

BOOKS IN SOCIAL SCIENCES LIBRARY REVIEW

LÊ THỊ THANH HUƠNG. **Behavior of the Red River Delta inhabitants in their family.** H.: Encyclopedia Publishing House, 2009, 294 pages, Vb 47506.

Behavior is an important expression of the culture, a factor with significant influence on the human relationship and on the cooperation between the individuals, organizations and communities. The behavior in family is the specific behavior which is both formal and informal and humanly moral. On the basis of applying three main study methods such as questionnaire survey, intensive interview and observation of the inhabitants' daily life (besides, referred to the works which were formerly announced), the author learnt about, analyzed the behavior characteristics in the Vietnamese's family in the Red river delta, found out the their changes by the time from traditional to modern. The book includes 10 chapters, divided into 3 parts:

Part one (chapter I) unify the interpretation of some concepts in the study, such as: behavior concept, family concept, behavior concept in family relationship.

Part two (chapter II-IV) analyze and clarify behavior in the conjugal relationship of the Red river delta inhabitants in the aspects: behavior of the wife, husband in the organization of family life; paid occupation, job; and

desire and feeling of the women and man of their family.

Part three (chapter V-X) mention to the behavior in the grandparent – descendant relationship in the aspects: model of living in the same house of the Red river delta inhabitants; filial piety of descendants with grandparent; confidence between the mature children and old parents; receive the standard values from the older generations; and behavior in the parents – children relationship (from the parents' view angle).

PHƯƠNG HẠ

TRỊNH DUY LUÂN, HELLE RYDSTROM AND WILL BURGHOORN (co-chief editor). **Rural Families in Transitional Vietnam** H.: Social Sciences Publishing House, 2008, 434 pages, Vb 47526.

The book is the result of the interdisciplinary study Project on *Rural Families in Transitional Vietnam* (code VS-RDE-05), implemented basing on the collected data in the duration from 2004 to 2006 in Yên Bái, Thừa Thiên Huế and Tiền Giang provinces, on the basis of questionnaire and intensive interview.

The book content is a quite comprehensive study of the Vietnamese rural families in transition, clarified the issues on: labor and job (immigration models of young people; transition in labor and job model;...) and marriage,

family (actual state of education and role of parents in educating their children in the Vietnamese rural areas; first marriage age model; model of learning about and deciding to marry; selection of life partners; marriage custom; sexual behavior of the rural people; conjugal contradiction – violence for women in the rural families; ...) besides, the issues related to violence, living conditions, social position, education and health conditions...

KHÁNH HÀ

BÙI XUÂN ĐÌNH (chief editor). **Handicraft villages of Thanh Oai district (Hanoi). Tradition and change.** H.: Social Sciences Publishing House, 2009, 547 pages, Vb 47573.

By the means of collected document sources from the meticulous surveys, in combination with the inheritance of other document sources, the group of authors provides to the readers a full view of appearance of occupations handicraft villages of Thanh Oai district, as well as of each handicraft village in particular, from traditional to modern. At the same time, further contribute the voice to the economic-cultural heritage study of the Vietnamese, to the occupation and handicraft village study; suggest the directions and methods of studying anthropology of the Vietnamese at present. The main content of the book includes 2 parts.

The first part – General issues of occupation and handicraft village of Thanh Oai district, on the basis of general introduction of Thanh Oai district, the authors clarified the

appearance of the traditional handicraft villages of the district (chapter I), change of occupation and handicraft village from the peace restoration to present (chapter II), and set some issues for the development of the occupation and handicraft village in the present industrialization and modernization context.

The second part, the authors introduced 9 typical handicraft villages, representing 47 recognized handicraft villages under the different handicraft village forms in Thanh Oai district (those are the fan, vermicelli, sweet soy sauce, wood sculpture; pork pies, hat, rice vermicelli villages,...).

PHẠM VŨ

VŨ KHÁNH (chief editor). **The Mùong in Vietnam.** VNA Publishing House. H.: 2008, 140 pages, Vb 46253.

(Continuing from Vol.4, No.1)

Funeral

The Mùong place importance on affections and attitudes towards the deceased. When a person dies, his/her relatives beat knobbed gongs (*chieng chom*) to signal others. The corpse is placed in the central compartment of the house where the cloth distributing rite is conducted. Then, people plant poles to hang mosquito-netting and white cloth around and put a blanket atop. The deceased is bathed and clothed in new coffin (*pao khang/ke*). The coffin is also wrapped with white cloth (*ao tran*) in different layers, of which the innermost belongs to the youngest child and the outermost the eldest one. A piece of

white cloth, called *ao dai*, is placed atop of the coffin. When the corpse is left in this state inside the house, the coffin must be placed beneath a pole hung with children's clothes. Many pieces of white cloth are hung on the door of *voong toong*. This ritual ends with the performance of gongs and drums, and the deceased's children are allowed to cry. After the ceremony putting the corpse in the coffin, daughters – in – law join the corpse fanning rite. After announcing the funeral, the eldest son uses a knife to cut the *voong toong* door three times, a rite blaming the family spirits for the death. After a roll of the gong, all children and close relatives of the deceased prostrate themselves to attendants to the funeral. Then, the deceased's children are permitted to cut their hair and kneel down in front of the coffin.

The most important rite in a Mường funeral in the past was *mo tang* which could last for weeks. On the first evening, *mo* (the sorcerer) leads the deceased's soul to meet and ask *Chao He* to begin proceedings. On the second night, *mo* takes the soul to the house of the latter's grandfather (*ta keo heng*) to borrow money, and to the house of *thieng mu* for clothes. On the third night, *mo* takes the soul to the court for proceedings. On the fourth night, the soul is taken to sell cotton in order to

clear debts and redeem his/her sufferings, then apply for the registration in the ghost book and for means of transport. On the fifth night, *mo* leads the soul to the *Ty River*, the *Bo Waterfall*, and *Boi* in order to purchase belongings before settling in the world of ghosts (*toong*). On the sixth evening, after erecting a funeral house (*nha xe*) and presenting offerings there, as well as fanning the corpse in the field, at night, *mo* prays for the Moon, asking for them to find *nha xe* and reciting the story The Coi Mountain Flower Garden. In the early morning of the seventh day, *mo* takes the soul to visit the latter's house again and serve the soul cakes. In the afternoon, the soul is served the last meal before the burial. At night, *ma* guides the soul to bring his/her properties to the tomb. Three days after the burial, the deceased's children hold a rite at the tomb to bring the soul back home for the worship.

In a funeral of the Mường, there are many traditional practices: a coffin is made of a tree-trunk (boat-shaped coffin); bowls, plates water jars, basins and bronze streamers are buried with the deceased; a *lang cun* is buried with bronze drums; the tomb is laid with a 5cm-thick layer of ash before filled with soil; the tomb is edged with stones; a tomb – house is erected to keep the deceased's property.