

## SUMMARY

**Ta Long.** *A wet rice cultivation system and the environment (a study in Muong Phang commune, Dien Bien district, Lai Chau province).* The article discusses the association between wet rice cultivation by the Thai, Kinh, Kho mu and Hmong, and the physical environment of Muong Phang commune, Dien Bien district, Lai Chau province. Wet rice cultivation by the Thai includes issues of land clearance, irrigation, seedling cultivation and crop-tending techniques which have existed over a long period, and also involves taking advantage of the local environment and improving upon it. In this area the Kho mu and Hmong, who have a long tradition of swidden agriculture, as well as the Kinh from lowland areas, have all settled down and adopted the wet rice cultivation practices from the Thai.

**Nguyen Thi Bay.** *Issues on Hanoi food culture.* Hanoi Food Culture has its own identity that characterizes this political, economic and cultural centre. It is a place where a lot of typical countryside food has appeared and been re-made ingeniously. Impacted by the growing commodity-based economy, Hanoi Food Culture has secularized some of the foods used during festivals, or in the country side for the treatment of various diseases; for example, square cakes, young sticky rice cakes, and eggs mixed with “mo” leaves. On the basis of this food convergence and improvement, Hanoians’ food has spread to other regions of the country, and Hanoi itself has grown to become an intersection of food from other regions and countries of the world.

**Nguyen Huy Hong.** *Theatre fine art of Tay, Nung from its ritual demonstration to fine art stage.* This article discusses the fine traditional art of theatre of Tay and Nung people. This theatre is expressed through performance and water puppetry at festivals and funerals. The article demonstrates that this art is seen as containing basic elements of the real fine art stage such as artistic expression and performance skills, and character and stage action, which culminate in audience enjoyment.

**Vuong Duy Quang.** *The ‘King’ phenomenon among Hmong people.* The ‘King’ phenomenon is often seen among Hmong people, and occurs when an individual declares himself either the ‘King’s son’, or a person anointed by the King. They then begin to spread word that the Hmong King is going to appear, and when he does he will be in possession of much magical ability. Those who would then follow the King would enjoy happiness, and those who won’t would be punished. The origin of the ‘King’ phenomenon is derived from the desire of having a Saviour. Since the 1980s, another phenomenon has occurred among the Hmong people, and this is the appearance and following of “Vang Chu”. The manifestation of this religion is closely related to the ‘King’ phenomenon, and the procedures involved are similar to those stated previously.

**Tiiariitta Granfelt – Ders Hjort-af-Ornas- Dang Minh Ngoc.** *The culture of business households: a potential for sustainable socio-economic development (a pilot study in Vietnam).* The study talks about the establishment and operation of small businesses in It Ong commune, Muong La district, Son La province – a resettlement commune of the Son La hydroelectricity project. The authors discuss how elements of ethnicity, education, migration, kinship and social relations affect the role of business. The development of small enterprises here has resulted in a positive widening of the market environment, the promotion of agricultural production, and the creation of good conditions for resettlement; but it has also led to increased inequality between businessmen and ethnic farming households.

**Bui Thi Bich Lan.** *Tradition and change in marriages of Sre people in Tam Bo commune, Di Linh district, Lam Dong province.* Sre is a local group which has the highest population of Coho people that practises matriarchy. In this traditional society, the marriage age was only 16-17 for male and 14-15 for female. Marriage was often carried out through 3 steps: proposal of marriage, betrothal ceremony, and a wedding. The marriage process possessed a commercial element demonstrated through the high demand of gifts by the girls' families. However today, because of the impacts of socio-economic development policies and programs, cultural exchanges, and catholicism, the age of marriage has increased. Marriage is still carried out through 3 steps, and also is organized in churches. Further, wives have begun to stay with their husbands' families and the marriage's commercial nature has increased.

**Phan Ngoc Chien.** *The ideas of some Western anthropologists on criterion of cultural features in ethnic classification.* Since the 1950s, some Western anthropologists have accorded the views that culture is not a stable basis on which to classify ethnic composition. This is because there could be some cultural features which were claimed for one particular group, but which could be seen also in other groups. Moreover, culture is not static. Therefore, the author supposes that the important factor of concern with regard to the classification of ethnic composition is the shared element of self-awareness of having the same origin.

**Phan Thi Hong Xuan.** *Ethnic issues and some basic characteristics of ethnic relations in Federal Malaysia.* The article points out the ethnic groups' features and the relationship among the 3 main groups of people in Malaysia: Malay, Chinese and Indian. Among these groups, there is a cross-cultural exchange and influence on local ethnic minorities. The development process over the past decades has led to a change in social classification among these 3 groups. Previous perceptions supposed that in Malaysia, the Malay hold political power, the Chinese hold power in business, and the Indians hold power over the plantations. This may not necessarily be true.

**On Thai Tran** (collector and translator ). *Building land, opening sky (Folk literature of San Diu people)* which is the translation of the folklore literature work from the San Diu. The work talks about human morality, advises people to work hard, respect their parents, love one another, and to keep away from evils like laziness, theft, and filial impiety.