

BOOKS IN SOCIAL SCIENCES LIBRARY REVIEW

NGUYỄN HẰNG THAO (chief editor). **United Nation Convention on Law of the Sea in 1982 (Convention 1982) and Vietnam's maritime strategy.** H.: National Political Publishing House, 2008, 435 pages, Vb 46896.

Since joining Convention 1982 to present, Vietnam has taken specific steps to implement the provisions of the Convention. Vietnam's efforts to be clear on the areas related to the Convention as security-defense, foreign affairs, marine transport, fisheries, oil and gas, protect and preserve the marine environment, marine scientific research, post and telecommunications, mapping the sea and settle disputes on the sea. The book includes 3 parts.

Section One: Introduce the East Sea and the position of Vietnam in the sea, marine policy and law of the sea through the Vietnam era.

Section 2: Summarize process of formation and development of international maritime law with the milestone of Sea Convention 1982 and Vietnam joining the Convention.

Section 3: Provide detail information about process of Vietnam implementing the 1982 Convention in specific fields.

HOÀI PHÚC

NGUYỄN HỮU THÔNG (chief editor). **Katu - the people living at the water-head.** Huế: Thuận Hóa Publishing House, 2005, 444 pages, Vv 8960.

Katu is a group of people living spread over western-eastern area of the narrow strip of land in the Center part (from

Boloven highlands in Laos to coastal of Vietnam), then forming separated living areas such as upper Katu (Zal, sometimes called Katu Laos), center Katu (Âm Pâng), lower Katu (ép). Katu people is well-known not because "strange custom" but also many standard hallmark for comparing, generalizing matters related to the Northern and middle of Central highlands in Vietnam.

Base on the description of specific cultural characters from field trip period (1999-2004), and succeed achievements of preceded researcher, authors of the book associated their understandings as diachronic and synchronic, review the beginning cultures of the area; re-appear the migration evolution as well as the role of Katuic group and Katu people in cultural history of Central highlands people; make clear the hallmark of Katu people in small country (Mandala); the relations of Viet people to the Southern. Katu in the picture of Vietnam Central people; daily life, economic activities and producing cycle of Katu people is the spirit source of living in the folk arts, changes in modern life of Katu people.

HẠ V ÂN

ĐỖ HỒNG KỶ. **Folk literature of Ê Đê, Mơ Nông.** H.: Social Sciences Publishing House, 2008, 353 pages, Vb 47149.

Ê Đê, Mơ Nông ethnic groups are owner of two plentiful, special folk literature treasures. Among them, story written in verse is a proud phenomenon of Vietnam. However, for many objective and subjective reasons, the research results of it is not corresponded to the

fact and the study of Ê Đê, Mơ Nông folk literature is still inadequate.

To repair the limitation as well as provide adequate understandings of Ê Đê, Mơ Nông Folk literature; by doing field work, collecting new information and document, the author of the Book summarise general information of Ê Đê, Mơ Nông ethnic group (Section 1); analyze and go into detail of some contents and appearance of Story written in verse and versification of Folk literature of Ê Đê, Mơ Nông, ethnic group, introduce in detail the artist, performance environment, especially the public and their relationship with the artist (section 2).

On the other hand, the author suggest some methods and forms to preserve folk literature and habits and customs of people, popularize the cream of Ê Đê, Mơ Nông folk literature to other groups of Vietnam.

THIỆN KHANG

NGUYỄN MẠNH CUÔNG. **Cultural beliefs of some ethnic groups of Vietnam.** H.: Culture- Information Publishing House & Cultural Institute, 2008, 564 pages, Vb 47087.

The ethnic groups in Vietnam has been affected by the market economy and the disadvantage of it create crack gradually to the cultural beliefs of the ethnic groups. Over time, they will feel complex of their backwardness and loose faith to their traditional cultural beliefs.

The author researched, selected interesting, beautiful and good points of ethnic group over Vietnam in three typical area : Tây Bắc (Northern-West), Tây Nguyên (Western highlands) and Tây Nam Bộ(Western South).

The book consists of 2 sections. Section I mention cultural beliefs of groups over Vietnam country before challenges and benefit of integration. Section II brings to reader the obvious picture of cultural beliefs of Thái group, Hmông group, compatriots in Tây Nguyên, Cham group and Hoa group.

HOÀI PHÚC

LÊ ANH TUẤN. **Law on anti-unfair competition in Vietnam.** H.: National Political Publishing House, 2009, 284 pages, Vb 47215.

Law on anti-unfair competition- one of two parts compose Law on competition is the centre of effort to reform Vietnam's market. Together with the development of market economy, the burst of economic sectors and the deeply integration to regional and international economic, there are many unfair competitive activities without effective struggling action. The focus on creating environment for competing produce a bit neglect to the duty of fighting against unfair competition.

The explanation, instruction to execute the law is very significant, so that the Law can enters the life, display its constructive adjustment role to the socio-economy of our country. The Book with its 3 chapters provides basic knowledge on argument, character, structure of competitive Law in general and anti-unfair competition in specific (Chapter 1); provides point of view and analysis of the position of anti-unfair competition law in the law system of economic, especially in the relations with law on anti-limitation of competition, law on intellectual property, protect consumers and

responsibility of products. At the same time, showing the disadvantages, insufficiencies, lack of unification in present law system related to regulation of content and mechanism, procedure, when applying law on anti-unfair competition (Chapter 2).

On the other hand, the author of the book suggests a mechanism to ensure the effective enforcement of law on anti-unfair competition in Vietnam (Chapter 3).

HIÊN LY

LƯƠNG VIỆT HẢI (chief editor). **Ownership and Sustainable Development in Vietnam and China in the early 21st Century.** H.: Social Sciences Publishing House, 2008, 316 pages, Vv 9150.

Over nearly three decades since China applied its open-door policy (1978), and more than twenty years since Vietnam performed an economic innovation (1986), issues relating to ownership and sustainable development seem never cooled down in the two countries. Although each period sees a different manifestation of those issues, the common pattern is that at the beginning the transition from purely public ownership to multi-ownership aroused much more heated debates in theory than the later period when each type of ownership has proved its advantages and the market economy has been operating widely.

Since the beginning of the 21st century, a series of socio-economic and environmental problems have been accumulated and become serious. A number of questions relating to sustainable development need sound

answers. Many ideas and suggestions have been given, but to some problems, not all.

This book is a collection of writings and speeches of several Vietnamese and Chinese scientists in two big conferences held in each country in terms of ownership and sustainable development in the modern era by Vietnam's Institute of Philosophy – Vietnam Academy of Social Sciences in collaboration with China Academy of Social Sciences in 10/2004 and 9/2006.

HẠ VÂN

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

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Jewelry

The Mùòng jewelry, including necklaces, bracelets, earrings, are mainly made of silver. There are two kinds of bracelets: flat-and round-sectioned ones. A silver ring is often carved with elaborate motifs. The key chain is one of the Mùòng people's jewelry items, often plaited into small strings and attached with a small container of areca nuts and betel, or a tiger claw. The chain is usually pinned to the belt, falling down on the right side.

At present, women from rich families wear jewelry made of gold or gemstone.

Means of subsistence

The Mùòng reside in the valleys in the midlands. Their major economic activity is wet-rice cultivation in submerged or terraced fields (*na chan quel, na hoc*). Their farming techniques have developed significantly with different steps-selecting seeds, growing seedlings,

preparing soil, sowing and transplanting, fertilizing, and harvesting. Their traditional farming tools include spatula-shaped ploughs, bamboo-toothed harrows, wood-toothed harrows, sickles (*nai*), rice cutting knives (*cai nai*), rakes (*guet*), and shears (*quao*). Their irrigational techniques are relatively advanced, especially in the valleys. They can build *pai* (*dams*), *muong* (*canals*), *hanh* (*trenches*) and *con* (*water wheels*) to bring water to high places. Apart from wet-rice cultivation, the Mường also grow corn, potatoes, cassavas, beans, sesame, gourds, pumpkins, and other vegetables and crops. In some localities in Thanh Hóa and Hòa Bình, Mường residents grew bamboo, cinnamon, jute, and other industrial crops in the distant past.

In addition to farming, the Mường maintain other important means of subsistence, including husbandry, household handicrafts, hunting and gathering. For a long time, many Mường families have tended pigs and poultry as well as cattle. A well-off family must own many oxen and buffalos.

Household handicrafts are quite developed in the Mường community, though still they are an auxiliary economic activity. These products are mainly used to serve agricultural activities and daily life. The most noteworthy crafts are basketry (*bamboo plaiting*), weaving, blacksmithing, and carpentry. Bamboo products include

baskets (*choang*), cauldrons, big baskets (*tro o*), trays (*ban he*), flat baskets of all kinds (*cap*), fishing tools (*fish-pots, traps, casting-nets, lift-nets*). The Mường retain the traditions of growing cotton (*poong*) and raising silkworms to produce thread and cloth. They have various traditional instruments, such as gins, carders (*cung poong*), reels (*xa*) and looms (*truong phai*). Main material to prepare dyes are indigo (*hom*), plant bark, leaves, and roots. The Mường can produce two kinds of cloth: raw material and brocade. Brocade is often decorated with special patterns. It is used to make the skirt hem (*Klooc*).

In the past, hunting and gathering were important activities to ensure food supplies. At present, these activities have been gradually replaced by production.

In a community where wet rice cultivation was developed a long time ago, works on the wet rice fields takes top priority in the Mường people's agricultural production activities and rice is their major food crop. When the harvest comes, rice plants are cut, bound in sheaves and brought home to dry. The dried rice plants are stored in a high place. When the rice is needed, the Mường people take each sheaf and put in a flat wooden bowl and use their feet to ground the grains. These day, the Mường people prefer to use machines to pluck the rice off ears.

(to be continued)