CUISINE OF NUNG CHAO ETHNIC AT HOANG VIET COMMUNE, VAN LANG DISTRICT, LANG SON PROVINCE

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1. Introduction

Along with many other cultural elements, material culture, including cuisine is one of the unique cultural features of the Nung people, which is also a special feature of Vietnamese national culture. It is not only about how to process food, but also experience about health care, cultural activities related to cuisine and the concept of nature hidden in dishes with the concept of morality through rules and regulations in the Nung’s meal...

In the current trend of integration and globalization, cultural exchange and acculturation are increasingly strong in the socio-economic fields in most ethnic groups. The Nung people are not out of that rule, their cuisine is changing a lot of materials, tools, uses... This has a significant impact on preserving and promoting the values of cuisine in the ethnic group’s life. Therefore, the study of the Nung people’s cuisine from materials, labor, technology... to the position, role, meaning and value of cuisine for the cultural life of the ethnic group is very important and useful.

Cuisine research not only contributes to preserving the unique cultural characteristics of the Nung people but also providing scientific arguments to help state management agencies have appropriate solutions in preserving and promoting the values of traditional culture in general, material culture including the Nung people’s cuisine in the context of current exchanges and integration in particular. So, the study of the Nung people’s cuisine is not only scientific but also having profound practical values.

2. Overview of issues research

The cuisine of the Nung ethnic group or the other ethnic groups living in the Northeast has long been an attractive topic for researchers of ethnic culture in our country. Cuisine is often the object of research on ethnic studies.

Research on ethnic groups in the Northeast or Lang Son province, including the Nung people have “Lang Son Geography” (Quy, Thinh, & Nam, 1999). The book systematically outlines the appearance of the land and people of Lang Son land from past and present in terms of natural, historical, economic, cultural, social characteristics... With historical viewpoints and dialectical view, scientific methodology, the book is a valuable source of valuable research, preserving traditions and quintessence of Lang Son ethnic groups, including cuisine. Especially, the book has a section on the cuisine of the Tay and Nung ethnic groups in detail.

The work “Overview of Lang Son Culture and Cultural Landmarks” (Pao, 2011) writes about many unique cultural features of Lang Son province, especially the culture of the Tay and Nung ethnic groups, including aspects: costumes, houses, food,
festivals, family beliefs. In terms of cuisine, the book provides a lot of information and details on the dishes of the Tay and Nung ethnic groups including roast pork and in particular, traditional cakes.

Hoang Be and his colleagues with the work “The Tay and Nung Ethnic Groups in Vietnam” (Be, Binh, Dien, & …, 1992) presented a descriptive method of traditional fields in many directions. Such as: Natural conditions and population; Ethnic history; Traditional economics; Material culture (including cuisine); Social organization; Religious beliefs; Language and folklore. Hoang Nam with his research on “Ethnic Culture of Northeast Vietnam” (Nam, 2004) talked about the cultures of ethnic groups in the Northeast including Tay, Nung ... in terms of physical culture (including cuisine) and intangible culture ... Tran Quoc Vuong with the book “Vietnamese Cultural Foundations” (Vuong, 1999) records an overview of the characteristics of Vietnamese culture by 6 literary regions: the Viet Bac Mountain Region (or the Northeast Mountain Region), the Northwest Mountainous Region, the Red River Delta Region, the Truong Son - Central Highlands Region, the Central Coast Region (South Central and North Central) and the Southern Cultural Region. In particular, the Northeast Region is characterized by the Tay and Nung culture, including a small part of the cuisine of the Tay and Nung people.

Essential research of Nung or individual Nung ethnic group should mention the work “Nung Ethnic Group in Vietnam” (Nam, 1992). The book is considered to be the most general of the appearance of the Nung ethnic group in Vietnam in the view of historical ethnography, depicting the overall socio-economic picture, and also recognizing a cultural level, an economic tradition... The issues raised in the work such as economic activities, material and spiritual life are posed in dialectical relationship with historical tradition and national identity in connection with the other peoples they interacted with during development. The book also has research on ethnic cuisine quite diverse and detailed.

3. Research method

This article mainly uses the materials collected by the author in the ethnographic field trips in Na Sam town and the villages of Tham Me A, Tham Me B, Na Khach in Hoang Viet commune, Van Lang district, Lang Son province from 2017 to 2019 to serve the author master’s thesis entitled “Cuisine of the Nung Ethnic in Hoang Viet commune, Van Lang district, Lang Son province”. In addition, the author also inherits published papers of researchers related to this topic; reports, statistical data of provinces, departments and local branches; opinions of experts knowledgeable about the Nung cuisine.

4. Research result

Hoang Viet is a highland mountainous commune, the East borders the communes of Than Long, Tan Thanh and Tan My (Van Lang district, Lang Son province); the North borders An Hung commune; Hong Thai commune in the South; on the West by Tan Lang and Thanh Hoa communes, Na Sam town and Van Quan district. Hoang Viet commune has complex terrain: rocky mountains interleaved with scattered soil mountains, gradually higher mountainous terrain in the northeast, with a height of 849 meters above sea level, spreading in the northwest, southwest, and southeast is the hill mountains with a gentle slope create a diverse land use structure. In particular, Ky Cung river runs from the southwest to the northwest as a boundary separating the commune boundaries from Van Quan district, Thanh Hoa commune and Tan Lang commune (Van Lang district) forming streams and water levels to create conditions for growing rice and vegetables. The largest Hoang Viet stream flow through the territory to the southeastern Tan My commune, creating wet rice agriculture and scattered population living along the stream.

Hoang Viet culture bears the common characteristics of Van Lang district culture. The district has four main ethnic groups, namely Kinh, Tay, Nung and Hoa, of which Nung occupies the highest percentage. The characteristics of these ethnic groups are similar to those of other communes in Van Lang district when the Tay and Nung people are close in terms of history, language, culture and residence area. The Kinh people who have lived for a long time in the locality have integrated with the Tay - Nung people, mostly working as small traders, craftsmen and services. The Chinese, too, mostly live in towns and do business, growing vegetables.

According to previous studies, the Nung ethnic group has many different local groups with the names of Nung Xuong, Nung Giang, Nung An, Nung Loi, Nung Phan Sinh, Nung, Nung Inh, Nung Quy Rin, Nung Din, Nung Chao ... Among them, Nung Chao is the Nung ethnic group accounting for the largest number in Hoang Viet commune, Van Lang district, Lang Son province. The name Nung Chao was born based on the origin of their migration, in particular the Nung Chao migrated from Long Chau (Guangxi, China) to Vietnam. The cultural features of the Nung Chao people here are the same as the Nung culture in Lang Son. In addition, the Nung Chao people in Hoang Viet commune, due to their
close living with the Tay people, have a long history of exchanging with Guangxi province and China, so the culture here is also more or less influenced by Chinese culture. It is most evident in dishes (roast pork, roasted duck, Buckle meat, char siu ...).

The cuisine of the Nung ethnic group, specifically the Nung Chao in Hoang Viet commune, Van Lang district, Lang Son province is extremely rich and diverse with many typical dishes showing the intersection between the cultures of the people Tay and Nung ethnic groups in the locality and culture in Guangxi, China. In addition, the rules, taboo in eating also brings cultural characteristics. Specifically in the article, the author would like to highlight the typical dishes, showing this cultural interference.

4.1. Dishes with characteristics of Tay and Nung culture

The two ethnic groups of Tay and Nung in Vietnam are characterized by often alternating lives, cultural similarities in many aspects such as housing, belief, cuisine ... Many previous researchers such as the late Professor Hoang Nam, the late Professor Tran Quoc Vuong often put Tay culture next to Nung culture in a study. The noticeable difference between the two peoples is in the costume, which I personally find in the fieldwork to see a difference in the altar. More specifically, the Nung in Hoang Viet often use a 2-floor altar (the upper level is worshiping the Goddess of Mercy, the lower floor of Ancestor worship), and the Tay use the same altar as the Kinh (one floor and 3 bowls of incense). In terms of cuisine, almost every traditional dish in Hoang Viet that Nung people have, the Tay also has it.

4.1.1. Nung Chao’s Bamboo cooked rice (Lam tube)

Lam tube (or Lam rice) is a familiar dish among the ethnic minorities in Vietnam. Referring to ethnic minority cuisine, is referring to Lam rice, an extremely popular dish of the Thai and Tay people in the North; Gia Rai and Ba Na people in the Central Highlands of Viet Nam, namely Tay Nguyen ... However, the way to cook Lam rice among the ethnic groups sometimes varies.

Lam rice (Lam tube): According to the people, the Lam tube dish (Lam rice) is usually made on holidays, Tet or used in daily life. However, the Lam rice of the Nung Chao has some differences compared to the Thai. If Thai people often call this dish Lam rice and it is commonly used in daily life, for the Nung people, Lam tube is the common name and this type of rice is used mainly in the ceremony to close the harvest October10 lunar calendar (popular name: Lam Tube Tet). In addition, there are many differences in the way this dish is cooked between Thai and Nung people. If the Thais make a major process by stuffing white rice into a Lam tube with a certain amount of water, covering it with banana leaves and baking it directly with fire, the Nung use white rice with more food and ingredients (including meat, peanuts and Clausena indica leaves) put it in the bamboo tube and instead of grilling it directly with fire, they boil it with water. Lam rice is made from young bamboo tubes so it is very fragrant and sweet.

Every year, on the occasion of October 10th of the Lunar Calendar, the Nung people will search for bamboo tubes. Bamboo tube must be young bamboo, keep the inner white film. Then, they cut each bamboo tube, in order from top to root, stripping the green outer shell to reveal the inside of the intestine. It’s the tube made to cook Lam rice. Glutinous rice is washed and soaked in water for a night to be flexible, then picked out, drained and mixed with food. Food includes minced pork, peanuts marinated with salt and other spices and then roasted. Then, they mixed glutinous rice with meat and peanuts and put them in the bar until the distance from the rice to the top of the tube with an index finger to make room for Clausena indica leaves and dried banana leaves. Next, they crushed a handful of Clausena indica leaves stuffed into a layer of tubes, the next layer also used a handful of dried banana leaves to seal and take some of the bamboo pieces (remaining after the process of stripping the tube) to tighten (can use one or two pieces) and put in a large pot of boiled water. The reason they use dried banana leaves is because the fresh banana leaves often dilate during cooking, easily bursting out, causing water to spill into the rice, making the rice not delicious. The tube is heated continuously for about six - ten hours, then picked out and allowed to cool.

When eating, people cleverly peel off each layer of the bamboo tube to remove the Lam rice, which has been covered with a layer of “bamboo” white. Due to the unique blend of spices, Nung’s Lam rice has the sticky taste of glutinous rice, blended with the greasy taste of peanuts and meat along with the typical aroma of the Clausena indica leaves. Also because this cake is hard-boiled, so it can still taste good until five-seven days.

Why do the Nung people often cook this dish in October of lunar calendar? According to the fieldwork results, October is the time when the bamboo trees in the forest produce young winged leaves, the bamboo in this development stage can
provide many young bamboo tubes suitable for Lam tube cooking. During this period, the Nung people also made ceremonies to summarize the crop and Lam tube is an indispensable dish on this holiday. In addition, this is also the time when the Nung people’s crop ends, the Nung people have free time to make Lam pipes, the whole family can join in processing this dish: Men make bamboo pipes, women washing rice, roasting meat, stuffing blue tubes, children running around waiting for the ladies, they finished the Lam tube, leaving a little leftover rice to make Sticky rice stuffed with croissants (Pôóc mò).

4.1.4. Round sticky rice (banh day)

Nung people make Round sticky rice to eat during Tet, rituals, weddings ... To make presents for important occasions such as birthdays, the people often make Round sticky rice (sì cong), round shapes, with a diameter of nearly two gloves (forty centimeters), three centimeters thick. To eat or worship, people make small Round sticky rice (round noodles), round in shape, about ten centimeters in diameter. Thick cakes can make green onion with fat or can be bean, peanuts, sesame, sugar, mugwort ... or not eaten with dipping sauce. Round sticky rice with mugwort is made to eat on the occasion of the Qingming Festival.

4.1.5. Cake burns

This is a unique and famous dish of the Nung Chao people in Hoang Viet in particular and the Nung people in Lang Son province in general. When referring to the scald cake, many people often call it Khau Sli, however Khau sli is just one of many types of Nung cake. In fact, there are many types of scones with many different names, including:

* Khau Sli: A popular dish on Tet (Luna New Year). Glutinous rice is cooked, dried and roasted to make it sticky and crispy. Honey is boiled, poured roasted sticky rice in, then stir, then pour into the tray, level and compact, cut into small rectangular pieces. Nowadays, the Khau Sli has become a trademark of Lang Son province.

There is a different way to use raw materials that are glutinous rice, sugar candy. Glutinous rice is soaked in water and then drained, then cooked. When cooked, pour out to cool, then dry. When it is almost dry, put it in a mortar and crush away the sticky rice seeds. Only when the seeds are really flattened, are they dried out to be dry so that it does not get moldy, then mix with the cake and then incubate in the rooster. When preparing to make cakes, the people put them in a roasting pan and use the stirring table to expand them until the seeds turn to a golden color. They beat the sugar on the cast iron pan to a certain degree of adhesion and poured the seeds into the mix, then poured it into a mold or a copper tray, using an evenly squeezed brush. In the process of compression, they cut into pieces and put them on a plate to worship or entertain guests, and the rest put in air-tight jars or bags. Newly made cakes are crispy and fragrant.

* Peng kho: In addition to the Khau Sli, there are other types of scalds such as Peng kho and Thoc thec. Raw materials for this type of burn cake include glutinous rice, sugar candy, gummy of a type of potato called Toong vat. How to make Peng kho is quite feat. Glutinous rice soaked in water for about a day, cooked, elastic. To make glutinous
rice sticky, compatriots add a little bit of Toong vat gummy into the pounding, until the rice leally sticky, smooth, flexible and inflated. After finishing, they laminated and cut into small pieces 1cm x 5cm, mixed dried powder and incubated for about a month. Then, stir in the fat pan like the Kinh people do, the puffed-up bread is removed and drained. Next, fry sugar to a certain degree of adhesion is mixed into the cake. Peng kho cake is used to worship gods in Tet holidays and festivals.

  * Thoc Théc: A kind of scum cake made from the best glutinous rice and sugar candy. Large and best grains are roasted, blooming like popcorn, then sifted to remove broken seeds and husks. After that, fry the sugar like making Peng kho, then mixing the scald into the pan of sugar, then pouring out for a little cooling and then round like a fist. Thoc thec burners are often used to worship ancestors and worship Buddha.

  4.1.6. Breadcrumbs (sla cao)

Breadcrumbs are made from glutinous rice, sugar, sesame, peanuts. Glutinous rice soaked in water for 2 to 3 hours, picked out and fried until crispy. Then, finely grind and incubate for about half a month to a month for hygroscopic powder, with ductility. To make cakes, compatriots use small shaved alum sugar to stir continuously until the sugar becomes thick, then use sugar to mix with flour to make the dough evenly, rub evenly and squeeze. That is to be first layer. The second layer is sugar, roasted sesame seeds and some banana oil, then the third layer is like the first layer. After compaction, cut each piece to the appropriate size and let the cake set. After about a day, they removed the mold, took the blue, red, purple and yellow plastic bags and wrapped them beautifully. Biscuits are offered to ancestors and Buddha before eating.

  4.2. The dishes show an intersection with Chinese culture

As mentioned, the Nung Porridge in Hoang Viet originated from Long Chau, Guangxi, China, so it was also influenced by Chinese culture, including food. The interference with China is reflected in the fact that they often use a spice called soy protein (or Chinese Choang sauce), salt and MSG, boil a little water in the pan. The process of stuffing is quite elaborate, first the spice mixture is poured into the stomach of the pig, then stuffed with Clausena indica leaves and then sewed, the honey-soaked outer layer is diluted, skewered on the iron rod and roasted about 90 minutes. During rotation, the pig should be rotated so that it does not burn and always keep yellow. In the past, the Nung people used to roast pigs for a few days, but now, with modern technology to serve the business, the time for roasting pigs has been reduced to 90 minutes. (According to Ms. Dinh Thi Nom, doing the rotation of pigs, Tham Me crossroads, Na Sam town, Hoang Viet commune, Van Lang district, Lang Son province).

  4.2.2. Roasted Pork

This is a typical dish of the Nung people, always appearing in every important ritual (celebrate longevity, wedding ...) or big festivals of the Nung people. People usually choose pigs at six to eight months of age, not too big. People do not slaughter the pig, but only make a limited line to cut the blood, wash and use a torch to burn some corners outside the pig, remove all the organs and then stuff the spice, then sew it up and roast it on embers. Spices include Clausena indica leaves, peanuts, Chinese soy protein (Chinese Choang sauce), salt and MSG, boil a little water in the pan. The process of stuffing is quite elaborate, first the spice mixture is poured into the stomach of the pig, then stuffed with Clausena indica leaves and then sewed, the honey-soaked outer layer is diluted, skewered on the iron rod and roasted about 90 minutes. During rotation, the pig should be rotated so that it does not burn and always keep yellow. In the past, the Nung people used to roast pigs for a few days, but now, with modern technology to serve the business, the time for roasting pigs has been reduced to 90 minutes. (According to Ms. Dinh Thi Nom, doing the rotation of pigs, Tham Me crossroads, Na Sam town, Hoang Viet commune, Van Lang district, Lang Son province).

  4.2.3. Roasted duck

A dish that always appears in all activities from everyday to spiritual rituals. Nung people in Hoang Viet commune often choose ducks weighing about two to three kilograms, about four months old, full of wing feathers so that, delicious duck meat, small
belly (breast) and thick meat. Ducks were cut in detail, cleaned their feathers, removed all organs covered with organs, washed, marinated spices, sewn up and roasted. Spices include the Clausena indica leaf, crushed garlic and soy sauce purchased from China (many researchers previously known as Chinese Choang sauce) with salt, MSG boiled in a pan into a mixture. Outside people often use honey mixed with a little water soaked in the skin and then roast with embers for about 90 minutes until the skin is reddish yellow. The dish of roast duck used to be prepared by the Nung people on holidays, important spiritual rituals such as celebrating a new home, birthdays for the elderly (celebration of longevity) ... Currently, people have used roasted duck as a commodity for business, as a household economy (according to Doan Thi Nga and Ms. Ha Thi Bay, doing roast duck business, Tham Me crossroads, Na Sam town, Hoang Viet commune, district Van Lang, Lang Son province).

4.2.4. Char siu (fried meat)

The char siu is also a dish that the Nung people learn from the Chinese. Meat for making char siu is lean meat and fat of pigs over fifty kilograms. After washing, the meat is sliced into large pieces of 15x15 centimeters, put in a frying pan to reduce fat. After taking out to cool, the meat is marinated with onions, garlic, fish sauce, and white wine, and then put into the pan to turn over to be edible. Although it is a dish learned from the Chinese, it has become popular among the Nung community. This is an indispensable side dish in breakfast dishes such as noodles and pho in almost all Nung’s restaurants in Hoang Viet commune.

4.3. Beliefs related to eating and drinking

In the culinary culture of Nung Chao people in Hoang Viet commune, there are still some beliefs expressed through regulations, taboo with spiritual meaning showing the rich and diverse spiritual life. One of the traditions still intact to this day is Quan (Trai).

Nung people here, as well as Kinh people and some other ethnic groups, believe in destiny, whereby each person is born with a destiny corresponding to many tribulations (term) that the Nung people often call Quan (Trai), depending on your perceptions. The Nung believe that there are four Quan (Trai), namely white chickens, goats, geese and banyan trees. Accordingly, each person is usually born with one or more Quan and corresponding with different taboos and a different affliction (According to the priest, Be Van Ha, Hoang Viet commune, Van Lang district, Lang Son province).

Destined to Quan goat, people later often susceptible to mental illness, old age or memory loss, talk wildly, laugh often emit sounds like the sound of goats ... People of Quan goat have to abstain from eating goat meat until the ceremony is done to reduce the tribulation.

People destined to Quan white chicken often do business poorly or lose money, do ten things but earn only one, easily empty-handed ... Therefore, the person with Quan white chicken can never eat white chicken until the ceremony is done to reduce the tribulation.

For people destined to Quan goose, it is easy to get impatient, work or hurry to lead to failure... People who get destiny of this Quan must abstain from eating geese until the ceremony is done.

For people destined to the Quan banyan tree, it is prone to unexpected accidents, trauma, sudden death, etc. Therefore, the person with this Quan must abstain from going to the banyan tree and must not perform any activities near the banyan tree until the ceremony is held.

The identification of Quan, Trai is usually done by the Nung people in the following order: The child before seven years old will be taken to the witch doctor’s home by his parents to determine child’s fate. The witch doctor depends on the day, time, month, year the child was born to determine which Quan the child belongs to. The rules of the day and time to see the fate were recorded in a book called the Nam Tao book - a book that is passed down by hereditary in the lineage or in the family of the witch doctors. The ceremony that relives child’s run of bad luck is only done in August lunar calendar, just before the child turns fifteen years old. If the family works late or earlier than August in the lunar calendar or after the age of fifteen, it is no longer sacred and ineffective. Nung people think that men have seven vital spirit components and women have 9 of them. Therefore, on the day of the ceremony, the family of the person in need of resolution will prepare an offering of seven chickens if the child is a boy, 9 chickens if the child is a girl of the same type of sacrifice as Quán’s need to solve the case (the person belonging to the white chicken, the offering includes a white chicken, the person belongs to the goat then the offering includes a goat, the person belongs to the goose then the offering includes a goose and the person belonging to the banyan tree then the offering is a banyan tree with a size depending on family economic conditions). The mo master (witch doctor) performs a demolition ceremony according to the procedure, depending on the limit of each person, then the family will bring the offering as a gift. However,
the meal will not take place at the family’s house that must be carried away (often used to take to the edge of the forest) or someone else’s house (usually a relative, acquaintances, neighbour’s neighbor ...) then eat it with the meaning of pushing the bad luck away from the family. After performing this ritual, most families can completely escape from the constraints of these taboos, but some families continue to abstain. This shows the extremely rich and interesting spiritual world of the Nung people. Presently, watching Quan Trai and doing ceremony of removing the bad luck is still quite popular among the Nung community in Hoang Viet commune.

5. Preserving and developing the culinary culture of the Nung Chao people

In order to preserve and promote Lam rice, it also preserves and promotes the values of the Nung Chao culinary culture, the author has proposed three groups of solutions, contributing to preserving and promoting cultural values of the Nung people.

- Nung’s culinary communication solution

In the development of current technology, the author proposes a communication solution about the values of Nung cuisine through promotion on the Internet. Accordingly, using social networks such as Facebook, Zalo, or creating Wikipedia pages to introduce, systematize all the dishes as well as accompanying rituals. The performers are youngsters of the Nung ethnic group because they understand more than anyone else about the cultural nutritional value of these dishes.

Implementation tools: Using smartphones to draft and modify promotional articles, documents on processing and ceremonies related. This problem is feasible because the Internet is ubiquitous and the price of smartphones is affordable.

- Put Nung cuisine in the tourism ecosystem

Method: Organizing cultural tours, making a difference and unique to attract tourists. The characteristics of cultural tourism are the experiences of both participating in festivals, traditional games and being able to enjoy unique dishes that are unique to the Nung people. For example: Burned cakes such as Khau sli, Thoc thec, phong phanh cake, banh day ngai, roasted duck, roasted pig, and Lam rice ...

How to do it: The Nung people collaborate with local and foreign tourism units to introduce this content to the community. Organize a community tour, which involves letting tourists experience food processing before they can enjoy it.

- Education solutions

Collaborate with the school and local artisans with culinary experts to compile materials for processing typical Nung dishes and introduce them into vocational training programs for students in the area.

6. Conclusion

In the current period, with many changes in local socio-economic life, traditional dishes still have a strong vitality in the Nung Chao community in Hoang Viet commune, Van Lang district, Lang Son province when the dishes are still made by the Nung families on each occasion of the holidays and New Year festival with the techniques and processes preserved relatively intact. This shows that the Nung Chao people in Hoang Viet commune, Van Lang district, Lang Son province have a strong sense of preservation of the cultural characteristics of their people. The unique dishes in the culinary culture of the Nung Porridge in Hoang Viet commune in particular and the Nung people in Lang Son province in general need to be preserved and developed. In addition, if these dishes are effectively preserved and exploited, they can contribute to promoting tourism in Lang Son province, helping to bring many economic benefits.

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**Tóm tắt**

Nùng Cháo, một nhóm tộc người thuộc dân tộc Nùng ở Việt Nam sinh sống lâu dài tại tỉnh Lạng Sơn (Việt Nam). Trong quá trình lịch sử, giao lưu văn hóa với các dân tộc tại chỗ ở Lạng Sơn, đồng thời, thừa hưởng văn hóa vùng Quảng Tây (Trung Quốc), người Nùng Cháo đã đúc kết nên những đặc trưng văn hóa và ẩm thực vô cùng phong phú, giàu bản sắc, đặc biệt là văn hóa ẩm thực. Ẩm thực của người Nùng Cháo có sự pha trộn giữa các tập quán và truyền thống của các dân tộc Việt Nam, đặc biệt là các dân tộc Kinh, Tây và Trung Quốc, tạo nên một nền văn hóa ẩm thực độc đáo, đặc trưng của người Nùng Cháo.

**Từ khóa**

Ẩm thực; Người Nùng Cháo; Com lam (ống lam); Bánh sừng bò; Bánh chưng; Bánh bổng...