HỌ ĐINH NHO · HƯƠNG SƠN, HÀ TĨNH

Bài cáo

Proclamation of the Đinh Nho lineage

Written by the Tộc trưởng Đinh Nho Quỳ

Transcription (*sao lục*) of early spring, year Canh Ngọ, 1990

Original text dated the 1st day of the 1st month, Đinh Mão

English translation

Translated from the file *baicao-1990-vn.pdf*, whose OCR layer was restored before translation. The translation follows the paragraph division of the original; the translator’s notes are gathered at the end.

hodinhnho.fr · 1 September 2026

I

English translation

The unfolding of Creation must have a beginning: the prospering descendants of today cannot forget what they owe to the care and upbringing given by grandparents, parents, elder brothers and sisters… Still less can they forget that they are children and grandchildren of the ĐINH NHO lineage.

Gathering each year at the ancestral hall is our way of remembering the merits of our forebears and honouring their teaching:

> *"Tu Trung Hiếu — Phúc Hậu — Thanh Kiệm — Lực Bản; Tiến vi nghĩa sĩ, thoái vi lương nông."*
>
> Cultivate loyalty and filial piety, generosity, integrity and frugality, diligence at the root — farming; going forward, be a man of duty; withdrawing, be a good farmer.

In today's sense: "To serve the State is to be a capable, clear-sighted, honest and upright cadre; to belong to a rural cooperative is to be an exemplary member."

Making the flag carries a symbolic meaning that joins past and present. Filial devotion of old: the flag figures the gathered breath (*tụ khí*) of the spirits and ancestors, whose centre is the merits and the precious teachings — of gold and jade — of the ancestors, grandparents, parents and elders, which the descendants must follow.

Filial devotion today: remembering the past, cultivating and training oneself to become a good cadre, a good cooperative member; knowing how to instruct one's children and grandchildren so that they keep pace with their age and become useful to society, worthy of the gathered breath and the last instructions of ancestors and parents — all of it drawn together in the five colours of the flag.

From now on, when someone in the lineage "reaches a hundred years," the flag will be carried by the lineage in emotion to accompany them to their final resting place, in the sense set out above. The flag streaming in the wind is as though carrying with it the breath of the fathers; it proclaims the fine qualities of the departed, worthy of joining the illustrious forebears, and reminds the descendants to show filial devotion and gratitude to the one who has gone.

For all these reasons, we hope that from now on those who use the flag — a small flag but of great meaning — will understand the large significance we have entrusted to it, and the aspiration we have placed within it.

We hope our descendants will carry on the work of their fathers, fulfil the teaching of the illustrious forebears, and prove worthy of those who came before, so that our ĐINH NHO lineage may prosper more each day and its good name be handed down to later generations: this is our dearest wish.

On this occasion we have gathered to compose the present proclamation. First, so that the descendants may grasp in outline the fundamental development of the ĐINH lineage across nineteen generations; second, so that they may understand the meaning and the purpose of what we have done in having this set of ritual flags made.

Transcription (sao lục) of the proclamation of the ĐINH NHO lineage
Early spring of the year Canh Ngọ, 1990
Made at the great ancestral hall, the 1st day of the 1st month, Đinh Mão
Written by the Chief of the lineage (Tộc trưởng)

ĐINH NHO QUỲ

II

Translator’s notes

Establishing the text

The OCR layer of the source file is badly degraded, with most diacritics lost or substituted. The Vietnamese was therefore restored before translation, without emending the text itself. No uncertain reading has been silently resolved.

Double dating

The colophon bears two dates. Canh Ngọ 1990 attaches to the word *sao lục* (copy); the 1st day of the 1st month of Đinh Mão corresponds to 29 January 1987 and probably marks the original composition. This would make the document a 1990 copy of a 1987 text. To be checked against the manuscript.

“A hundred years”

A conventional euphemism for death, kept in quotation marks rather than rendered as “dies”, so as to preserve the reticence of the ritual register.

Tụ khí

Left untranslated in the body and glossed as “gathered breath”: the concentration in a place or an object of the ancestors’ spiritual influx. No English equivalent covers it exactly.

The motto

The Sino-Vietnamese couplet is left in transliteration and followed by a gloss. *Lực bản* (力本) refers to devotion to the “root occupation”, that is, farming; the translation follows this reading.

Socialist register

The terms *cán bộ* (cadre) and *xã viên hợp tác xã* (member of an agricultural cooperative) belong to the 1987–1990 context and have been rendered literally rather than modernised.

Nineteen generations

The figure given in the text (“19 đời”) is kept as it stands; it agrees with the count used in the later editions of the Gia phả.