

## SUMMARY

**Mai Thanh Son.** *Experiences of the Ha Nhi Den in using land (through a survey at Lao Chai village, Y Ty commune, Bat Xat district, Lao Cai province).* The article outlines the Ha Nhi Den's choice of which land to use, his use of agricultural instruments, seedlings and water sources. The author also considers the relation of the land under cultivation to the total ecological environment. Although the article provides a lot of examples, the big problem facing the Ha Nhi Den in Lao Chai village is the lack of land. This is not easy to overcome, it needs practical measures from the State and dynamism from the people.

**Ly Hanh Son.** *Qua tang ceremony and cultural identity of Dao people.* Dao people in Vietnam are still able to maintain many traditional cultural practices including Qua tang ceremony, the graduate is provided with a document written in Dao language which details the studies that have been satisfactorily completed. With this certificate recognised by Dao society, the graduate is entitled to practise medicine. The process of this ceremony consists of two steps. Although this ceremony has been strongly influenced by religions such as Catholicism, Buddhism and Confucianism, it is a cultural ritual deeply embedded in the identity of Dao people. It has been maintained for such a long time because it is closely connected to spiritual factors, cultural traditions and psychology of ethnic minorities.

**Nguyen Van Minh.** *Forms of magic of Ve people in Vietnam.* Ve people are one of the four groups of the Gie-Trieng ethnic minority residing in Nam Giang district, Quang Nam province. Vestiges of magic forms still strongly remain in this community such as magic relating to disease treatment, production (planting, husbandry and hunting). In order to practise such magic, there must be "a sacred thing" usually omened in a dream by Deities. Since 1945, with a policy of great solidarity among ethnic minorities by the Vietnamese Communist Party, some magic practices particularly the harmful ones rarely occur.

**Ha Dinh Thanh.** *Religious belief in some folk tales of the Tay, Nung ethnic minorities.* The article makes some comments on the religious beliefs of Tay, Nung people as expressed through their folktales. Decoding of religious beliefs through folktales needs careful work. Without that careful work, the details of religious belief will not be satisfactorily separated from aesthetic values and concepts of human space. This is necessary so that the traditions and religious beliefs can be understood in the context of the socio-cultural activities of Tay, Nung people.

**Nguyen Truong Giang.** *Belief in burnt-over land cultivation cycle of the Bana Rongao around Kon Tum townlet.* For Bana ethnic minority (Rongao group) at present as well as in the past, burnt-over land agricultural activities are the main ones. Official annual rituals have been organised in accordance with rice cultivation starting from claiming land, sowing seeds and harvesting. Among rituals, the most important ones include et choi ceremony (sowing

seeds ceremony), saba hle (eating new rice) and et ho nhur (taking paddy out of storage). The rituals are closely connected with belief in “rice mother” worship.

**Hoang Luong.** *Vital power of Thai material culture in the face of the growth of technology and science.* The article highlights the present challenge to the Thai material culture in Vietnam from the processes of modernization and industrialization. Material culture means food, clothing, housing and traditional textiles. According to the author, in order to maintain traditional culture, first of all, to recognize values and encourage every one to treasure them. By that means traditional culture can resist the processes of modernization and industrialization.

**Tran Thi Mai An.** *Cuisine tourism in Hue.* Hue is a big tourist centre in the central part of Vietnam. In recent years, tourist activities including cuisine business have positively contributed to economic growth of Thua Thien – Hue province. Hue cuisine has attracted tourists thanks to outstanding features on the basis of very rich raw materials and traditional cuisine in the royal capital. Domestic tourists tend to find popular food displayed in stalls on the pavement while foreign tourists mainly enjoy their food in simulated royal settings.

**Ngo Van Le – Le Thi My Dung.** *Development of information and documentation system: This is a critical need in ethnological research and lectures.* The author clearly defines the role of documentation and information through practical experiences at University of Social Sciences and Humanities in Ho Chi Minh city. Although, tens of thousands of books are available, there are just a few books on ethnology. Staff involved in documentation and information are limited in both quality and quantity. Further investment is needed for this work to help improve staff capability and materials especially in the field of informatics.

**Charles F. Keyes.** *Towards a New Formulation of the Concept of Ethnic Group.* The article highlights new concepts to ethnic groups on the basis of researches carried out by the author and his colleagues in South East Asia.

**Vu Hong Thuat.** *Forms of fish catching by Viet people at Son Kim commune, Huong Son district, Ha Tinh province.* There are many traditional forms of fish catching by Viet people at Son Kim commune such as stone throwing, fishing rod, bamboo fish trap, fish netting, poisoning by plants etc. They believe in catching as many fish as possible and ensured safety during catching.