THE PROCESS OF FORMATION AND DEVELOPMENT OF THE CHINESE MIGRANT COMMUNITY IN CHO LON (HO CHI MINH CITY, VIET NAM) FROM THE 17TH CENTURY TO THE FIRST OF THE 19TH CENTURY

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ABSTRACT

The article explains how the Chinese migrated to Saigon - Cho Lon, lived together, developed a new land, and eventually building the largest Chinese migrant community in Vietnam. When it comes to the Chinese community in Saigon, Cho Lon still has a lot of contradictory ideas about settlement time, community establishment time, cultural interference, and so on... To arrive at preliminary results that serve as the foundation for additional research, the department uses a variety of sources for examination and comparison. At the same time, the article describes the early actions of the Vietnamese state government toward the significant Chinese minority in Saigon - Cho Lon in the seventeenth and nineteenth centuries.

Keywords: Chinese migrant community, Cholon, Ho Chi Minh City, the 17th century, the first half of the 19th century, Vietnam

I. INTRODUCTION

A big number of Chinese people sailed away from their original homeland to move to the South at the end of the seventeenth century when the Chinese situation fluctuated. Around the same time, the first Chinese businesspeople arrived in the Saigon - Cho Lon area. Most researchers previously thought Cho Lon was founded about 1778 when battles ravaged important Chinese sites in the south such as Cu Lao Pho, Ha Tien, and My Tho. Cho Lon became one of Gia Dinh's busiest metropolitan zones as a result of the influx of new Chinese residents. In truth, Cho Lon has been forming and evolving since the late seventeenth century, with General Tran Thuong Xuyen, who was entrusted to lead the Chinese forces in Thanh Ha and Minh Huong, playing a key role. When Chinese from centers of Chinese emigrants in South Vietnam began to gather here at the end of the 18th century, the new Cho Lon metropolis grew in prosperity.

II. LITERATURE REVIEW

Cho Lon, Saigon's Chinese community, is a sizable population with distinct characteristics. As a result, this community has attracted several research projects from both domestic and international experts, resulting in numerous noteworthy publications.

The works related to the migration process, the history of community formation and economic characteristics, including the studies of: "The Chinese in South Vietnam" (1968) by Tsai Maw Kuey, "The Chinese in South Vietnam Nguyen Van Huy, Brian A. Zottoli... most of them agree that the Chinese came to the southern part of Vietnam and Saigon - Cho Lon since the end of the seventeenth century, among the people. The forces in the movement "countered the Qing to restore the Ming" failed to run down to Southeast Asia and then migrated in the next stages (Nguyen Van Huy, Brian A, Zottoli, Tsai Maw Kuey, Phan An...). About the time of establishment of Cho Lon city, most of them agree in 1778 after the Tay Son army destroyed other cities in the South such as My Tho, Ha Tien, especially Cu Lao Pho (Bien Hoa). Hoa concentrated on Cho Lon to settle down and turn this place into the largest center of the Chinese in the South (notably the views of Nguyen Van Huy, Tsai Maw Kuey, Tran Hong Lien...). Nguyen Van Huy, Tsai Maw Kuey, Tran Hong Lien, and Dao Trinh Nhat all stated The guild organization of overseas Chinese was established in South Vietnam in 1787. This was also the first time, according to Tsai Maw Kuey. It was the world's first Chinese Guild to form outside of China (Tsai Maw Kuey, 1968).
Cho Lon talks about the Chinese economic boom in Saigon. The majority of the works focus on the Chinese's significant economic role in the economy of Saigon - Cho Lon from the 17th century to the end of the 19th century. The Chinese play an economic role through familial organizations such as friendship associations and professional organizations like chambers of commerce. Papermaking, boat building, lacquer production, wooden clogs manufacture, carpentry, charcoal production, tree sap collection, wooden home construction, weaving technology, and manufacturing were all brought into Vietnam by the Chinese. Soap production, aluminum goods, machinery repair mounds... (Tsai Maw Kuey, Nguyen Van Huy). Dao Trinh Nhat methodically describes the situation of the Chinese in Cochin in his work, which includes a complete examination of the Chinese in the South's economic, cultural, educational, medical, and humanitarian activities. According to Dao Trinh Nhat: 200,000 Chinese have settled in Cochin out of a total of 350,000 Chinese in the country (mainly in Cho Lon), which is not a small number, their way of doing business is overwhelming Vietnamese people.

The research works on the cultural characteristics of the Chinese in Saigon Cho Lon can be mentioned: Tran Hong Lien "Chinese culture in Ho Chi Minh City", Vo Thanh Bang "Folk beliefs in Ho Chi Minh City", French author Jean Michel de Kermadec with "Aspect Chinois de Cholon et Saigon" (The appearance of the Chinese in Cholon and Saigon), editor Yuko Mio titled "Cultural Encounters between people of Chinese origin and local people: case studies from the Philippines and Vietnam" Satohiro Serizawa: "The Fujian Chinese and the Buddhist temples in Ho Chi Minh City, Vietnam" (The Fujian Chinese and their temples in Ho Chi Minh City, Vietnam), Dang Hoang Lan "temple Nhi phu"... The works have studied the cultural characteristics of Chinese in Saigon - Cho Lon - Ho Chi Minh City through the forms of tangible culture and intangible culture, including expressions Performing in many fields such as culture - art, belief - religion, education, sports, painting (Tran Hong Lien, Vo Thanh Bang, Dang Hoang Lan...). Some in-depth studies on the beliefs and worship facilities of the Chinese people, especially in Cholon, of the Fujian, Cantonese, and Chaozhou communities... (such as Dang Hoang Lan, Jean Michel de Kermadec, Satohiro Serizawa...). Researchers are especially interested in the cultural interaction between China and Vietnam; Yuko Mio even compares the Chinese cultural transformation to that of the Philippines.

Huynh Ngoc Dang's work "The policy of the Vietnamese dynasties towards the Chinese" by Huynh Ngoc Dang is an intriguing examination of Vietnamese dynasties' policies toward the Chinese in each period. From the tenth through the mid-nineteenth century, the policies of autonomous Vietnamese feudal kingdoms toward the Chinese diaspora are presented. Huynh Ngoc Dang studied the strategies of the Nguyen lords and the Nguyen dynasty concerning the Chinese immigrant stream, the settlement region, the name, and the clear laws on the state in the seventeenth and eighteenth centuries.

In general, research on the Chinese minority in Saigon - Cho Lon is rather extensive, encompassing a wide range of topics ranging from history to community to economy to distinctive culture. Many of these community issues, however, remain unaddressed. The writers drew new conclusions by examining various documents and compared them to the Chinese community in other locations in order to bring out the features of the Chinese population in Saigon - Cho Lon.

III. MATERIAL AND METHODS

To make this article, the authors based on rich literature sources, including two main sources of primary data and secondary data. Primary sources include records of feudal historians, merchants, missionaries and foreigners who used to trade in Vietnam in the seventeenth and eighteenth centuries. Secondary sources are documents of domestic and foreign scholars who research on the contents related to the article.

From the collected data, we perform qualitative analysis combined with logical, comparative and contrasting methods to determine the reliability of the data source and reproduce the process of formation, development, characteristics of the Chinese community in Saigon - Cho Lon (Ho Chi Minh City, Vietnam) 17th - 19th centuries.

IV. RESULTS

1. The Chinese migrated to the land of Saigon - Cho Lon (17th-XVIII centuries)

The old kingdom of Funan deteriorated in the 7th century, and Chan Lap, which belonged to the kingdom of Funan, took advantage of the opportunity to invade and annex the land of this kingdom, encompassing what is now Southern Vietnam. However, due to the unsuitable residence and production characteristics, during the 10 century (7th - 17th centuries), Gia Dinh land was basically still a very wild land, unexplored and unexploited break much. This is reflected quite clearly in the description of Chau Dat Quan, the Yuan Dynasty China envoy sent to Chan
In the 13th century: “Almost the entire region began to enter Chan Bo (today's sea of Vung Tau). All are low forest thickets, broad estuaries of enormous rivers that run for hundreds of miles, the luxuriant shade of ancient trees, and long rattan trees that make many luxuriant shelters. Birdsong and animal sounds may be heard everywhere. See the moors, which are devoid of any trees, halfway up the river. Only grass and trees stretch half the way to the horizon. Wild buffalo herds numbered in the hundreds of thousands. After that, there are hundreds of miles of steep bamboo pathways” (Chau, 2011, p.80). Or as in the notes of scientist Le Quy Don in the eighteenth century: "Phu Gia Dinh, Dong Nai land, from the seas of Can Gio, Loi Lap, Dai gate, and Tieu gate back in, are all dense forests thousands of miles away” (Le, 2007, p.442).

Before the Vietnamese locals came here to explore, Gia Dinh was undoubtedly a poorly managed land. The Vietnamese people from the Thuan - Quang area first set foot on the territory of Mo Xoai (Ba Ria) and Dong Nai in the 16th century, by a variety of methods, primarily by sea, from which they spread to recover the land terrain, then migrated down to the fertile Mekong Delta, where they created communities throughout the present-day Southeast region. “At that time, Gia Dinh's first place was Mo Xoai and Dong Nai (now Bien Hoa town) in those two countries where the people of our country came along with the Cao Mien to reclaim the land” (Trinh, 2005, p.109). They actively cleared land, broke soil for farming, and established settlements, laying the groundwork for the state to subsequently achieve statehood.

As a political handshake between Chan Lap and Dang Trong, Chey Chettha II married Princess Ngoc Van (the daughter of Princess Sai Nguyen Phuc Nguyen) in 1620. J. Moura expresses himself as follows: "Prea Chey-chessa ascended the throne... then the king of Annam (actually Lord Nguyen – Nguyen Dinh Co) married a daughter to the king. This princess is very beautiful, favored by the king and crowned queen with the title Somdach-prea-peaccac-vod ey-prea-voreac-khsattey” (Morau, 1883, p.87-88).

Missionary Christofo Borri (who lived in Nuoc Man town, Binh Dinh from 1618 to 1622) documented the marriage of Chey Chettha II and the daughter of Lord Nguyen Phuc Nguyen, as well as the formation of a military alliance between Chan Lap and Dang Trong. In his memoirs: “Lord Nguyen had to take care of the exercises and send troops to help the king of Cambodia - also the man-in-law married the daughter of the lord. God aided the king with both ships and soldiers to fight the king of Siam” (Bori, 1621, p.84) According to Phan Khoang, "This queen brought many Vietnamese people, many people held high positions in the court, she set up a workshop and many merchants near the capital” (Phan, 2001, p.310). Three years later (1623), Lord Nguyen sent a mission to Udong (Chenla) to request the establishment of 2 tax offices in Prey Kor (Saigon) and Kas Krobei (Ben Nghe), and at the same time sent military officers here to town (Phan, 2001, p.310). Lord Nguyen lay the first brick in his exploration to establish authority in Gia Dinh at this event. These two places serve as both a tax collection center for agricultural and forestry products and a rest stop for Vietnamese citizens and traders traveling to the south (Tran, 2014, p.126). Through this event, it can be seen that not only Dong Nai and Mo Xoai (as noted by Trinh Hoai Duc), Saigon is also one of the earliest gathering places of the Vietnamese in Gia Dinh.

China's political status changed dramatically around the middle of the seventeenth century, when the Ming dynasty fell apart and the Manchu Dynasty rose to power. As a result of the suppression of the "anti-Thanh and restoring Minh" movements, many Chinese groups involved in these movements sailed down to Southeast Asia in search of shelter and new territories. Along with the Vietnamese troops, Chinese people arrived in Gia Dinh at this time, joined forces with the groups that had previously moved here, broke the soil, established a market, and built this area become prosperous and crowded. Longmen General Duong Ngan Dich and deputy general Hoang Tien, along with General Cao – Loi - Liem Tran Thuong Xuyen and deputy general Tran An Binh, gathered over 3,000 soldiers and their families to the sea mouth in 1679. Lord Nguyen has asked Tu Dung (Hue) to "please be a servant" The following is what Le Quy Don wrote about the event:

"In the 4th year of the reign of Vinh Tri (1679), the escaped servant of the Ming Dynasty was General Duong Ngan Dich. General Duong Ngan Dich, brought more than 500 warships, 3,000 troops parked outside. Tu Dung pool gate, Da Nang, afraid of Thuan Hoa, dare not enter. The general guarding at Tu Dung sent his troops to ask, Ngan Dich raised the white flag to beg for surrender. Phuc Tan immediately went to Cambodia and asked the king of Cambodia to divide the land for Ngan Dich to stay at My Thu Gate, to become brothers, and to bring sacrifices every year” (Le, 2007, p.27-28).

Tran Thuong Xuyen sent his army and boats to Can Gio gate, down and stationed at Ban Lan (Bien Hoa), a part stopped in the Sai Gon area to explore land and set up markets. Cho Lon area was slowly formed. During this time,
in addition to the Chinese who fled from China, there were also people from Minh Huong villages in Tuan Quang who also settled in Saigon-Cho Lon. Especially when Tran Thuong Xuyen was assigned to lead General Long Mon’s army in Gia Dinh, and his headquarters were moved from Cu Lao Pho to Phien Tran (later Cholon area). Tran Thuong Xuyen deserves credit for building the busy Cho Lon district and attracting a growing number of Chinese residents.

The ancient Cho Lon neighborhood is now part of District 5 and District 6. (Ho Chi Minh City, Vietnam). This is a Chinese-founded city with a thriving trading community. This location, according to researcher Vuong Hong Sen, can be traced back to Quang Dong Nhai hamlet, which is now home to Quan De Temple and Tam Hoi Temple. According to the map of Nguyen Van Hoc drawn at the time of Gia Long 14th year (1815), the current Cho Lon area is noted as: Sai Con Xu (Thai, 1960, p.23). Most prior studies assumed that Cho Lon urban area was newly forming in 1778. When the battle (between Tay Son and Nguyen Anh, the Siamese onslaught) decimated the Chinese's major centers in the south (Ha Tien, My Tho, Cu Lao Pho), the Chinese came to Cho lon. Francis Garnier expresses it this way: "These Chinese left Cu Lao Pho (in Bien Hoa) and went up the Tan Binh river and chose the location that is now Cho Lon. This construction began around 1778. They called this new residence Tai-Ngon or Tin-gan. The Annamites changed that name to Saigon..." (Tran, Tran, and Nguyen, 1987, p.167). Tsai Maw Kuey also shared the same opinion: "The merger of the Chinese refugees in Thanh Ha and the inhabitants of Minh Huong village gave birth to Cho Lon city (1778)" (Tsai, 1968, p.34). The Cho Lon area, on the other hand, was developed a long time ago. Nguyen historians documented General Tran Thuong Xuyen’s military attacks on Chan Lap in the years 1688, 1699, and 1715 (National History of the Nguyen Dynasty, 2002, p.112, 131), notably after he took command of the Minh Huong group. Thanh Ha in Gia Dinh, and Thanh Ha in Gia Dinh. Tran Thuong Xuyen was recruiting Chinese and Vietnamese individuals in the Saigon-Cho Lon area at the time in order to develop a lively commercial metropolitan center. This is further evidenced by the fact that when Nguyen Huu Canh arrived in Gia Dinh in the year of the Tiger (1698), the Chinese people there formed two communes: Thanh Ha (Tran Bien - Tran Bien - Thanh Ha - Tran Bien - Thanh Ha, Dong Nai) and Minh Huong (Phien Tran - Gia Dinh) (National History of the Nguyen Dynasty, 2002, p.111). Although the Chinese in these two communes are organized in a "consulate" style, this proves that the number of Chinese in TranBien and Phien Tran is relatively large. In Phien Tran, according to the author, the Chinese are concentrated mainly in the area around the old Cho Lon, where the headquarters of General Tran Thuong Xue was located and dense with the imprints of the Chinese community here. Ong Bon Pagoda, Thien Hau temple, Minh Huong Gia Thanh communal house...). Cho Lon at that time belonged to Tan Long canton, Tan Binh district, of Phien Tran. Towards the end of the 18th century (about 1795), the Cho Lon area was noted on the map with the name "Bazar Chinois" (Guest street) (Tran, 2001, p.29). This further proves the large concentration of Chinese (mainly) in this area. According to Huynh Ngoc Dang: the name Minh Huong (明香) only appeared first in Dang Trong of Vietnam in the seventeenth century. The Minh Huong people were thought to be loyal to the Ming Dynasty at first, but after failing in their insurrection against the Ming Dynasty, they fled to Cochinchina, where they were embraced by the Nguyen Lords and became their servants. Following that, "Minh Huong" people were defined as generations of mixed people, mainly with Vietnamese parents. In general, the early generations of Minh Huong have blended well into Vietnamese society. The notion of Minh Huong people was expanded by the Nguyen Dynasty to include all persons of Chinese descent born in Vietnam (Huynh, 2012).

Saigon - Cho Lon, like the cities of Gia Dinh at the time, had good conditions for the development of trade and commerce: merchant vessels arrived at Can Gio dock, then proceeded inland through the system. Tan Binh River (Saigon River). According to author Gia Dinh Thanh Thong Chi: Tan Binh River flows right in front of Gia Dinh citadel, popularly known as Ben Nghe River,... merchant ships and boats, large and small, both domestic and foreign, came to dock and saw the locomotive connected, the end of the column is sad, enough to know that it is an urban place" (Trinh, 2005, p.41). Gia Dinh is a territory that the Vietnamese discovered very early, and is related with the first classes of inhabitants to open the Southern area. Lord Nguyen Phuc Nguyen established two tax collecting locations in Saigon in 1623, demonstrating that Vietnamese people had arrived in the early 17th century. Saigon - Cho Lon has undoubtedly formed and flourished since its inception, thanks to good natural conditions. Records of a number of busy market streets established in the early 18th century prove this, Control Market was established under Lord Nguyen Phuc Chu (1725-1738): "Two two miles from Binh Duong district. miles to the south, the streets are dense, formerly in front of the control headquarters, so it is called"; Tan Canh market "6 miles south of Binh Duong district town, crowded street", old Ben Thanh market street "in the east of Binh Duong district town, crowded street", Nguyen Thuc market, Ben Soi market.... (National History of the Nguyen Dynasty, 2006, p.266-267)
Tay Son invaded Princess Nguyen in Gia Dinh at the end of the 18th century, destroying a number of cities in the area, including My Tho, Cu Lao Pho, and Ha Tien (places that supported the Nguyen Lords), as well as a large portion of the population. Flowers from such locations (mostly from Cu Lao Street) have recently relocated to the Saigon - Cho Lon area, causing the urban area to become even more congested. Saigon - Cho Lon became the center of Gia Dinh land around the end of the 18th century. The hustle and bustle of "Saigon Market Street" is described as follows by Trinh Hoai Duc:

"12 miles to the south of town, on both left and right sides of the main road, is a big street, straight all 3 streets, adjacent to the river station, a horizontal line in the middle, a line that goes along the river. Those lines are woven together like the word fill, the streets are connected, the Vietnamese and the Chinese live together for about 3 miles. Goods in the street for sale include: brocade, fragment, porcelain, paper, jewels, books, drugstores, tea shops, noodle shops ..." (Trinh, 2005, p.229).

Cho Lon, the Chinese community in Saigon, has grown steadily (late 18th century - early 19th century)

The situation in Cochinchina changed dramatically at the end of the eighteenth century, with the Nguyen lord's government in disarray, several peasant uprisings, the Tay Son movement, and the battle between Tay Son and Nguyen Anh… Cho Lon, the Chinese minority in Saigon, was caught up in the war's maelstrom. Due to their debts to the Nguyen lords, the Chinese forces in Gia Dinh allied with Nguyen Anh, assisting Nguyen Vuong in reclaiming his family's crown. Because of this, the Chinese community in Gia Dinh had to suffer the massacres of Tay Son forces. Dai Nam Thuc Luc records about Tay Son's massacre of Chinese people in Gia Dinh in 1782 as follows:

"...Nguyen Van Nhac heard that Ngan was dead, it hurt like he lost both hands, thinking that Hoa Nghia's army was all Thanh people. so he ordered to arrest all the Thanh people over ten thousand in Gia Dinh, regardless of whether they were soldiers or traders, but killed them all and threw their bodies into the river. For more than a month, no one dared to eat fish, shrimps or drink river water. Such a tragic carnage" (Trinh, 2005, p.212).

Although the Nguyen Dynasty historians may have exaggerated (to smear their rivals), it is clear that the Chinese in Gia Dinh had to endure significant events during the turbulent times.

The Chinese migrants were accorded tremendous favor after Nguyen Vuong regained and solidified his dominance in Gia Dinh area, allowing him to build his village. Simultaneously (around the end of the 18th century), the Chinese population in the Saigon-Cho Lon area had developed in a relatively complete manner, with full socio-cultural organizations.

In terms of community structure, Gia Dinh saw the birth of a Chinese guild at the end of the 18th century. Tsai Maw Kuey acknowledged in his book on the Chinese in the South that the Chinese settlers' states were founded in 1787, "for the first time in the history of Chinese migration in the world, four states were established" (Tsai, 1968, p.36-37). Although Tsai Maw Kuey did not provide particular evidence to support the above date, it was a fair one: at the time, Nguyen Vuong had reclaimed Gia Dinh from Tay Son, and Nguyen Vuong was in the process of recapturing Gia Dinh from Tay Son. The Chinese cultural and religious institutions were also founded before or shortly after this time… Nguyen Van Huy in his work The Chinese in Vietnam further clarified: after Gia Dinh was recaptured, to show his gratitude grateful for the Chinese people who helped him, Nguyen Vuong established four large dialect states of Chinese origin in the South including 4 states of Guangdong, Fujian, Chaozhou and Hainan to manage internal affairs. This is the first time that overseas Chinese have been permitted to establish administrative groups separate from the local government. These four states have a number of advantages, including simplified administrative procedures, residency exemptions, and low taxes... Within their own geographical borders, these states are autonomous (Nguyen, 1993, p.45).

Along with the community's stability, the Chinese cultural institutions and beliefs in Saigon - Cho Lon were constructed one by one at the end of the 18th century. First and foremost, the Lost Palace Martial Temple is the Chinese people's oldest and most prominent temple in Cho Lon. The assembly hall was created with a temporary roof and a modest temple from the beginning when residents from seven districts came to settle down, to address two fundamental demands of the exiles: belief and community togetherness. According to Tsai Maw Kuey, "The martial arts temples of the seven states were built at the end of the 18th century at the same time as the birth of Cho Lon. It has been restored and expanded many times" (Tsai, 1968, p.168). The time of "birth of Cho Lon" that Tsai Maw Kuey wants to talk about is the time of 1778 as he commented in the previous section. Therefore, the...
birth of the Seven Palaces Martial Temple was also around this time. Tran Hong Lien gave a more specific time: "The temple was built by Hoa Thuong in Tam Binh Giang and Tau Hu Kinh together in the year of the Goat 1775" (Tran, 2001, p.66). The temple is the place to worship Quan Thanh De Quan (Quan Cong), as well as the headquarters of important Chinese organizations such as the office That Phu assembly hall (after 1963, called Ly Su Hoi), the Chinese Chamber of Commerce. Hoa (general trade association), the reconciliation room of the Chinese community.... (Tran, 2001, p.68).

A construction also built relatively early is Nhi Phu Temple (廟府二) also known as Assembly Hall of Nhi Phu (廟 二) in 1871, the temple officially became the assembly hall of Fujian state, and called Fujian Nhi Phu Assembly Hall (廟 二) in 1871, the temple officially became the assembly hall of Fujian state, and called Fujian Nhi Phu Assembly Hall (廟 二). This work, in addition to serving as the Fujian Chinese people's gathering hall, also serves as a religious center for the Hokkien community in Cho Lon, worshiping Mr. Bon, and is thus known as the Ong Bon temple. For a living, numerous Chinese from the Hokkien dialect group moved to the Saigon - Cho Lon area towards the end of the seventeenth century, settling down and establishing the Nhi Phu Assembly Hall. In order to have a place to worship, keep customs and meet, compatriots in Quanzhou and Zhangzhou, Fujian province, China have contributed efforts and money to establish a temple about 275 years ago in the Assembly Hall, is around 1730. Later, the Quan Chau group established the On Lang Assembly Hall (no. 12, Lao Tu Street, Ward 11, District 5, Ho Chi Minh City today) around 1740, the group Chuong Chau established Ha Chuong Assembly Hall (no. 802, Nguyen Trai Street, Ward 14, District 5, Ho Chi Minh City today) not far from the temple area. The year of reconstruction of Ha Chuong assembly hall is recorded on two antique tombstones as "Gia Khanh Ky Ty Year" in 1809. As a result, the temple must have been constructed prior to 1809 (Dang, 2015, p.43).

The Chinese community in Cho Lon continues to build additional structures that are both a location for communal events and a place for religious activities in order to foster coherence in social interactions and improve their professions, such as: Nghia An Assembly Hall (Quan De Temple), Tue Thanh Assembly Hall (Thien Hau Temple - Ba Cho Lon Temple), Thien Hau Temples in different areas... Especially in this period, the administrative unit of the people. Hoa was officially born in Cho Lon with "Minh Huong commune". Minh Huong commune (Written regulations of Minh Huong Commune) was officially created in 1789, according to the village convention of Minh Huong (Written regulations of Minh Huong Commune), and soon after a common house was built by the Chinese people to serve as a center of religious activities and activities the official residence of local dignitaries. In the 7th year of Gia Long (1808), the king granted the title "Gia Thanh Duong", Vuong Hong Sen wrote about Minh Huong Gia Thanh communal house as follows:

"A temple... closely related to history is Minh Huong Gia Thanh pagoda, founded in the year of the Rooster (1789) by the old mandarin of the Ming Dynasty and descendants of Minh. Perfume, built-in Cho Lon (Saigon at that time), to foster the spirit of love for the ancient country, love for the homeland, this pagoda has been smoked non-stop until now, has been well-repaired and cared for in the region" (Vuong, 1991, p.160).

The development of Minh Huong Commune and Minh Huong Gia Thanh Communal House has highlighted the Chinese community's profound integration into the Vietnamese population, demonstrating that the Chinese in Cho Lon have truly become a member of the local community Vietnam's ethnic groups.

Nguyen Anh crushed the Tay Son movement in the early nineteenth century, establishing the Nguyen dynasty (1802). The founding ruler of the Nguyen Dynasty had numerous liberal policies toward the Chinese in order to thank those who assisted him during his exile. Tsai Maw Kuey observes: "These people enjoy the same rights as the Vietnamese, but do not have the same obligations, because they are exempt from military service and periodical services" (Tsai, 1968, p.168). Cho Lon's Chinese community is considerably more favored. Chinese businessmen in Cho Lon are eligible for special treatment if commune chief Minh Huong guarantees it. With the authority of Senior Minister Trinh Hoai Duc in the 13th year of Gia Long (1815), the Chinese in Minh Huong Gia Thanh were allowed to use ceremonies, customs, and national languages from different parts of the country: Quang Trieu, Phuoc Thien, Trieu Chau, Hainan and the He people, called the five states. The mayor is elected by the merchants and manages the Association, mediates disputes in the Chinese community, and collects taxes to pay to the local government (Tran, 2001, p.78-79). By the reign of King Minh Mang (1820-1840), the preferences for the Chinese were no longer the same. A considerable number of Chinese forces in Gia Dinh, primarily Chinese in the Cho Lon area, supported and participated in the rebellion, particularly after Le Van Khoi's uprising. Minh Mang separated the Chinese people into two sections to tax themselves after defeating the revolt in 1834; The first group consisted of Minh Huong people who had settled, married Vietnamese women, had children, and paid taxes (although they
were still slightly taller than the Vietnamese); the second group, made up of Chinese newcomers during the Qing dynasty (mostly poor merchants and farmers), kept their Chinese nationality, had to pay high taxes, were strictly controlled, and could only live in a few places a specific area (Nguyen, 1993, p.47-48). The name of Minh Huong commune (明香) means "Ming Dynasty's incense burner", in 1827, King Minh Mang changed it to Minh Huong (明香) which means "Village of the Ming people", or "comrades of the Ming Dynasty", and can also be understood as "bright village, keeping good customs" (Dang, 2015, p.30). In 1841, King Thieu Tri's edict clearly stated: "...the people of that state (that is, the Thanh people) who give birth to children and grandchildren, are not allowed to cut their hair to a ponytail. At the age of 18, that state chief must report to the mandarin, according to Minh Huong book..." (Nguyen Dynasty's Cabinet, 1993, p.31). As a result, during the mid-nineteenth century, offspring of Thanh people born in Vietnam during the Nguyen Dynasty, whether mixed-race or not, were classified as Minh Huong people when they reached the age of eighteen.

To satisfy the people of Chinese heritage, the Nguyen Dynasty ordered the soldiers to observe the Chinese people's traditions and traditional activities during the reign of King Thieu Tri (reigned 1841-1847). The guild's actions were immediately recognized as an administrative intermediary, "a link between the imperial court and the Chinese population" (Nguyen, 1993, p.48). The Chinese, on the other hand, were no longer as keen to look to the imperial court as they had been, and instead focused solely on economic progress. Although various strategies were implemented to bridge the gap between the imperial court and the Chinese, both the imperial court and the Chinese lost faith in each other during the reigns of Thieu Tri and Tu Duc (reigned 1847-1883) (such as existed under Gia Long). During this time, the Chinese community in Cho Lon had a secure home, as well as cultural and social institutions.

V. CONCLUSION

From the late seventeenth century, the Chinese played an essential part in the development of Saigon - Cho Lon as a prosperous metropolitan district. When the Chinese population hubs in the south (Cu Lao Pho, My Tho, and Ha Tien) were destroyed near the end of the eighteenth century (about 1778), the Chinese concentrated on the area around the Tau Hu canal. Cho Lon, or Market Street, became the commercial heart of the Gia Dinh region.

Nguyen Vuong had numerous favorable policies for the Chinese people here after reclaiming control of Gia Dinh land (who were always loyal to the Nguyen lords). During this time, the Chinese in Saigon - Cho Lon established their cultural and social institutions. The rulers of the Nguyen Dynasty established a strategy of being both gentle and severe with the Chinese community in the "middle of the globe" at the start of the 19th century. From the era of King Minh Mang (1820-1840), the Chinese population in Saigon - Cho Lon increasingly lost favor with the government, focusing instead on economic expansion rather than genuinely assisting Nguyen as before.

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