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THE PHAM NHAN LEGEND AND THE EVIL GENIUS WORSHIP HABITS OF THE VIETNAMESE IN THE NORTHERN

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FOREWORD

1. Subject choosing reasons

Nhan is a typical character in the legend of the Vietnamese. Pham Nhan represents the negative character that causes pain and loss to the nation and the people. In contrast to heroic characters in the legend, which are honored by the people and praised by a strong belief in their immortality and patronage; Pham Nhan is eternally frightened and terrified character of the people. In the spiritual world of human being, Pham Nhan is classified as evil genius. The legend of Pham Nhan in particular and the array of evil genius in general have not been studied much, or rather, only in some sporadic research articles. Therefore, reasearching the legend of Pham Nhan is a completely new approaching from the perspective of a particular field of folk literature.

Pham Nhan's legends have extensive influence on folk cultural life. Pham Nhan's character in the legend with the evil spirit - Pham Nhan in beliefs and folk customs has strong links with each other. The correlation between the legend of Pham Nhan and the worship of the evil genius of Vietnamese shows a multicolored and extremely complex cultural identity. In the past, researchers have paid much attention to the forms of the gods worship, ignoring a particular kind of belief that exists in folk life. It is the worship of evil genius. It is extremely difficult for those who are interested in finding a scientifically synthetic or descriptive form of worshiping the evil genius of the Vietnamese. Thus, reseaching the subject of *"The Pham Nhan legend and the Evil Genius worship habits of the Vietnamese in theNorthern*, we hope to bring scientific and practical implications to reveal the hidden face of Vietnamese religious life.

2. Purposes of research and research tasks

2.1. Purposes of research

- Through the study of the lengend of Pham Nhan, we learn gene of legend in folk literature and folk culture in a comprehensive way.
- Understanding Pham Nhan's legend and beliefs in the worship of the evil spirits of the Vietnamese people is a way for us to enhance our research ability and deep understanding about a kind of belief that still exists in Vietnamese cultural life but has yet captured the interest of many folklore researchers.

2.2. Research tasks

Identifying the theoretical and practical basis of the subject, and clarifying some relevant concepts and terms to provide the basis for implementing the needed

researching subject. Theory of the relationship between legends and beliefs; from Animism Theory to Evil Genius worship habits in history. The dissertation should be summarized history of the reseaching of Evil Genius and the history of the reseaching on Pham Nhan in Vietnam as well as in the world. Evaluating the researching situation and indicate the orientation of the subject.

Statistics, quantitative surveys, distribution of Pham Nhan legend through data sources. Intensing the legend of Pham Nhan in terms of content and form of expression. Learning Pham Nhan legend in the Vietnamese folk legend system to highlight the artistic characteristics of the other Good Genius in the Vietnamese folklore.

Putting Pham Nhan in folk cultural life. Clarifying the nature of Pham Nhan phenomenon in the Vietnamese religious culture. Learning about vestiges and folk customs related to Pham Nhan. Explaining reasons exist inmate religious activities in the community.

From the Pham Nhan phenomenon, expanding the researching the Evil Genius worship habits of the Vietnamese in theNorthern. Systematizing the number, relics and descriptions of rituals, activities in the worship of evil spirits. Describe the characteristic features of the phenomenon of Evil Genius worship in the spiritual life of the Vietnamese.

3. Object and scope of research

3.1. Object of research

Main researching objects: The legend of Pham Nhan was handed down through many data sources.

Putting Pham Nhan in the context of culture - living, we expand the object of research to belief activities of the Vietnamese: Evil Genius worship habits

3.2. Scope of research

Scope of research

- Researching the legend of Pham Nhan in terms of: characters, plot and structure of legends; the relationship between folk legends and beliefs.
- The subject intenses one of the mysterious and unique cultural activities in the flow of Vietnamese folk culture: Evil Genius worship habits

Documentation scope:

- Legend of Pham Nhan is recorded in ancient documents, archaeological sources and sources. The dissertation has collected and systematized 29 stories about Pham Nhan from fieldwork and bibliography documentation.

4. Approaches and methods of research

In researching dissertation, we have applied the approach of interdisciplinary approach, folklore approach and fieldwork, method of comparing type, folk literary method, and system methods.

5. The scientific and practical significance of the subject

In the previous years, there have been many reseaching works in the area of legends, relationships between legends and beliefs in Vietnam, but the main ones are the legends of heroic characters. There are few reseaching works to study the negative character, Evil Genius. The dissertation "the Pham Nhan Legend and the Evil Genius Worship Habit of the Vietnamese in the North" has taken the subject as a typical negative character in the legend of the Vietnamese. This can be said that this is the first reseaching of the Pham Nhan Legend and the Evil Genius Worship Habit of the Vietnamese. The subject provides an analytical, systematic view of the subject matter of research in all aspects: documentary exploration, origins, characteristics, functions, artistic conception, modes of reflection the world, and people, spiritual meaning, cultural life beliefs are more mysterious in folk. The dissertation has set the legend of the evil genius Pham Nhan in comparison with the good genius to see the different notions of two types of characters in the legend. The dissertation also contributes to reconstruct the flow of the Pham Nhan legend and other Evil Genius through the understanding of the relationship between folk legends and folk customs; folk legends and physical relics; The legend has been collected, documented and legend is alive by the breath of the people.

The dissertation has expanded from the Pham Nhan phenomenon in popular beliefs to Evil Genius has a rich and complex life in the practice of cultural activities and customs of the people. Recreating and describing the concept, the relics, vestiges, ceremonial practices and characteristics of the nature of Evil Genius worship.

6. Structure of the dissertation

In addition to the Introduction, conclusions, references, annexes; our dissertation is structured into 4 chapters. it is specifically as following:

Chapter 1. Overview of theoretical background and researching situation of the subject

Chapter 2. Surveying the Pham Nhan legend system

Chapter 3. The Pham Nhan Legend and the story of Evil Genius of the Vietnamese

Chapter 4. Pham Nhan worship habits in the Evil Genius Worship Habit of the Vietnamese

Chapter 1. OVERVIEW OF THEORETICAL BACKGROUND AND RESEARCHING SITUATION OF THE SUBJECT

Researchung the Pham Nhan legend and Evil Genius worship habits of the Vietnamese is one way to intense the new problem. The author has researched the articles, the researching works separately on this issue, but got a few results. The articles about Pham Nhan legends are almost implemented in small content, non-systematic. Pham Nhan is only mentioned as a link, expanding the issue in the study about Saint Trần. This is also one of our difficulties in collecting materials when carrying out this subject.

In the content of chapter 1, we are deploying three issues:

- Theoretical basis of the subject
- History of Pham Nhan legend and Evil Genius worship habits
- Assessing the research situation and orientation of the subject

1.1. Theoretical and practical basis of the subject

In order to carry out the duties that the dissertation given out, we first define the theoretical basis as a guiding principle. The author has focused on defining a number of core concepts and terms that are directly related to the subject of the dissertation, they are concepts of "God"; "Good Genius"; "Evil Genius". These concepts are the basis for the author to rank Pham Nhan - subjects of the dissertation into the Evil Genius.

The theory of relationship between folk beliefs and folklore suggests that folklore is an integral part of the whole of the folk culture, a special phenomenon of folklore that is created an aesthetic way, bearing cultural attributes, having cultural manifestations. Folk literature mixes in the cultural environment with expressions, concepts of the world, activities of cultural activities of the people. Legend does not only reflect the existence of the Gods but also describes the influence of the Gods in human being life. Moreover, legend of religious practices is extended and expressed vividly. The researching of the Evil Genius in the legend shows us the contrast between culture and literature, between beliefs and art. It is the practice of belief in folklore that proves the existence of evil legends. In contrast, the legend of evil genius

becomes a platform for such community-based activities The value of folklore in the flow of folklore is reflected in the strong connection between folk legends and beliefs, ability to spread and the permanent conservation of the people with those values.

Dissertation is deployed based on the theoretical basis of Tylor's Animalism. Animalism says that after death, the soul does not disappear but continues to exist in another world, which can create different healing powers. This theory also speak up the nature and destiny of human being under the control of the mysterious forces. Dualistic philosophy shows that in the divine world, there will be good gods and bad gods, good gods and bad gods can bring happiness or unhappiness to human being. People believe in the existence and the surreal power of the divine who perform acts of customs with the divine through the praying activities, through the offerings, etc., gradually became folk beliefs, including: Evil Genius worship habits and Good Genius worship habits. From Tylor's animism theory, we have analyzed many of the phenomena of beliefs and customs in the world including Asia, Europe, America and Africa. It can be seen that conception and Evil Genius worship habits had from the primitive history of mankind. Based on the review of the researchers and historians, we have a foundation to learn more deeply about Pham Nhan worship habits in particular and Evil Genius worship habits of the Vietnamese in general. That theoretical knowledge hashelped us to define the concepts of god, spirit, evil spirit and thoroughly explain Pham Nhan phenomenon in the Genius worship habits of the Vietnamese.

Oscar Salemink's theory of "mental security" is one of important theoretical foundations for the dissertation's author to find solutions to the scientific conclusions set forth in the dissertation. The content of the theory is anthropology of human safety. The theory of mental security is established basing on the practice of religious culture, the beliefs of people everywhere. From the perspective of human security, Oscar Salemink has evaluated the practice of direct co-ordination in the present context, linked to anxiety, insecure and uncertain, and connected the mental and physical aspects of human security. Four forms of insecurity that people have to be faced are: 1) physical and mental health problems (need to be treated); 2) Economic insecurity and market risk (seeking fortunes); 3) Existential uncertainties related to the dead as missing relatives in the war (finding and burying remains according to

ritual); 4) Take the risk and take control of those risks. In short, the moral security theory holds that human life is always in a state of uncertainty: health, wealth, good fortune are fleeting, fleeting and can always be lost at the same time. Humans are thought to be caused by evil spirits... Therefore, people always have the desire to seek safety in a society full of uncertainties, the communication with the soul through the intermediary, the praying, the establishment temples ... can relieve specific worries, uncertainties and risks in the present. Seeking mental intervention can be interpreted as a form of compensation for the anxiety and anxiety of people in life. The Evil Genius worship habits in the practice of Vietnamese culture is the concrete desire to relieve the insecurity, the risk in human life that is the need in the sense of human security.

1.2. History of research problem

Overview of the researching situation of the subject, we have divided two contents: the history of research on Evil Genius and the history of researching on Pham Nhan.

Learning the history of Evil Genius, we've found that worship polytheism appear in many areas on the world such as India, Arabia, Greece, Japan, China ...And in that the world of gods, there is always existence between the good and the evil, gentle and ferocious. Looking back on the history of Vietnamese folk beliefs, we see that the Evil Genius has not been researched by any author, researched as a form of belief or as a kind of legendary figure. Some new ideas stop at naming and identifying Evil Genius, but have not yet come up with satisfactory decodes of folk beliefs hidden under the cover of this cultural phenomenon. Learning about the Evil Genius helps us to have a comprehensive view on the life of the Vietnamese religious culture, in which Pham Nhan is a typical phenomenon.

History of researching on Pham Nhan: Pham Nhan is a special phenomenon in Vietnamese legend. A character representing the Evil Genius in folk culture. Pham Nhan legend has not been studied as an independent and systematic object. For years, a number of works, the article refers to Pham Nhan are in the form of individual articles, and statements disjointed. Summing up the findings from the works, the article mentioned Pham Nhan, we temporarily put together these ideas according to

the content of research: On the name of Pham Nhan, on the character's behavior, Pham Nhan phenomenon in folklore culture.

1.3. Evaluating research situation and orientation of the subject

1.3.1. Evaluating research situation related to the subject

Looking back on the history of Pham Nhan legends, we can see clearly the following points:

- Some of the opinions of the researchers discuss the name Pham Nhan. The opinions that focus on the word "Nhan" is considered the common name for the god of water.
- About the character: there is quite a consensus: Pham Nhan is the enemy of the nation. When he was still alive, he killed all kinds of herbs, when he died, he became vampire.
- About Pham Nhan phenomenon in folk beliefs: Pham Nhan worship beliefs has the nature of Evil Genius worship habits. The practice of religious beliefs for Pham Nhan derives from the fear and horror of singularities that occur in everyday life. Pham Nhan beliefs are closely related to the religious practices of worshiping Saint Trần - a phenomenon of the Good Worship Habits of the Vietnamese.
- The legend of Pham Nhan has not been researched as a direct object and has been implemented in the form of systematic treatises. There is no work to research the legend of Pham Nhan as a literary genre, a complete folklore, as well as an appreciation for the place of this character in the folk cultural life.

However, previous researches have suggested to us a lot of problems in order to explain Pham Nhan's image in the legend as well as in folk beliefs. With the desire to systematize and exploit the differences of Pham Nhan legend in comparison with the legends of other Goods Genius, we chose the subject of Pham Nhan legend and the Evil Genius worship habits of the Vietnamese to research the subject of the dissertation. This is a new and exciting issue.

1.3.2. Orientation of the subject related to the subject

Based on the assessment of the research situation as above, we determine the research direction of the subject:

- Legend of Pham Nhan in theNorthern. Researching the Pham Nhan legend as an integrant folklore. Acting on plot characteristics, about the motif of Pham Nhan legend. On that basis, clarify the distinctive features of the legend of Evil Genius of other Good Genius in the cultural life and folklore.

- Assessing the position, influences and implications of the Pham Nhan legend in folk cultural life. Analyzing different perspectives on worshiping Pham Nhan. Exploit the vestiges of Pham Nhan worship of the Vietnamese in theNorthern. Focusing on obsessive Pham Nhan phenomenon in the folk culture, through customs, folk rhetoric about this character.

- Putting Pham Nhan in the worship system of Evil Genius Worship Habits of the Vietnamese, the dissertation will focus on clarifying some issues: folk concept of Evil Genius Worship Habits ; Explaining the Evil Genius Worship Habits; a system of Evil Genius worshiped by the Vietnamese; relics, ritual of Evil Genius Worship Habits of the Vietnamese.

Summary of Chapter 1

In the review chapter, we have provided a theoretical background and an overview of the research as a basis for the implementation of the theme: "Pham Nhan legend and the Evil Genius Worship Habits of Vietnamese in theNorthern".

- Subject is based on the clarification of concepts, terminology as well as the flexible application of theoretical foundations as the basis for the research content. Based on the theory of the relationship between folk beliefs and folk literature, the organic relationship between the legend and beliefs, the author of dissertation intenses the legend of Pham Nhan attached to some rituals and folk customs makes unique the phenomenon of Pham Nhan in folk culture. The animism of E. Tylor is the root of the author's interpretation of the Evil Genius that has long ago existed in human history. Animism in its full development embraces divine worship in which there exists both Good Genius and Evil Genius. The "mental security" theory explains the basic cause of Evil Genius worship habits in the practice of culture, it is demand of people who want to seek "security" for themselves in life that many uncertainties and risks.

Researching the research situation of the subject, the author of the dissertation has summaried history of the works in the world and in Vietnam, in which having research on the Evil Genius and research on Pham Nhan.

As in the content of chapter 1, we have made objective assessments of the research situation, based on that the implementation of the direction and task that the subject need to solve, to bring newest content of the research on Pham Nhan as well as Evil Genius Worship Habits of the Vietnamese.

Chapter 2. SURVEYING THE PHAM NHAN LEGEND SYSTEM

In the legendary system of the Vietnamese, besides the legend of the heroic liberation of the nation, There is a legend array of villains, the invading troops despicable. The legend of Pham Nhan belongs to the legend group about those enemy generals Emotional enemy style is a unique feature in the system of historical legends of the Vietnamese. In chapter 2, we have carried out a survey, statistical legend about the character Pham Nhan. Based on the results of the survey, we made conclusions about number and distribution of legend in different regions. Analysising the legend of Pham Nhan from the aspect of character characteristics: the typical characteristics of the plot, legendary motifs ...

2.1. Identifying the legend of Pham Nhan

2.1.1. Number of legends

Statistics of the legend of Pham Nhan, we mainly rely on two sources:

- Source handed down in folklore: There are 20 legends about Pham Nhan which are in folk traditions in some areas: Nam Dinh, Hai Duong, Quang Ninh, Hai Phong.
- The source is written in ancient books: we've found nine stories about Pham Nhan in different periods.
- The total number of legend surveyed is 29 legends

2.1.2. The distribution of legends

Through our survey, apart from some stories recorded in old documents, legends documents and legends about Pham Nhan, they were handed down and gathered in Quang Yen, Quang Ninh and Chi Linh - Hai Duong, and a few in Hai Phong.

Based on the number of specific legend surveyed in each local, we've tabulated the proportions and distribution of Pham Nhan legends in local.

2.1.3. Ba Nhan and Pham Nhan characters:

In this part, we compare two characters: Ba Nhan in Chinese history and Pham Nhan in Vietnamese legend. Ba Nhan is noted in Chinese historical documents as one of the 15 generals of Mongolia. Ba Nhan was one of the great generals who helped King Nguyen to conquer different lands. In the history of Vietnam this character is not recorded, but the name Pham Nhan in the legend is well known. The Pham Nhan legend of the Vietnamese is very clear about the origin and character of Nguyen Dynasty to our country to invade. Based on some details about the name, about the origin of the Chinese, about the period in which the characters live, we think that Pham Nhan character in Vietnamese legend is the character of Ba Nhan in Chinese history which has been mentioned above.

2.2. Pham Nhan's character in the legend

Learning the character of Pham Nhan in the legend, dissertation author has clarified a number of characteristics related directly to the characters as the name suggests, the circumstances appear, about the behavior and about rebirth to harm of Nhan Pham's character as following:

Through the system of surveyed legends, we've found different names to refer to Pham Nhan (Pham Nhan, Nguyen Ba Linh, Nguyen Nhan). The name Pham Nhan is the most popular in the cultural life, folklore of the Vietnamese. Pham Nhan has the content of the plot of this character in the folk. In the dissertation, we use Pham Nhan to refer to the object of study.

The birth and appearance of the character Pham Nhan has the details of a person who was born to be the cause of the disorder for the country. It is also the intention of folk authors to create a distinct birth for a particular character and predict the behavior of the character later.

Pham Nhan, from his extraordinary birth to growing up and died, having signs of the rebellious child, of the traitorous nation, of the evil spirit haunting the people. The behavior of Pham Nhan's character is associated with bizarre attacks on women,

and the wits used to harm people. Though carrying Vietnamese blood, the guerrillas led the way for the invaders.

The rebirth of Pham Nhan sows pain, misfortune for human. A person when living is the enemy, when died is doing evil. According to legend, the three parts of Pham Nhan's body were divided into three parts: one being thrown to the ground, one being thrown in to the river and one being thrown on the mountain. A part being thrown into the forest became a squeeze, a part being thrown into the river became a leech, and finally a part being thrown on the ground became mosquito. All three animals are blood suckers. These three animals are the imagination in the hate, resentment of the people about the reincarnation of Pham Nhan.

Especially after died, Nguyen Ba Linh became the insolence of the Vietnamese women. The disease named - Pham Nhan became obsessed with the woman.

The reincarnation of the legend character is a combination of past and present, fate and reality to create a chain of events that are interrelated. Pham Nhan lived - being evil, died - being evil also.

2.3. Plot of Pham Nhan legend

2.3.1. The main motifs in the legend of Pham Nhan

Learning about the main motifs in Pham Nhan's legend, we have analyzed and schematically structured the six basic motifs in Pham Nhan's plot: Motif about strange birth; Motif about sex; Motif about controlled by special materials; Motif of rebirth, causing destruction; Motif about dream; Motif witch feed the ghost soldier. The legends of Pham Nhan are quite abundant, having familiar motifs and novel motifs, popular motifs and motifs, which are the specialty of the Pham Nhan legend. We have seen that each motif has a unique life that affects much to folk art. Through those, we can gradually explore the content of the story as well as characteristics and the image of the character.

2.3.2. The Legend of Pham Nhan

Based on the linkage between the main motifs, the author of the dissertation gives the structure of Pham Nhan legend as following:

Pham Nhan strange birth

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The mother combined with Jiaolong

Pham Nhan grew upside-down/ Fled to China to learn magic witches

Sucessfully passed the Trang Nguyen examination and being the high ranking mandarin of Nguyen Dynasty

Pham Nhan has lustfulness

Fled into the forbidden palace

like teased, abused woman and girls and lust with imperial maids

Pham Nhan followed Nguyen troops to invade our country

Pham Nhan had witchcraft

Transform unpredictable, beheaded and grown another head

Feed and control the ghost soldiers

Pham Nhan was under control

Appeared character was able to control Pham Nhan (Tran Hung Dao)

Items that could be controlled (the god sword, iridescent thread,…)

↓

Result:being punished and cut into three pieces

Pham Nhan was reborn and caused disaster

Transformed into blood-sucking animals (Turned into squeezed, mosquitoes, leeches)

Became evil ghosts harass women (causing illness, death)

↓

Being scorned, angry

↓

Pham Nhan warned in a dream

Pham Nhan causing illness, death

Warn in a dream to ask people to make temple

Pham Nhan is worshiped by people in many locals.

Summary of Chapter 2

Within the scope of Chapter 2: Surveying the Pham Nhan legend, we have implemented three main issues: Survey contents; analyzing the Pham Nhan character; Plot of Pham Nhan legend

Surveying the legend of Pham Nhan under various data sources, we have systematized by charting the number of legends. In it there is a clear distribution of folk legends and legends that have been documented. Survey result has collected 29 legends and helped us with sufficient resources to be able to exploit the characteristics of the legend of Pham Nhan in the folk literature of the nation.

The character of Pham Nhan in the legend is a negative character. Intensing the characters from the perspective of folk poetry, we focus on identifying some points that directly relate to the character, such as the name, context, character and rebirth, the plot of the character.

About the story plot of Pham Nhan legend, we have focused on the evolution of the main motifs in the story. The Pham Nhan legend is relatively independent of each other, showing that folk tales are loosely coupled and easy to disassemble. From analyzing these motifs, we examined the structure of Pham Nhan legends and described them in schematic form.

Chapter 3. THE PHAM NHAN LEGEND AND THE STORY OF EVIL GENIUS OF THE VIETNAMESE

Pham Nhan, who had been built in the folk imagination as the enemy character being punished, after the death, the soul was on foreign soil, in the heart full of resentment, so often frequently harassing, harming the people. A series of strange phenomena occur in the areas that Pham Nhan passed by, causing the folk to associate with the diseases named Pham Nhan. The legends of Pham Nhan have a myriad of myths and fantasies which is in favor of the spiritual element of the people. The appearance of the mythical magical elements do not only bring the sacred air often seen in legend but also contributes to the close relationship between legend and

spiritual life of the people. In chapter 3, we have focused on clarifying how the Pham Nhan legend manifests itself in folk-cultural life through many customs; put Pham Nhan character and Tran Hung Dao character together to clarify the contrast between the motifs and legends of the two Evil Genius stories and the Good Genius story; set the Pham Nhan legend in the story of the Evil Genius of the Vietnamese to clarify the nature of a story in the folk legends.

3.1. The story about the evil genius of the Vietnamese

Putting the legend of Pham Nhan in the story of evil genius of the Vietnamese, we've searched, cataloged and classified the evil genius of Vietnamese people worship and legends about the act of evil. Researching the legend of Pham Nhan in relation to the story of evil genius from a comparative perspective, it also means admitting the same type of story as a cultural phenomenon which have the ability to spread widely. The same reflects an object as a negative character, these stories contain contents which have similarities with each other. Legend of Pham Nhan in comparison with the same story of the Vietnamese, there are many signs of the nature of the type in terms of: character, plot, motif. This can be seen as a unique literary phenomenon, arose and developed under the influence of historical and cultural factors. The story focuses on a kind of villain that is closely related to the cultural life, beliefs of the people. The story belongs to the subculture of belief or religious legend as some researchers have classified. This type of story is not only to honor historical symbols, but also base on the psychological needs of the metaphorical cult and the desire to decipher the mysterious phenomena of life. When people hardly can grasp and master their own destiny, they think there is always a certain force haunting, harm them and to change that they come to the mysterious spiritual world to explain strange phenomena takes place in human life.

3.2. The pair of characters Pham Nhan – Tran Hung Dao in the legend of evil spirits and holy spirits

Pham Nhan and Saint Tran is the phenomenon of double wave characters in Vietnamese legend. Which expressed opposition,insecure between a representative of the nation, and a representative of the invaders. One person is magnanimous, large-

hearted and one person bring calamity to the country and the people. The legend of Saint Tran was born based on the need to honor the heroic icon in history against foreign invaders of the nation. An immortal monument about loyalty and strength overcome all hostile conspiracy. The legend of Pham Nhan was born of psychological needs and the desire to decipher the mystery phenomena in the spiritual life of human being. Pham Nhan is depicted from the perspective of a villain, an enemy general who is in frontline confrontation with Saint Hung Dao Vuong - Tran Quoc Tuan. Legend of Pham Nhan primarily portrays a bloodthirsty animal. Pham Nhan's personality is refracted in logic the indignity of the whole nation. His evil nature is conceived as a poisonous virus. In this part, the author of the dissertation has clarified the opposition between the legend of good evil - Tran Hung Dao with the legend of Pham Nhan in to two factors motif and texture.

3.3. Pham Nhan's legend is associated with many customs

Legend of Pham Nhan has many details associated with religious activities and be realized through customs and habits. In which, the most prominent is healing traditions of the people closely related to the story of Pham Nhan. Story about Pham Nhan after being killed, the body is divided into many pieces drifting to different lands. At the places where Pham Nhan drifting to, there are strange phenomena: Many women are affected by reproductive health. People who were sick often seek to pray, worship to seek treatment. In particular, folk communicate each other about Pham Nhan disease, taking medication but not cured, many people believe that if anyone knew the disease early, come to Kiep Bac Temple - the place of worship Saint Tran Hung Dao and ask him to cure. The treatment is very strange but spiritual experience: family member of the patient go to the temple and ask for an old mats then come home for the patient lying down. Thanks to Tran Hung Dao - a good genius, to drive Pham Nhan - a bad genius, the patient recovered from illness.

According to the legend,Pham Nhan after died, he often caused confusion for women in some waters. It caused a number of women with postpartum hemorrhage, menstrual and genital diseases and especially premature babies... People believe in this area used this story to explain the phenomenon of stillborn. For families who

have birth problems, can not bring up, come to the divine world to disperse. People go so many places and there are many sacred places to pray, but for folk phenomena that if already infected Pham Nhan, that person need come to the temple of Saint Tran to perform the ceremony of reconciliation and expel Pham Nhan

In addition, the legend of Pham Nhan is also a connection to the face veil of women living in Thuy Nguyen District, Hai Phong. The face veil of a woman living in Thuy Nguyen district is related to the legendary story: In the past, in battles on the Bach Dang river, the invaders died like chrysalis, souls do not escape, often harassing teens women in Tong Phuc. In order to avoid Evil Genius, the girls here covered their face since the time they were very young. The most emblematic for those who do not escape is Pham Nhan

***Summary of Chapter* 3**

In chapter 3: The Pham Nhan legend and the story of Evil Genius in folk cultural life, we have carried out 3 main contents: The story about the evil genius of the Vietnamese; The Pham Nhan legend - a contrast view with the Tran Hung Dao legend- : motif and texture; The Pham Nhan legend in folk cultural life;

Researching the Pham Nhan legend in folk cultural life, we have highlighted the relationship between folk legends and folk customs, cultural practices in folklore has close relationship with folk legends.

We give opinions to evidence and comparison between the characters: Saint Tran and Pham Nhan. In which, Saint Tran represent for Good Genius of Vietnamese people. Pham Nhan represents for the Evil Genius. Pham Nhan and Tran Hung Dao are pairs of characters in two different story types. A couple of characters - two religious phenomena have shown different colors in the cultural life of the nation. The two legendary figures are placed side by side to increase the attractiveness, influence each other. The more Pham Nhan is depicted as evil, the more honors the virtue of the people with the country of the Saint Tran. The character - Pham Nhan is fictitious for the purpose of lauding, deification of the reputation of General Tran Hung Dao.

Also in this chapter, the author of the dissertation intenses the type of Evil Genius in Vietnamese cultural life in which Pham Nhan legend is a typical phenomenon. Taking the legend of Pham Nhan to be the center of statistical expansion and classification of the Evil Genius worshiped by the Vietnamese also compare to see the correlation between the legend of Pham Nhan and the myths about evil acts of Evil Genius in Vietnamese culture.

Chapter 4. PHAM NHAN WORSHIP HABITS IN THE EVIL GENIUS WORSHIP HABITS OF THE VIETNAMESE

Folk beliefs is a vast, extremely rich, diverse field. Throughout history, our forefathers reserved lot of belief patterns, different religions. In addition to the gods having meritorious deeds, the gods who have ordinary characters, even ordinary people such as a sudden death, a robber, and robber... still folk worship. These kind of spirit, almost all of them died in the holy hour, so, sacred to the community, it makes people afraid to set up temple to worship. Currently in religious activities, besides the festivals that bring national and ethnicity have a great influence in folk and it is still handed down and there exist forms of sacrifice, small religious activities for the character is Evil Genius. Learning the worship of Evil Genius of the Vietnamese will bring a different look in the old cultural life. Contributing to the rich, complicated folk culture of the Vietnamese.

4.1. Pham Nhan phenomenon in the culture of Vietnamese belief

4.1.1. Several different conceptions of Pham Nhan worship

Folk beliefs are an extremely rich and complex world. In the past, religious activities have come from the minds and beliefs of the people. Pham Nhan is a special phenomenon in the community activities and beliefs of the Vietnamese. The worship of Pham Nhan in community activities in some localities caused mixed opinions. In this section, we present some different perspectives on the worship of Pham Nhan: For those who do not worship Pham Nhan, they openly express their disagreement with this phenomenon. They think that worshiping the robber and the

adulterer is contrary to common sense. On the contrary, with the people worship Pham Nhan they have reason to believe, practice and secure their faith activities.

4.1.2. The vestiges of worship Pham Nhan

Worship Pham Nhan remains a mystery seeking answer. Places of worship Pham Nhan still have many questions in folk as well as in cultural studies. During the fieldwork survey, we have statistics and some relics and vestiges related to worship Pham Nhan as following:

- An Bai communal house (Chi Linh - Hai Duong)
- Temple of Mieu Ong - Mang Pagoda (Cau Quan hamlet, Tan Dan commune, Nam Sach district)
- Doctoe Pham Nhan in An Lac (Chi Linh - Hai Duong)
- Pham Nhan Temple and Hung Dao Temple (Hung Hoc village, Nam Hoa commune, Yen Hung district (now Quang Yen town)
- Pham Nhan Temple in Hon Chen Temple (Hue)

4.1.3. The customs associated with Pham Nhan in folklore

Pham Nhan legend is handed down quite widely, people in many regions are afraid to hear about this character. Folk customs, which are related to Pham Nhan, are mysteriously executed. Some people are disgusted, others are scorned; Some people fear, all of them are creating a mysterious spiritual color. has a direct impact on the spiritual life of human being. The action of worship Pham Nhan, and the customary customs are packed in folk culture bag, as a protector.

4.1.4. Pham Nhan - Saint Tran: two types of beliefs

From the perspective of folk beliefs, images of the national hero and the enemy's fate, at this moment, the relationship between Saint Tran and Pham Nhan is the opposite of a Good Genius and Evil Genius. The contrast between Saint Tran and Pham Nhan is the contrast between good and evil, righteusness and devilishness In which, Saint Tran symbolizes good genius, Pham Nhan symbolizes evil genius. And according to the law good will win the evil, righteusness will win the devilishness

The belief of Saint Tran is in essence the belief of worshiping the evil and the worship of Pham Nhan has the nature of evil worship. Folk-worshiping customs express the contrast between a human spirit and an evil god who harasses people.

4.2. Beliefs, Evil Genius woship habits of the Vietnamese

4.2.1. The concept of worshiping Evil Genius

Worship of the evil spirit is a special phenomenon in the folk culture, like the worship Pham Nhan around the phenomenon of worship evil spirits also have different views: There are opposing views on worship and the practice of belief in the *Evil Genius*. There is the notion that worshiping the *Evil Genius* is a timely act that brings about peace itself in the spirit of human being. This desire is also the reason for the practice of Evil Genius Worship is nourished and confidential in the life of Vietnamese folk culture for many generations.

4.2.2. Relics worship Evil Genius:

Monuments worship *Evil Genius* are usually shrines, small mansions are humble, lurking in each village or river landing, the tree in the village. It is extremely difficult to accurately record the Monuments worship *Evil Genius* of Vietnamese. Through the process of fieldwork, we only present a number of places and relics that are representative of this belief behavior of the people. Based on the results of the fieldwork, we have made table 4.3: *Statistical tables of relics, places of worship evil spirits including 18 monuments to worship Evil Genius.*

The mading of the *Evil Genius worship* occurs spontaneously in the folk. The delusion of other world also difficult to prevent the atmosphere of the people. In the illusion of another world, there is also evil and good that affect the religious practices of the community.

***4.2.3. Rituals and customs of Vietnamese in the Evil Genius worship*:**

The worship of the Evil Genius has own nuance of each locality as well as depending on the mystery behind every Evil Genius. Each region and area has different cultural shades, so it also influences to create the multi-color appearance of this type of belief. However, the ritual worship of the Evil Genius is conducted in simple.

Customs is shown in offerings to the gods. In the past, most of the gods came from natural gods, which were given by the people for their violent powers; they are capable of engulfing the whole life of human beings. Against the ferocity of the gods, human beings use the human body to sacrifice the best way to express oneself. Therefore, every year the villagers have to find a revolutionary for the whole community, to give the gods. When human perception is more civilized, it gradually disappears. People will think different ways to behave, treat the gods.

4.3. The characteristics of the law in Pham Nhan worship habits and the worship of Evil Genius of the Vietnamese.

***4.3.1. Characteristics of the origin of* Evil Genius**

Worship of the Evil Genius is derived from the concept of universal animism in the countries on the world. From primitive times, humanity always believe in the existence of spiritual world. There are innumerable spirits of supernatural power, which often affect human life.

God-worship is a worship activity of human beings with special powers. In the infinite divine world of primitive gods are divided into two types: Good Genius and Evil Genius. There are Good Genius and Evil Genius who are worshiped, served, sometimes even fearful and submissive to Evil Genius than Good Genius.

Belief and worship evil spirit in many countries, ethnic world. Vietnam has also influenced that common notion from the great cultures and beliefs, and the specific characteristics of indigenous beliefs that the worship of evil spirits is not beyond the concept of the existence of the spirit world and the mind "Pray for holiness, Be patient for good" of folk.

4.3.2. Characteristics of the nature of Evil Genius

Folk beliefs symbolize the cohesion of the community, through the beliefs and practices, the rituals of the people. The worship of Evil Genius that exist in Vietnamese cultural life has the essence of a strongly democratic, humane and humanistic belief.

The worship of Evil Genius in parallel with the Good Genius also aims to balance the spiritual worldview of the majority of the Vietnamese people. The nature

of worshiping Evil Genius is also the desire for a peaceful life, through the suffering of folk. Evil Genius worship of evil spirits comes from the spiritual needs of the people. Worship is transmitted from one life to another, becoming a habit in community culture. The act of evil worship explains the power of domination and domination of belief, of belief in folklore.

Summary of Chapter 4

In the Chapter 4. *Pham Nhan worship habits in the Evil Genius worship of the Vietnamese we have carried out 03 main contents: Nhan phenomenon in the culture of Vietnamese belief; Beliefs, Evil Genius woship habits of the Vietnamese; The characteristics of the law in Pham Nhan worship habits and the worship of Evil Genius of the Vietnamese.*

Understanding Pham Nhan phenomenon in folk culture, we have found that this is a special phenomenon. Pham Nhan worship has the nature of evil worship worship. We have come to understand and present different perspectives relating to the worship of Pham Nhan, the statistics of some relics and ruins that leave the mark of Pham Nhan worshiping in folk, at the same time, the comparison between the Pham Nhan belief in contrast with the worship of Saint Tran.

Evil Genius Worship is a special type of belief in folklore. This is also an issue that has not been mentioned in a monograph. We try to synthesize the general features of this type of belief: folk conception of worshiping evil spirits, evil temples and rituals, practices of worshiping evil spirits in human culture Vietnam.

Also in chapter 4, the author of the dissertation presents the normative features of Pham Nhan's worship and the Evil Genius Worship of the Vietnamese: explaining the origin and nature of the Evil Genius Worship existing in folk. The cultural space of the evil religion lies within the boundaries of each village, each locality. And stemming from the concept of the existence of two real and virtual worlds, human beings have envisioned the existence of evil gods along with the divine system that creates a composite, manifold color in faith, folk threshold.

CONCLUSION

The dissertation subject we have been studied and found out that: *"The legend of Pham Nhan and worship of evil spirits of Vietnamese in theNorthern"*. The process of doing, researching and improving the dissertation, we find many practical values and meanings in many aspects: researching and completing the dissertation, we find many practical values and meanings in many aspects:

On theoretical background: Researching on the gods and the gods worship have a long history. There, the researchers affirmed that divine worship is a spiritual activity that acknowledges the existence of supernatural powers with superhuman power that can affect human life. Not only in Vietnam but many countries in the world worship god is complex and many different colors. The reason people believe in the existence of god is because of the notion of soul. All creatures, phenomena are souls and may be divine depending on their size, shape or circumstances. Humans often attribute to the gods images, passions and even human nature. In the world there are bad people, good people, in the gods also exist good genius - evil genius. Generosity often blesses the human world, and evil spirits often inflict, causing great anger. But both kinds of gods are worshiped, worshiped. On the one hand respect for grace, on the one hand respect for fear of all create a balance in the atmosphere of folk beliefs. Based on the theory and practice, the author has the basis for developing the subject and exploiting the characteristics of a diverse world of Vietnamese culture in which the worship of evil spirits is a form of special faith threshold

From the perspective of folklore research: Legend is an attractive genre in folklore because it is both mysterious and linked to historical elements. The combination of both mean and false elements creates a sacred atmosphere associated with the cultural activities of the belief of folk. Pham Nhan's legends have a different form and tone than the historical legends. By the image of the character who is the enemy invaders, later became Evil Genius all over the territory of Vietnam to make dread, causing pain. The dissertation dealt with folk literature as well as some of the rare ancient bibliographies that refer to this character. Reveal the plot and motif of the legend of Pham Nhan to see the difference between the legend of the Evil Genius and the legend of Good Genius . A villain, a legendary piece of the ancients who is rarely noticed, becomes a research subject of the dissertation bringing a new color to the

study of Vietnamese legend. Pham Nhan's character belongs to another line in the legendary system of the Vietnamese. A man with two bloodlines in theNorthern, but using it to inflict on the country. According to the army horse Nguyen to invade our country became the enemy of the people. After being punished under the sword of Hung Dao Vuong continue to reproduce causing pain became a typical spirit in the Vietnamese spiritual life. We boldly set foot in the new realm in the study of legends, to see a more colorful national legend. With a nation that has experienced thousands of years of struggle to build and maintain the country, folk legends have become increasingly important in bringing awareness and education to history, patriotism and the mind, responsibility to the ethnic community. Pham Nhan's legend is set beside the legend of hero Tran Hung Dao once more asserting the power of righteousness will overcome the dark and evil plot. Pham Nhan's legend reminded of the eternal life of a man who left a lifetime of humiliation. That is also the new contribution of the subject when we learn the legend of Pham Nhan from the perspective of folklore studies.

From the perspective of studying folklore: To study phenomena in folk culture, we find that this is a special phenomenon. Faith Pham Nhan's the nature of worship evil spirits. The influence of Pham Nhan in folk life is reflected in both beliefs and folk customs.

Worship rituals, practices derived from the Pham Nhan story such as the healing process, the prayers, the veil of the woman, and many other taboos show no obsession. the special relationship between the legend of Pham Nhan and the cultural life of the community. Worship rituals, practices derived from the Pham Nhan story such as the healing process, the prayers, the veil of the woman, and many other taboos show no obsession. the special relationship between the legend of Pham Nhan and the cultural life of the community. Pham Nhan and Hung Dao Vuong are not only pairs of double figures with intimate details related in the legend but also represent two typical forms of belief of the Vietnamese. Saint Tran represents the form of belief worship god of the Vietnamese. Pham Nhan is representative of the worship of evil spirits. A pair of characters with human characters and opposites is completely opposite, the evil one, the bad guy, the good and the evil show different colors in the national culture.

Setting Pham Nhan as a typical phenomenon, the dissertation also outlines a view of polytheism of the Vietnamese, in which the worship of evil spirits is

considered a type of poison and strange. Worship of the evil spirits comes from the concept of the spirit world where there is both good and evil. Good and evil are determined by the function of the god. The evil spirits that have existed in Vietnamese spiritual life include gods of natural origin such as the god of the sea, the spirit of the sea ...; Good and evil are determined by the function of the god. The evil spirits that have existed in Vietnamese spiritual life include gods of natural origin such as the god of the sea, the spirit of the sea ...; Good and evil are determined by the function of the god. The evil spirits that have existed in Vietnamese spiritual life include gods of natural origin such as the god of the sea, the spirit of the sea ...;

In the field of scholarship: The dissertation "The legend of Pham Nhan and the worship of evil spirits of the Vietnamese in theNorth" has brought us much experience and knowledge in researching Folklore. It is the experience collecting and examining folklore works; the system of value analysis of the legend of content and poetry, the ability to compare comparison. Thus, we can more deeply identify the genre as well as the rich cultural and religious beliefs of folk life.

The subject: “The legend of Pham Nhan and worship of the evil spirit of the Vietnamese in the North” that we made is only a first step into a new land. The new author stops at the point of view. Extending and deepening this research in different areas throughout the country will provide more useful and useful research results.

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