



Some characteristics of the Cao Lan people in Tuyen Quang

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Abstract

Tuyen Quang is a northern province, located between the Northeast and Northwest of Vietnam. Here, there are 22 ethnic groups living together, so Tuyen Quang culture has both the richness and unique features of each ethnic culture. The article explores the historical characteristics of residence and development, social characteristics of the Cao Lan people in Tuyen Quang.

Keywords: Residence history, social characteristics, Cao Lan ethnic group

1. Introduction

Legend says that in the beginning, both land and water did not exist, but land and water were inseparable. However, there was Ban Vuong, and Ban Vuong went to the sea to borrow and bring back a unicorn to the sky. With his breath he made 9 suns surrounding the earth, but later on, Shakyamuni destroyed 7 suns enough to illuminate but not burn, in the 3rd year of Vinh Chinh there was a flood that flooded the earth. Only the top of Con Lon mountain remained flooded, the Thuy Dien cave flooded the trees, everything died, only Phuc Huy and his sister survived in the gourd. This place to the top of this mountain met the Black Tortoise that appeared telling them to get married, the two beat the Tortoise and cut it into pieces and still didn't die, the Tortoise came back to life and continued to advise them to get married, they didn't listen and kept going forever, at that time the tree appeared telling them to get married, they cut the tree with a knife and set it on fire, the smoke of the two fires rose up and wrapped around each other to form a spiral. The two understood that God allowed them to get married, after one night the girl became pregnant, after 10 months on the top of Kunlun mountain, they gave birth to a turtle-shaped mass of flesh and blood, the flesh was divided into 300 pieces and became family of humans, 50 of them became the families of earth lords and gods. So kings and gods are from the same origin.

But later on there were more men than women, they had no clothes, no belts, did not know how to build a house, sow seeds, they ate and drank without learning anything, they had sex with the whole family surname. Then Fuhui returned to earth to teach them how to do business and dress, Lu Ban taught them how to build houses and businesses, Jade Emperor taught them how to cook food by fire, Zhou Huang taught them marriage and relationships with other people relatives, Shen Nong taught them how to plant rice, and Pan Gu provided them with rice seeds.

Legend has it that Pangu had 2 sons and 12 daughters, the eldest son is the ancestor of the Han people, the second son is the ancestor of the Kinh people. The remaining 12 daughters of the king could not marry all of them, so one of the ancestral daughters of the Man Dai Ban married a long-tailed monkey, so their women wore long robes like monkey tails, another girl Marrying the ancestral dog of the Cao Lan people, women wear a trapezoid embroidered on their shoulder blades, symbolizing dog bites.

Under the arms sewn blue and white cloths representing dog paw prints.

According to bibliographic sources and the accounts of the elderly in Dai Phu village, the ancestors of the Cao Lan ethnic group formerly lived in the western Huong Son region of Guangdong province, China. Due to the process of doing business and living with the invaders, the Cao Lan people left their homeland in the Ming Dynasty, went to Guangxi China, then Nanning to northern Vietnam (today), it was in the north of Vietnam to reside and earn a living. After living, the Cao Lan people were authorized by the king of the south to grant the diplomas allowed to do business in the localities of Vietnam, so far it has been 4 generations, the Cao Lan people entered Vietnam the most in 1791, but also has an earlier date than 1743.

Thus, it can be said that the Cao Lan ethnic group originated from China, and then migrated to Vietnam during the Ming Dynasty with two main ethnic groups: Cao Lan - San Chi. The leader of migration of Cao Lan people - San Chi was chief Ninh Van Binh, after Chief Binh died, Chief Hoang Van Than was a replacement from Cao Lan, their life was difficult, they migrated to Luc Ngan, North Giang, Thai Nguyen, Phu Tho, Tuyen Quang. But the governing regime of each ethnic group in the above provinces once again listened to the chief's orders to leave and settle down in the provinces: Hoa Binh, Ninh Binh, and Thanh Hoa. But because the Cao Lan people are a minority of the Eastern Muong people, the Muong king decided not to let the Cao Lan and Cao Lan people live here, the Muong king chased the Cao Lan king away, so the Cao Lan people returned to their old hometown to settle down. People living in the northeast of Vietnam, concentrated in the largest number in Tuyen Quang 300-400 years ago (about the 17th and 18th centuries), and Dai Phu was one of the places chosen by the Cao Lan people, from here They started settling down and starting a business. Although their new life still faces many difficulties, they live with an optimistic spirit and love life. In the process of settling, accumulating experience and learning from other communities, farming has been improved. Exploiting land for farming, planting wet rice, planting corn, cotton, fruit trees, raising cattle, etc. and it is the process of production and labor that they have created a treasure of folklore for their people. Currently, the life of the Cao Lan people in Dai Phu is much better, the outdated customs have been eliminated, instead they are absorbing the cultural features of other ethnic groups to enrich their cultural capital culture of his nation.

2. Social Characteristics

Because they migrated to Vietnam later than other ethnic groups, the Cao Lan people live alternately with the Tay - Nung - Dao people, the people often live in one or more villages, the Cao Lan people live quite clearly. Their residence depends on fertile land, forests and mountains, rivers and streams, for production and living conditions of the people. In Dai Phu, Cao Lan people live alternately with Kinh - Hoa people, mainly in villages bordering the foothills of 2 mountains, namely Bright Mountain and Bau Mountain such as Man Hoa village, Dung Giao village, Dong Xay village, Dong Na village. Cay Thong village.

The life boundary of the Cao Lan ethnic group is divided into landmarks, forests, mountain flows, slopes, hills and is very conscious of respect for the first comers in terms of ownership, each village is divided into areas, residential

areas, farming areas, worshiping areas, temples, shrines, etc. The traditional structure of the Cao Lan people in Dai Phu is to live according to the family line, living in clusters, the Cao Lan people do not have a cemetery because they believe that the Cao Lan people die, their souls will return to Duong Chau, there. There are houses for each family to bury the deceased of the clans, so when someone in the family dies, they often choose the land according to their direction accordingly, not the common cemetery of the village like the Kinh people.

▪ About customary law

The tradition of the Cao Lan Man has many imprints of indigenous rural communes, so each village usually has a reputable, knowledgeable, and experienced person who is respected and elected by the community to be the Treasurer. Tho Tu to manage the village administers all the village's affairs in terms of socio-economic, security and social affairs.

▪ About marriage

Being highly respected by the village community, the marriage of a daughter to a bride is witnessed by the village. A house where there is an illegitimate daughter must report to the village for a pardon ceremony.

▪ Festival worship place

In addition to the residence area of the Cao Lan ethnic group, each village has discussed to build a large, flat land to build a temple, to build a temple with a manager. - 2 sao of field for the ruler to cultivate, that area is called the village of remuneration, the ruler is usually Mr. Kham Thu or Mr. Tho Tu, every year on the Lunar New Year, the villagers organize a communal worship on The last day of the year is from December 23 to 26 and burning incense is on the 30th, the first day of the Lunar New Year. In Dai Phu that is Hop Chung temple, when spring comes to Tet, the whole village celebrates, plays, and celebrates in the fields from January 2 to 10, praying for good crops, and prosperity for the whole village. People in the village eagerly pulled together to go to the festival and participate in the folk games of their nation. Unlike Kinh people, Cao Lan people often have 4 main Tet: Lunar New Year, Thanh Minh New Year and Doan Ngo New Year, Vu Lan Tet 15/7 and 3 additional Tet: January 15th of lunar calendar, Lunar New Year (Tet festival). On the 8th day of the lunar calendar, the new rice festival, the 10th day of the 10th lunar month: the winter solstice (the New Year of washing and picking). The Cao Lan people especially attach importance to the Vu Lan Festival on July 15 because they believe that this is the Mother's Day, which is very important in the year.

▪ Marriage

In the past, Cao Lan people often got married at a young age; women 15 - 16, men 17 - 18 but today have followed the state's marriage and family laws. In the Cao Lan ethnic group, it is customary to stay in-laws because they rely on two reasons: the family is full of girls or the family is still in economic difficulty. After staying in the house for 1 to 3 years, they apply to live separately, or return to their hometown. However, there are also people who are willing to take care of their wife's parents until they die. Cao Lan people often set two principles in marriage as follows:

▪ The first rule

Marriage must be calculated according to the family line,

people with the same family line even 5 generations apart are not allowed to get married.

▪ **Second rule**

If you have the same ancestor worship, you are not allowed to get married. Cao Lan women suffer a lot because according to the concept of daughter-in-law relations in the husband's family, when the daughter-in-law returns to her husband's house, she has to follow a lot of rules and regulations of the husband's family: do not speak loudly, walk away. Again, she had to be discreet, getting up early in the morning to cook rice, clean the house, make drinking water, and bring water for her parents-in-law to wash their faces. Daughter-in-law absolutely must not lie or sit on the bed of her parents -in-law, not go back and forth at the altar to worship ancestors, incense. Father-in-law must also have their own rules when having a daughter-in-law such as: not to enter the daughter-in-law's room, when wanting to give something to the daughter-in-law, it must be passed through someone else or put it down such as giving the child to the father-in-law to carry, to a meal. Even if it's only the father and son, they still have to prepare 2 trays, not sit on the same tray, the daughter-in-law is not allowed to listen to the family stories, keep choosing good and bad things in the husband's house not to tell others.

▪ **Regarding family relations**

In each Cao Lan family, there is no distinction between the upper and lower branches according to their position and position from the 4th generation onwards, only distinguishing the 3rd generation, the Cao Lan family is not divided into branches., hierarchical and no head of the family, because there is no common church, each family only worships their parents, the maternal side when the owner dies, it no longer worships the maternal side with the concept of "daughter" worship only one life". In this ethnic group, there is a form of family line as a small family because they believe that whoever is born first is a brother or sister, regardless of whether that person is his or her son, only setting up an altar to worship their ancestors.

Cao Lan people attach great importance to Tet holidays, whether boys or girls, children and grandchildren on Tet holiday, grandparents must have gifts for "parents", on the contrary, grandparents and parents also prepare gifts for grandchildren such as: shirt, towels, money. In the past, sons and sons-in-law went to Tet with castrated chicken and cakes, but today, they go to Tet mainly with charity money.

About the wedding of the Cao Lan people, there must be a sequence such as: the asking ceremony, the silver price ceremony, the wedding ceremony.

▪ **The interrogation ceremony**

(Known as voice typing) Cao Lan men and women often quarrel with each other through their parents, but they also got to know each other through the song Sinh Ca, then with the consent of their parents, Mr. She just performed the wedding ceremony. The son asked his grandparents, brothers and sisters to come and ask, the ceremony was only betel nut and then asked the bride's family for the fate of the daughter, then the son's parents went to ask the teacher to see what age, what fate is suitable or not, and what month is it can get married. After watching, if the groom's family begs for food.

▪ **Begging ceremony**

(Called silver price) The groom's family can see auspicious days and months and go through the bride's family to beg, the girl's family agrees, the boy's family comes back to prepare and asks his uncle, matchmaker and 1 grandson. 10 -12 years old go with the altar. Offerings include: a pair of castrated chickens, 12 thick cakes, 1 bottle of wine, betel nut and areca, at this time the representatives of the two sides discuss the price. 2 rice cakes sent to the inn "the person who typed asked for help".

▪ **Wedding ceremony**

(Wedding reception) After receiving the bride's wedding challenge, the groom's family arranges to prepare the gifts and set the wedding date and leave it for the bride's family to receive the ceremony: 2 chickens, 1 chicken, 1 child by date and cash. The groom's family clearly states the date of the bride's welcome, the bride's family agrees, then the two families prepare a feast to invite brothers, relatives, neighbors, friends to celebrate with the two families.

After the wedding ceremony 3 or 7 days, the husband's family and the bride go back to their mother's house (in-law) to have a meal, then let the bride stay and play, and the day the person takes them back, when the playing time is over. At her mother's house, the girl's family takes their daughter to the family's house and eats there, if far away, they will stay for 1 night the next day. The Cao Lan ethnic group considers inviting the matchmaker to be extremely important because the matchmaker is responsible for the reconciliation of the young couple during the next period. Since they are children of matchmakers, the couple is responsible for taking care of their parents when they are old. When they die, they must mourn like their biological parents.

In general, there are many differences in the organization and society of the Cao Lan people, and it is these differences that have created cultural features with their own identities that are quite rich and diverse but now with the impact of the market economy has affected and eroded much.

3. Conclusion

The Cao Lan ethnic group has a long cultural tradition and has its own identity. The living standards, community relations, labor forms and social struggles of the Cao Lan ethnic group give the ethnic group its own position, and that position should always be respected. Therefore, the issue of "unity in diversity" of Vietnamese culture is always focused.

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