



Exploring The Identity of the Trieu Chau Cuisine

Vu Nhat Tan^{1,2,3}

¹Ho Chi Minh University of Culture

²University of Social Sciences and Humanities, Ho Chi Minh City, Vietnam

³Vietnam National University Ho Chi Minh, Ho Chi Minh City, Vietnam

ARTICLE INFO	ABSTRACT
Published Online: 11 July 2025	This article examines the dynamic and evolving identity of Trieu Chau cuisine, originating from the Chaoshan region of southern China, and its profound transformation through migration and interaction with Southeast Asian cultures, particularly in Vietnam and Cambodia. It explores the concept of culinary syncretism, where diverse food traditions blend to create unique hybrid forms, reflecting a rich tapestry of shared foodways. By analyzing specific hybrid dishes like Hu Tieu, the study underscores how Trieu Chau cuisine is not just a transplanted tradition, but a resilient and distinct culinary identity shaped by centuries of cultural exchange and adaptation. The research highlights the significance of ingredient adaptations, cooking techniques, and mealtime rituals, presenting Trieu Chau cuisine as a vital expression of community relationships and cultural integration.
Corresponding Author: Vu Nhat Tan	
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I. INTRODUCTION

Culinary traditions, far from being static, are dynamic systems that continuously evolve through interaction and exchange. Culinary syncretism refers to the blending of distinct food traditions to create new, hybrid forms, while acculturation describes the process of cultural change resulting from contact between different cultures. This intricate process involves the adoption and adaptation of ingredients, cooking techniques, flavor profiles, and mealtime rituals, resulting in a rich tapestry of shared foodways. Originating from the Chaoshan region of southern China, Teochew culinary practices, characterized by a delicate emphasis on freshness and natural flavors, underwent significant transformation upon migration to Southeast Asia. The establishment of Teochew businesses and cultural associations also played a pivotal role in mediating this culinary evolution. Through detailed case studies of hybrid dishes like Hu Tieu, this analysis demonstrates that Teochew cuisine in Vietnam and Cambodia is not merely a transplanted tradition, but a dynamic, resilient, and distinct culinary identity shaped by centuries of cultural exchange and adaptation.

II. LITERATURE REVIEW

Tran Thuan with the book series Nam Bo - some historical and cultural features has brought to those interested articles about the history and culture of Nam Bo; these contents help those interested have more perspectives to better understand a multi-

ethnic and multi-cultural land (2016). Tran Minh Thuong introduced the story of eating and drinking of the common people of Soc Trang, viewed from the perspective of folk culture. The dishes collected by the author are introduced along with the circumstances of use as well as the way of preparing some famous dishes of Soc Trang residents. This valuable document helps the researcher have a more objective view of the ethnic groups in relation to each other. However, the information about Chinese cuisine in this document is not rich enough to help the researcher have a deeper look at Chinese cuisine. It can be said that cultural researchers such as Dao Trinh Nhat, Vuong Hong Sen, Phan An, Chau Thi Hai, Tran Hong Lien, Nguyen Ngoc Tho... are the ones who laid the foundation for the study of the Chinese ethnic group in the South. The essays or research of authors Son Nam, Vuong Hong Sen or later Nguyen Khac Canh with Khmer people in the South, Vietnam introduced: "The festival customs of the Khmer people all have religious colors, both Brahmanism and Buddhism, and are characteristic of wet rice farming residents and are closely associated with pagodas" (2012, p.6)

Researchers can better understand the culture of ethnic minorities thanks to the works of Ngo Duc Thinh such as Ethnic groups and Vietnamese culture. The book is presented in three levels: linguistic group culture, ethnic group culture and local group culture, with specific examples of ethnic minorities in the fields of material and spiritual culture.

Soc Trang's geographical book includes five major areas: Part 1: Geography, natural administration and population; Part 2: History; Part 3: Economy - society; Part 4: Culture - Education - Health; Part 5: Place names - Characters - Events. This is considered an extremely valuable source of information for local people about the history of formation and development of Soc Trang province, a locality with the coexistence of three main ethnic groups, helping Soc Trang have different characteristics compared to other localities (Provincial Party Committee - People's Committee of Soc Trang province, 2012). In addition, the Soc Trang Statistical Yearbook 2021 is a special source of information, including four main parts: Part 1: Introduction to Soc Trang province; Part 2 includes the results of socio-economic development after thirty years of re-establishment of the province, Part 3 includes key socio-economic statistics and Part 4 includes some socio-economic indicators of the Mekong Delta provinces. This allows the researcher to provide data on ethnic groups and ethnic cultures, as well as cultural exchanges and acculturation between ethnic groups.

Customs, practices, and religious beliefs of the Vietnamese ethnic group through place names in Soc Trang province by Nguyen Minh Ca (2021); The Indochina Research Association has advocated the implementation of the Geography project: Nature, Economy and History of Cochinchina, of which a monograph on Soc Trang province is a part, Vuong Hong Sen with Old Stories in Soc Trang introduces the origin of Soc Trang province, the history of formation and development over time (2020). A. Haviland (1996) with the work Cultural Anthropology focused on studying the transformation between people and people. He proposed a fieldwork method, participation originating from cultural anthropology, requiring the researcher to spend a long time at the research site to conduct surveys to present the results of that survey process. Some documents by researchers Pham Duc Duong and Chau Thi Hai such as: Initial research on the contact and cultural exchange between Vietnam and China in history... (1998), or Contact and cultural exchange between Vietnam and China in history were republished by the National Political Publishing House Truth (2023) ... The book series "Perspectives on Vietnamese history" with the first work of the book series being "History of Vietnam and China: Diplomatic relations from ancient times to modern times" provides readers with information about the diplomatic relations between the Vietnamese and the Chinese in ancient, medieval and modern times (Huyền Quang; Xuân Khôi; Đạt Chí, 2015). Chapter 2 of the Special study on Chinese culture in the South includes 16 pages about the cuisine of the Chinese in the South. The dishes are divided into 4 subcategories: (1) daily dishes and dishes for banquets, (2) snacks, (3) dishes that nourish the body and (4) dishes of traditional holidays. Most of the dishes and drinks are the eating habits of the Chinese groups in the South, and all have a clear cultural exchange with the Kinh, Khmer, and Cham people; The culture of the Chinese in the South by Tran Hong Lien (2005); The culture of the Chinese

in the South by the Association of Literature and Arts of Ethnic Minorities in Ho Chi Minh City (2016) also listed cuisine as one of the tangible cultural heritages with the main characteristics of the processing methods and ingredients of the dishes and drinks of the Chinese in the South, thereby generalizing the cuisine of the Chinese in the South through daily meals and meals on holidays.

"The settlement of the Chinese in the South (from the 17th century to 1945) mentioned the waves of Chinese migration to Vietnam before the 17th century, and then mentioned the Chinese migration to the South, a new land that had not yet been exploited (2000). Other theses and dissertations also mentioned the exchange and adaptation of ethnic cuisines, including Cuisine of the Chaozhou Chinese in the Mekong Delta (Nguyen Thanh Nguyen, 2018); Culinary culture of the Cantonese Chinese in Ho Chi Minh City (Dang Thanh Kien, 2019); and the work of Tran Thi Kim Oanh (2019). Tran Thi Kim Oanh's work goes into depth to introduce dishes, drinks of the Cantonese Chinese in worship and daily life, and at the same time compare the culinary culture exchange between the Cantonese Chinese and the Vietnamese, showing the addition and enrichment of the culinary treasures of the two ethnic groups.

An article published in issue 81 of the magazine Ethnicity and Times in 2005 titled "Chinese culinary culture" described the culinary culture of the Chinese in the Mekong Delta region. According to Tran Phong Dieu (2005), the cuisine of the Chinese in the South is deeply influenced by the Vietnamese and the Khmer but still retains its own unique characteristics. The dishes, from favorite meats, familiar spices to soups and drinks, simultaneously show both the original characteristics brought from the homeland and the rich and diverse changes due to the process of cohabitation with the Vietnamese and Khmer in this land.

The book Culture and Arts of the Chinese in Ho Chi Minh City by Nguyen Van Sanh (2006) analyzed the meal structure, taste, preferences, and characteristics of the Vietnamese and Khmer people in the Southern region. characteristics of Chinese groups when mentioning their living customs.

Most of the referenced and researched documents provide perspectives and views on the exchange and acculturation in many fields of the Chinese people with other ethnic groups such as the Vietnamese (Kinh) or the Khmer. However, no document has mentioned in depth the introduction and analysis of that exchange and acculturation in specific fields such as cuisine.

III. METHODS

During the research, we conducted surveys in two main localities where the Chaozhou Chinese community is concentrated, namely Vinh Chau town and Soc Trang city. In these two locations, we conducted fieldwork 4 times directly and also went further to the districts where the Chinese people live, and to Bac Lieu and Tra Vinh provinces, which are also

localities with a larger concentration of Chaozhou Chinese communities than other localities in the Mekong Delta.

The main method of this research is to participate, conduct in-depth interviews using questionnaires, recording or phone calls, text messages to answer questions, questions and unclear issues to find the most accurate answers to record

To ensure the confidentiality of personal information of the interviewees, the researcher uses the first characters in the subject's full name when cited in the thesis along with the locality symbol and the family's serial number in front to help readers easily follow. For example, Mr. LVT-VC01 means the abbreviation of Mr. Lai Van Tia in Vinh Chau town, serial number 01 in the list of interviewees. In case there are a few people with the same first letter in their names, the researcher adds the last 2 years of their birth year to distinguish. If in case both the abbreviation and the birth year are the same because they are twins, or some other coincidence, the researcher uses the symbols 1 and 2 after the abbreviation instead of using the last 2 numbers of the birth year. For convenience in use, the researcher abbreviates words that are repeated too much in the thesis according to the abbreviation table at the beginning of the topic. In the entire topic, the places where the researcher uses the word "Soc Trang" means "Soc Trang province", and only in Soc Trang city will have the word "TP." in front. The word "Vinh Chau" means the entire administrative area of Vinh Chau town, including the wards and communes of the town. In the topic, because the main research subject is the Trieu Chau people, the researcher mainly uses the term Trieu Chau, sometimes there are places that say, "Hoa Trieu Chau ethnic group", "Tieu people" appear in the original quotes from other authors.

IV. RESULTS AND DISCUSSION

A. *The Teochew Diaspora in Southern Vietnam*

Vinh Chau town has a population of 166,809 people as of June 13, 2024. This is the residential area of three ethnic groups: Kinh, Khmer, and Chinese, of which: Khmer people account for about 87,318 people, accounting for 52.35%; Chinese people account for about 27,873 people, accounting for 16.71%; Vietnamese/Kinh people account for about 51,558 people, accounting for 30.9% and other ethnic groups account for about 60 people, accounting for 0.04%. In the whole Soc Trang province, the Chinese people only account for a modest number of about 62,389 people, accounting for 5.2% of the local population (Population, 2024).

The Chinese are an ethnic group that, although settled in the South later than other ethnic groups, have affirmed the cultural identity of their community. Therefore, the process of cohabitation has led to cultural exchange between ethnic groups, especially the Vietnamese - Khmer - Chinese trio. Research on the cuisine of the Chaozhou people in relation to other ethnic groups in Soc Trang is a necessary task to have a more objective view of the culinary culture of the Chaozhou people in the locality.

The Chaozhou Chinese from Guangdong province in the Chaoshan coastal area mainly live in Ho Chi Minh City, Binh Thuan, Dong Nai, Bac Lieu, Soc Trang, Ca Mau, Kien Giang, Can Tho, Binh Duong, Tien Giang, An Giang. An indispensable grilled dish of the Chaozhou Chinese in the Mekong Delta during Tet holiday meals is said to have originated from the Guangdong people, which is kim tien ke - which looks like a string of ancient copper coins, so it is called kim tien ke. "Ke also has the same sound as co, which means opportunity, so this dish is cooked during holidays to pray for the family to always have the opportunity to make a living and be prosperous" (Nguyen Thanh Nguyen, 2018, pp. 53-54). This culinary perspective is also closely linked to the perspective of the Chinese in general who "value fullness and completeness, if there is a defect, it will be a bad omen, everything will not go smoothly from beginning to end" (Nguyen Thi Dieu Thao, 2015, p. 170). Nguyen Cong Hoan commented: "The Chinese people of the Mekong Delta mainly eat rice, noodles, dumplings, and white porridge that is just cooked but not mushy like the Vietnamese or Cantonese people. They believe that when working hard under the hot sun, just a bowl of porridge helps the body to feel less tired and can replace drinking water". Their famous dish is salty noodles, rice with dry and salty dishes that can be stored for a long time, convenient for families living in the fields, far from the market (2011, p.52). Most Chinese people of the Chaozhou region believe that porridge is their most popular daily dish. Due to the abundant natural resources, many species of fish and shrimp have high economic value such as carp, pangasius, anchovy, shrimp, crab, blood cockles, mussels, clams, snakehead fish, snakehead fish, snakehead fish, linh fish (Nguyen Thanh Nguyen, 2019, pp. 35-36), the cuisine of the Chinese people in the Mekong Delta is generally rich, focusing on seafood and is unique because of the combination of traditional Chinese cuisine with the cuisine of ethnic groups living together in the temperate natural environment of the Southern region (Ho Chi Minh City Association of Literature and Arts of Ethnic Minorities 2016, p. 106). Porridge is also a fast, delicious, nutritious dish with a very unique cooking method of the Fujian Chinese, soft, thick and sweet, can be eaten with seafood, heart, kidney, intestines, blood, minced meat, braised meat, century eggs, braised shrimp, roasted rice, dried shrimp, dried squid, ... However, due to the phenomenon of homonymy, porridge is also homophonous with "going out to meet rain" which is unlucky in the agricultural industry, so not eating porridge on the first day of the year has become a traditional custom for Fujian Chinese families to do business smoothly. The Vietnamese came to the South before the Chinese, but they were also the ethnic group that came to live together with the Khmer, so they also brought their culinary culture with them in the process of exploring this land. Vietnamese cuisine reflects a philosophy of life and a culture of taking advantage of and responding to the natural environment and the wet rice civilization. After the changes of history, the Chinese came

to Soc Trang and created a community of ethnic groups that have relations of mutual exchange and interaction in many aspects, including cuisine. The relations between the cuisine of the Chinese Chaozhou and the cuisine of the Vietnamese are a relation of mutual exchange and influence in a long process of cultural integration. This enriches the identity of Vietnamese cuisine, preserving and developing the culinary culture of Chaozhou in Vietnam. During the process of living together, along with the Khmer, the Chinese have created for themselves a separate position with their own identity in all fields, especially cuisine.

B. Teochew Cuisine: Characteristics, Philosophy, and Traditional Practices

The concept of eating of the Teochew people: Eating is not only to be full but also to maintain health to help with labor and production activities, build community relationships and show harmony with the natural environment. The traditional meal structure of the Teochew people includes 3 meals including rice, soup (stew), stir-fried or salty dishes, showing the maximum use of resources to survive and develop in the new land. Because when coming to the South, the Teochew people had to take advantage of available products in each region to prepare dishes to feed themselves and their families. The traditional meal tends to be plant-based (yin) food, deeply reflecting the characteristics of agricultural culture. The nature of hardship requires saving to survive in the new land.

For the Teochew people, family meals are simple and frugal. They usually eat 3 meals a day with 3 main dishes: Rice, stir-fried (vegetables or meat) and soup. “Eat 3 meals: breakfast, lunch, and dinner. Lunch is the most important, because in the morning people usually go out to eat, and for lunch the food will be hot and fresh. In the afternoon, it is reheated, so it is simpler. Partly because women take care of the meal, they do not have to do anything, so they have time to cook a sumptuous lunch (LNT-VC02). Women mainly stay at home to take care of their families and children, so it seems that their duty is to ensure meals for the family. Men take on the role of farming or trading. The Chinese do not have the conditions to work in local administration like the Vietnamese and Khmer. Therefore, they have more time and are more proactive in community association work. Among the main dishes, soup can be considered the soul of the meal. The Chaozhou people cook soup in the form of stews, rich in nutrients, not the soup style like the Vietnamese (boiled water is also called soup). Explaining this, the Chinese people say: “Eating soup is easy to eat because it has water, and at the same time, it is rich in nutrients, so you don't need to eat much” (LNT-VC02). Most of the people of Chaozhou have a difficult life, so they eat at home in a simple and economical way. Usually, their meals are rice with stir-fried Chinese cabbage with meat, eggs or stewed pig's feet. Soup includes Chinese cabbage cooked with minced meat or cooked with shrimp cakes and fish wontons. Salted catfish (with hu) fried with vinegar and sugar is eaten with white porridge, with hu

stewed with minced meat and ginger is eaten with rice. Shrimp cakes, stewed pig intestines (pork intestines) with sour cabbage or steamed sea bass with soy sauce are all foods eaten with rice, ensuring saltiness, economy and filling the stomach. In general, Chinese people eat simply, not fussy and mainly eat to be full and go to work (QTT-SG03)

Che is a popular dish in Vietnam; it is both a food and a drink. However, when the Chinese came here, they brought many types of che, of which the most famous is che y. y is the pronunciation taken from the word vien (圓 - meaning round). During the traditional New Year, the people of Chaozhou offer this dish with the intention of praying for the reunion of family members. (QTT-SG03). This sweet dish is not made from rice flour like banh troi or che troi nuoc but is made from white sweet potato flour. People choose large white sweet potatoes, grind them into flour, soak them in water for a few days to let the starch settle, then drain the water and dry them under the strong sun. Then take the flour and roll it into balls of different sizes depending on the person making the balls. If you want to make it colorful, use the red of beetroot, the purple of butterfly pea flowers... to make it more beautiful. The cooking method is like cooking banh choi nuoc of the Vietnamese, boil water and then drop the y balls in. When cooked, it has a milky white color, when cooked, it has a clear white color. In addition to the sweet soup, the Chinese also have tofu with sugar water and coconut milk. However, for the Teochew people, tofu with sugar water and coconut milk is rarely mentioned, perhaps this is a product of cultural exchange through cuisine. Because the coconut element is probably only grown in abundance in South Vietnam. Like the pia cake, if it only had bean and taro filling, it would have been Chinese in the past, but until now, people are more familiar with durian pia cake, because durian is a specialty that is abundant in South Vietnam.

“The most important things for the Chaozhou Chinese are the Lantern Festival and the Mid-Autumn Festival. The important dishes that cannot be missed when worshipping the Lantern Festival of the Chaozhou Chinese are banh to, willow cakes, buns, floating cakes, the trio of “fish, crab, squid”, and roast duck” (Nguyen Thanh Nguyen, 2019, p.50). They do not worship chickens because chickens are considered the benefactors of Guan Yu, thanks to the rooster's crowing, Guan Yu woke up from his sleep and returned to Liu Bei. In addition, while the Chinese in Ho Chi Minh City often make (produce) duck sausage with many famous production facilities that have been around for nearly a century. During the Lunar New Year, the Chaozhou Chinese never eat bitter melon for fear of a difficult and unlucky new year (pp.65-66). They often buy live snakehead fish to eat on the second day of Tet because live snakehead fish is a product, and “duy” means surplus, so “nin nin dau” means “nien nien huu du” (every year there is surplus) (p.62). In general, the dishes of the Chaozhou people in the Mekong Delta on holidays, in addition to fresh ingredients and delicious spices, must also be beautifully and impressively presented, conveying the

hope for a new year of abundance and prosperity. While eating, the Chaozhou Chinese also show hospitality and respect at the dining table. In rural areas, the Chaozhou Chinese are very good at growing rice, shallots, sweet potatoes, sugarcane, pineapple, and pineapple, interspersed with coconut and areca nuts. The agricultural products of the Chaozhou Chinese have been known to international friends such as Vinh Chau shallots, pickled mustard greens, Vung Thom pia cakes and some other products. In general, these products are diverse, rich, unique and humane.

The old Chinese song often passed down:

Guangdong eats fish and throws away the head

Chaozhou collects it and brings it back to braise with pepper

This song shows thrift, lightness and simplicity. Stir-fried pig intestines with pickled cabbage, lotus root bone soup, white porridge and white rice. Pickled cabbage and pig organs can be said to be the soul of Chaozhou dishes. Braised roast pig with pickled cabbage, noodles with pig organs inside (intestines, liver, heart) or congee with offal, white porridge with pickled cabbage... are typical dishes of the Chaozhou people. The famous dish of the Chaozhou people is stir-fried roast pig with pickled cabbage. Pickled cabbage is the soul of the culinary dishes that the Chinese people often use. The way the Chinese pickle cabbage is also very different from the way the Vietnamese use cabbage. In general, the dishes of the Chaozhou people tend to be eaten to be full and save money to have strength for working in the fields. They themselves come from the fields, so their culture of dealing with the natural environment and society is typical of the countryside, not lavish but very simple and frugal. In Vinh Chau town, Soc Trang province, there are currently two famous Chinese noodle shops, namely Mr. Yen's noodle shop (a mispronunciation, the original founder of this noodle shop was Mr. Dung, but people gradually read it as Yen) and Mr. Duoc's noodle shop. The two shops are close to each other, but their business methods are completely different. Mr. Yen's noodle shop is only sold in the morning, with a certain number of bowls "about 150 bowls per day, on more expensive days it is about 180 bowls. It is unclear whether the two shops had any agreement in the past, but my house and the house next door do not sell the same, even on holidays and Tet" (LNT-VC02).

What food/drink should be offered at a funeral for the deceased? Why? Offering rice, split chicken eggs in half, offering rice is to put a full bowl, 2 half-bowls, a full bowl with a pair of chopsticks, 2 half-bowls with 2 chopsticks, this custom is said that the full bowl with a pair of chopsticks is for the deceased, and the 2 half-bowls of rice with 2 chopsticks on each side are for the old person so that they do not compete with the new person to eat, so leaving a pair of chopsticks is to eat for their benefit, leaving one on each side to eat more slowly. (Nguyen Cong Hoan, 2016, 54).

The close relationship, blood relationship is the connecting thread that helps families with the same situation living far away love each other more. People with different families

also come closer together in the style of "selling distant brothers, buying close neighbors". From relatives to fellow countrymen, they help each other progress and develop. Sometimes, having the same surname but not having siblings is also a way to love and join hands to build the culture of the Chinese family and ancestors. Worshiping ancestors and offering death anniversaries is the act of "protecting the race, praying for the grace and virtue of ancestors" (Lam Hoang Vien, 2017. p.101).

The food offered in the death anniversary is salty: "luxurious dishes must be prepared such as spring rolls, hot pot, duck stewed with salted lemon, grilled chicken or roast duck are the main dishes (LVT-VC01). The Chinese do not have the habit of eating vegetarian food, so for the people of Chaozhou today, offering vegetarian food is a new concept, a new trend, not an ancient tradition.

Many Chinese dishes are called in Khmer and vice versa. A typical example is ginger cake, according to Khmer beliefs, ginger cake has many branches, symbolizing fertility, implying that the bride and groom will have many children, a harmonious family, bringing luck and happiness. However, this ginger cake is made by the Chinese a lot, it is no longer a culinary product of the Khmer people.

Some dishes in Soc Trang show the intersection between these two culinary cultures:

Banh Cong

This cake is made from rice flour, green beans and meat, fried crispy and served with raw vegetables and sweet and sour fish sauce. This cake is like the fried dishes of the Teochew people but has a typical Khmer flavor.

Banh Pia

A specialty cake of Soc Trang, made from wheat flour, green beans, coconut and eggs, has a sweet taste and a characteristic aroma. Although it is a Chinese dish, pia cake has been adopted and transformed by local Khmer people, creating a typical version of Soc Trang.

Chaozhou people often eat porridge, soup and fermented bean curd. Explaining why Chaozhou people often eat porridge, especially white porridge, there is a dish called Chaozhou porridge, many people asked said: Mainly Chaozhou people go to work in the fields, work and trade, that is why they need to eat rice. But because of poverty, eating porridge probably originated in ancient times, in China, the poverty situation is so bad that now in Vietnam, there is no more poverty, material things are abundant, but they still only like to eat white porridge with chayote, especially the elderly (CNL-VC04). Fermented bean curd, also known as hu du, is considered a traditional specialty of Chaozhou people. Hu du in Soc Trang is famous for being delicious, the secret is only passed down to people in the family that they trust, not to their daughters (Nguyen Thi Ngoc Mai, 2015, p. 45). This is like a hidden feeling of the past, leading to the habit of Chaozhou people being frugal and living simply.

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In the South, the Vietnamese Khmer Chinese-Cham ethnic groups live together. Each ethnic group has its own identity, but in the process of living together, day and night, the mutual influence from the way of doing business, moving, living... to culinary culture occurs as an inevitable rule. The exchange between these three culinary cultures is also shown through the migration of Chinese people to Southeast Asian countries such as Vietnam, Thailand, Malaysia, Singapore... Chinese cuisine in these countries is often a harmonious combination of Chaozhou - Guangdong - Fujian, creating a unique culinary identity of the overseas Chinese community. Chaozhou people are present all over the world, traveling everywhere. Before the movement to restore the Ming Dynasty took place, the Chaoshan region was considered a place with social life and agricultural production. The difficulties in local life forced the Chinese in general and the Chaozhou people in particular to migrate to lands near or far from China. They came to new lands and were forced to change, integrate and interact with the residents, to integrate into a more developed and better life.

The exchange between ethnic groups and localities are two basic characteristics of the exchange in Southern folk cakes. Later, there was also an exchange between tradition and modernity, when commerce developed. Whatever the exchange, it contributed to the adaptation and enrichment of Southern folk cuisine. A typical example is the Khmer Num Cop Thno cake, which means jackfruit seed cake. The cake is made from soft green beans, peeled, crushed and mixed with palm sugar like the filling of Vietnamese banh it. Then, use your hands to squeeze the round balls the size of jackfruit

seeds, roll them in the yolks of duck or chicken eggs. Then, fry them until crispy. Eat when the oil is drained. Banh Cong is named after the item used to make it. The flour is put into the cong to fry and thus Banh Cong was born. Some people believe that originally, Banh Cong was created by the Khmer people. Today, both the Chinese and the Vietnamese can make this cake. Or on the contrary, the Khmer and the Vietnamese can also make Chinese cakes, such as Banh La Lieu, Banh To, Banh Cu Cai, Banh He

In the South, dishes such as Hu Tieu, Teochew porridge, Chaozhou steamed fish, Chicken stewed with Chinese herbs... are clear evidence of the influence of the three culinary cultures above, which have been Vietnamized but still retain their original spirit. Another evidence is that the Vietnamese originally had a fish sauce dish that the Chinese did not have, but the Cantonese Chinese, after living together with the Vietnamese, adopted the Vietnamese fish sauce, fish sauce, and snakehead fish sauce to add to the Chinese dish of steamed eggs with minced pork, creating a dish of steamed eggs, eaten with rice, pickles, and raw vegetables that "goes well with rice". The Cantonese Chinese have also adopted many dishes to cool down, cool down, and clear the body from the Vietnamese cuisine during their cohabitation with the Vietnamese, such as bitter melon soup with catfish, sour shrimp soup, sour fish soup, sour linh fish soup, sour snakehead fish soup, chrysanthemum tea, artichoke tea, lotus seed and jujube tea, ginseng, winter melon ginseng, green bean tea, and black sesame tea. Each type of drink is also a tonic that helps to darken hair, calm the nerves, and help you sleep. In addition, the Cantonese Chinese have also adopted salads from the Vietnamese that both stimulate the taste buds and stimulate digestion, while also providing protection against the heat of the Southwest region (Dang Thanh Kien, 2019, pp. 48-49). An offering that appears in the longevity celebration of the Cantonese Chinese received from the Vietnamese is a cake painted with the word Tho, with Mr. Tho holding a peach in his hand, standing next to a deer (Loc) with the meaning "Loc - Tho both complete" (pp. 88-89).

During the process of contact with the Chinese, the Vietnamese adopted many types of vegetable oils that were familiar in Chinese food processing and used them in their daily food processing, such as peanut oil or soybean oil. Thanks to that, it has increased the variety of products used for frying and stir-frying, which in the past, the Vietnamese only used lard (pork fat). This variety increases the choice for meals to become delicious, nutritious, and good for the heart. The Khmer people in Soc Trang also learned the craft of making xa bau (pickled radish) and processing xa bau, which has been a traditional dish of the Chinese people since the Chinese settled in this area. Vinh Chau land is blessed by nature as a hilly land with a lot of alluvium, favorable for growing pickled white radish, which the Chinese call xa bau, making xa bau a common dish of the Vietnamese, Chinese, and Khmer people.

The Vietnamese sour fish soup was transformed by the Chinese into sour chicken soup. The Vietnamese braised fish was changed by the Chinese into braised fish in a clay pot with fattier shrimp and pepper. The Vietnamese fried shrimp dish is usually small freshwater shrimp that is fried dry with a little fish sauce and sugar, while the Chinese choose large shrimp, the shrimp is fried in oil to create a crispy shine and then braised with salt, sugar, and fatty shrimp.

Banh tam bi xiu mai also has the culinary features of the Chinese with the flavor of xiu mai and the culinary features of the Vietnamese with the flavor of the elaborately processed pork skin, not too thick or too thin, boiled and then sliced into thin, smooth, even strips, mixed with "thin rice" (thin rice is roasted, crushed or pounded rice with a characteristic aroma) which is a Vietnamese spice that makes the dish more attractive.

In addition, from the same type of opaque white radish cake with a pink filling exposed through the thin, eye-catching crust originating from the Chinese, the Kinh people have transformed it into folded radish cake, and the Khmer have transformed it into steamed radish cake.

Pha lau is also a dish that is the crystallization of the culinary culture and intelligence and thinking of the Chaozhou people, appearing long ago among the residents of the Chaoshan region during the Qin Dynasty, widely used in the provinces of Jiangsu, Zhejiang, Fujian, Guangdong, Sichuan, Hunan, and has been mixed when Vietnamese and Khmer cultures meet. While duck and rabbit offal are used to make phá lẩu in Triều Sạn, Vietnamese and Khmer people mainly use pig offal to make phá lẩu because buffaloes and cows are important animals in rice cultivation in Southeast Asian countries, especially in Vietnam. Killing them is not as easy as killing pigs, which are an abundant source of food for humans. In addition, Khmer people also use palm sugar, which is both their main livelihood and the main source of sugar to make pha lau.

Currently, in Soc Trang, the Chinese and Vietnamese always have activities that influence each other in all aspects, from language, lifestyle, eating and drinking... Due to the process of cohabitation, if only looking from the outside, it is difficult to recognize the Chinese, Vietnamese or Khmer elements. The process of marriage and intermarriage between these ethnic groups makes the culture thoroughly exchanged. Take the example of Hu Tieu, if in the past, the Chinese mainly cooked noodles, when they came to Vietnam, they added Hu Tieu - Mi (mixing these two ingredients in a common bowl). The accompanying spices often include bean sprouts, lettuce, fresh chili, fish sauce, pepper (of the Vietnamese) accompanied by chives, pickled chili, pickled garlic, soy sauce, and Chaozhou people's soy sauce.

To sum up, the cuisine of the Chaozhou people in Soc Trang and the Southern region in general, compared to other Chinese groups, is considered simple, popular and mostly for workers and professionals. Representative culinary products such as pickled cabbage, noodles (sold on sidewalks and

street food) are easily found in every family and on the streets. There is a connection between the cuisine of Chaozhou and Fujian, Guangdong because they have the same origin of Southern China and coexist on the new land of Vietnam.

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