that transcend the boundaries of the nation, the people, and the flow of contact. of human culture. For Vietnam, in the process of communication of the history of the nation, Vietnamese culture has encountered and exchanged the cultures of the East and West, in different forms, modes and ways. . The folk tales of the God Doc Cuoc have a cultural exchange, beliefs between our people and large cultures such as India, China through Buddhism, Taoism, Confucianism.

1.2.2. Some related concepts

In the course of the dissertation, we find that there are some concepts that need to be clarified concerning the following issues:

1.2.2.1. The concept of folk tales

We think folk tales are stories that contain elements of the story content, that story must be related to the character of the God Doc Cuoc. In the field of research, we also collect and focus mainly on the myths, legends and tales represented in the folk tales of the God Doc Cuoc.

1.2.2.2. The concept of cultural heroes

Concept of heroic culture is understood as the people who have merit for the community such as opening up the border, enlightening cultural development, protecting the community in one or several areas of life. They may be legendary figures as well as some legendary figures.

1.2.3. Overview of the North and North Central

- The North: The North is the birthplace of the Vietnamese nation, so it is also the birthplace of large cultures, developed successively, the Northern Delta is a delta shaped Due to the sedimentation of the Red River and Thai Binh River in a bay where the shore is a hilly area.

- North Central Coast: The coastal area of North Central Vietnam is in the delta and coastal areas of Thanh Hoa, Nghe An, Ha Tinh, Quang Binh, Quang Tri and Thua Thien Hue. + Thanh culture area where there is a temple of the god Doc Cuoc: Thanh region is a whole region of the homeland of Vietnam, is like a miniature Vietnam. A land of convergence full of natural elements of forests, mountains, plains, sea: the land "sacred land (địa linh)" has many generations of talent, exhausted.

Summary of Chapter 1

In order to have an overview of folk tales of the God Doc Cuoc, in this chapter, the thesis focused on some fundamental issues such as exploring some theories used in the thesis, such as type theory and motifs, symbols, exchanges and cultural advances; clarify related concepts such as folk tales, cultural heroes; Identify the study area in the North and North Central Vietnam where worshiping the God Doc Cuoc.

It was initially reported that the access to the literature on Diarrhea before 1945 was modest, mainly in the collection of folk tales, The stories are recorded in the divine, statues of worship. But after 1945, especially now, there are more and more researches on God Doc Cuoc from a cultural point of view.

The influence and vitality of the God Doc Cuoc more deeply and widely, the transmission in space from sea to mountain, stretching in the coastal areas of North and Thanh Hoa. In order to better understand the life of the thesis, the thesis will be conducted in various aspects in the following chapters.

Chapter 2
SURVEY AND DENTIFY FOLK TALE OF THE GOD DOC CUOC

2.1. Documentary survey

2.1.1. Select survey direction

The thesis is based on two directions: the first is the statistics of the stories of the God Doc Cuoc and the second is the statistics of the giant footprints; make a statistics table, then the analysis, the assessment.

- *Survey of folk tales on the God Doc Cuoc*

+ We have chosen to survey 35 stories, then analyzed, which will reveal the most relevant motifs, backgrounds, story content and storytelling areas had the highest number; at the same time, explain the cause of the phenomenon.

+ Choosing stories in folklore that are related more or less, directly or indirectly to the character of the God Doc Cuoc.

+ In the process of the survey, we do not classify the tale God Doc Cuoc as separate genres (myths, legends, fairy tales), but each story is a narrative.

+ Focusing on researching, explaining, commenting mainly on the stories in Sam Son, Thanh Hoa, because this is considered as the place where the origins of folk stories about the God Doc Cuoc.

+ Compare the similarities, differences in the story of the God Doc Cuoc with a number of other folk tales in the direction of cultural progress.

- The transmission area: Thanh Hoa has 52 worshiping sites and the Sam Son Temple in Sam Son is considered as the place of information about this character.

Statistics on folk tales of the God Doc Cuoc outside Thanh Hoa, some places of worship of Doc Cuoc: Hai Phong, Bac Ninh, Bac Giang, Hung Yen, Ninh Binh, Hanoi, Nam Dinh: 09 stories; The general motif of the story told this area is: The magic birth, the body is bad, cut body, victory.

+ Story of God Doc Cuoc outside the area of Sam Son (in Thanh Hoa province): there are 06 stories; the general motif: cut the body, victory, magic.

- *Investigate the huge footprints*

+ A collection of giant footprints imprinted a foot or more by the gods, gods leave.

+ Statistics on the frequency of occurrence, diagnosis, analysis of footprints and giant footprints of the God Doc Cuoc. Compare the similarity between the unique footprints and footprints in Vietnam.

2.1.2. Survey popular plot

2.1.2.1. Survey of folk tales on the God Doc Cuoc

In the tabulation section of the 35 stories on Doc Cuoc we only select some criteria such as by name, basic motif, background, main content and region of transmission (see the Appendix I - Table 2.1).

2.1.2.2. Determine the content of the story of the God Doc Cuoc

- *Number of narratives:* There are 35 folk stories about the God Doc Cuoc

- *Name of person:* During the survey, the dissertation found that the name and brand of Doc Cuoc is very rich and diverse with many different names: Up to 22/35 stories (63%) have names different call on the god Doc Cuoc. The name of the god: named by the folk, named and the title of the king's gift, named by the parents, named by the master witches, magician named god ...

- *Origin of the character:* According to statistics, the background origin of the God Doc Cuoc is a lot of strange: is a god, mountain god, sea god, orphan, child the mother is reincarnated, the child of the elves and the bare, born is both parents, the son of a magus. Difference from the background, as a signal for a very different future of the character, specifically as follows:

+ Orphaned children: 4/35 stories

+ Baby from the mother's womb (from the mother's grave): 3/35

+ The children of two poor parents: 7/35 stories

+ Children of the father (Sorcerer): 2/35 stories

+ Mothers' children reincarnated: 7/35 stories

+ The son of elves (the mother is a goblin); 2/35 stories

+ Son of the mountain god: 01/35 stories.

- *The shape of the God*

+ A giant person: 10/35 stories

+ General appearance: there are 14/35 stories; God has a horns on his head: 3/35 stories; I'm 3 meters long: 3/35 stories.

- *The magic of the God Doc Cuoc:* is an extraordinary god, is full of magic, the power of the God Doc Cuoc can produce evil spirits, cut the body as intact, the land resurrected, into heaven, incarnation It can also rain, call the wind, extinguish fire, exorcise.

The God looks from two angles: when god is a god who has the power of a giant god, can love, demons, rain, call the wind. When the character is a goddess, the god is also her father for magical spells, can destroy demons, ghosts, demons. In any angle, god show talent, extraordinary health, set up the feat, save the people. In general, it is

possible to see the people who have created the image of the God Doc Cuoc on the basis of integrating the merits of god from many different angles, expressing their wish in the process of conquering nature, solve social problems, stabilize life.

2.1.2.3. Investigate giant footprints and footprints of the God Doc Cuoc in localities

- Giant footprint statistics (see Annex II - Table 2.2)

The dissertation was used by Nguyen Duy Hinh and Hoang Minh Tuong; In addition, we have collected and added 27 giant footprints (numbers 42 to 69).

- *Comment on giant footprints*

First: In the 69 footprints, there are 01 where there are 02 giant footprints left, as in Dong Thap Muoi (No. 01) found 02 footprints left by the King Bhagavati. Where there are 03 footprints giant remains, as in Son La (No. 23) detected three footprints on rocky mountains or discovered three large footprints printed in trunks in the relics of the Emperor Likes (No. 57). Statistics show that up to 66/69 traces of a foot left a large percentage of footprints.

Second: Giant footprints left footprints on the ground: 16/69 footprints (23%); Footprints stored in pagodas: 3/69 footprints (5%); Footprints by mothers who try or step on: 5/69 footprints (7%); footprints on trees, leaves: 4/69 footprints (7%); footprints left on stone: 48/69 footprints (70%).

Third: Among the remaining footprints, footprints left by the animals have *elephant footprints:* 1/69 footprints; *bear footprints:* 1/69 footprints; *buffalo footprint* 1/69 footprint; *footprints left by the Zen master:* 6/69 footprints (10%); Footprints saved by pagoda: 7/69 footprints (10%); 4/69 footprint footprints (6%); *footprints left by the gods*: 61/69 footprints (88%).

Therefore, footprints left by the Gods were a large proportion, as well as other beliefs such as the worship of the stone can be considered early religious belief, then the sacred spiritual footprint, print footprints on the stone later influence of the Buddha also worship Buddha footprint. It was also recognized that, after Buddhism was introduced and prevalent in our country, the image of the footprints of the Buddha has been transformed into the footprint of Master Khong Lo, Khau Da La (Ksudra), Tu Dao Hanh, Duong Phu Nhan.

- *Footprint statistics are included in the story about the God Doc Cuoc.*

(see Annex I - Table 2.3)

In the 35 folk tales of the God Doc Cuoc: There are 09 footprints associated with the content of the story and 04 Dac Locations are in the divine but not content plot. Among them are all in Sam Son, Thanh Hoa, are associated with the story of the life, the work of the God Doc Cuoc. In other places besides Thanh Hoa, through the statistics on the story of the God Doc Cuoc, the thesis has not detected the footprint of the gods such as Bac Giang, Bac Ninh, Ninh Binh, Hung Yen, Hanoi. However, these places have also worshiped or worshiped, worshiping the God Doc Cuoc and other gods in temples and pagodas; Part of the prestige of the God Doc Cuoc, part of the people picking incense from the Temple of Sam Son to worship.

2.2. Identify stories about the God Doc Cuoc

2.2.1. Identify in the cultural space

- Spirit of God Doc Cuoc in the space worship of the Vietnamese

In 52 worship places remaining in Thanh country, most of the villages along the river worshiped as a Tutelary God. Like the prince of the Vietnamese countryside, Tutelary to the god of governance, protection and assistance to the people. The village of "three communes, bowls" total of Thuong, Quang Xuong, Thanh Hoa: Nui village, village middle, Trap village, Hoi village, Sam Son; Other villages such as Du Bay, Ke Truong, Quang Xuong. ..

Outside Thanh Hoa, The God Doc Cuoc was worshiped with other lords such as: Van village, Dong Ngac, Tu Liem, Hanoi; Dinh Van Quan, Ha Dong, Hanoi ... The emperor had become a spiritual symbol, a strong spiritual support of the people, especially the agricultural population. With them, only gods could help the rain prosperous wind, lush crops, helping to make life prosper. It was also said that the worship of Doc Cuoc in Dinh Vien, Tu Liem Hanoi, Hung Yen, Bac Giang can be a phenomenon in the flow of the merchant ships from the sea, the merchant ships follow the river to bring seafood to the back region and then take the produce of the mountains and forests follow the ship and come back to the land where people were living. It is said that in the army of Le Loi in the 15th century there were many militia to follow, through Bac Giang, Bac Ninh fight the enemy, when the country liberates them to do business, living; residents of Thanh Hoa native to the new land of Bac Giang, Bac Ninh bring the local beliefs of the homeland, integrate with the environment here to create the beliefs of worship footprints. God.

- *The God Doc Cuoc in the Minority:* The influence of monotheism is not only in the lowlands, but also in the mountainous areas, in the Then of Tày culture, appearing in the shape of deformed generals, The only way to communicate with people is through gestures. Thus, the monotheism in the Then of the Tay more or less related to the god Doc Cuoc of witchce of the lowland.

2.2.2. Recognizing the God Doc Cuoc in the spiritual life of BB & BTB residents

- Spirit in the spiritual awareness

The story of the God doc Cuoc could initially be the story of a son in a coastal village or the other villagers dare to fight the East Sea, which later spread to Sam Son, then over time it is of a coastal area.

The God Doc Cuoc from a giant sea monster, conquered nature in mythology, the character has turned to legend with the role of war hero when the country has the enemy, the country at risk, vows to help the king. fight.

Gods Doc Cuoc were not only the god of rescue fishermen on the sea but also the gods saved people on land. Beside the God Doc Cuoc - guardian goddess - also became the spiritual symbol of not only residents of the North Delta (RRD) but also with many ethnic minorities in the northern mountains.

- The analogy between the Exclamation Points and the God of Points in folktales

18 centuries ago, the southeast monsoon has pushed Thanh Hoa fishermen to set foot on Thap Mountain in Do Son peninsula. The two deities and the gods were

similar characters as the gods have conquered the sea monster, protecting the sea, leaving the footprints, appeared in the wind and rain. There was also an analogy of ethnology, residents of Sam Son native to the new land of Do Son bring the local beliefs of the homeland, integrate with the environment here to create the beliefs of worship footprints. God.

- The similarity between the God Doc Cuoc and Thanh Giong in folk tales

Appearance of God Doc Cuoc may be is the image of Thanh Giong. When the mother trampled on giant footprints, footprints of he left behind the rain, she came home with birth Giong. Dong's image was also a form of God Doc Cuoc, he appeared in the thunderstorm, turned in four directions, he also could be the embodiment of the tornado, cyclone and when the storm melts, rain stops leaving a huge footprint.

2.2.3. Recognizing the singleness of the relationship in parallel with the sea, thunderstorms

2.2.3.1. Statistics of the number of sea turtles - thunderstorms in the story of poisoning God

We selected from 35 stories, statistics on the frequency of occurrence of sea turtles, thunderstorms; Statistics of frequency words related to thunderstorms, whirlwinds (see Appendix I - Table 2.4).

2.2.3.2. Frequency of occurrence of Gods Doc Cuoc at the same time with the sea, thunderstorms

According to our statistics, there are 14/35 stories accounting for 40% of the story mentioned wind rain, lightning rain, tornado ... In which 03 stories mention the Great Flood and 01 story in Sam Son area water flooded mountains.

First: The appearance of Gods Doc Cuoc: When the Gods Doc Cuoc appear, nature also has unusual phenomena, unexpected, similar to the heavy rain. Indigenous gods are incarnations of harsh nature, heavy rain, great winds, simultaneous connections, simultaneously between the God Doc Cuoc - the sea monsters - heavy rain - cyclones, these manifestations are also visualization Natural forces - Thunder god, rain man - tornado dragon - God Doc Cuoc.

Second: The appearance of the devil in the story: There are as many as seven or thirty stories in the series, with the appearance of a storm, associated with the appearance of the devils outside the East Sea and the rebellion in the inland. is also synonymous with big waves, dark clouds come, dark sky, unusual natural phenomena such as a large rain show.

- The occurrence of natural phenomena on the coastal areas of BB & BTT

Through the observation by geological science, hydrology, geography.

First: In terms of geography, the coastal area of Sam Son coastal areas in Thanh Hoa generally have the phenomenon of tornado, whirlwind usually occur in coastal areas.

Second: According to statistics and recorded the phenomenon of abnormal weather occurred in the coastal area of Hau Loc, Thanh Hoa in about 100 years now at least four or five times sea level rise high. Sea level rises 4-5 meters higher than normal.

Third: Dragon faucets are very strong winds. From a natural phenomenon, the dragon hose looks like a funnel that is always moving and has a leg in the sky that grasps the ground, pulling things away to another place. The image of a tornado natural phenomenon, a very powerful force of water, of thunderstorms.

Thus, it can be derived from the moving footprints of the tornado, whenever it appears and there is a similarity in footprints on the stone, on the Ancient Citadel, which people have embroidered legend. about the one-legged god image. It is still possible to worship as well as the name of Single God Doc Cuoc (god of one leg) in addition to the meaning of worship rain (tornado), there are other primitive beliefs such as: sacred stone where the footprints still exist. kept in the harem in Temple of Sam Son in Sam Son; continue to worship sacred footprints, continue to worship Buddha footprints; the god of water, the god of the sea, the god of thunder is related to the beliefs of fisheries, agriculture.

2.3.4. Recognizing God Doc Cuoc from the concept of duality, duality

- The binary concept, the pay

In the early stages of migration, residents from mountainous areas descended to the plains, along the coast, confronting fiercely with natural disasters, enemy sabotage, beasts, and human conflict. Highlanders with sea people, or people in the sea to spill on the land attacking the people, causing conflict Mountain - Water.

Indochinese goddess called "Paint of God Doc Cuoc" a mountain image, god uses land, mountains to prevent waves, against the sea demon symbolizes the power of water; Deer split in half, take the initiative to protect the fishermen, protect the island sea, fishing grounds, the pursuit of evil demons to far off, bring happiness to the people, reflects the victory of power Mountain.

From the two halves, when split into two halves, there is a combination of poisonous forms, as well as modes of production for coastal and coastal inhabitants in identifying Half of the fish are fishery and half are fishery.

According to the story of God Doc Cuoc, there was a contest between God Doc Cuoc and Trieu, the contest ended with Trieu winning the contest, showing the overwhelming dominance of water (fishery dominates agriculture), the harmony of Region Mountain - Coast.

The image of the hammer, ax in the story ": According to statistics, 10/35 stories mention the god using his hammer to destroy the sea. The hammer of the ax symbolizes power, strength, it is also the sound of thunder, the symbol of the thunder, the challenge of water.

Summary of Chapter 2

By studying the folk tales of the God Doc Cuoc, the thesis has identified the richness in the genre of the story of the God Doc Cuoc, at the same time see the diversity, abundance in the phenomenon of worshiping the God Doc Cuoc. Charges and giant footprints.

The original mark that god left that is extraordinary talent will promise this is a multi-faceted, multi-talented god has made many glorious victories. Over time people

have created and built the icon of the hero against the sea, protect the good people, the people over generations trust his god.

In addition to factors such as origins from the gods, there is a connection with the god of rain, tornado. The first step is to show the influence of Doc Cuoc from the sea to the inland, penetrating in the vast cultural space in the mountainous, delta, coastal, the Kinh and the worship of the people. family.

To understand more about the role of the character and its effects, as well as learn about the value of the folk story of the God of Dirt, the thesis will in turn learn more about motifs of extraordinary ability with the overwhelming victory of one leg in the next chapter.

Chapter 3
BASIC MOTIFS AND ROLES OF THE GOD DOC CUOC

3.1. Basic motifs in stories about Than Doc Cuoc

3.1.1. Motif of the strange birth

- The motifs of the miraculous occurrence in the story of Than Doc Cuoc

+ The child born of natural induction:

+ The child was born of a mother associated with god

+ The child was born with deformities, metamorphosis

+ The baby was born in the grave of the mother, from the ground up

The strange birth of the god of poison is the result of many factors: induced by natural beings, born was a metamorphosis, from the grave of the mother up. The Dummy was born in the form. It has the role of the mother but does not see the presence of the second; It has a second object type, but this object may not be human, due to the virtual concept of birth; A baby born without the father's role, including the mother; The baby born in the form of a weird, extraordinary ability.

The Incarnate One is a combination of these forms, from the birth of the poor mother and the divine mother; The mother and the divine touch have a cloud of five colors around the abdomen, from the face to the action of the god united with that divine origin, huge body size, great action, with the divine and become divine.

3.1.2. Motif extraordinary victories

Of the 35 tales of The God Doc Cuoc, there are 29 stories accounted for 82% associated with the victory of the God Doc Cuoc.

- *Victory to destroy sea creatures, evil*

According to statistics 19/35 (accounting for 54%) stories about the victory of the God Doc Cuoc in destroying the devil (evil in the land and causing chaos in the East).:

+ Destruction of floods in the South China Sea: There are 09/35 stories (accounting for 26%) of Doc Cuoc fighting gods directly fighting with the East Sea demons, conquering nature and protecting their living areas.

+ Destruction of evil spirits, epidemic in the mainland: There are 10/35 stories (accounting for 29%). God Doc Cuoc poisoning in the ground up to disturb the world, mainly in some places in the North.

+ Fighting demolition fire: There are 2/35 stories (accounting for 6%) about the merit of poisoning God to extinguish the fire,

+ Victory to destroy the water ghost: There are 1/35 stories about the God Doc Cuoc to remove the water, destroy Phạm Nhan, a form of water gods and evil spirit gods. Helped the king cut the Berlin, then the new Berlin died.

+ Victory to help the king fight the enemy: There are 4/35 stories (12%), in the fight against the enemy of the Goddess is also very diverse, rich spiritual gods, dreaming to help the king fight and win. Victory, sometimes when the king was crowned king to fight the enemy, there is a God Doc Cuoc a horse rushed into the enemy army to destroy them or once the god turned into animals like leeches, squeeze to dispel chasing the floods of the robbers.

- Ennoble: the king issued the Deputy King, the army to fight the enemy set up the merit. The God Doc Cuoc from the god has transformed into ordinary people, sticking with the life of the people.

3.1.3. Motif sliced

3.1.3.1. The ways of cutting the body of the God Doc Cuoc

+ *Self-Exclusion Charge of self-split into two:* First: There are 9/35 stories (accounted for 26%) Single pay cut itself in half. In it, there are 8/9 stories are the Doc Cuoc to cut himself when faced with a situation where the sea people attacked by the sea.

Secondly, there are 1/9 of the stories of the Doc Cuoc One which split themselves in the defiance of the Jade Emperor for the sake of the goddess, who had the goddess cut herself in half.

+ *God Doc Cuoc is struck by lightning (Thunderer – Thien loi) split in half:* There are 11/35 stories (accounted for 32%), at times the gods have scattered to heaven and the Emperor sent down the heavenly body; Or before the god is sent down to destroy the devil is also devastated half of the body to leave, half body was sent to the lower world.

+ *God Doc Cuoc by the elves mother to tear in half*

Statistics about 02/35 story, story no. 13-PL2: The child came to the yard, the child's grip on two ankles tear up the child up and stick out as if people use double swing, the baby was torn. as split in two.

+ *Blood poisoning born in half a person:* There are 1/35 stories in the RRB, narrative number 17-PL2: mother who sleeps her dream dreams will later be born son son term generals.

3.1.3.2. The concept of cutting the story in the story of the God Doc Cuoc

Based on the duality of space, including highland with lowland, mountains and sea, land creatures and aquatic creatures, birds with fishes ... in society, dichotomy is divided into half of them: mountain people and coastal people, northerners and southerners.

The single-handed form of the body also derives from bisexual thinking, mountain-water, male-female pairs, such as Mr. Cuc - Mr. Long, Mr. Dang - Da Da ... It is the double structure commonly seen in myths. and mysterious.

Motif split, the identity in the story of Doc Cuoc is considered the influence of foreign cultural factors, the influence of religion as Taoism, Buddhism.

The image of the God Doc Cuoc is a pair of the body that expresses the thinking of the coastal people along the rivers and streams. They may wish to express their deep insights in choosing the mode of production. Both agriculture and fishery, although there is a time when fisheries or agriculture is more important.

From the image of the Lac Long Quan and Au Co Mother in the past also made the split, divided two half: 50 children according Au Co mother up the mountain, set up the Hung King era of the Vietnamese people. The 50 children who follow Lac Long Quan father down the island, coastal.

The deformation of the Doc Cuoc Chariot can also be influenced by the nature of the area of Qing. Thanh Hoa belongs to the North Central, but also in the North, is the extension of the North.

The concept of self-destructiveness in the Book of Monotheism can be a cultural code derived from the thinking of the cosmic philosophy of yin and yang, the dualistic concept.

3.1.4. Motif test

In folk tales of giants, there are often motifs, such as the story of Mr. Dang (Da Oa, Tu Tuong), the story of the strong guy, the story of Tinh Tinh Thuy Tinh.

+ Spirit of God Doc Cuoc Trial (contest) with Ms. Trieu

In story no. 2-PL, the same version of the monument with the Trieu Truc was handed down in Sam Son area, it is said that the two gods competed high and low in the previous day.

The contest of the two gods ended, but it contributed to the way to help people orient their career on the land near the sea. The people here always prioritize, focus on fishery development, besides agricultural production to support the life, when the waves are big winds, the sea can not go offshore, agriculture is still post solid.

The God Doc Cuoc can be both a sea god (sea god) and a mountain god (god of mountains), the god is a match that has been the heart of the sea god as well as the most god. In the image of the God Doc Cuoc, there is a combination of both, half of this, the other half, as a testament to the wise choice of coastal coastal residents.

+ Trial accounts for the spirit of the self to cut himself in the challenge of the Jade Emperor with the hammer in his hand, he cut it in half to two. The challenge is to enable the hero to show his talents to a supreme god, as well as the opportunity for the hero to extend his successes in the new quests.

+ Test for the demon appeared in front of the King: the request to the God Doc Cuoc can make the demon is present, just to the king witnessed the technology, as well as affirming talent and The consensus was raised by the devils in the mainland.

3.1.5. Motif reborn, immortal

In the story of the gods mention the motif of regeneration of the God Doc Cuoc

as the god buried 100 days in the ground up to the 10-trumpet spirit, the first half, the body, one eye, one ear, one hand, one leg. . Statistics on the stories of the monotheism, related to the motif of rebirth, immortality, it may be because of the influence of Taoism, especially the first religion, human beings want to be immortal, human Buddhism birth to another world.

Thus, the phenomenon of rebirth, immortality of the Dac Lac is based on Taoist Buddhism, this detail is attributed to later people added, when Taoism was prevalent and ingrained in the beliefs of the village. geography. In terms of origins, the concept of rebirth is related to the primitive cult of the primitives when they first start living on agriculture. With Buddhism, the phenomenon of rebirth in reincarnation associated with the philosophy of causality, karma.

- *Motif sub: Motif magic dream about the blacl god face*

Dream motifs appear with frequent frequency in folk legend of Vietnam. According to statistics, there are 09/35 stories (about 26%) about the magic dream. This section we only detail the "black face" among many of the sub-motifs on the Doc Cuoc Chariot.

Dream of the mother of the God Doc Cuoc and Ly Thuong Kiet's dream saw a black god face. These two black gods have the same characteristics as the water gods, people are worshiped in the riverside, people are worshiped in the coastal area, along the stream. Thus, in view of the type of Gods Doc Cuoc can be a form of Tam Giang saint, are the gods who have merit to the country, with the nation, the Prince is the people in many places along the riverside streams, coastal areas in the Northern Delta and the North Central Coast.

3.2. The role of the God Doc Cuoc

3.2.1. The God Doc Cuoc in the role of a cultural hero conquered nature

+ Characters of the God Doc Cuoc cultural hero conquered the sea

From highland to lowland and out to sea, before a difficult objective reality such as floods, droughts, wind and rain, animals that humans can not adapt immediately, not explained. People have come to rely on the Goddess of Charcoal, who has conquered nature, opened up the place of life, bring a happy life to the community, village ...

Thus, the image of Doc Cuoc came into the lives of people in the northern coastal region as a symbol of the heroic culture, the hero of enlightenment, the hero who dared to sacrifice himself to save the suffering people. except for the disaster. The object of the Dinosaur at this time is the sea demon, the god of water, of the vast offshore waters with their bizarre shapes, formidable, fierce, but they are natural forces Humanized, molded through the imagination of flying, liberal but outdated nature of the ancient.

The single-handed, self-portrayal of the sea has shown a capacity for thinking about the sea, as well as a demonstration of the mysterious dream of the ancients about the ability to conquer nature and aspire to master the sea of the Vietnamese. It is also the master of the sea space, prevent from the distance.

The image of the East Sea demon might also symbolize the power of nature as the destruction of natural disasters that humans face, fighting to reduce the lives and people, livestock and trees. It also reflects the dream of winning the ancients in front of the forces of nature that people want to conquer.

3.2.2. The God Doc Cuoc in the role of sponsoring agriculture, fisheries

3.2.2.1. The God Doc Cuoc in the role of fish protection

- *The God Doc Cuoc teaches the sea people to go fishing, knit rafts array*

According to the story about the gods of Sam Son in Sam Son, there have been three times mentioned that the gods teach the fishermen "weaving the rafts together", so that friends can go to the sea for a long time, Overcoming storms at sea, when the tide is up and down erratic, or falling into the whirlpool circle, the raft is still in the status quo, not capsized.

As such, rafts are both a means of moving on the sea and a means of fighting sea turtles, effectively fighting off invaders. This shows the ability to conquer the sea island from the very early, more interesting, the rafts are also an important tool to help fish off the coast to catch fish, first contribution to open territory go to the East Sea and become the pride of Thanh country.

Indigenous Spirituality helps people find their way to textile weaving and fishing net: There are 2/35 stories that tell the gods of Doc Cuoc help the people, Goddesses dream for the villagers to meet and thanks to Ms. Trieu nest farming. God selected and recommended Ms. Trieu to build a fishery, so she teaches people, help people have new jobs, as well as have the tools to help fishermen better.

3.2.2.2. The God Doc Cuoc in the role of sponsoring agriculture, fisheries

- *The Spirit of Humility teaches people to be active in agriculture*

In spite of the advances to the sea, fishermen and fishermen, but with rudimentary equipment, these fishermen only catch shallow waters. Therefore, with the farmers, when approaching the sea, living near the sea, they still choose to work in agriculture, both in accordance with farming practices and in terms of health, especially in families.

The festival of thick cakes in Sam Son takes place on May 12th lunar year, also known as the festival of the gods of Sam Son with the scale of the area Sam Son, (the old bowl in the village) together, together. Contribute to make the festival grand. The thick bread festival is a testimony to the ancient agricultural culture that has existed since ancient times, pointing out the main crops of the ancient Vietnamese, as well as the agricultural ritual. With farmers in the BB & BTB area making rice grains is a difficult task, but for the people of the sea, it is a lot harder work. Therefore, the organization of " thick-cake festival" is to thank heaven and earth, is the message of the people here in the cherished, nourishing the grain of rice that they have spent a lot of sweat, labor effort , to get the results after every crop that has.

Sam Son people have good results of agricultural exploitation as well as those who live on sedimentation in 05 Ma River mouths to the sea: Lach Sung, Lach Truong (Linh Truong), Lach Hoi (Trieu); Yen River; Lach Trai (Lach Trao); River: Lach Bang (Cua Tan). If the Sam Son area in the east is bordered by the sea, the west,

north is surrounded by Sam Son River, which belongs to a branch of the Ma River, has a plain near the sea is very convenient for salt washing sour, farming rice and vegetables, animal husbandry development.

3.2.3. The God Doc Cuoc in the role of leader, protect the living area

It can be said that the footprints of Doc Cuoc to where the Vietnamese people were present there, the footprints show that the territory where the Vietnamese have come to live, to expand the region. land, expanding the sea area of the people. Footprints off the coast of fishing with fishermen, out there to determine the sovereignty, territorial integrity territorial sea; It is also confirmed in the waters that have been imprinted in Nguoi Viet, which established sovereignty, where it should be protected.

Footprints of the god of poison in terms of some sense it is a big step forward of the Vietnamese people. An ethnic group has made great strides, the migration of people from upland and mountainous areas into the coastal plains, reaching out to conquer the islands.

Indochinese people are chosen as the symbol of the immortality of the people here, in front of all natural disasters, extreme weather. Choose the god of one leg as a living symbol, the people here have chosen for themselves a great desire, aspirations of human nature, master of the sea.

3.2.4. God Doc Cuoc in the role of a magician, except evil

Independence is considered a great magician: Statistics show that the God Doc Cuoc is mage: there are 2/35 stories; Devil: One in 35 stories; Power of Chief Justice: 1/35 stories. Disciple of Bodhisattva Mandarin: There are 3/35 stories; Death of the Buddha destroy the evil: There are one hundred and thirty stories.

+ *Removal of evil spirits, exorcisms arise in the land, midland:* There are 10/35 stories (accounting for 29%). The God Doc Cuoc has shown that the god has the ability to "tam" ghosts, protecting residents from devastating devils, as well as masters have "permission" except demonic demons, fluent geography, It is capable of controlling, protecting the inhabitants of delta and midland.

The New Goddess has a new look with the shadow of the practicing mages, in the role of aversion, eradication of the devil emerged, destroying the red nose, killing the enemy, suppressing the devil south, help People demand rain, except fire ear. People worship many places, witch worship singleness God Doc Cuoc holy god, The magician known as the Wizard of Ophthalmology, the sole Charge.

Summary of Chapter 3

Studying the God Doc Cuoc from a literary standpoint, learning from the five fundamental motifs of the story, initially reveals the story's plot, with the strange appearance of the character. to perform the state of victory, through motif cutting body, try, epiphany, regeneration is the industrial way of the God Doc Cuoc.

The God Doc Cuoc.in the great role of the cultural hero, the hero conquered nature, the image of a multi-faceted god, multi-talented, multidisciplinary, gods sponsor the farmer in production and in life. Thereby, showing how our father had invaded the sea in the past, faced with many difficulties, in maintaining the new land,

struggling against both foes and four feet, against powerful power of the sea demon.

Reflecting the great strength of the Vietnamese people, the dream of marine fishermen in the struggle against the forces of water, natural disasters, brutal forces invaded the coastal area, and also iron The heroic hero has sacrificed himself for the sake of his fellow creatures, defeating enemy invaders.

It is easy to see in practice that the cultivation of rice, dikes, sea encroachment, reefs, salvage, excluding firefighting are the experiences of indigenous peoples, agricultural dwellers in the process. conquering nature, practicing production labor, ensuring the life is integrated through a god, the God Doc Cuoc and the spirit also bring encouragement, comfort, for the people experience, spread experience in life.

To comprehensively identify the characters of the God Doc Cuoc, through the classes of culture, beliefs, conceptions of the character of the God Doc Cuoc, will be studied in the next chapter.

Chapter 4
RELIGIOUS BELIEFS AND RELIGIOUS CULTURE FORMATS IN THE FOLK TALES OF THE GOD DOC CUOC

In this chapter, the thesis is on the study of folk beliefs under the worship of stone, moon worship; as well as will study religious cultural format Buddhism, Taoism in the story of the God Doc Cuoc.

4.1. Formats of folk beliefs in the story of Than Doc Cuoc

Belief is understood as belief, admiration for some supernatural objects such as gods, demons, affecting certain human life.

4.1.1. Rock worship

Rock worship is one of the most popular primitive beliefs in the world, primitive believers believe that stone also has life, also has the same soul as the human. In the initial worship of the God Doc Cuoc may be the worship of stone. The God Doc Cuoc descend on Sam Son and save the footprints on the stone, which is the custom of worshiping the sacred stone. According to statistics of the thesis, there are footprints left on stone: there are 48/69 footprints (70%). The huge footprints still left on the rocks are of great proportions, found in many places in the mountains, on rocks. This can be seen that the worship of stone, the custom of worshiping in our country is the earliest religious beliefs, and then, may be new to sacred worship.

In the story of the Goddess, born: "Not long from the grave of the mother, a baby born," god was born of the spirit of heaven and earth, mountain clusters, from the ravine, in stone niche, from the grave of the mother, foot print on stone.

The worship of the God Doc Cuoc is also not exception, derived from the belief of indigenous folk, worshiping natural phenomena "animism", worshiping trees, sacred stones, cliffs protruding the sea with the mode of worship Heaven (ancient power of the ancient Vietnamese). Considering the profound nature, the monotheistic religion derived from the concept of animism. This is a concept of the primitive man in the course of his life, faced with the difficulties of natural forces.

4.1.2. Worship of the moon

4.1.2.1. Moon imaging in the perception of coastal people in the North and North Central

Long time ago in the folk religious worship of natural gods, the moon has a very important meaning. For seafarers the rise and fall of the tide is related to the capture of marine products, the moon itself dominates the tide. For coastal people, especially seafaring, the moon plays a very important role, because it is the cause of the tide phenomenon. Therefore, not only fishery but also the inhabitants of agriculture, in the process of labor, production, mainly based on nature.

4.1.2.2. The relationship between the God Doc Cuoc associated with the moon image

Moon is very important for seafarers, especially in the vast darkness of the sea, they really need the moon; Just to find the way back to the mainland, determine the direction of movement, as well as dispel the fear surrounding. The fact that the moon appears is when the sky is calm, calm, calm wind, without the appearance of the moon means that the uncertainty can occur unexpectedly. Therefore, the moon in their minds as the harness, the lifesaving buoy, the firmly anchored spirit and material of the inhabitants of the sea.

In order to have a strong moral footing for fishermen, fill in the vacancy, the occasional appearance of the moon, the inhabitants of the sea have created the gods for them, their own god. It is possible to see the monsters appearing as the perfect piece of the moon, the sea god in the minds of fishermen, the deity appeared timely, timely on the sea as well as on land, soul, lighthouse dependable sailors.

It is not by chance that folk create the splitting of the Odyssey, it is the split of the body of the god, the half of the divine body as the offset, merging into the absence of the moon to create the round full, fullness When the moon does not appear on the sea, it is the time that the Odyssey gradually emerges, growing in the mind of the sea, more than ever they believe in the presence of gods blessing to pacify, comfort

- *The obsession of the moon in the mind of the seafarer*

On each raft expresses the perception of the universe of the ancient Vietnamese fishermen. When building fishing boats, rafts they also have rituals and a system of compulsory taboos. The crescent shaped crescent moon is also filled with hope, above all is the belief in the sea, believe in the good.

4.2. Formats of religion in the story of Than Doc Cuoc

4.2.1. Formats of Buddhist culture

4.2.1.1. Buddhism in the North and Thanh Hoa

In the last years of the first century BC, there was a meeting between native people in the north, central and southern Vietnam. Buddhism in our country by sea around the second century AD with five roads into Thanh Hoa, Nghe Tinh today.

4.2.1.2. The analogy between Buddhism and the worship of the God Doc Cuoc

- *First: Religious beliefs in relation to Buddhism:*

The original worship was the worshiped stone, natural god, and then was associated with worshiping sacred footprints and godly footprints. When Hinduism was born, according to the mythology of Siva, this deity firstly appeared as a pen-shaped fire. Linga-Yoni was considered the symbol of Siva's creativity.

- *Second: Worship custom: sacred footprints + Buddha footprints*

The footprint-worshipped custom was from ancient times in India and around the 2nd century BC to the 7th century AD, which was the footprint of the Buddha. The footprints of the Buddha statue that came to our country by were are all near the sea.

+ Footprints of the god (Buddha) appeared in Sam Son, Thanh Hoa: Temple of God Doc Cuoc is very majestic worship a monk standing one foot reading the sutras, the temple also has his footprints, which Sam Son temple again.

One-legged practitioner: There is a Brahmin named Ksudra who specializes in asceticism, meditating on one foot, gaining many miracles. In the course of cultural exchange and interaction with Buddhism, there are footprints of Tu Dao Hanh, Duong Phu Nhan's footprint, the big footprint of monks, the footprint of Khau Da La with one leg standing, the footprints of the God Doc Cuoc. Thus, the influence of Buddhism has spread and combined with folk beliefs, creating richness in Vietnamese culture, through the image of sacred footprints, the footprints of Buddha; the footprint has saved until today. Thus, the Vietnamese tried to find spiritual support in Buddhism. In contrast, Buddhism is a foreign religion that wants to spread the teachings widely in strange countries, must also find ways to adapt to the local culture, or Vietnamese culture. The encounter between Indian and Vietnamese culture through Buddhism, is carried out on a voluntary basis and there is interaction between the two.

- *Third: The image of a buffalo in relation to Buddhism*

In the stories about the gods, there are two times mentioning the buffaloes (God Doc Cuoc domesticated forest buffaloes become home buffaloes. The God soloed with Madam Trieu (Bà Triệu) by tearing the buffalo into a hundred pieces to the sky and mold the buffalo alive. In the old festival in Sam Son often donated to the Temple of the God of Buffalo to both tribute to remember the work of the gods to remind the story of the past.

Buffalo in the Buddha's last teaching: Monks, who have kept or preserved the precepts, also need to know how to do, not for the five unloaded chasing desire year. Like a buffalo, taking care of the whip, is the key to keeping the buffalo from eating the house. Message from the buffalo of the Buddha: Active prevention, active protection of marine life as buffalo herds are always active, do not take care of the lure eating buffalo. The thousand years of our nation about the story of An Duong Vuong is a bloody lesson for future generations to actively defend the whole territory.

- *Fourth: The image of the body (clones) in relation to Buddhism*

Fission + distracted = Doc Cuoc: Under the perspective of Buddhism, in the practice of meditation, "Meditation (Zen)", the highest goal of meditation is to keep our mind calm, when meditation is not self, as calm, as if the mind is happy to feel happy in each breath ... The seafarer too, they want to have the sea, fishing grounds, sea space is peaceful, more than ever, always take the initiative to defend, prepare the resources. Keeping the sea space is peaceful, or rather, the seafarer is not afraid of

something uncertain, keeping it as a child's eye guard, as keeping the mind in the body, as the practice of keeping laws, such as "buffalo herd always have to hold buffalo whip, watch out, let the eye lick eating buffalo." So, the security, smile, happiness is complete.

The place where the God went has been asserted sovereignty, the territory of the Vietnamese, gods chase the demons out into the distance. Thus, the story of the God Doc Cuoc and the story of Buddhism has many similarities to close, the story of God Doc Cuoc adds to the story of Buddhism and vice versa, the story of Buddhism has added, spread into detailing in the story of the God.

4.2.2. Format of Taoism culture

Taoism was introduced into our country early in the second half of the second century AD. At that time the influence of the Taoist witch, and the influence of Taoist magic. Vietnamese people are influenced by Taoism because it is consistent with folk beliefs and it complements the beliefs needed to know that folk beliefs do not exist. The Taoism appeared in the land of Thanh Hoa very early, into the world. In the 17th century, King Le Than Tong advocated Tran Toan to establish the Trong Dao in Hoang Hoa district.

God Doc Cuoc killed Red Sea Devil (Red Devil); When he wen to the land, he destroyed the devil's raging monster raging, while the heavenly gods are not surrendered to the devil, only the god is deductible, since he came to earth, stop; The Dang Cac also demonstrates the defeat of Ma Nhung, Ma Khau, Ma fire (legend Van Trai village, Cam Van, Cam Thuy); When the Hung Yen people met drought heavy, the God Doc Cuoc also slowed the rain.

The influence of Taoism in folklore tales: Charismatic tales of evil spirits are very responsive, many times the gods are joined with the Sorcerer's Way to become triads, including the ultimate God Doc Cuoc. This is a form of religion that is mixed with folk beliefs with Buddhism and Taoism.

Summary of chapter 4

In the belief of the people, God Doc Cuoc derived from a natural phenomenon of worshiping stone, passed time from worshiping footprints on stone after Buddhism into Vietnam, expressed the cultural mix and implements culture through the God Doc Cuoc.

In terms of its deep roots, the monogamous image of God is derived from the worship of God. The worship of the moon has come from the primordial time, when man attributes to nature the divine powers of worship and adoration. This is a belief not only in Vietnam but also in many countries. This phenomena of folk authors with their imagination, creativity and generosity lifted up as the god destroy demons, deviant support for the whole population.

Through the religious contacts between Buddhism and Taoism, we imagine the influence, impact, continuity, reciprocity and voluntary, to enrich, multi-level

hierarchy in the worship of the God Doc Cuoc. God Doc Cuoc, richness and hidden stories of religion have integrated and influenced each content of folk tales on the God Doc Cuoc.

CONCLUDING

1. The genre richness in folk tales of the god Than Doc Cuoc, from an initial genre perspective, shows the stories of Than Doc Cuoc consist of a consistent, systematization and cultural cohesion series in different ages.

2. The influence of Than Doc Cuoc the cultural space was from the sea to the delta, midland and mountainous areas, both in the Then Tay culture. This showed that Doc Cuoc had a worthy place in folk religious life in the lowlands as well as the reverse.

3. It is possible to assert that Than Doc Cuoc is a symbol of multiculturalism in Vietnamese literature and culture, with many different roles, incarnations and many different meanings associated with the spiritual life of Vietnamese, associated with the will, belief and process of natural adaptation of the Vietnamese.

4. To associate Than Doc Duoc in folktales with the reality of natural conditions, cultural life, customs and cultural exchanges of the regions where this narrative is circulated. Generalizing the picture of agricultural people in the process of reaching out and adapting to the sea, in the conquest of the new land, the desire to own the sea.

5. View Than Dong Cuoc from two angles: When Doc Cuoc is a human God, who has the power of a giant god, can love, demons, call rain call the wind. When the character is a goddess, the god is also her father for magical spells, can destroy the demon, the devil. At any point, the gods show extraordinary talent, health, set up the feat, save humanity. In general, it is possible to see the people who have created the image of Than Doc Cuoc on the basis of integrating the merits of God from many different angles, expressing their aspirations in the process of conquering nature, solve social problems, stabilize life.

6. Self-sacrificing of Than Doc Cuoc had shown a capacity of thinking about the sea, that is also the evidence of the mystical dreams of the ancients on the ability to conquer nature and seize the sea of Vietnamese.

7. It can be said that coastal people have built a monument to the legendary gods, the God Doc Cuoc a symbol for the power to fight the enemy, the sea embankment outside (also without exception is a two-legged enemy);

God Doc Cuoc is a symbol of the indomitable spirit of not only the people of the sea, but the Vietnamese people also, not afraid of hard time, not from the nan, whether life, enemies, natural disasters are fierce still standing at this place, still clinging to live; A symbol of the gods, the symbol wants to open to all Vietnamese people that, from the ancient gods have chosen the coastal area, the sea to stand, shelter, refuge for the whol Vietnam, show the people how to set up a business.

THE LIST OF SCIENTIFIC WORKS

OF THE AUTHOR HAVE RELATED TO THE THESIS

1. Luong The Anh (2009), "Doc Cuoc - A God needs a worthy place of a local folklore program in Thanh Hoa province", Journal of Education, No. 224, pp.32-34.

2. Luong The Anh (2017), "The goddess saved the sea people in the legend of the God Doc Cuoc", Journal of Vietnamese Arts, No. 263, pp.13-17.

3. Luong The Anh (2017), "Formation of motifs cut-body in the folk tales of The God Doc Cuoc ", Journal of Vietnamese Arts and Entertainment, No. 269, pp.13-18.

4. Luong The Anh (2017), "The formation and transmission in folk tales of The God Doc Cuoc," Journal of Folk Culture, No. 4, pp. 70-76.

5. Luong The Anh (2018), "The impression of Taoism in folk tales of Than Doc Cuoc", Journal of Vietnamese Arts Forum, No. 276, page.12-16.