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Cultural Values of Hung Kings Worship in Vietnam

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Abstract---The worship of Hung Kings is a unique type of beliefs that takes an important role in the spiritual and emotional life of many Vietnamese generations. This type of beliefs has existed since ancient times and has become one of the factors that create an exceptional and influential culture of the Vietnamese people. This article studies the history of formation and development of Hung Kings worship and cultural values of Hung Kings worship to understand the spiritual meaning, sense of origin, moral traditions of this belief in the spiritual life of Vietnam.

Keywords---cultural values, Hung Kings, Vietnam, worship.

Introduction

Vietnam is a country with many types of religious beliefs and many followers. In which, Hung Kings worship (Hung Vuong Worship, Hung Vuong beliefs) is a type of beliefs that expresses the mind and philosophy of "man has a ancestry" of Vietnamese people. This beliefs has existed since ancient times and has become one of the elements that create the unique identity of the Vietnamese people. Through many ups and downs of history, Hung Kings worship still has been durable and always occupied a sacred position in the spiritual life of Vietnam. Today, Hung Kings beliefs has more power to spread strongly and has a sense of spirituality, sense of origin, making an significant contribution to preserving and promoting the national culture of Vietnam. According to many researchers, the worship of Hung Kings is a highly developed form of ancestor worship of Vietnamese people, including ancestor worship in family - lineages; village (or region) and Fatherland worships. Although the object and form of worship are different, "all three have become one body, with close relationships, mutual assistance and support. It reflects the close relationship between individuals, community, family and Fatherland." (Luong, 2015), "The worsh of Hung Kings originated from the time of Hung Kings with the belief that the whole nation shares the same race as "the Dragon's children and the Fairy's nephew", the same origin (Ancestor); simultaneously, it expressed the moral "When drinking water, think of its source", the spirit of great national unity and community cohesion...

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From this first worshiping center, the Hung Kings Worship gradually spreads, having a long-lasting life from one life to another, from plain to mountainous, from North to South, from abroad to abroad.” (Van, 2019).

At the back of every Vietnamese people mind, Hung Kings is the common ancestor of the whole nation, the Patriarch who built the first primitive state of the Vietnamese nation - the State of Van Lang. With respect and gratitude to the great merits of Hung Kings for building the country, many Vietnamese generations, especially those of the Fatherland, have contributed a lot of efforts to build and restore, embellish and protect worshiping facilities as well as maintain worship rituals and protect cultural values of Hung Kings worship beliefs (Tekken et al., 2017; Huu et al., 2018). Every year, traditionally, on the Hung King’ death anniversary, millions of Vietnamese people from all over the country come to Hung Temple on Nghia Linh mountain of Phu Tho province to burn incense to commemorate, gratitude to the Hung Kings National ancestor. Those who cannot make a pilgrimage to the ancestral land will worship with the mind of "descendant of Hong Bang and Lac Long Quan", thinking of the Fatherland with respect and gratitude. The presence of Hung Temple has become a symbol of the solidarity, resilience, indomitable spirit of the Vietnamese nation as well as the vitality of Vietnamese culture. “The Hung Temple is a symbolic and ideologically charged site of national commemoration that brings together and touches upon aspects of national heritage, collective identity, and nationalism. A place like this provides the context for nationalist activity and is itself a product of nationalism”. This article studies the cultural values of Hung Kings worship to see the unusual meaning of Hung Kings belief as both a cultural symbol and a spiritual fulcrum, contributing to reinforcing the independent will, self-strengthening, creating the power of national unity through historical periods. “The Hung Kings worship beliefs not only reflects the historical process of building and defending the country of the Vietnamese people but also a symbol of the national ideology.” (Ta, 2015).

Research Results

An overview of the history of formation and development of Hung Kings worship

Beliefs in ancestor worship is derived from human conception of the gods and immortal souls of the deceased close to each individual in society. “Humans have created a form of beliefs in ancestor worship to establish and maintain close relationships between human generations, among living people and those who were died. That is the necessary mode of making the past closely linked, merging with the present and finally paralleling the present, moving into the future.” (Ta, 2015).

Proceeding from the concept of "all things have soul", the ancient Vietnamese community residing in the junction of rivers (Red river, Lo river, Da river) chose Nghia Linh mountain to build temples and perform religious rituals associated with worshiping God of the Sun, God of the Rice, and God of the Mountain. From this ancient land of Chau Phong (currently Phu Tho province), the Vietnamese ancient legend of Lac Long Quan and Au Co, "father is the Dragon Lord and Fairy

Goddess is Mother", was formed gradually. In Vietnamese folk legend, Lac Long Quan (the son of Kinh Duong Vuong) married Au Co (the daughter of Emperor De Lai) and gave births to a sac containing one hundred eggs, from which one hundred sons were born. After that, fifty sons followed their mother went up the mountain and fifty sons followed their father went down the sea to settle down. The eldest son who followed his mother to Phong Chau land was Hung King who founded the first state in the history of the Vietnamese nation - the State of Van Lang. The state of Van Lang was maintained through 18 Hung Kings. The Hung Kings taught the people to reclaim the wasteland, cultivate wet rice and choose the highest mountain in the region of Nghia Linh Mountain to perform heaven and earth rituals to pray for the gods to bestow good weather, lush crops, development and prosperity. With this legend, the Vietnamese people have built up the cultural symbol of Hung Kings as a hero representing the spirit of community solidarity to build and protect rivers and the country and reinforce the moral standard of "when drinking water, remember its source", the patriotism of Vietnam (Nguyen & Le Khac, 2021; Tinh, 2021).

Hung Kings worship was formed very early in the history of the Vietnamese people. With the trend of legendizing historical figures and "cultural history of legendary figures, supernatural forces in Vietnamese culture," (Ta, 2015), Hung Kings became the ancestor of the Vietnamese people who were worshiped and brought by the community to the spiritual region to worship, to be the nucleus for cohesion, gathering community strength. According to Vietnamese folk legends, the people built a memorial temple to commemorate the great merit of the Hung Kings and then officially recognized by the State. According to chronicle, in 258 BC, Thuc Phan – An Duong Vuong erected a stone pillar on the top of Nghia Linh mountain to pledge to succeeding Hung Kings, preserving the frontier and country. In the spring of the year of Rat (in 40 AD), when Hai Ba Trung raised the flag of insurrection, they made a sacrifice of the flag of the army with the vows: "First is to get family's revenge now; Second is to rebuild the old career of the Hung Kings". These vows both contain the sacred belief element of the next generations' gratitude to the previous generations who have made the merits of building the mountain, race, and the country border and expressed the need at the same time to be received protection from his predecessor. In the ancient bibliography, at the beginning of the fourteenth century in the Viet Dien u linh work, the title of Hung Vuong and Hung Vuong worship was popular, especially in the Phu Tho region. By the second half of the fourteenth century, with the development of the Dai Viet nation, Confucianism gradually became the ideology to govern the country, creating a demand for finding the origin and ancestry of the nation. Since then, the concept of National Hung King has been strung by Confucians from actual sources through local folktales together with ancient bibliographic sources to reconstruct a system (Ta, 2006). By the 70s of the fourteenth century, the title of Hung Vuong and Hung Vuong era officially went into history in the work Viet The Chi (1372) of the Academy of Academician Ho Tong Thoc. By the end of the fourteenth century, the background and the dynasty of Hung Kings were fully recorded and became a system in Selection of Strange Tales in Linh Nam. "From folktales and legends, the title of Hung Vuong and Hung Vuong era made history as a king - god under the eyes of the Vietnamese Confucians." (Ta, 2015).

By the Le dynasty (15th century), Hung Vuong National ancestor was clearly affirmed in the history and codified the rituals of worship raised to a belief with strict ritual rules in the religious system of the government. Generations of state leaders and Vietnamese people are interested in worshipping Hung Vuong National ancestor. In particular, in 1470, King Le Thanh Tong ordered the establishment of a genealogy map of King Hung, considering it the eternal Patriarch of the Vietnamese nation and began to confer the ordination of huts and Hung Vuong temples. Since then, Hung King has been officially considered the eternal Holy King of the Vietnamese people, the Holy Patriarch who looks after the land and protects the spirit and blesses the people of Vietnam. The next feudal dynasties such as Le - Trinh (1527-1789), Tay Son (1788-1801), and Nguyen (1802-1945) all ordained and instructed villages in Phu Tho to worship Holy Hung Kings. In 1917, King Khai Dinh issued a decree officially taking Hung King's death anniversary on March 10th of the lunar calendar every year as the national mourning. Every year, on the 10th day of the 3rd lunar month, which is the anniversary of the Hung King's death anniversary, personally the king or his representative, high-ranking official comes to Hung King temple to worship the Holy Patriarch. It is the biggest national anniversary of the Vietnamese people, becoming the festival day of the whole country, reminding Vietnamese people towards their roots (Thuy, 2021; Gede Budasi & Wayan Suryasa, 2021).

After the August Revolution (1945), Hung Kings worship has been received special and comprehensive attention from the Government of the Democratic Republic of Vietnam. On December 18, 1946, President Ho Chi Minh signed Decree No. 22/SL for civil servants to rest on March 10 of the lunar calendar to participate in activities towards the ancestral origins of the Hung King's death anniversary. In his life, President Ho Chi Minh visited Hung Temple twice (1952 and 1964) and left his deep gratitude to those who had the merit of founding our country, as well as multiplying pride in national tradition, sense of responsibility of each Vietnamese to the Vietnamese Fatherland.

In the process of leading the people to build and defend the homeland, the Government of Vietnam has issued many documents, directing and guiding the ranking of monuments, investing, planning and building establishments of worship, organizing Hung King Temple Festival, honoring and promoting the cultural values of Hung Kings beliefs. In 1962, the Vietnamese Government decided to recognize Hung Temple as a national historical and cultural relics in the first relics ranking. In 2009, Hung Temple is one of 10 monuments ranked as a National-level Special Historical Cultural Monument for the first time. In addition to ranking relics to honor Hung Temple and Hung Vuong worship beliefs, the Government of Vietnam has paid attention to planning and investing in the construction of Hung Temple cultural and historical relics as shown in the Decision No. 63/1994/QD-TTg, dated February 8, 1994 of the Prime Minister, approving the overall project of Hung Temple historic relics area and Decision No. 227/2005/QD-TTg, dated November 2, 2005 of the Prime Minister on the adjustment of the general planning for construction of Viet Tri city, Phu Tho province to 2020. In which, the Government clearly affirms that Viet Tri city will be built to deserve the ancestral land and development orientation of a festive city with the nation root. In order to ensure the formal organization of the ceremony, the Government issued Decree No. 82/2001/ND-CP, dated November 6, 2001 on

the State Ceremony, in which specifies the scale and celebration of the Hung King's death anniversary in round, even and odd years. In 2007, the National Assembly passed the Law amending and supplementing Article 73 of the Labor Code, allowing employees to take full paid leave on the annual Hung King's death anniversary.

With the special attention of the Government of Vietnam and the people, the Hung Kings worship has been preserved in terms of worship facilities, rituals, festivals and cultural spaces. In the ancestral land, the temples on Nghia Linh mountain were repaired and embellished spaciouly in both architecture and interior. The sworn stone pillar was restored in accordance with the national historical meaning and tradition. Lac Long Quan Patriarch Temple was built on Sim Hill and opened on the occasion of Hung Vuong's death anniversary in 2009. The Temple of Mother Au Co was built on the top of Van Mountain and opened in 2005, together with temples, pagodas, towers,... on Nghia Linh mountain forming a complex of religious works gathering spiritual cultural values, honoring and commemorating the merits of ancestors who built the country. In addition, many works serving religious and cultural activities such as the Central Square, the ceremony axis, monuments, sculptural reliefs, Hung Vuong Museum,... have been built spaciouly, with national forests, souvenir tree plantations, lakes, natural landscapes,... forming a complex of relics that is both strong and lively.

Every year, the Hung King's death anniversary is held solemnly, of which the most major ceremony is the incense offering ceremony to commemorate the Hung Kings at Hung Temple, clearly showing the honor of the ancestors who have made merit of founding the country, honoring the traditional cultural values of the nation. Along with worshiping ceremonies, many folklore activities such as folk games, traditional procession, cooking competition, rice pie - pounding competition, making square cakes, playing bronze drum, chess competition,... were held from Hung Temple area to Viet Tri city and surrounding areas, creating a spiritual and lively cultural space. The efforts of the Vietnamese people in preserving and promoting the cultural and religious values of Hung Vuong worship are recognized by UNESCO as: "Many conservation measures including research, education, promotion and enhancement of awareness is given and supported in finance by the State and local leaders, ensuring the ability to organize; conservation measures also respect the sacredness of the ritual and the taboo in access to some respects." (Ngo, 2016). Besides, UNESCO also highly appreciated the record of "The worship of Hung Kings "in terms of skillful, solemn and sustainable practice in the community. Hung Vuong worship is a practice of expressing gratitude to ancestors to enhance pride and consolidate the Vietnamese community. "The tradition of worshiping Hung Vuong is a chance to understand the origins of the nation, the ethical and cultural values of Vietnam." (Ngo, 2016). The event that the UNESCO organization recognized "The worship of Hung Kings in Phu Tho" is the representative intangible cultural heritage of humanity in 2012 that has affirmed the unique culture, the deeply good human value and the strong vitality and spread of Vietnamese culture in the cultural flow of humanity.

Cultural values in Hung Vuong worship belief

In the spiritual life of the Vietnamese people, the Hung kings had the merit of founding our country and is a pride of Vietnamese people. Hung Vuong worship belief is an indigenous belief that contains deeply human values, helping Vietnamese people overcome many difficulties and challenges and present in most localities.

Spiritual cultural values of Vietnamese people

Ancestor worship is the most typical cultural and religious feature in the Vietnamese spiritual life that has been passed from generation to generation. Ancestor worship belief expresses human faith in the eternal existence of the deceased souls. Ancestor worship of Vietnamese people is influenced by historical and current conditions. It is a combination of objective and subjective factors in social life. Vietnamese people worship their ancestors in the mind of remembrance of those who gave birth to them, expressing their filial desire to take care of their ancestors' incense, sincerely wishing for their ancestors to be with their children and grandchildren forever. At the same time, people also find holiness and the ability to bring practical benefits in many ways in ancestral worship belief, so ancestral worship beliefs are practiced by people on the national scale. "The tradition of ancestor worship of Vietnamese people has become directed at home, directed to be human. Worship forms manifest themselves on three levels: family, relatives; village; country." The Vietnamese ancestor worship originates from worshipping ancestor in the family, worshipping the ancestors of a lineage, worshipping the ancestors of a village or a region and worshipping common ancestors of the nation community, country – Hung Vuong National ancestor (Plyth & Craham, 2020; Tri & Dung, 2021).

For generations in the Vietnamese spiritual life, Hung Kings have occupied a particularly important position and has become a specifically cultural symbol, a sacred spiritual entity. The Hung Vuong worship has been carried out by the Vietnamese communities in many regions of the country and in the overseas Vietnamese community. According to incomplete statistics, the whole country has now 1417 relics worshipping Hung Kings and other figures related to the Hung Vuong era in Vietnam. In which, in addition to 326 monuments in Phu Tho province, there are also Hung Vuong worship works in other provinces and cities. Many overseas Vietnamese communities also voluntarily build memorials to show their respect to the Hung kings and to meet the need to focus on the origins of expatriates. Hung Kings became the sacred belief of many Vietnamese generations and Hung Kings worship shows respect and common wishes of the people. In contemporary society, Hung Vuong worship has become an indispensably cultural and spiritual activity of the Vietnamese people (Nguyen & Truong, 2016; Stephenson, 2008).

Hung Vuong worship has a common spiritual meaning for the country, is the power to unify various sections of the people in a common ancestral belief. From being the Holy Patriarch associated with farming, teaching people to cultivate and breeding, Hung Kings became a god with the power to give sacred energy to land, crops, livestock, and help people and all things proliferated, and crops prospered.

According to the nation's development process, Hung Kings have become the patron deity of the entire national community, protecting and helping people and meeting people's wishes in life (Maltby et al., 2002; Williams, 2016).

Practicing Hung Vuong worship beliefs, Vietnamese people respectfully pray that the deceased will bless themselves, their families and their nation for the best in life. Rituals, ceremonies, incense-offering, flower-offering, and wine-offering are solemnly carried out to worship Hung Kings with many typical offerings such as square cake, rice pie to commemorate the merits of Hung King, by whom was taught to grow rice. After the worshipping rituals, there will be a procession with contents related to the legend of Hung Kings and Xoan singing in the ritual singing style. In the festival part of Hung Temple Festival, people also organize many interesting folk games such as bamboo swings, puppet dancing, throwing cotton ball, singing while speaking, playing bronze drums (Chan, 2010).

Hung Vuong's death anniversary is a fine customs and an important holiday for the Vietnamese people. In the process of national construction and development, Hung Vuong worship has become a unique cultural activity in the life of Vietnamese people. In the mind of each Vietnamese people, no matter what they work away from, what they do and they reside in many different areas, they wish to once visit the ancestral land where the Hung kings are worshipped. Therefore, every year on the 10th day of the third month of the lunar calendar, millions of Vietnamese people from all over the country return to their ancestral lands to pay tribute to their ancestors' merits at Hung Temple. People sincerely prepare offerings to worship the National ancestor and pray for their protection. Those who did not have the conditions to go on a pilgrimage to the ancestral land, come to the local Hung temples to offer incense or turn to the ancestral land to express their respect, gratitude and secretly pray to the Hung kings for a prosperous and happy life. This spiritual wish has penetrated deeply into the subconscious of the Vietnamese people and become the national cultural identity (Rispoli et al., 2020; Samson, 2020).

The traditional values of moral education of "when drinking water, remember its source" for the Vietnamese people

Along with many other types of beliefs in the Vietnamese lives, Hung Vuong worship has contributed to forming a unique and vivid morality of "when drinking water, remember its source" in the spiritual life of the Vietnamese nation. The need to love and stick people together to create a united power to protect the common interests and existence of the homeland and the country is the bond between the living and the deceased, reminding of each other's roots, loving and care that are reflected in the spiritual life of the Vietnamese people. The tradition of worshipping Hung Kings associated with ancestor worship has shown the deep bond between people in the same family, lineages, villages and the nation. Worshipping Hung Vuong National ancestor is the tribute to the ancestors, commemorating the merits of founding the country of Hung Kings. In the mind of the Vietnamese people, Hung Kings are our first parents, the ancestor of the Vietnamese nation and people. Remembering and honoring the ancestors' merit of building the country is a moral tradition, a cultural act and responsibility as well as duty of each person. Vietnamese people worship Hung Vuong as a holy man

and based on his divine spirit, a sense of community has been formed and developed from family to village, ethnic group according to blood relations sharing the same bloodline of Lac Hong (Ta, 2015).

In the Vietnamese subconscious, the Vietnamese people is an independent country with its own history and cultural identity. Hung Vuong is a cultural hero in the legend who entered the life of the Vietnamese people as a sacred symbol admired, worshiped, and honored in the national consciousness. From gratitude and respect to the predecessors and ancestors in their families and lineages, the Vietnamese people have developed this form of cultural and spiritual activities into a unique national morality and belief, that is the common ancestor belief and worship of the nation. Hung Vuong worship belief demonstrates the independent and resilient will of the Vietnamese people, contributing to strengthening and increasing love for the homeland and the country and strengthening national pride. During his time, President Ho Chi Minh said: Hung Temple is the place to worship our people's ancestors, we met here with the same sincerity to visit the temple and ancestor's tomb. That is a very meaningful thing. "When drinking water, remember its source" and "when eating fruit, remember the one planted it" are a good morality and tradition of the Vietnamese people and should remember it. The Hung Kings are the ancestors of the Vietnamese nation who went through many hardships to create this country that we now inherit. The Hung Kings had a chance to build up the country, and together we must keep the country (Vietnam Institute of Culture and Arts, 2013).

Hung Vuong worship shows the respect of children and grandchildren to the National ancestor and traditionally educational value to Vietnamese generations for gratitude to their elders. Remembering the virtues and honoring the merits of the first people to build the country has become the awareness and responsibility of every Vietnamese people. The Vietnamese people have always believed that without ancestors there would be no posterity, without the Hung kings to create Van Lang state, there would be no independent Vietnam as it is today and grateful for ancestors and gratitude of the ancestors and Hung Kings are the respect for the value of life. In the history of building the country and defending the country, worshiping Hung Vuong has become the morality of "when drinking water, remember its source", contributing to fostering the human morality, making the long-lasting vitality of the Vietnamese people.

Educational values for patriotism and solidarity in the national community

In the history of the Vietnamese people, ancestor worship has contributed to consolidating the solidarity of the family, the lineages and the whole nation. Hung Vuong worship is a bond that unites the Vietnamese ethnic communities into a unified block. The communities of the Vietnamese nation are underpinned by the belief that has the same root as the people of Lac Hong bloodline, the common ancestor is Hung Kings, so Hung Kings becomes a symbol of national unity, is spiritual support of the nation. Just as Mr. Katherine Muller - Martin, UNESCO representative to Vietnam has affirmed". It is a cultural symbol connecting past with present and strengthening people's feelings for families, villages, communes and community. Vietnamese people live with a lot of love." (Vietnam Institute of Culture and Arts, 2013) And that is also the source of spiritual strength that

helps Vietnamese people firmly overcome all difficulties and challenges in the history of national construction and development.

From the tradition, the Vietnamese social structure is built on three main pillars: family - village - country. For each Vietnamese people, community is more important than individuals, people always attach themselves to the common of the community, so the sense of community is always highly appreciated. A sense of community is formed and developed starting from family, lineages and expanded to villages and all parts of the country to form the sense of the whole nation (Ralston et al., 2006; Nguyen, 2020). The national consciousness is the foundation for converging the spirit of patriotism and unity of the entire people, creating great strength for Vietnam. In the Vietnamese mind, the community and the village are one family and the country is a big family, so the behavior pattern in the family and the lineages has been expanded into a behavior pattern in the community, the society that has contributed to the unification of the national ideology. Therefore, each person has a family, lineage, village community that shares the same village tutelary god and the nation of the nation shares the same National ancestor. In the Vietnamese mind, Hung King is the first parents of the whole nation, so all Vietnamese people are brothers in a family, born in a sac of one hundred eggs, sharing the same bloodline as the descendants of Lac Hong. Therefore, Hung Vuong is worshipped regardless of bloodline, lineage, geography, region, ethnic group and being Vietnamese, whether domestically or abroad, are descendants of Hung King. That is reason why since 2015, the Global Vietnam Hung King's death anniversary has been on March 10 of the lunar calendar annually – initiated and organized by Vietnamese expatriates in countries such as Germany, Russia, Czech Republic, Germany, Austria, the United States,... that has attracted the participation of many country's expatriates around the world. It is obvious that Hung King has become a symbol that reinforces national consciousness, patriotism, demonstrates cultural traditions and arouses national pride, creates a special power, brings together all Vietnamese classes from every domestic and overseas region turning to the Fatherland.

From belief in ancestor worship of each family, lineages to faith in village tutelary god worship and Hung Vuong National ancestor worship is the crystallization and development of ethical values, special traditional culture of the Vietnamese people. The creation of a common symbol of the national origin and sanctification made by the system of belief in worshipping Hung Vuong National ancestor, practiced among the people for ages is a historical connection that transcends the difference of social regimes, ethnic differences, religious beliefs. Hung Vuong worship becomes a rope connecting individuals in the great family of Vietnamese ethnic groups, turning to common roots with the spirit of uniting the community to build and develop an independent and autonomous nation (Ta, 2015). In the history of Vietnam, the systematization of the Hung Vuong myths, from which compiled and put into history in the national history, has contributed to building the symbol of the national – country unity and belief in Hung Vuong worship has contributed to educating patriotism, independence, self-control, self-reliance, and solidarity in the national community. These values are maintained in the cult of Hung Vuong and handed down through Vietnamese generations.

Historical value of Vietnamese nation

In the mind of every Vietnamese people, the reign of Hung King existed and imprinted with legends, customs, practices,... Hung Vuong worship not only reflects the historical process of country construction and preservation but also becomes symbols of the Vietnamese national ideology. This ideology is rooted in prehistoric legends shaped through feudal dynasties and existed and developed in the historical process of the Vietnamese nation (Ta, 2015).

Hung Vuong worship has bold elements of legends and myths, but is built on the foundation of a real era in the history of the Vietnamese people. That is the result of the mixture between the myth of a common ancestor and the history of building period of the Vietnamese people. Besides it is also the result of the organic combination of gratitude, respect for the people who have had the merit of founding the country and the resilient, indomitable and solid will of Vietnamese people in the history of building and defending the country. For many generations now, the historical value of Hung Vuong worship belief has been sanctified into the Vietnamese minds and has become a belief in main god worship of the national community. "Nowhere on earth, there is a nation who believe that there is a common grave, a common ancestor temple to go on pilgrimage on one day of the year." (Ha, 1994).

In the treasure of Vietnamese folklore, there are many legends and myths about the period of Hung Kings founding the country and building the first state of Van Lang. The State of Van Lang of Hung kings is a real period in the history of the Vietnamese nation and the ancient writings of Hung King era appeared quite late. The Hung Vuong legend is a wide category including a system of stories about the Hung Vuong era such as: The story of the Hong Bang family, recording the marriage between Lac Long Quan and Au Co, giving birth to a suc of one hundred eggs, the legend of the characters related to the eighteen Hung Kings dynasties such as the story of An Duong Vuong losing the country, the story of My Chau - Trong Thuy, the story of Son Tinh - Thuy Tinh,... the legend explaining the customs existing in people's lives such as the tale of square cake and rice pie, the legend of betel and areca,... All Hung Vuong legends have vividly reflected the social and spiritual life of the agricultural resident of Van Lang. In addition, many folk games, performances, and traditional festivals are associated with the theme of building and defending the country in the reign of the Hung kings. Historical relics and archaeological sites are found to show a brilliant Hung Vuong era and clearly represent an ancient Van Lang state, the cradle of the ancient Vietnamese. Therefore, Hung Vuong worship belief directs people to their national roots, provides deeply human value, has the meaning of educating human personality, patriotism, resilience, being a bridge between the past and the present, it is the spiritual fulcrum for the Vietnamese people to better themselves in life, linking all Vietnamese people in the thought of national solidarity and national sovereignty establishment.

Conclusion

Hung Kings worship is a unique cultural and religious form of the Vietnamese people, expressing the tribute to the merits of the Hung kings who found the

country. The Hung Kings worship established clan relations between Hung Kings and all Vietnamese people from the past to the present and the future. The tangible and intangible cultural values in Hung kings worship space are always respected, conserved and proud of as well as vested, preserved and spreaded widely by the Vietnamese generations to meet the religious, spiritual and cultural needs, contribute to ethical education, fine traditions and history of the Vietnamese nation. The Hung kings worship becomes a symbol of patriotism, national pride and a place of spiritual convergence of Vietnamese people, contributing to multiplying the love of the homeland and the country, raising the spirit of solidarity for the entire Vietnamese nation in the process of national construction and development.

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