

### *Nam Quốc Sơn Hà*

*(This poem, written by the renowned general Lý Thường Kiệt, is a Hịch poem, a form of poetry found in ancient military history.)*

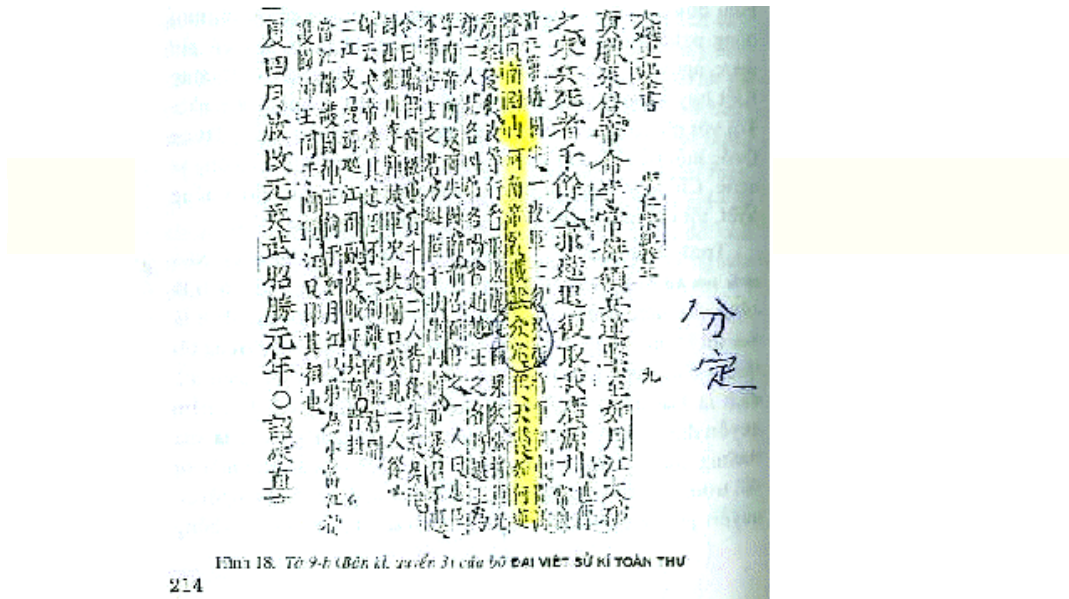
The poem "Nam Quốc Sơn Hà" is indeed taught in schools at various levels in Vietnam. The incorrect transcription in the second line, "Tiệt nhiên định phận tại thiên thu," has indeed diminished the sense of national pride for the Vietnamese people.

In terms of literature, it's often regarded as the first "Declaration of Independence" of our country.

From the first line "*Nam quốc sơn hà Nam đế cư*," translate is: "*Sông núi nước nam vua nam ở*" (The rivers and mountains of the South belong to the Southern king.)

*"Nam quốc sơn hà Nam đế cư Tiệt nhiên **phân định** { It is only natural to distinguish } (Không phải định phận) { It is not fate. } tại thiên thu Như hà nghịch lỗ lai xâm phạm? Nhữ đẳng hành khan thủ bại hư!"*

In accordance with the documents in the Complete Annals of Đại Việt:



Show the chronological order of the two words. ([分定] determine).

The original version of the poem.

### Nguyên tác

南國山河，  
南國山河南帝居  
截然分定在天書 如何逆  
虜來侵犯  
汝等行看取敗虛  
李常杰

### Phiên âm

Nam quốc sơn hà

*Nam quốc sơn hà Nam đế cư,*

*Tiết nhiên **phân định** tại thiên thư.  
Như hà nghịch lỗ lai xâm phạm,  
Nhữ đẳng hành khan thủ bại hư.*

Lý Thường Kiệt

-o0o0o-

## II. What is prose poetry?

**1-Poetry:** Prose poetry is the first literary genre in the art of military tactics in ancient times, originating from the ceremony called "thệ sư." The "thệ sư" ceremony marks the beginning of military expeditions. According to "Thuyết văn giải tự viết" (Book of Interpretation of Self-Written Texts), "Hịch," also known as "Vũ hịch," with "vũ" meaning bird feathers, implies the swift transmission of military orders, as if the orders were conveyed as swiftly as a bird flying.

**2-** The nature and language of prose poetry are characterized by their directness, simplicity, and conciseness.

"Hịch" is a type of "National Security" literature, but its purpose is to tell crimes, blame each other, the language is rigorous, and the arrangement of the language is somewhat fierce and decisive.

### The six criteria (lục quán) for evaluating a work:

To assess emotions and thoughts in literature, we must first observe through six aspects:

1. "Vị thể" (Content and ideas of the work).
2. "Trí từ" (Language and diction used).
3. "Thông biến" (Scientific and creative nature of the content and form).
4. "Kỳ chính" (Structure and composition adhering to conventions).
5. "Sự nghĩa" (Incidents and evidence presented reasonably).
6. "Cung thương" (Harmony and cadence of the language).

Based on the above criteria, we can immediately recognize that the poem "Nam quốc sơn hà" is a unique and perfect Hịch poem because of its structure and the language used, including the use of derogatory terms for the enemy such as "như hà, nghịch lỗ, Nhữ đẳng". Based on the literary evidence, we can say that "Nam quốc sơn hà" is a unique Hịch poem of the Vietnamese people.

It has the language and structure typical of Chinese Hich literature, but it is concise, easy to memorize, and does not require elaborate language as in Chinese Hich, because the people involved have experienced battles with the enemy and have emerged victorious.

In the Hịch poem "Phạt Tống lộ bố văn", transmitted by Lý Thường Kiệt in 1075, there is a passage:

"Heaven gives birth to the people, and a virtuous king naturally harmonizes with them. The Way governs the people, with the essence lying in nurturing them. Now, hearing that the cowardly Tống king, ignorant of obeying the divine law, believes in the schemes of An Thạch's greed, employs such tactics as "thanh miêu" and "trợ địch", causing hundreds of scholars to labor in vain, all to satisfy his own gluttony and fatness. For Because the lives of hundreds of thousands of people are all endowed by heaven, yet suddenly plunged into a scene of singular harm and danger, those in authority above must naturally consider."

But in the past, nothing was said. Now, as an official obedient to the national king's command, I'm here to guide the army northward, aiming to quell the vicious waves, with the intention of distinguishing between national institutions, not between the people. We must sweep away the filth and stench to enjoy the tranquility of the autumn months.

We are marching now, with the core purpose of rescuing the people from sinking. The Hịch literature has been disseminated so that everyone can hear. Let each person reflect deeply, without harboring fear."

Only the rhetoric of a general like Lý Thường Kiệt could utter the phrase "Now, hearing that the cowardly Tống king", Surely, my king of the Great Tống Dynasty must feel both anger and humiliation.

The military orders or inspiring speeches before my soldiers, including accounts of victories in each battle, even if the soldiers directly involved are of lower rank, are all responsible for every outcome on the battlefield, whether good or bad.

"Nam Quốc Sơn Hà" is not a declaration of independence. Once it is a "declaration of independence", it must have language that embodies the inclusive cultural identity of the nation. It is not a declaration of independence, why? Because our country has enjoyed independence since the time of King Ngô Quyền, from 938 to 1076, there have been over 150 years of continuous peace.

Once it is a concise Hịch poem, it must have a language full of confidence and determination for survival, as well as words of disdain and humiliation for the enemy. "Nam Quốc Sơn Hà" fulfills all of these language requirements.

The boldness of the people, often accompanied by actions, is the unique consistency of the scholars of the Lý and Trần dynasties. They are very determined in their behavior, so there is always blood and fire in their writings! There are both poetry and mocking laughter.

".... Now listen to the cowardly Tống king, who doesn't know how to obey the divine laws... (heavenly decree, celestial book), instead believing in the schemes of An Thạc, spreading "clear fallacies," "aided defection" (you traitorous scum! backward fools, all your lies) causing hundreds of weary people to lament, while satisfying only themselves and growing fat. Because the lives of hundreds of thousands of people are blessed by the heavens, yet suddenly they find themselves in a harmful and pitiful situation, those in power must surely consider (the actions of the rulers, clearly visible, the downfall of false intentions, grasping firmly onto complete failure).

The background of the poem "Nam quốc sơn hà" is the historical context of the struggle between the Đại Việt (Vietnamese) people and the invading forces of the Northern Han (Tống Dynasty).

"From the Đinh Dynasty onwards, despite the fact that China no longer directly ruled over our country, they still harbored intentions of invasion. It wasn't until the reign of Emperor Shenzong of the Song Dynasty (1068-1078) that a court official named Vương An Thạch proposed a new policy to reform the administration of China. At that time, the Song Dynasty was being harassed by the Northern Liao and Western Xia, and every year they had to send gold, silver, and silk to appease these two countries. However, there wasn't enough money left within the country for domestic use. Emperor Shenzong appointed Vương An Thạch as the Chief Minister to rectify all matters.

When Vương An Thạch's New Law was implemented, the people of China were all resentful because it went against the old regime and customs. Vương An Thạch also intended to gain merit by expanding the borders to demonstrate the effectiveness of his reforms. At that time, there was a regional official named Tiêu Chú in Ungzhou who understood Vương An Thạch's intentions. He advised that if they didn't seize Giao Châu, it would become a future threat to China. The King of the Song Dynasty listened and, with the counsel of Thảm Khởi, decided to attack Giao Châu. The King of the Song Dynasty

approved, and Thảm Khởi arranged everything according to Vương An Thạch's wishes.

Afterward, the Song Dynasty replaced Thảm Khởi with Lưu Gi. Lưu Gi dispatched people to fortify the borders, fortresses, repair weapons, build ships, and prohibited people from nearby districts from engaging in trade with Giao Châu.

Upon learning of this situation, the Lý Dynasty of our country wrote a letter to inquire with the Tống Dynasty. However, Lưu Gi retained the letter and did not forward it to the capital.

In 1067, the Tống Dynasty conferred upon the Lý Dynasty the title of Giao chỉ quận vương, implying that our country was a vassal state. This act showed the intention of the Tống Dynasty to belittle and disrespect the Lý Dynasty. Giao chỉ quận vương meant that the king of our country was the ruler of a district subordinate to the Tống Dynasty, similar to the ancient Chinese feudal system. Giao chỉ was a small district in the land of Giao Châu.

Lý Thường Kiệt was a decisive figure in governance and national leadership. He was astute and prepared steps to wage war against the Tống Dynasty. Lý Đạo Thành was appointed as the national general, while Lý Thường Kiệt personally trained the troops and requested to lead them in the war against the Tống Dynasty. The king approved and appointed Lý Thường Kiệt as the commander-in-chief, with Tôn Đản as the deputy general. They commanded 100,000 troops divided into two routes. Lý Thường Kiệt led the navy, while Tôn Đản led the infantry to advance against the Tống Dynasty.

Lý Thường Kiệt swiftly captured the provinces of Khâm and Liêm, while Tôn Đản encountered difficulties in besieging the province of Ung. The Tống Dynasty ordered Trương Thủ Tiết, the governor of Quảng Tây, to send troops to rescue. Lý Thường Kiệt ambushed them at the Côn Lôn pass (now Nam Ninh Prefecture, Quảng Tây Province under the Ming Dynasty), defeating Trương Thủ Tiết in battle. Knowing that the rescue force was destroyed, Trương Thủ Tiết and his family committed suicide in despair. After conquering the city, Lý Thường Kiệt withdrew his troops.

In 1076 (the 9th year of the Tống Hy Ninh era), in the spring of March, the Song Dynasty dispatched Quách Quy, appointed as the envoy to Quảng Nam (this Quảng Nam is a geographical location, belonging to the territory of China, not to be confused with the Quảng Nam province of Vietnam established after 1475 as part of Champa), to serve as the ambassador, with Triệu Tiết as the deputy, leading nine generals. They joined forces with Chiêm Thành and Chân Lạp to invade our country. They attacked on three

fronts. In this retaliatory battle, Quách Quỳ was entrusted with the mission to fight to the end to restore the honor of the Great Tống Dynasty. He was instructed to "win at all costs" to present a gift to the prime minister Vương An Thạch, proving the success of the reform under the New Law of Prime Minister Vương An Thạch. The purpose of defeating Giao Châu of Đại Việt was to demonstrate dominance over the northern neighboring countries of the Tống Dynasty.

At that time, the morale of the Tống army was very strong. Before long, they reached the northern bank of the Như Nguyệt River, about several tens of miles (approximately 60 km) north of Thăng Long Citadel. Our troops struggled to maintain their position. The Tống army used guns to shoot rocks and debris onto the southern bank, causing many of our boats to be destroyed. Two princes and several generals were killed or wounded. The casualties were high. Lý Thường Kiệt devised a clever plan to recite a short and concise Hịch poem, announced during a night under the moonlight amidst a hail of rocks and debris fired from the northern bank of the Như Nguyệt River by the fierce general Quách Quỳ's troops. The enemy's momentum was truly formidable.

In such a turbulent battlefield situation, Lý Thường Kiệt realized that the Hịch poem could not be lengthy, as it would be difficult to remember and recite before the enemy troops, as was the tradition in previous campaigns against the Tống. Therefore, careful selection was necessary.

He chose the location for the declaration from a renowned and sacred shrine (a temple dedicated to the river deity) located on the southern bank of the Như Nguyệt River, dedicated to the two heroic brothers Trương Hát and Trương Hồng, who were generals under the reign of Triệu Quang Phục. When the soldiers heard the poem emanating from the shrine, stating:

**Nam quốc sơn hà Nam đế cư**  
**Tiết nhiên phân định tại thiên thư**  
**Như hà nghịch lỗ lai xâm phạm?**  
**Nhữ đẳng hành khan thủ bại hư!**

The morale of the Southern troops surged as if they were aided by divine intervention, and the Tống army was immediately halted in their tracks. The losses suffered by the Tống army were severe. They were caught in a dilemma. Lý Thường Kiệt proposed reconciliation to alleviate the suffering of the people. Quách Quỳ, realizing that prolonging the conflict would likely lead to defeat, agreed to withdraw his forces.

## Part 02

### Nguyên tác

南國山河，  
南國山河南帝居 截然分  
定在天書  
如何逆虜來侵犯  
汝等行看取敗虛  
李常杰

### Phiên âm

*Nam quốc sơn hà*

*Nam quốc sơn hà Nam đế cư,  
Tiệt nhiên **phân định** tại thiên thư.  
Như hà nghịch lỗ lai xâm phạm,  
Nhữ đẳng hành khan thủ bại hư.*

*Lý Thường Kiệt*

The poem "Nam quốc sơn hà" needs annotation and translation according to the style and language prescribed for this genre of hịch poetry.

- ***The first line of the poem (State the eternal justice)***

南國山河南帝居

*Nam quốc sơn hà nam đế cư*

That is a statement of justice because in 1054, King Lý Thánh Tông named our country Đại Việt, and by 1076, it had been 22 years. After Lý Thường Kiệt passed away, the phrase...

**“Nam quốc sơn hà nam đế cư”**

That is a statement of justice because in 1054, King Lý Thánh Tông named our country Đại Việt, and by 1076, it had been 22 years.



After Lý Thường Kiệt passed away, this phrase became a sacred verse throughout our national history.

This is due to the Vietnamese character being different from the Chinese, including in literature and language, throughout the course of our nation's history. After Lê Lợi defeated the Ming Dynasty, Nguyễn Trãi repeated the ancient Hịch poetry of General Lý Thường Kiệt in his "Bình Ngô đại cáo":

*"Việc nhân nghĩa cốt ở yên dân,  
Quân điếu phạt trước lo trừ bạo,  
Như nước Đại Việt ta từ trước  
Vốn xưng nền văn hiến đã lâu  
Nước non bờ cõi đã chia,  
Phong tục Bắc Nam cũng khác.. "*

C. At the end of the 18th century, King Quang Trung:

*Đánh cho dài tóc,  
Đánh để đen răng,  
Đánh cho chích luân bất phản!  
Đánh cho phiến giáp bất hoàn!  
Đánh cho sử tri Nam Quốc Anh hùng chi hữu chủ!*

- **The second line of the poem:**

截然分定在天書

***Tiệt nhiên phân định tại thiên thư***

a)- Tiệt nhiên, [ 截然. ] The clear distinction between them has nothing to do with each other anymore. "Tiệt" is to cut off, while "nhiên" is inherently as it is.

b)- ***Phân định***, [ 分定 ] after a thousand years of struggle and naval battles on the Bach Dang River in the past, King Ngo Quyen showed the Southern Han dynasty what was gold and what was stone until the time of General Ly, which had been over 150 years.

Việc phân định [ 分定 ] nay coi như đã ổn. (The determination [分定] now can be considered as settled).

c)- Thiên thư", or the "Book of Heaven" (Heaven being the deity, the creator of this world), especially revered by the Chinese who consider Confucius as a sage. The teachings of Confucius are deeply ingrained in the phrase, "to live is to know how to follow the will of Heaven". To obey the will of

Heaven is peace; to oppose it is chaos. How could the current Tống king not understand the wisdom of his predecessors? Lý Thường Kiệt's criticism of the foolishness of the Tống king is in line with this principle.

Therefore, in 1075, when leading troops into Tống territory, Lý Thường Kiệt rebuked the Tống king in his poem:

"Now the Tống king, foolish and ignorant, fails to obey divine law, instead believing the deceitful schemes of An Thạch. He employs tactics of deception and treachery, causing countless toil and lamentation, all to satisfy his own gluttony. Yet, every life is bestowed by Heaven, and despite this, he plunges into perilous circumstances, a situation that naturally demands retribution".

Lý Thường Kiệt eloquently argued what had been "determined" in the Book of Heaven, a concept that our Lac Viet people had been steadfastly fighting for against the northern aggressors for over 1000 years until 938 when King Ngô Quyền laid the foundation for long-lasting independence after the historic naval battle. Our country has always triumphed over enemies through naval warfare. Wars on waterways always have decisive significance; in the battle of 1075, Lý Thường Kiệt personally commanded the naval forces to swiftly resolve the situation in Châu Liêm, while the land forces led by deputy general Tôn Đản from the Tày ethnic group fought in Châu Ung at a slower pace. Ultimately, Lý Thường Kiệt had to provide support after defeating the commander of the Guangxi army, Trương Thủ Tiết, who was brought in to rescue the situation at the frontlines in Ung Châu, before finally achieving victory.

In ancient times, the Trung Sisters were defeated because they lacked the strength of naval forces, allowing the Đâu Mã Viện buffalo to land on Giao Châu's soil via water routes as if there were no defenders. Then, Trương Phụ (in 1407) also mobilized powerful naval forces to suppress our country. Therefore, the term "BaTàu" has been a vigilant warning for this nation for thousands of years. The eastern sea has always been the decisive direction in the struggle for survival against the northern invaders. Many times, losing territory was due to negligence or weakness caused by national budget constraints. Lack of budget, reckless spending, and neglecting naval forces led to our loss to the French, which also came via water routes. In 1862, we lost the eastern region, in 1874 the western region, and in 1884 the entire country.

- **The third line of the poem:**

如何逆虜來侵犯

*Như hà nghịch lỗ lai xâm phạm.*

a) "Nhu hà" translates to "like why" or "for what reason." It's an interrogative phrase indicating questioning or inquiry. "Nghịch" means contrary or going against, such as in "ngỗ nghịch," which is disobedient. "Nghịch" is the opposite of "thuận," going against the natural order.

b) "Lỗ" is a term used for "cursing" or "insulting," referring to prisoners or captives. "Nghịch lỗ" means going against or being disobedient to prisoners or captives.

Why did those unruly prisoners dare to invade?" What did they invade? Lý Thường Kiệt believed that the court of the Song dynasty, with that "foolish King of Song," had violated what had been prescribed (which had been determined clearly from the Book of Heaven, at least since our King Ngô established the eternal independence for the people of Lạc Việt.)

- **The four line of the poem:**

汝等行看取敗虛

*Nhữ đẳng hành khan thủ bại hư.*

a) "[ 汝 ] nữ là mà" is purely a Chinese term with a connotation of contempt.

b) "[ 等 ] đẳng" refers to a group, a bunch, also purely a Chinese term with a connotation of contempt. "Nhữ đẳng" means your kind, the kind of yours, implying inferiority.

c) "Hành khan" means immediately discernible.

d) "[ 取 ] thủ" means to grasp, to take.

e) "[ 虛 ] hư" means completely void or null.

"**thủ bại hư**" means to firmly grasp defeat completely.

*Nhữ đẳng hành khan thủ bại hư.* (The likes of your language will surely lead to complete failure)

1. "Remembering the events of the previous year was still quite fresh at the time of the poem's release. Lý Thường Kiệt had already struck down the general

and commanders of Guangxi right on the battlefield when attacking their stronghold. Lý Thường Kiệt, as they say, spoke as he acted, proving his past deeds."

2. "Even King Quang Trung wrote a poem with the following words:"

*Đánh cho dài tóc,  
Đánh để đen răng,  
Đánh cho chích luân bất phản!  
Đánh cho phiến giáp bất hoàn!  
Đánh cho sử tri Nam Quốc Anh hùng chi hữu chủ!*

"Chích luân" is the wheel.

a) "Chích luân bất phản!" means the wheel does not turn backward. It implies that just like a wheel should only turn in one direction, according to the "sách trời" (heavenly decree) in the poem "Nam quốc sơn hà", it is ordained to preserve life by following the natural order. Why go against it?

b) "Phiến giáp bất hoàn" refers to armor that is no longer intact, suggesting that defeated soldiers fleeing without armor would feel ashamed in front of their wives and children. The implication is to inflict humiliation upon invaders of the Southern land to demonstrate the consequences of their aggression.

King Quang Trung's actions spoke volumes, as he had never experienced defeat in his lifetime. Even when facing Western forces supporting Gia Long's cause at Quốc Cầu Vinh, armed with far superior weaponry, he still had to retreat. Notably, Tôn Sĩ Nghị fled in such haste that he abandoned his seal of authority, and the Qing troops destroyed bridges, causing bodies to pile up and block the Nhị River. Border residents of Hoa Việt had to retreat deep into the hinterlands for hundreds of miles.

The battle on the moonlit night by the banks of the Như Nguyệt River was just a few dozen miles from the capital Thăng Long (approximately 60 km). Thanks to the darkness, which was the realm of the divine, the realm of the awakened, people were more attuned and focused.

The exquisite language of the ancients utilized the intonation of the seven-toned verse, and the words struck directly into the hearts of the Vietnamese people, inspiring them to pick up their swords and charge forward, forgetting the fear of death.

Understanding each word's meaning only deepens our admiration for our ancestors.

### **In Quốc âm poetry:**

*01*

*Nước non Nam Đế Nam hùng cứ!  
Phân định sách trời xưa tỏ nay,  
Lỗ mãng! có sao sang lân phạm,  
Ngũ bầy thất bại chắc trong tay !*

*02*

*Đất nước Nam, Đế Nam, hùm ngự!  
Sách trời phân định tỏ xưa nay.  
Có sao lỗ mãng sang xâm lược!,  
Chống mắt xem Ta "tần" lũ mày!.*

"hùm ngự", even the dead tiger's fur will one day be stroked! Each forest has its own beasts.

"tần", "đần", "tầm", "đầm", "xáng", "táng"... are words commonly used by Vietnamese people after defeating enemies.

"Lỗ mãng" is a term used by someone in authority speaking to someone subordinate, often containing a threat, implying that if you don't make amends, I will strike you.

"Chống mắt" is usually the consequence for an action that must happen due to a mistake or injustice.

"Tần" and "đần" are when we dominate the opponent to the point where they have no ability to resist, and the enemy can only lie down and take the beating.

### **Some ancient translations.**

*03*

Sông núi nước Nam vua Nam ở  
Rành rành định rõ ở sách trời  
Có sao lũ giặc đến xâm phạm  
Chúng bay sẽ bị đánh tơi bời! (1)

*04*

Sông núi nước Nam vua nam coi.  
Rành rành phân định ở sách trời  
Cớ sao lũ giặc sang xâm phạm  
Bay sẽ tan tành chết sạch toi.

04

Sông núi nước Nam vua Nam ở  
Rành rành định phận tại sách trời  
Cớ sao lũ giặc sang xâm phạm ?  
Chúng bay sẽ bị đánh tơi bời!

05

Núi sông Nam Việt vua Nam ở  
Vằng vặc sách trời chia xứ sở  
Giặc dữ cớ sao phạm đến đây  
Chúng mày nhất định phải tan vỡ

Bản số 06:

Đất nước Đại Nam, Nam đế ngự  
Sách trời định phận rõ non sông  
Cớ sao nghịch tặc sang xâm phạm ?  
Bay hãy chờ coi chuốc bại vong.

### **Conclusion:**

After this devastating defeat, many Chinese people of that time, or later writers, crafted numerous Chinese stories to diminish the victorious aura of Lý Thường Kiệt's battles against the Tống dynasty. They mythologized the strength of Quách Quỳ as a legendary general in Chinese tales such as "Tam hạ Nam dương" and "Vạn huê Lâu."

The grandiose ideology of the Great Han's dominion always made us Vietnamese wary of the Chinese, as our ancestors have been cautious of them for over 2000 years. The linguistic evidence in Vietnamese with phrases like "ba Tàu, ba Trời, ba Hoa" reinforces this sentiment.

This is not a declaration of independence because our country has been an independent entity since Ngô Vương Quyền defeated the Southern Han army on the Bạch Đằng River. Since 938, our nation has enjoyed long-lasting independence. From then until 1076, it has been 137 years. Now, Lý Thường

Kiệt's admonition that "rừng nào có cọp nấy" (each forest has its own tiger) signifies that this land in the South has been defended with blood and bones to reclaim and erase 1000 years of dependency.

Lý Thường Kiệt substituted the heavens to save the Tống people from despair due to the reforms of Vương An Thạch's New Laws. Therefore, the opening line "Nam quốc sơn hà Nam đế cư" (The southern mountains and rivers, the southern emperor resides) does not need to mention our country's name in each period. "Nam quốc sơn hà" is the land of the Lạc Viet people.

Six unique aspects of the "Nam quốc sơn hà" hịch poem:

1. **Historical Context:** Unlike many epics worldwide, this hịch poem is rooted in historical events, specifically the resistance against the Song dynasty's invasion of Vietnam.
2. **National Identity:** The poem reinforces a strong sense of national identity by celebrating the bravery and resilience of the Vietnamese people in defending their homeland.
3. **Patriotic Spirit:** "Nam quốc sơn hà" embodies a profound patriotic spirit, emphasizing the importance of loyalty to one's country and willingness to sacrifice for its independence.
4. **Poetic Form:** The hịch poetic form, characterized by its concise and impactful verses, allows for the expression of deep emotions and profound messages in a succinct manner.
5. **Symbolism and Imagery:** The poem utilizes vivid symbolism and imagery, such as mountains, rivers, and the moon, to evoke a sense of the nation's natural beauty and resilience in the face of adversity.
6. **Cultural Legacy:** "Nam quốc sơn hà" has become a cultural legacy in Vietnamese literature, inspiring generations with its timeless themes of patriotism, courage, and national pride.

a) Firstly, it employs the hịch poetic form.

b) Secondly, it is remarkably concise, consisting of only four lines totaling 28 characters. This level of brevity and succinctness is unprecedented in Chinese military literature, making it difficult to imagine that a Vietnamese general could have composed such a succinct and powerful verse.

c) Thirdly, the hịch form typically utilizes lofty and inspiring language to boost morale and alleviate fear among soldiers. However, "Nam quốc sơn hà" is characterized by its straightforward and direct language, devoid of ornate rhetoric.

d) Fourthly, the dissemination of the poem did not require the assembly of troops or formal military ceremonies. Instead, it could be recited spontaneously to elevate the spirits of soldiers. Lý Thường Kiệt employed a more efficient and miraculous method of instilling courage and unity among his troops.

e) Fifthly, Lý Thường Kiệt skillfully tailored his language to resonate with both his own soldiers and the enemy. He utilized harsh and scornful words to denounce the enemy while providing evidence of his own troops' bravery and loyalty.

f) Finally, Lý Thường Kiệt adeptly blended vernacular language with classical Chinese, making the poem accessible to a wider audience and allowing for various interpretations that appeal to the patriotic sentiments of the soldiers.