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History of the formation of the Chinese community in Dong Nai, Vietnam in the 17th - 18th centuries

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Abstract--The article provides an overview of the process of the Chinese migrants coming, together to explore land together, establish a village, and establish a bustling Cu Lao city in the Southern land in the late seventeenth and early eighteenth centuries. A small group of people, due to the failure of the “anti-Thanh” movement, fled to Dang Trong and was arranged by Lord Nguyen to settle in Ban Lan (Bien Hoa today); The Chinese migrants continued to come after that, making the community more and more crowded. The community institutions were also built more and more complete with the organization of the Dang Trong government: from Thanh Ha village (with Minh Huong) to managing the population, and civil status at the beginning, of the group. The guild was of a compatriot at the end of the eighteenth century... The religious bases showed a deep integration of the Chinese migrants into life in the new land.

Keywords--Dong Nai, community, Chinese migrants, Lord Nguyen

Introduction

In the 7th century, on the occasion of the weakening of the Funan empire, Chan Lap annexed Funan (including the southern region). However, due to the unsuitable residence and production characteristics, until the 16th century, Dong Nai - Gia Dinh was basically still a very wild land, which had not been expanded and explored much. This is reflected quite clearly in the description of Chu Dat Quan, the Yuan envoy sent to Chan Lap in the 13th century, or in the record of Le Quy Don in the 18th century. It can be seen that Dong Nai - Gia Dinh was a loosely managed land before the Vietnamese residents came here to explore. At the end of the 16th century, by many different routes, mainly by sea route, Vietnamese people from Thuan Quang area set foot on the land of Mo Xoai (Ba Ria) and Dong Nai, from which they spread to reclaim the land, establishing villages throughout the land of the South today. The Chinese who migrated to

Dong Nai in such a context have contributed significantly to the process of exploring the Southern region in general, as well as Dong Nai in particular.

Literature Review

At the end of the 18th century, the most valuable work written on the land of Dang Trong and with some documents on the Southern region was Le Quy Don's *Phu Bien Tap Luc*. In *Phu Bien Tap Luc*, Le Quy Don recorded the migration of Chinese people into Cochinchina at the end of the seventeenth century before the upheaval of the Chinese political situation, especially the event of the year of the goat (1679), the largest migration of the group "anti-Thanh and restore Minh" to Dang Trong was arranged by Lord Nguyen to go to Gian Pho (Gia Dinh). *Gia Dinh Thanh Thong Chi* is a local book compiled by Trinh Hoai Duc (1765 - 1825), written about the land of Gia Dinh (today's Southern region) since the ceremony of the Marquis Nguyen Huu Canh established Tran Bien Palace, Phien. Tran (1698) until the early years of the nineteenth century. *Gia Dinh Thanh Thong Chi* is the first work with relatively complete records of 3 groups of Chinese who migrated to the South in the late seventeenth century (Duong Ngan Dich and Tran Thuong Xuyen, Mac Cuu's group).

"*Dai Nam Thuc Luc*" is the largest and most important official history of the Nguyen Dynasty, compiled by the National History of the Nguyen Dynasty for more than 80 years from the beginning (Minh Mang 2nd year, 1821) until its completion. finished engraving (Duy Tan 3rd year, 1909). Inheriting documents from previous historical works (especially "*Gia Dinh Thanh Thong Chi*"), "*Dai Nam thuc luc tien bien*" recorded relatively rich activities of Chinese groups in the South. The contributions of the Hoa Minh Huong force to the exploration and establishment of sovereignty in the South were recorded by Nguyen historians in a relatively systematic way of chronicling events. Mac Thi's genealogy was compiled by Dinh Duc Hau Vu The Dinh (adopted son of Mac Thien Tu) is the oldest genealogy in the South that we still keep today, helping us to have a more comprehensive view of Mac family, about the role of the Chinese as well as the process of formation and development of the land of Ha Tien on the map of Dang Trong.

Near-modern historical works also devote a considerable amount of time to mentioning the history of settlement and the role of the Chinese in the Southern region. "*The work Chinese in South Vietnam*" (1968) by Tsai Maw Kuey not only deals with economic activities but also presents aspects related to the Chinese community in South Vietnam: it deals with immigration. of the Chinese into South Vietnam before the French colonial period, forming the urban areas of Ha Tien, Cho Lon, and the states; immigration when the French invaded Vietnam. Among them, it is noteworthy that the cohesion by locality and dialect, forming the states of the Cantonese, Chaozhou, Fujian, Hei, and Hainan groups, is associated with the existence of these groups with basic facilities. community facilities such as hospitals, cemeteries, schools, and libraries.

The thesis of deputy doctor of economic science by author Tran Hoi Sinh "*Chinese people in the economy of Ho Chi Minh City today*" (1999), researched the characteristics, role, and position of the Chinese in activities of economic

movement. The topic contributes to clarifying many aspects of the economic activities of the Chinese in a major economic center of Vietnam. The Chinese were forced to leave their native homeland due to extreme hardship, or political problems, to a new land with only two empty hands, but only in a short time with diligence. With experience in crafting and trading, many of them have become powerful bosses.

Settlement of the Chinese in the South from the 17th century to 1945 by Nguyen Cam Thuy and Cao Tu Thanh (eds.) published in 2004. In the first part: Some issues about the settlement of the Chinese in the South. From the 17th century to 1945, the authors sketched out the general features of the process of migration and settlement of the Chinese in the South, social organization, as well as the contribution of this force to the country. southern lands. From small groups of Chinese people fleeing by sea to the South into Cochinchina after the bans and abolition of Christianity in China; to the massive migrations in the seventeenth and eighteenth centuries due to political upheavals in China; Until the first half of the nineteenth century, the wave of Chinese migration to the South continued to take place. The Chinese migrants have made important contributions to the exploration and development of the Southeast and then the Southwest.

In the early seventeenth century, in Asia, Japan was a vibrant trading center attracting merchant ships from many countries in the region and the world to exchange goods. The customs records at the international port of Nagasaki in the Edo period (1600-1868) are a valuable resource when studying Asian foreign trade in this period. Yoneo Ishii has translated it into English, introducing this resource to international readers and researchers under the title: "The Junk Trade from Southeast Asia: Translations from the Tosen Fusetsu-gaki, 1674-1723". The records of merchant ships at the same time mentioned some aspects of the development of commercial activities in the East Sea and the lower Mekong River in Vietnam supplemented some documents on maritime trade activities. (and some new documents on Chinese groups in the South) are still relatively missing from the history of Vietnam.

A work that cannot be ignored when referring to Chinese groups and Southern commercial activities in the seventeenth and eighteenth centuries is an article by Robert j. Antony "Violence and Predation on the Sino-Vietnamese Maritime Frontier, 1450-1850" in Proceedings of the International Conference on Maritime Boundaries in Asia, Pennsylvania State University, April 12-13, 2013. Data from China, Taiwan, and comparison with Vietnamese historical documents, Robert j. Antony has reconstructed relatively in detail the activities of Minh Huong groups in Vietnam in the middle of the seventeenth century, especially the Duong Ngan Dich group.

Results and Discussions

About the opening event for the history of the Chinese in Dong Nai

According to Luong Van Luu, the history of the Chinese people in Dong Nai officially began with the event in 1679 with the migration of a large Chinese corporation (the remnant of Trinh Thanh Cong's party operating from Jiangnan,

Zhejiang to Taiwan). Loan) led by General Duong Ngan Dich (Duong Nhi), Deputy General Huynh Tan (also known as Hoang Tien), and Tran Thuong Xuyen, a general army of 3 continents Cao, Loi, and Liem in Guangdong province (Luong Van Luu,6). Regarding the great migration of the Chinese into Dong Nai and Gia Dinh at the end of the seventeenth century, besides Luong Van Luu, there are many different works recorded. Two works were written in the seventeenth and eighteenth centuries (just after this event took place a short time), namely Nam Trieu cong nghiep dien chi (Nguyen Khoa Chiem) and Phu Bien Tap Luc (Le Quy Don) both describe quite well. details of the exodus of the Long Mon army in 1679. However, in these two works, only Duong Ngan Dich (head of the Long Mon army) is mentioned without mentioning Tran Thuong Xuyen. According to the description of Nguyen Khoa Chiem* in the year of the Goat (1679), there was only one group of Long Mon troops led by Duong Ngan Dich (leading the army to defend Long Mon citadel) and asked to submit to Lord Nguyen, who was accepted by Lord Hien (Nguyen Nguyen). Phuc Tan, ruling 1648-1697) granted the title and allowed him to settle down and explore the southern region. In the Southern Trieu, there was no mention of the general Cao Loi Liem, Tran Thuong Xuyen, who arrived at the same time as the year of the Goat (Nguyen Khoa Chiem, 1990, 202-203).

In Phu Bien Tap Luc written at the end of the 18th century, Le Quy Don (2007) also wrote about the event of the year of the Goat as follows: “Hy Tong Vinh Tri 4th year (1679), Ky Mui, May, this servant The death of Dai Minh was Long Mon, General Duong Ngan Dich brought more than 50 warships and more than 3,000 troops to station outside Tu Dung and Da Nang seaports, fearing that the strong Thuan Hoa army did not dare to enter Tu Dung's prime minister. questioner. Ngan Dich raised a white flag. Phuc Tan sent him to Cambodia, told the king of Cambodia to divide the land, give it to Ngan Dich at the mouth of the My Tho sea, become brothers, and make annual contributions” (Le Quy Don, 2007, 79). Le Quy Don's account of the above event is basically quite similar to the description of Nguyen Khoa Chiem, only Duong Ngan Dich's group failed to fight the Qing, so they sent their subordinates to the South to seek shelter. in Dang Trong. It can be seen that the records in the seventeenth and eighteenth centuries are generally quite consistent about the army of more than 3,000 people who failed in the anti-Thanh movement and ran to ask for shelter in Cochinchina. If we compare the history of China during the early Qing period, we will find that the above event is relatively coincidental. In 1678, the Qing army won a decisive victory over the anti-Qing forces, recaptured Shaanxi, and many of Ngo Tam Que's generals surrendered to the court. In the end, Tam Que retreated to keep Yunnan, but at the same time, he still proclaimed himself emperor, giving the country the name Chu (Cat Kiem Hung, 2006, 389-342). Duong Ngan Dich's army was part of the force “countering the Qing to restore the Ming” after defeating the Qing Dynasty (the previous winter), and just ran down to Thuan Quang in the year of the Goat.

During the Nguyen Dynasty (the first half of the 19th century), the historical records of the 1679 event differed from the descriptions of Nguyen Khoa Chiem

* Nguyen Khoa Chiem (阮科占, 1659 - 1736), name is Bang Trung (榜中), stripped of Trung Hou Table, was a public servant of the two Nguyen dynasties, Nguyen Phuc Chu and Nguyen Phuc Chu of the Le Trung Hung period in the calendar. Vietnamese history. He is the author of the book series “Nam trieu cong nghiep Dien Chi”, which was compiled in the year of the Pig (1719).

and Le Quy Don in the 18th century. Starting from the work “Gia Dinh Thanh Thong Chi”, Trinh Hoai Duc (2005) added a group led by “the general guarding the Cao, Loi, Liem provinces is Tran Thang Tai, deputy general Tran An Binh” first went with Duong Ngan Dich's group (Trinh Hoai Duc, 2005, 20-21).

If compared with the records of Nguyen Khoa Chiem, and Le Quy Don in the 18th century, Trinh Hoai Duc, as well as historians of the Nguyen Dynasty added some details and characters in the event of the year of the Goat:

- First, add Duong Ngan Dich's deputy, Hoang Tien (in the book, it is Tan), in “Nam Trieu cong nghiep dien chi” only write “Hoang Tien and Quach Tam Ky in love with Lord Nguyen”.
- The second added another army led by General Cao Loi Liem Tran Thuong Xuyen and deputy general Tran An Binh.

Comparing the documents, it can be seen that in two works written in the seventeenth and eighteenth centuries, without mentioning Tran Thuong Xuyen, starting with Trinh Hoai Duc, then historians of the Nguyen Dynasty added this character as "General Cao Loi Liem" went to Cochinchina with an army led by Duong Ngan Dich in the year of the Goat. Lord Nguyen allowed this force to settle in Ban Lan (Bien Hoa) today. Some foreign documents have cast doubt on this fact[†] and claim that the additions made by Nguyen historians are unfounded. However, according to the author, the reason why the two works "Nam Trieu cong nghiep dien chi" and "Phu Bien tap luc" do not mention the character Tran Thuong Xuyen when writing about the event of the year of the Goat maybe because he is now a member of the family. General of Duong Ngan Dich. Later, because the merits of Tran Thuong Xuyen for the Dang Trong government, especially for the Minh Huong people in the South, were great, so Trinh Hoai Duc (a Minh Huong) and later Nguyen historians added Tran Thuong Xuyen was a general (General Cao Loi Liem) and Duong Ngan Dich brought troops into Dang Trong. So in “Dai Nam thuc luc” when recording the events of the year of the Goat, Nguyen historians describe two relatively independent armies, but in another passage in 1688 when suppressing the Hoang Tien rebellion, to To stabilize the situation of the Long Mon army, Lord Nguyen “sends Duong Ngan Dich's general, Tran Thuong Xuyen, to lead the charge” (National History of the Nguyen Dynasty, 2002, 100). According to the above record, in 1679, Tran Thuong Xuyen was a "general" who came with Duong Ngan Dich's army of more than 3,000 people, assigned to guard Ban Lan (Bien Hoa); After nearly 10 years, when Hoang Tien rebelled and killed the Prime Minister, Tran Thuong Xuyen was assigned the task of leading the army of General Long Mon. Since then, he had a close relationship with the army of Cochinchina, making a significant contribution to the establishment of Gia Dinh Palace, Dong Nai in 1698.

[†] According to the Tosèn document, Chen Chang-shuan (Chen Shangchuan) was first mentioned by a Chinese merchant ship owner in August 1690, then a pirate operating in the lower reaches of the river. Mekong (Yoneo Ishii, 1998, pp.167-168). Also according to Brian A. Zottoli, based on the use of Tosèn documents, at the same time, a comparison between Vietnamese documents and Chinese documents confirmed: Tran Thuong Xuyen did not go with Duong Ngan Dich to Cochinchina in 1679 but went to Cochinchina. directly to Chan Lap to operate in the lower Mekong River to intercept merchant ships and interfere in the internal affairs of Chan Lap. In 1690, Tran Thuong Xuyen was first mentioned by a Chinese merchant ship (Brian A. Zottoli, 2011, p.295).

Thus, it can be said initially: Tran Thuong Xuyen was in the Long Mon army who came to Cochinchina with Duong Ngan Dich (after his defeat in the Qing resistance movement) and was arranged by the Nguyen Lords to settle in Bien Hoa. Regarding the time of the event, the documents are not consistent with each other. Customs records at Nagasaki international port in the Edo period Japan (1600-1868)[‡] also mention the time when Long Mon's army arrived at Cochinchina wharf. A report by the merchant ship, Tosen in 1683 (the merchant ship from Siam) confirmed: Yang Er (Duong Ngan Dich) was originally an officer of the Trinh family in Taiwan to the South with 3000 people on more than 70 animals. ships from the offshore islands of Guangdong and had direct intervention in Chenla's internal affairs (Yoneo Ishii, 1998, 30). This point is consistent with Le Quy Don's record in Phu Bien Tap Luc (telling the Cambodian king to divide the land, give it to Ngan Dich at the My Tho seaport, become brothers, and make annual contributions).

When the Long Mon army arrived, Lord Nguyen Phuc Tan wrote a letter asking Vice Vuong Nac Non to accept this army to "become brothers", and join forces against the Government of King Ang Sor. It is also worth noting that the Tosen report records the event that Duong Ngan Dich entered the South in 1682 (not 1679): "in the 11th month of last year (December 1682) Yang er emerged in Cambodia with about 3000 men on board seventy-odd military boats with the intension of sojourning in Cambodia for a while" (in November last year, December 1682, Yang er appeared in Cambodia with about 3000 men in more than 70 military boats with the intention to stay in Cambodia for a while) (Yoneo Ishii, 1998, 30). This moment is quite remarkable (1 year after the end of the Three dynasties rebellion and 1 year before the Zheng government in Taiwan was suppressed by King Kangxi). With the same point of view, Robert J. Antony of the University of Macau with data from China (on the basis of comparison with Vietnamese documents) also said that: in 1682 (Vietnamese sources claim that in 1679), After his defeat in the resistance war against the Qing, Duong Ngan Dich led 3,000 people from bases in southwestern China to Vietnam to seek asylum in Cochinchina[§]. Huynh Ngoc Dang in the article about the character Tran Thuong Xuyen on the basis of comparing documents from China also raised doubts about the time when Long Mon's army arrived in Dang Trong in 1679. Because of this time (year). 1678) Ngo Tam Que proclaimed himself emperor and named the

[‡] This document was translated into English by Yoneo Ishii and introduced as: *The Junk Trade from Southeast Asia: Translations from the (Tosen Fusetsu-gaki, 1674-1723)*. Nguyen Van Kim, in his article on Southeast Asian Blindboats to Japan, approached, introduced, and used the above record for the purpose of statistics on the number of Southeast Asian junks arriving at the port of Nagasaki in the seventeenth and eighteenth centuries (see: Nguyen. Van Kim, "Southeast Asian blinds to the South in the seventeenth century - documentation and perception". *Journal of historical research*, No. 11/2007, p.15)

[§] Robert J. Antony wrote: "In 1677 he and another pirate named Xian Biao (Xiao Biao) 洗彪 left Taiwan in eighty ships with several thousand followers to return to the Gulf of Tonkin and to reoccupy Longmen, which once again became a pirate base. Raiding and fighting continued until 1682, when Yang and other pirate rebels were driven out of Longmen. Yang retreated with several thousand followers to Vietnam, finally settling in the south around My Tho (near Sai Gon) in the Mekong delta and helping the Nguyen lords secure this area for Cochinchina" (In 1677, he and another pirate named Xian Biao 洗彪 left Taiwan in eighty ships with thousands of troops to return to the Gulf of Tonkin and to resettle Longmen, once again becoming a pirate base. Attacking and fighting continued until five years. 1682, when Yang and other pirate rebels were driven out of Longmen, Yang retreated with several thousand followers to Vietnam, eventually settling south around My Tho (near Saigon) in the river delta. Kowloon and helping the Nguyen lords protect this area for Cochinchina) (Robert J. Antony, *Violence and Predation on the Sino-Vietnamese Maritime Frontier, 1450-1850*. USA: Proceedings of the International Conference on Borders Maritime World in Asia, Pennsylvania State University, April 12-13, 2013, p. 110).

country Dai Chu; Trinh Kinh's forces in Taiwan remained a strong anti-Qing stronghold (Huynh Ngoc Dang, 2019). The above hypotheses are quite remarkable but need more documents to prove. According to the author, the year 1679 is still a reliable landmark because Vietnamese documents of the same period (especially "Nam Trieu industrial Dien chi", "Phu Bien Tap Luc") describe quite a in detail, compared with The history of the early Qing period is also relatively coincidental. In addition, when the army of Long Mon entered the South in 1679, it was compatible with the events that followed: 1688 Hoang Tien rebellion, the Cochinchina army quelled the internal affairs of Chan Lap; in 1698 Tran Thuong Xuyen brought General Long Mon to fight alongside the Cochinchina army; In the same year, Gia Dinh government was established, the ceremony of the marquis Nguyen Huu Canh established Minh Huong village in Gia Dinh and Thanh Ha in Tran Bien.

Regarding the position and origin of Duong Ngan Dich and Tran Thuong Xuyen, according to Tran Kinh Hoa, Duong Ngan Dich was originally a notorious bandit general named Duong Nhi (operating in the South China Sea)**. Duong Ngan Dich and Tran Thuong Xuyen were bandits (participating in anti-Thanh forces), Nguyen Khoa Chiem called very accurately (the party general), to "Phu Bien Tap Luc" the positions of the two men of Long Mon citadel. General, to the works of the early 19th century, General Longmen. If the position of General Longmen Army is real, it is not a position of the Ming Dynasty, the position is conferred by the Trinh (Taiwan) government, or is a position by Duong Ngan Di, Tran Thuong Xuyen himself. confess when entering the audience with Lord Nguyen to add weight. Huynh Ngoc Dang also said that Tran Thuong Xuyen's position as General of the Army was conferred by the Trinh family in Taiwan (Huynh Ngoc Dang, 2019).

Initially building Cu Lao Pho in the XVII-XVIII centuries

At the end of the seventeenth century, Tran Thuong Xuyen settled in the Ban Lan area (the center of Bien Hoa today) and then moved to Cu Lao Pho (about 5 km away). When Tran Thuong Xuyen came to Dong Nai in general and Cu Lao Pho, in particular, was formed, the Vietnamese people settled in large numbers to exploit the land and initially established hamlets here. With the experience of a merchant (and pirate) who roamed around South China, Tran Thuong Xuyen gathered more people from the gathering places to the confluence of the Cu Lao Pho River, building this place into a bustling city in the early 18th century. Trinh Hoai Duc (2005) recorded the following: "They were concerned with land expansion, establishing a market city, traffic, and trade. Boats of Chinese, Westerners, Japanese, and Do Ba people (Cha Va) crowded together, and the Chinese weather gradually spread to permeate the whole Dong Pho area." (Trinh Hoai Duc, 2005, 110).

** Phan Khoang (2001), Vietnamese history of Dang Trong 1558 – 1777: the southern advance of the Vietnamese nation, Literature Publishing House, Hanoi, p.314. Robert J. Antony also described in great detail the journey of piracy and anti-Qing of Duong Ngan Di's army in China until they settled in Cochinchina (Robert J. Antony (2013). Violence and Predation on the Sino-Vietnamese Maritime Frontier, 1450–1850. USA: Proceedings of the International Conference on Maritime Boundaries in Asia, Pennsylvania State University, April 12-13, 2013, pp. 110).

Phan Khoang (2001) also said: In Bien Hoa, Tran Thuong Xuyen concentrated Chinese merchants on Cu Lao Pho, in the middle of the Nong Nai River (Dong Nai River), south of present-day Bien Hoa province. Cu Lao Street has Europeans, Japanese, Malays, and Chinese... coming to trade and develop, prosper, and become the commercial center of Cochinchina until the day Tay Son took over (Phan Khoang, 2001, 326). Based on records from documents, it is possible to summarize the process of exploiting Dong Nai land by Tran Thuong Xuyen as follows:

Before the Chinese group came to Dong Nai, there were many Vietnamese people who settled and cleared the land to establish villages here. In the 17th century, due to the pressure of the Trinh - Nguyen war, the Vietnamese exiles (who lost their homes in the war, including political criminals or those who escaped from the army) from the Five Quang region migrated by sea to Vietnam. southern land. They go in many different ways (can go with the whole family, and relatives, or go in small groups to go first and then pick up the family later). There are people who go by boat to the land of Phuong Nam right away, there are also those who follow each stage (by both land and sea), gradually entering the land that is now in the South. According to the records of the Nguyen Dynasty histories, Mo Xoai and Dong Nai are the two earliest places where the Vietnamese settled. When the Vietnamese came here, there were some Khmer, Cham, and Austronesian residents who had settled here before. The classes of residents here have joined forces to explore new lands. It would be simple if we relied entirely on Trinh Hoai Duc's (2005) comment: "The Cambodians greatly admired the authority of the imperial court, ceded that land, and then pulled together to avoid other places, not arguing about anything" (Trinh Hoai Duc, 2005, 109), to affirm that the Vietnamese colonization and establishment of their position in the land of Dong Nai (and also Gia Dinh) took place gently and smoothly. Certainly, from being a small immigrant force (in the minority) to becoming a large force playing a pivotal role in the new land must be a process of persistent struggle, requiring diligence, hard work, and solidarity of the Vietnamese people.

At the end of the 17th century, the Chinese force of Tran Thuong Xuyen came to settle in Ban Lan (the center of Bien Hoa city today). The Chinese came here when other communities had settled first and reclaimed this land. Tran Thuong Xuyen had the merit of gathering the exiles here to promote the exploration and expansion of Dong Nai land, turning this place into an urban land in the South. The National History of the Nguyen Dynasty (2006) said: "They opened up land to build streets, that land became more and more crowded" (National History of the Nguyen Dynasty, 2006, 91).

When he had stood firmly in Dong Nai (in the late seventeenth century - early eighteenth century), Tran Thuong Xuyen on the one hand consolidated the cleared land, on the other and, continued to recruit exiles to explore and expand further. new lands. He moved his headquarters from the Ban Lan area to Cu Lao Pho, a place convenient for traffic and goods exchange. Cu Lao Pho is located in the position of a river port inland (about 100 km from the sea), like a peninsula surrounded by the Dong Nai river. These favorable characteristics have made this land a developed port and commercial center from an early age. It must also be

added that: Cu Lao Pho is a relatively open trading port, traders from other countries are free to come here to exchange goods and open trade.

Cu Lao Pho is an urban area formed early in the Southern region. The city of Cu Lao Pho was formed on the basis of a deep inland river port, so it has the optimal advantage to become a busy commodity exchange center with a wide variety of goods. Dong Nai River with a fairly large flow and ships from other countries can easily bring ships to dock. John Barrow described the river as follows: "The great Donnai (on charts Cambodia is depicted as navigable to the largest vessels up to 40 miles inland) upstream" (John Barrow described it as follows (Barrow, 2008, 20) The ancient Dong Nai region was a place where many products were gathered, attracting traders from other countries to buy. According to Trinh Hoai Duc: the Phuoc Chanh district of Bien Hoa town produced granulated sugar, alum sugar, and lung sugar, Every year, more than 600,000 pounds of iron are sold to merchant ships in Long Thanh district; laterite in Bien Hoa town is also abundant. When the soil is still wet, the workers dig it out, depending on how long and wide the requirements are, and cut it into pieces. block, then left to dry in the sun for a long time to harden; white salt is produced in the Vung Duong area, in Phuoc An district, for every 100 pounds, the price is 1 zinc coin, very cheap, silk fabric is available everywhere but in Phuoc An district. Bien Hoa town has the coolest, softest thing in the country (Trinh Hoai Duc, 2005, 198).

With a rich source of products and favorable conditions, Cu Lao Pho quickly rose to become the busiest port in the South from the end of the seventeenth century to the middle of the eighteenth century: merchants gathered in large numbers, and boat Boats are parked in a row. The merchants came to Cu Lao street to buy products of the region, and from there sold them all over the country from the lower area of each Xuy, Gia Dinh, to the upper region including the right and left banks of the Dong Nai river and the highlands. even Chan Lap. The purchase of goods by merchants has formed trading venues, and markets have been established scattered throughout Tran Bien: upstream there is Ca market (Binh Thao), and Bang Bot market (Binh total). Chanh)... Lower there is Ba Li market (Long Thanh), Binh Quy market (Binh An district)...(Huynh Ngoc Trang, 2012, 102). Not only buying goods on the spot, but traders also focus on Cu Lao Street because it is an important transshipment port, where "hundreds of goods are gathered here" (Trinh Hoai Duc, 2005, 202). In the early 18th century, Cu Lao Pho became a large trading port, an important commercial center of the Cochinchina government in general as well as the Southern region in particular.

Commercial activity in the urban area of Cu Lao Pho was gradually weakened after the rebellion of Ly Van Quang in 1747, especially after the destructive attack of the Tay Son movement in 1776^{††}. This is almost ruined. After this event, the Chinese in Thanh Ha village moved to settle down and integrate with Minh Huong village in Gia Dinh, building up the bustling Cho Lon area at the end of the 18th century. Later, when the war was stable again, a part of the Chinese people settled in Bien Hoa. However, as noted by Trinh Hoai Duc, this number is not equal to the previous part (Trinh Hoai Duc, 2005, 238).

^{††} Tay Son believed that the Chinese in Cu Lao Pho was Nguyen Anh's important logistical bases, so they destroyed Cu Lao Pho, "removing all houses, bricks and stones, and transporting them to Qui Nhon" (National History of the Nguyen Dynasty, 2006, p.65)

The process of forming the Chinese community in Bien Hoa in the seventeenth and eighteenth centuries

After 1679, the migration of the Chinese from China to Bien Hoa, Dong Nai continued in the following times. Along with the fluctuations of the Chinese political situation and the relatively lenient policy of the Nguyen government towards the Chinese, the Chinese came to the land of Cochinchina, especially Gia Dinh and Dong Nai. According to Phan Khoang: "Although they were assimilated like overseas Chinese in Bac Ha, overseas Chinese in Nam Ha were gathered in a separate society, because they named them Minh Huong, not registered in the family register where they lived. reside with the Vietnamese. It is a great convenience for the Chinese in Nam Ha" (Phan Khoang, 2001, 421). Not only Minh Huong village (in Gia Dinh) as Phan Khoang reflects, in the early organization of government in the southern land, the Dang Trong government also established Thanh Ha village (in Bien Hoa). According to Trinh Hoai Duc: In the spring of the Year of the Tiger (1698), Lord Nguyen Phuc Chu sent Le Thanh hau Nguyen Huu Canh to visit the southern land. Nguyen Huu Canh had "taken the land of Nong Nai and set it up as Gia Dinh, took the land of Dong Nai as Phuoc Long district, built Tran Bien palace (now located in Phuoc Lu village), established Sai Con as Tan Binh district, established Phien Tran Palace.

Each palace establishes an office of saving, ruler, and scribe to rule" (Trinh Hoai Duc, 2005, 2112). Thanh Ha (in Tran Bien), and Minh Huong (in Phien Tran) are the first two community organizations of the Chinese people set up by the Cochinchina government to make it easier to manage. These are two special administrative units that only represent the Chinese residents in the style of a "Consulate", not fixed in terms of boundaries. The Minh Huong and Thanh Ha live in the villages of the Vietnamese people. In administrative transactions, these two villages have a direct relationship with Tran and Dinh, later under the Nguyen Dynasty, the province directly managed Minh Huong and Thanh Ha villages (Many Authors, 2006, 10). Regarding this, the Congregation and biographies of the predecessors also clearly state: "Minh Huong commune is like a consulate" (Trinh Thi Le Ha, 2010, 36). Not only in the Vietnamese village, the Thanh Ha and Minh Huong also live together, but do not separate clearly, the Minh Huong also live in Tran Bien, and the Thanh Ha also settle in Phien Tran. This explains why, Cu Lao Pho (Bien Hoa) is the cradle of the Minh Huong people in Gia Dinh, but Lord Nguyen established Thanh Ha village here^{**}.

At the end of the 18th century, the number of Chinese who migrated to Dong Nai and Gia Dinh was relatively large and concentrated. In that situation, the Chinese guild was born. In his work on the Chinese in Cochinchina, Tsai Maw Kuey affirmed that the birth of the state organization of the Chinese settlers here was in 1787, "the first time in the history of Chinese migration in the world, four states were established" (Tsai Maw Kuey, 1968, 36-37). Although Tsai Maw Kuey did not give specific arguments to prove the above timeline, the time was relatively reasonable: at this time Nguyen Anh had regained Gia Dinh (including the South) from the Tay Son, and a number of cultural and religious institutions of the Chinese were also born before or not far after this time... Nguyen Van Huy in his

^{**} This village (as well as Minh Huong village) does not appear in the register

work The Chinese in Vietnam further clarified: after regaining it In the South, in order to express gratitude to the Chinese people who helped him, Nguyen Vuong established four major Chinese dialect states in the South, including four states of Guangdong, Fujian, Chaozhou, and Hainan to control the situation. internal affairs. This is the first time that overseas Chinese are allowed to establish administrative organizations independent of the local administration. These four states enjoy many privileges: simple administrative procedures, exempted residency controls, gentle taxes... These cantons are autonomous within their own geographical areas (Nguyen Van Huy, 1993, 45). The Chinese State Organization was established. We also believe that in 1787 the State organization of the Chinese people was established as a foundation. In “Gia Dinh Thanh Thong Chi”, Trinh Hoai Duc said: The Assembly Hall, the headquarters of the State, was mentioned when building the Quan De Temple in Bien Hoa in 1817 (Trinh Hoai Duc, 2005, 110). Thus, the time of the establishment of the Chinese State in the South must have been earlier. The state was established on the basis of compatriots, and co-dialects, in order to protect the safety of life and material possessions of Chinese emigrants in foreign lands. On the other hand, through the States, Nguyen Anh, and the Nguyen dynasty could later manage the business, living, and travel of the Chinese people more easily.

As the cradle of the Chinese in the land of Tran Bien and Phien Tran, the Hoa of Dong Nai have built many religious and cultural institutions to worship and provide spiritual protection for themselves and the community in the new land. The first thing to mention is That Phu Ancient Temple, custom called Ong Pagoda, the work is considered the first cradle of the Chinese in Dong Nai and the whole South. When he just set foot in a new land, "Dong Nai is a strange land, the birds must be afraid, the fish must be afraid", Tran Thuong Xuyen gathered to the Vietnamese people, the Chinese broke the land, built a street to set up a market (Huynh Van Toi, Phan Dinh Dung, 2005, 151-157). According to Luong Van Luu, Quan De Temple was built by a group of Minh Huong people from Guangdong, Fujian around 1684, at Binh Hoang pine, Chau Pho, Nong Nai (36).

Trinh Hoai Duc described: the temple is located in the South of Cu Lao Pho overlooking the Dong Nai River, “the magnificent hall, the statue is more than a foot high, behind is the Quan Am shrine, the outside is surrounded by brick walls, the four corners are surrounded by bricks. 4 unicorns squatting. Along with the Fuzhou Assembly Hall on the west end of the main road and the Cantonese Assembly Hall on the east side, there are three large temples. Also according to Trinh Hoai Duc, Quan De Pagoda was repaired by the Hoa Minh Huong and discovered a board dating to the temple's establishment in 1684” (Trinh Hoai Duc, 2005, 326). With such an early age of formation and development, it can be affirmed that this is an early temple and the cradle of the Minh Huong Hoa people in Dong Nai and Gia Dinh areas. The overall architecture of the monument has the shape of the word “kou” arranged according to “foreign internal affairs”. In the pagoda, there is a collection of statues worshipping the main god system of the Chinese people living in Bien Hoa. Initially, this was a Chinese temple established to worship Quan Cong (Quan Thanh De Quan) hoping to be protected by him in the new land, then it was expanded to worship more: Lady Thien Hau, Mother Sanh Mother Do, Phuc Than, Tai God.

The interior of the pagoda is decorated with various architectural elements such as the pavilion, the temple, the exquisitely carved altar, showing the legends and images of the gods, animists, scenes, activities... in the Chinese concept. Besides, there are arrays of Chinese characters showing with sophisticated carving level and delicate artistic tricks. From this work, the Chinese in Dong Nai built many different establishments to worship Quan Thanh De Quan and became an important belief of the Chinese here^{§§}. Along with the belief of worshipping Ong, the Chinese community in the early days of coming to the new land also brought with them the very specific belief of worshipping Ba - Ba Thien Hau. Most of the religious relics of the Chinese in Bien Hoa have a shrine to worship her next to them^{***}. Thien Hau ancient temple in Buu Long ward, Bien Hoa city today is a work built by the Chinese relatively early (around the end of the 18th century - the beginning of the 19th century). This place was originally a small temple of the Chinese people in the state of He who worked as a stone to worship Patriarch Ngu Dang. The inspiration of Lady Thien Hau attracted many worshipers, so the Ha people brought her into the relic at the relic. This is a rather unique architectural work that is coordinated by many building elements, but mainly stone architecture, which is exquisitely shown by the artisans of the Chinese people in the state of Ha.

In addition, the Chinese brought Mahayana Buddhism from China to spread it to the new land and built many temples in Bien Hoa as places of community religious activities. Buu Phong ancient pagoda located on Binh Dien mountain (in Buu Long ward, Bien Hoa city today) is one of the ancient temples associated with the settlement process of the Chinese community. According to Luong Van Luu: The origin of the pagoda was a small painting temple built by the monk Buu Phong in 1616. After the large migration of the Chinese to Bien Hoa in 1679 led by Tran Thuong Xuyen, some Buddhists in the group. This person spent money to rebuild the temple in the ancient Chinese style (Luong Van Luu, 1960, 65). According to historians of the Nguyen Dynasty, this pagoda is "the smoke of clouds floating, luxuriant trees are the most beautiful sights of the province" (National History of the Nguyen Dynasty, 2006, 50).

Conclusion

In the middle of the seventeenth century, the situation in China had great changes, the Ming Dynasty collapsed and the Manchu Dynasty was established. The movement "anti-Thanh and restore Minh" exploded strongly and was quickly suppressed. The wave of relics of the Ming Dynasty rushed down the Dang Trong area in harmony with the Southern advance of the Nguyen government. Arranged by the Cochinchina government, the "anti-Thanh and Minh" immigrants arrived in Dong Nai, they co-located with the Vietnamese and local residents here to exploit the land and set up markets. established the port town of Cu Lao Pho (also known as Nong Nai great street) bustling with merchant ships. Over time, the

^{§§} The Chinese have built a total of 14 shrines to worship the saints in all parts of Dong Nai province [Dong Nai Provincial People's Committee (2009), Chinese in Dong Nai, Dong Nai Publishing House, p.141]

^{***} Originally, Thien Hau was a talented character but died young and often epiphany saved people going to sea when they encountered storms and disasters. Perhaps, inspired by inspiration, and compassion and can also think that Thien Hau herself helped them in their journey across the sea to the South that the Chinese community in the land of Dong Nai did not forget to set up a shrine to worship.

number of Chinese people continued to come to make this community more and more crowded. Community institutions (Thanh Ha commune, State organization, religious belief institutions) were initially established and gradually stabilized at the end of the 18th century.

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