

Characteristics Of Minh Huong People Living In Vietnam There Are Chinese People In Southeast Asia Countries

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Abstract

Minh Huong is the name of a part of the Chinese ethnic group in the Southern region - Vietnam. The Ming Huong people originated from the Ming Dynasty - China. When the Qing Dynasty replaced the Ming Dynasty, the political system was disrupted, forcing them to go into exile to live in Vietnam. The Southern region - Vietnam at that time, since the Vietnamese King Nguyen allowed people to explore around 1690, including the Minh Huong people. Through the process of living, between the Chinese Minh Huong people and the Vietnamese people, there has been a hybridization of marriage and family customs that has been maintained until today. In this article, the researcher wants to clarify the characteristics of the Minh Huong ethnic group in terms of economics, social culture, politics and some Minh Huong people, also known as Chinese people in Vietnam and some countries in Southeast Asia. From there, we can see that they work together to improve a new land in Vietnam to become more prosperous, creating a multi-ethnic cultural community. They live in harmony with each other, with their characteristics being always liberal, hospitable and peace-loving.

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I. Introduce

The name Minh Huong first appeared only in Dang Trong - Vietnam. Initially, the Minh Huong people were understood to be people loyal to the Ming Dynasty - China. Tran Thuong Xuyen and Mac Cuu are two typical characters of this class of people, they both became servants of King Nguyen [1]. Along with the Vietnamese, the Minh Huong people are a group of Chinese people who have made great contributions to the exploration of the southern land. Among them was General Mac Cuu. Over many generations, the Minh Huong people have mixed blood with the Vietnamese people. Today, most of the descendants of the Minh Huong people are Vietnamese and only speak Vietnamese, although a few still remain. maintain Chinese customs. Much different from the Chinese people who came to Vietnam from the end of the Qing Dynasty and the beginning of the Republic of China. Initially, the word "huong" was used to mean "incense fire", and in 1827 it was changed to the word meaning "village". Thus, Minh Huong can be understood as "village of the Ming people" and can also be understood as "bright village", later used to call the Chinese community in Vietnam.

In 1698, in the area of Phien Tran - Ben Nghe - Saigon, Minh Huong village was formed in Gia Thanh, old Cho Lon. During the process of cultural interference, customs and living practices between Minh Huong people and people The Vietnamese have close similarities and gradually they see themselves as people from the same village from generation to generation. The first generation of Minh Huong people were Mac Thien Tu and Tran Dai Dinh, one was the son of Mac Cuu and the other was the son of Tran Thuong Xuyen, both of whom grew up during the Dang Trong period. In general, the first generations of Minh Huong people have integrated into Vietnamese society, a completely natural integration. Nguyen Duc Hiep in The story of the Minh Huong people in the South, wrote Vietnam Tri Thu newspaper: "In the history of reclamation in the South, the contributions of the Minh Huong and Chinese people from past to present in terms of economy and culture are enormous. How many famous Vietnamese people in history have Minh Huong roots, from Trinh Hoai Duc, Ngo Nhan Tinh, Vo Tanh, Ngo Tung Chau, Chau Van Tiep, Phan Thanh Gian, Phan Xich Long... to famous figures in Recent art and culture such as Ho Dzh, Vuong Hong Sen, Ly Lan. They have assimilated into Vietnamese people" [3].

II. Aim Of The Study

We surveyed the Minh Huong people from China who were introduced to Vietnam. There was cultural exchange and intermarriage between the two countries, creating a hybrid ethnic group or called Chinese, as the people call it. Vietnam. Since then, we can see that they live in harmony, fight together against wars of invasion, and build families together regardless of race, with women and men having equal rights.

III. Subjects And Methods

Study Design

Statistical and comparative methods: the writer uses statistical methods and finds the Minh Huong people and mixed-race Chinese people in countries such as China, Vietnam, Indonesia, Malaysia, and Thailand to compare similarities. each other and the differences between these ethnic groups. From there, there is a comprehensive and comprehensive view.

Analytical method: Using the method of clearly analyzing economic, political, and socio-cultural characteristics to clearly see that the Minh Huong ethnic group of each country has common and unique features.

Subject and Sampling: Characteristics of Minh Huong people, Minh Huong people in Vietnam, Minh Huong people in Southeast Asian countries.

IV. Reseach Content

About economics

The economic field, Minh Huong people are given priority to work in transactions, inventory, bookkeeping, and interpretation in Chinese agencies. They are also given priority in purchasing goods for the state, from common necessities to strategic materials such as coins and weapons. They are trusted and respected by the king because they are talented in communication, skillful, and careful in carrying out transactions with people at home and abroad.

Every year, the Nguyen Dynasty kings consider tax exemptions and reductions for Minh Huong communes. In the 10th year of Minh Mang's reign (1829), the court planned to open a market and place a ward in the northwest outside the royal citadel, so it "selected wealthy Minh Huong people in the counties, brought their families to live there, and used them as households." street...". That is the privilege that the royal court gives to the Minh Huong people, for the purpose of "wanting to have crowded boats and abundant goods..."[1]. Because of their intelligence and ingenuity, Minh Huong people are always respected and cared for by the royal court and enjoy many economic benefits. They knew how to calculate well and brought a lot of profits to the court, so the Nguyen Dynasty paid a lot of attention to them and considered them an important part of the court at that time.

About social culture

The Minh Huong people were very popular with the Nguyen court, so they had the right to participate in all educational activities, exams, literary and artistic creation and social activities like Vietnamese people. Minh Huong people are allowed to participate in all state exams, including the doctoral level. That is something that the Qing people and their ancestors never dreamed of. The outstanding works of the Minh Huong people are recognized by the entire society. The Minh Huong people also have more privileges than the Vietnamese in that they do not have to serve in the army and are exempt from most of the menial jobs in local villages because they help the government with jobs that Vietnamese people are unlikely to be able to do. Participate in interpretation, recording at the tax department at ports, patrol gates... [2].

They are trusted and respected precisely because of their talent. Being able to participate in exams, Minh Huong people are quite good in cultural and academic fields. There are people who pass high rankings in exams and are awarded mandarins and promoted. Because they are highly respected, every time they encounter an incident or mutiny at work, they are always considered and favored. During the Le Van Khoi incident in Gia Dinh, Minh Huong commune in the area bought and confiscated more than 1,350 pounds of saltpeter, more than 2,200 pounds of sulfur, and more than 1,170 pounds of lead to make ammunition for the imperial army. After that, the provincial mandarin reported the matter, King Minh Mang praised him for his filial piety, and ordered him to return the money [3]. In general, the Minh Huong people were always respected by the Nguyen court and were equal to other groups of people in terms of social culture and scholarship.

About politics

When Lord Nguyen claimed his name and opened the land in the South, Tran Thuong Xuyen and Duong Ngan Dich were allowed by Lord Nguyen to go to the South to open land and establish a business. In particular, the royal court allowed a number of talented Minh Huong people to pioneer together with Vietnamese immigrants and Khmer indigenous people to reclaim and expand the land to become the land of Gia Dinh-Dong Nai (ie the whole South at that time). become rich. It can be said that the South at that time was a lowland area, and the more developed the wet rice civilization, attracted the migration of poor farmers from the Central to the North to explore new lands. The Minh Huong people participated equally and loyally and gratefully served Lord Nguyen even when Nguyen Anh had to flee the Tay Son and wander everywhere in the new land. Minh Huong generals such as Chau Van Tiep, Do Thanh Nhan, Vo Tanh... were generals who helped

Nguyen Anh in the heroic struggle with the Tay Son. Because of Lord Nguyen's help, the Tay Son army in 1783 killed many Chinese people, completely destroying Cu Lao Pho, and in 1785 again robbed, killed, and destroyed Chinese businesses in Cho Lon and My Tho areas [1]. When King Gia Long took over the country, there were many people of Minh Huong origin among the civil servants who served the court, and the king was grateful and treated them appropriately. Talents of Minh Huong origin, from Vo Truong Toan, Trinh Hoai Duc to Truong Minh Giang... served the court and the country regardless of Vietnamese or Minh Huong.

However, after Gia Long died, King Minh Mang was not satisfied with the autonomy of Gia Dinh governor Le Van Duyet. Le Van Duyet still followed Gia Long's policy of allowing the Chinese states to be autonomous, and without poll taxes. After the death of the governor of Gia Dinh, Minh Mang's harsh policy towards Le Van Duyet, and the central government abolished all the previous gentle policies, causing discontent with many people in Gia Dinh who had previously supported Gia Long. including Minh Huong people, Chinese people, Cham people, and French missionaries. After Le Van Khoi's uprising was crushed, and there were many Chinese in the ranks helping Le Van Khoi, Minh Mang's policy became increasingly harsh towards the Chinese and Minh Huong people [3].

In the poetic work "The Book of the Four Bangs" by a Chinese person called Bon Bang (actually the nickname representing the four states of Guangdong, Chaozhou, Fujian and Hainan) was captured and created a 308-line poem. bowl before being executed, clearly told about the situation in the South during the Le Van Khoi uprising. Because they were entangled in political affairs, causing major events for the Minh Huong people and greatly affecting their thoughts, reputation, and even their lives, the Minh Huong and Hoa people rarely participated in the royal court they chose. A comfortable way to work and live honestly by doing things like selling and buying, building villages and growing the Minh Huong community, in which they focus on social relationships.

Minh Huong people are typical in the Southern provinces of Vietnam

Due to population density distribution, Chinese people live scattered in a number of provinces. According to statistics in 2019, Vietnam currently has 749,466 people living throughout the country. However, the writer only gives an overview to prove that there were ancient Minh Huong people who lived in southern locations: Ho Chi Minh City, Can Tho, Vinh Long, Bac Lieu, Soc Trang, Ca Mau, Bac Lieu, Kien Giang, Binh Duong,...

Can Tho Province - Vietnam: Along Ninh Kieu Wharf, on the Hau River, there is Ong Pagoda of the Cantonese people. The pagoda was built in a different location more than 70 years ago, the pagoda was later moved to a beautiful location near Ninh Kieu wharf. The temple's architecture inside is built according to the Chinese script. On the left when walking through the gate is a statue of General Ma Tien standing next to a horse statue, on the right is a statue worshipping Mr. Phuoc who brings good luck. In the middle of Quan Cong temple. Along Ninh Kieu wharf, Hai Ba Trung street, near the old market, there are still a few old Chinese houses and many Chinese shops on Chau Van Liem, Nam Ky Khoi Nghia, Vo Van Tan streets that flow to the wharf. Ninh Kieu. After 1975, the Chinese community in Can Tho was much smaller than before.

Soc Trang Province - Vietnam: Besides Soc Trang City, there are many shops selling pia cake from pia cake making establishments An Thanh, Tan Hung, Cong Le Thanh, Tan Hue Vien... pia cake is Soc Trang's specialty. Made by Chaozhou Chinese. Many areas in Soc Trang province, such as Vinh Chau district, where there are many longan gardens, have many Khmer and Chinese residents, more than Vietnamese. The majority of people in this region speak three languages: Khmer, Chaozhou, and Vietnamese. Soc Trang city has now become prosperous and prosperous, the streets at night are very crowded with vehicles. Hai Ba Trung Street near the market has many Chinese shops, no different from Tran Hung Dao and Cho Lon streets. On Tran Minh Phu Street, corner of Ngo Quyen Street, is the Chinese Mutual Aid Association near the Soc Trang River bank. One of the famous cultural figures born in Soc Trang is Mr. Vuong Hong Sen, a native of Chaozhou. He recorded and collected old stories and events from the early 20th century that occurred in the South and the Saigon - Gia Dinh region, leaving behind many valuable documents. Currently, his ceramic collection is located in the room named Vuong Hong Sen in the History Museum, Ho Chi Minh City.

Vinh Long Province - Vietnam: Located in the six provinces of Cochinchina, Vinh Long is a quite strong center in economics, politics, culture, and education. Vinh Long still retains many cultural values to this day. Those are cultural relics created by the Minh Huong people. Van Thanh Temple was built a long time ago at Long Ho Dinh, now Vinh Long, on Tran Phu Street, Ward 4, City. Vinh Long. Near Tran Phu Street is a three-entrance gate built in the ancient style with a three-storey roof. This gate is simple but artistic. Behind the gate is the Shinto path leading straight to Dai Thanh Palace. On both sides are two rows of soaring stars of the same age as the Temple of Literature, in the middle of the shrine are three stone stele. Stele number 1 with the work of Phan Thanh Gian before his martyrdom (1866), erected in 1911. Stele No. 2 was built to commemorate Tong Huu Dinh and the intellectuals during the second restoration of the temple (1903). Stele No. 3 was built in 1931, with the will of Truong Thi Loan (daughter of Truong Ngoc Lang). , who donated the land for the temple.

The following two steles were written by Nguyen Lien Phong (author of Cochinchina's custom performances) in the first decade of the 20th century. At the end of the Shinto path is Dai Thanh palace. Inside, in the main hall worshipping Confucius, the two sides (Left ban, Right ban) worship the Four Spouses and the Ten Philosophers. On both sides of the main hall, there are two pavilions (Left Vu and Huu Vu) worshipping That Twelve Sages. In addition, within the campus of Van Thanh Mieu, there are two small lotus ponds (Nhat Tinh lake, Nguyet Anh lake) and a small architectural work called Tuy Van Lau. Besides, Chinese people still live scattered in Binh Tan district, Binh Minh town.

Minh Huong people of Vietnam with Chinese people in countries in Southeast Asia

They are also mixed-race Chinese people, but the Lukchin people in Thailand, the Ba Ba people in Malaysia, the Paranakan people in Indonesia,... do not have historical memories associated with the political trend of "preserving the incense of the Ming Dynasty" like Minh Huong people in Vietnam. That meant there were no cultural or political boundaries between them and the newly arrived Qing immigrants. On the other hand, in reality, there are no boundaries in terms of residence, social activities, civil status organization, tax obligations, economic and political activities [1]. Here, between mixed-race Chinese and genuine Qing people, they live in harmony with each other, with no special discrimination, incentives or restrictions for mixed-race Chinese compared to Chinese people in general in government policy. native rights. They always exchange with each other about economics, politics, and culture in the spirit of learning to develop together. They always live simply, sincerely listen, sympathize and are willing to help each other when they encounter difficulties in life.

The adaptation and integration into local society of the mixed-race Chinese people in these countries is generally not as convenient and natural as that of the Minh Huong people in Vietnam. In Indonesia and Malaysia, for mixed-race Chinese people entering local society, the first door is religion: joining Islam; or register for European citizenship to gain protection from the colonial government or register to marry native women; then run around to become low-level officials... and from there become indigenous residents but are easily distinguishable from indigenous people, both in terms of culture and external identifying characteristics [1].

Amerasians in Southeast Asian countries have quite deep political connections with indigenous political forces. In Thailand, a mixed-race Chinese was once king. In Malaysia, they participated in power struggles between Muslim sultans. In Indonesia, they were used by the colonial government as trusted agents to rule and exploit the colony. They participate in political activities not as individuals of Chinese origin but as Chinese communities, with organizations and political forces, with power, both economically and militarily. Therefore, at times they became the object of anti-Chinese movements carried out by the native people and the colonial government in history with the massacre of thousands of Chinese people each time. This is a big difference compared to the Minh Huong people in Vietnam, both under the Nguyen Dynasty and later [3].

In short, compared to the governments in Southeast Asian countries, the Nguyen Dynasty had quite a lot of regimes and policies for the Minh Huong people. The mixed-race Chinese people in Vietnam have historically had more advantages in integrating with the indigenous population than the Lukchin, Ba Ba, and Paranakan people in Southeast Asian countries. They consider themselves members of the community, without distinction of which country they come from, but consider them as fellow countrymen so they can have the opportunity to exchange or negotiate trade transactions and exchange goods.

V. Conclusion

The Southern region at that time had been allowed by Lord Nguyen to explore, including the Minh Huong people. Together they improved a new land to make it more prosperous, creating a multi-ethnic cultural community. They live in harmony with each other, with their characteristics always being liberal and hospitable. They live without constraints, work together, and enjoy the achievements they have made with their own hands. A new culture has been born based on the concept and value that everyone is equal without distinction. With the will to help the disadvantaged, fight injustice and the heroic spirit of "valuing justice and disregarding merit", not afraid, pioneering to find or try new things, good things that can be applied to increase value or have value. benefits in life. Southern culture has made great contributions from the Minh Huong people in many fields. Rather, southern people are partly Minh Huong people [2].

In the economic, cultural, social and political fields, they have made great and harmonious contributions like all Vietnamese citizens. There are Minh Huong people who have directly contributed a lot to building the country. They lived, devotedly loyal to the court. They are ready to stand up and fight for independence when there is a war of invasion. Depending on each period of history, the contribution of talented people fluctuates due to the attitude and policies of the government. There were times when they were suspected and treated unfairly as peripheral subjects of the Vietnamese community. These wrong policies are valuable experiences that we should reflect on and learn from the extremely valuable qualities of the Minh Huong people.

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