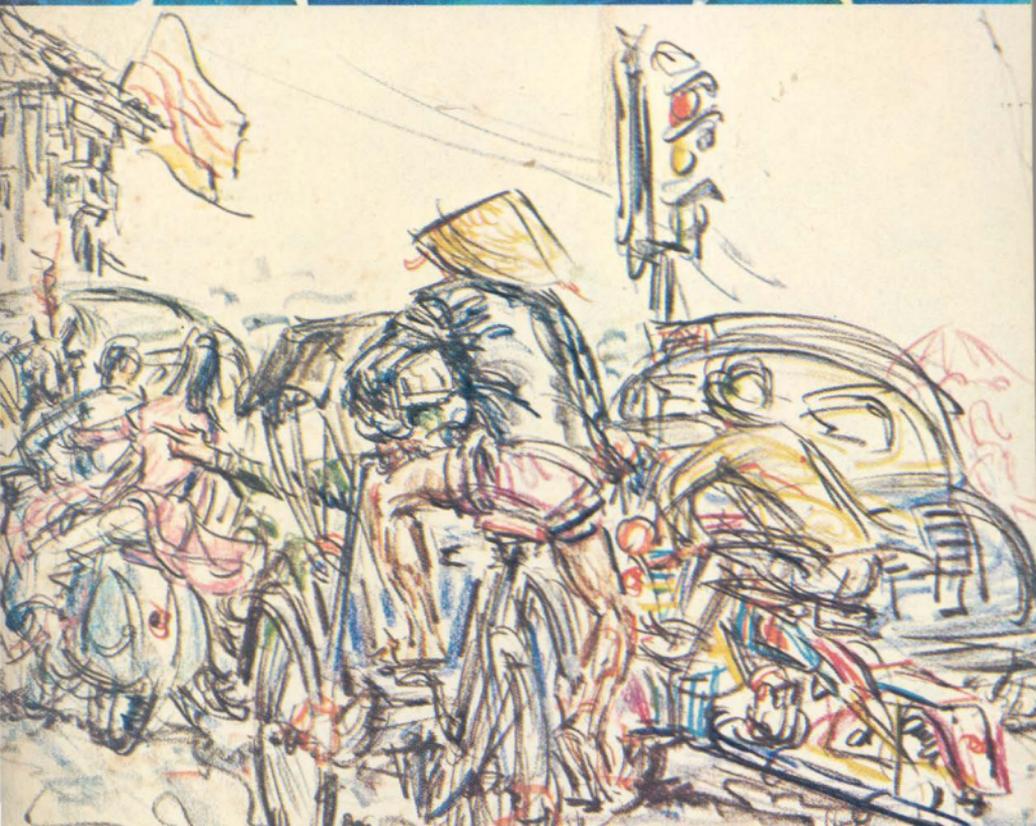


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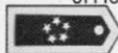


ARMY UNIFORMS OF VIETNAM

OFFICERS - ARMY



CAPTAIN



GENERAL OF THE ARMIES



GENERAL



LIEUTENANT GENERAL



MAJOR GENERAL



CAP INSIGNIA



BRIGADIER GENERAL



COLONEL



LIEUTENANT COLONEL



MAJOR



CAPTAIN



FIRST LIEUTENANT



SECOND LIEUTENANT



ASPIRANT

OTHER ARMY RANKS



MASTER SERGEANT



MASTER SERGEANT, FIRST CLASS



MASTER SERGEANT



CAP INSIGNIA



SERGEANT FIRST CLASS



SERGEANT



CORPORAL FIRST CLASS



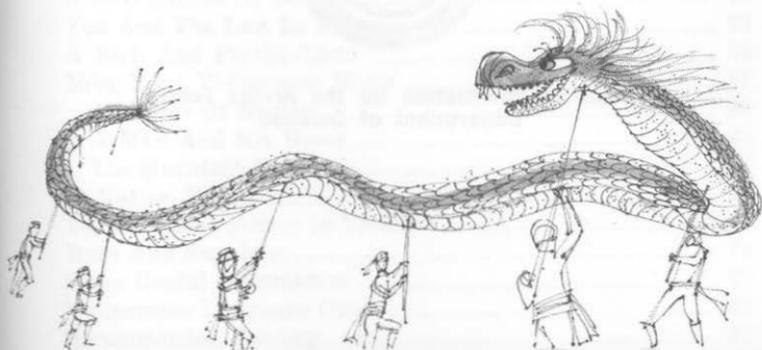
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A POCKET GUIDE TO

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REPUBLIC OF VIETNAM Viet-Nam Cong-Hoa

The citizens of the Republic of Vietnam achieved freedom in the 20th century following the end of World War II and have preserved it in the ensuing years in the face of a new and bitter conflict.

This new war, unfortunately, has become a way of life for the nation's eighteen million men, women, and children. The nation's bitter struggle to live has torn apart families, destroyed whole villages, and destined many parts of the abundantly fertile land to lie fallow because of fear.



Patently, farmers wait for US/Vietnamese team to check papers.

This is a nation and a people bound to an ancient past. The national flag honors the centuries-old Buddhist religion in its yellow body and the three ancient regions which once composed the country's territory in peace—Cochin China, Annam, Tonkin—in the red stripes which flash across its face.

Yet, while seeking to preserve the best of that ancient past, it is also a nation seeking to insure its citizens a democratic future even in the throes of war.

You will be in the Republic of Vietnam because that nation's leaders and people have asked one of the world's oldest democracies to assist in their struggle against Communist aggressors.

What they are fighting for is one of man's fondest dreams—freedom.

US troops get gifts on International Assistance Day at Dak To.



GUIDELINES FOR YOUR CONDUCT

The support of every Vietnamese man, woman, and child is needed to win the struggle against communism. Your actions, your respect for their views, and your concern for their feelings can do much to buoy up the spirits of a people who have seen years of war.

- Remember we are guests here. We are in Vietnam because the government and the people requested help, and we make no demands and seek no special treatment.

- Get to know the people—try to understand their way of life, use phrases from their language, and honor their customs and laws.

- Treat women with politeness and respect.
- Make personal friends among the soldiers and civilians.
- Don't attract attention by boisterous or unusual behavior.
- Avoid separating yourself from the Vietnamese by a display of large amounts of cash or expensive items.
- Always be alert to the needs of security and ready to act with your military skill.
- Above all else, remember that you are a member of the United States Armed Forces on a difficult mission, responsible for all your official and personal actions. By doing so, you reflect honor upon yourself and the United States of America.

FREEDOM'S LONG ROAD

In their more than 21 centuries of recorded history the Vietnamese people have sought a simple goal—freedom from foreign rule, a goal which is celebrated in the folklore of a

people who have as their heroes the men and women who inspired and led them in struggles against conquerors and invaders.

This desire for freedom from foreign rule is as strong today as it was centuries ago. Eighteen million citizens of the Republic of Vietnam are determined to fight against an enemy whose political theories and practices would destroy the culture and way of life of their nation as surely as has been done in the Communist-controlled portion of the Vietnamese homeland.

A Bit Of Ancient History

While the exact origin of the Vietnamese people is lost in antiquity, most scholars believe that their ancestry traces back to a nation-state which once existed on the plains of central China.

Several centuries before the Christian era began these people left China to resettle in the rich coastal plains of present-day North Vietnam.

But China remained a dominant factor in the life of the Vietnamese people. A common border, great size and power, and the constant search for new lands to feed its growing population led China into an invasion attempt in 214 B.C. In 207 B.C. a Chinese warlord who had severed relations with the emperor established the Kingdom of Nam Viet in the Red River valley of northern Vietnam.

This kingdom survived until 111 B.C. when China's armies overran the rich valley and annexed the area as a province called *Giao Chi*.



Old painting depicts Trung sisters leading revolt against China.

As China's control extended further, its language, culture, and customs were spread. The system of wet-rice farming was brought in by Chinese settlers, and the fertile coastal lands were soon crossed by canals which were used for both irrigation of the fields and transportation of the crops.

Chinese scholars gave the name *An-Nam*, or Pacified South, to the rich farmlands.

However, the stubborn search of the Vietnamese for freedom from foreign rule led them into revolts against their Chinese conquerors. In A.D. 39 two sisters—Trung-Trac and Trung-Nhi—led the Vietnamese in a revolt which restored independence. This new-found independence lasted only four years before being crushed. In the 6th century, Ly-Nam-De—a folk hero whose exploits are still related to Vietnamese children by their parents—led a rebellion which ended Chinese rule for more than half a century.

Ly-Nam-De ruled from 544 until the start of the seventh century when, in 602, China's powerful armies once again imposed foreign rule on the Vietnamese.

A Goal Gained

China's domination of the Vietnamese ended in 938 when another folk hero, Ngo-Quyen, led armies which decisively defeated the Chinese in the battle of Bach Dang River.

Independence from foreign domination finally became reality for a people who had fought long and hard for it, and with the exception of a 20-year period of Chinese reoccupation early in the 15th century, this independence lasted for more than 900 years.

Vietnamese rulers encouraged the growth of the country's culture through literary and scholastic competitions, the language of the land became the ancient Vietnamese language instead of Chinese, and agriculture and commerce prospered. In what the Vietnamese refer to as the "Golden Age," between 1460 and 1497, regional differences in laws were eliminated by the publication of a nationwide legal code.

The great national dynasties—Dinh, Le, Ly, Tran, Ho—ruled a nation which at the start of the 18th century consisted of Cochin China centered around the great Mekong River delta in the south, Annam in the fertile center, and Tonkin with its rice fields in the northern section's Red River valley.

The East And The West

This ancient and prosperous Vietnamese civilization had its first contact with that of Europe in 1535 when a Portuguese trading vessel dropped anchor in Da Nang bay.

Other ships followed as Europe's great age of exploration in the Far East opened. Traders were followed by missionaries, and in Vietnam the centuries-old Buddhist religion was soon threatened by European beliefs, an event which led to attempts on the part of the Vietnamese rulers to halt the growth of foreign influences.

Vietnam's destiny was changed by two events:

- France's desire to gain stronger footholds in the Far East in order to compete with other European trading powers, and
- The arrest and persecution of Christian missionaries and

converts by local Vietnamese governors, an action which gave France an excuse to invade the country.

French naval units stationed in the Far East attacked and captured the port of Da Nang in 1858; Saigon was captured in 1861. The following year the Vietnamese court was forced to cede that city and its adjacent territory to France.

Expansion continued until by 1883 French forces controlled the entire country.



A Bit Of Modern History

The freedom of the Vietnamese people to choose their own future came to an end the second time when France proclaimed a protectorate over the nation in 1883. The three regions—Tonkin, Annam, and Cochin China—were grouped with the French protectorates of Cambodia and Laos into the Indochinese Union in 1887.

But desire for freedom does not die easily, and the wave of demands for national independence which swept the colonial nations at the start of the 20th century did not by-pass Vietnam. The Vietnamese watched as another Asian nation, Japan, developed into a world power and saw that their own country was being used to supply French factories with raw materials instead of developing into an industrial state.

At first the Vietnamese movements for independence were ill-organized. The political factions which banded together in the ill-fated 1930 uprising lost their leaders to prisons, placing leadership of the struggle against colonialism by default into the hands of Ho Chi Minh's small but tightly organized Communist party.

World War II and its aftermath brought Ho to national prominence. With the outbreak of the war, Japan occupied several military installations in Vietnam but permitted Vichy French administrators to run the day-to-day activities of government. To fight against these foreigners while capitalizing on the Vietnamese desire for freedom, Ho set up the Communist-dominated *Viet Nam Doc Lap Dong Minh*—League for the Independence of Vietnam—in mid-1941.

The Communists' Plan

In early 1945 the Japanese interned the French administrators, an act which destroyed the administrative system of the country and gave Ho's Communists the opportunity to seize control of Hanoi and the Tonkin Region.

Ho immediately proclaimed the establishment of the "Democratic Republic of Vietnam" and many Vietnamese, still believing that the regime supported their dreams of independence, supported him. As a result, when the French forces returned to Vietnam in 1945 to reestablish control, they found themselves negotiating with Ho Chi Minh.

These negotiations soon broke down, and in mid-December 1946 the Communists launched attacks against the French and those Vietnamese leaders who were working with them.

The war which followed was actually a three-way struggle. On one side was Ho's Communist forces which sought to impose a dictatorship on the country. On the other side were French forces seeking to regain control of a former colony and those Vietnamese nationalists who chose to fight militarily with the French against the Communists but who wished neither French nor Communist domination.

Eight years of war failed to bring about a clear-cut victory for either side, and in mid-1954 France granted complete independence to the State of Vietnam while at the same time agreeing to the efforts of an international conference which brought about a cease-fire in the country's disastrous war.



Posing as nationalist, Ho Chi Minh met with French in 1946.

Freedom For Half A Country

While the military portions of the Geneva Accords were successful in ending the fighting, the political portions only served to heighten the tension between the Vietnamese nationalists and the Communists.

The Accords fixed a provisional boundary between the State of Vietnam in the south and the Communist-dominated north along a line running near the 17th parallel. Freedom of movement was permitted for 300 days between the two sections (some 900,000 persons fled the north in that period), and the Accords specified that general elections were to be held throughout the country in mid-1956.

This provisional settlement of the Vietnam problem must be viewed in the context of the 1950's, an era when international communism was threatening many of the newly formed nations of Southeast Asia. To halt the spread of communism and at the same time promote the economic growth of this vast region through international cooperation, eight nations—the United States, France, Great Britain, Thailand, Pakistan, Australia, New Zealand, and the Philippines—joined together in the Southeast Asia Treaty Organization (SEATO).

A protocol to the SEATO agreement covered the newly independent State of Vietnam as well as Laos and Cambodia. In addition to economic assistance, the nations signing the SEATO treaty pledged military assistance to these nations in the event of an armed attack but only at the invitation and with the consent of the threatened government. Cambodia rejected status as a protocol state, and the 1962 Geneva



US Navy aided refugees fleeing Communist North Vietnam in 1954.

Agreements precluded membership by Laos in any military alliance, including SEATO. The Republic of Vietnam has accepted aid from SEATO member states, but not from the SEATO organization as such.

To Vietnamese leaders in the south it became increasingly clear by mid-1955 that the Communists who controlled the north had no intention of complying with the provisions of the Geneva Accords, especially that article which called for free elections.

In order to provide a stable government which could plan for the future, free elections were held in the southern half of the country in October 1955. The new president, Ngo Dinh Diem, proclaimed the establishment of the Republic of Vietnam in the same month and with other leaders set about solving the many pressing problems facing the people.

The problems were many, the resources few.

Resettlement of the more than 900,000 refugees from the north was a major project of the government, as was the restoration of the country's agricultural base.

With help from the United States and other free nations, these problems could have been solved in time. But the Communists' plan called for domination of the entire country, and by 1957 a program of terror was started against government officials from the highest level down to the smallest village.

Thousand of Communist sympathizers had remained in the Republic of Vietnam after the partition of the country. When it became evident that the newly formed nation was not going to fall of its own accord, these Communists—or Viet Cong—shifted from subversion and terrorist tactics to open warfare.

To provide a "legitimate" base for his goal—the destruction of a democratic nation—Ho announced the formation of the "National Front for the Liberation of South Vietnam," or the National Liberation Front (NLF) as it became popularly called, and the "People's Revolutionary Party" as the leading party in this Communist-front organization.

The "Liberation Army" at first consisted of hard-core Viet Cong. Later, when their insurrection met with only isolated and limited success, units of the North Vietnamese regular army started infiltrating across the demilitarized zone and through neutral Laos and Cambodia to take part in organized military operations and to provide a military victory in South Vietnam for the Communists.

Appeal For Assistance

To build a nation while at the same time fighting armed insurrection, the Republic of Vietnam has relied since 1954 on assistance from the United States.

In December 1961 the Republic's leaders appealed to the United States for assistance to combat increased Communist attacks. This urgent appeal led to the activation of the United States Military Assistance Command, Vietnam (USMACV) in February 1962 and to substantial increases in training programs and the supply of military equipment. These increases were rapidly stepped up when North Vietnamese leaders ordered widened military operations in the early 1960s in an attempt to gain a quick victory.

Tossing caution aside, the North Vietnamese hit whatever targets they could reach, hoping to bring about the downfall

of the Republic's government but at the same time seriously misjudging the determination of the United States to assist a democratic government. On August 2, and again on August 4, 1964, North Vietnamese torpedo boats attacked units of the U.S. Seventh Fleet sailing in international waters.

These attacks were a major blunder on the part of the Communists, for the United States was quick to react. The Congress passed a resolution which not only approved retaliatory attacks but also directed the President of the United States to use all available means to assist the Republic of Vietnam in order to bring peace to the country.

American combat units were committed to battle in order to prevent a possible Communist victory, a victory which seemed close at hand in the early months of 1965 due to internal dissension in the Republic of Vietnam.

Other countries soon were sending military and nonmilitary aid to the beleaguered nation.



A Road To Peace?

The United States has consistently stated its readiness to negotiate peace in Vietnam on the basis of the 1954 Geneva Accords and in a manner which would insure the security and territorial integrity of the entire Southeast Asian region.

In May 1968, after many approaches by the United States, the North Vietnamese and leaders of the National Liberation Front started meeting in Paris with representatives of the Republic of Vietnam and the United States.

On the first anniversary of these meetings, President Richard Nixon again restated the basic points on which the United States seeks to end the war.

“ . . . We seek the opportunity for the South Vietnamese people to determine their own political future without outside interference. . . . ”

The President continued by pointing out that the kind of settlement which will permit the people to determine freely their own political future “. . . will require the withdrawal of all non-South Vietnamese forces, including our own, in South Vietnam. . . . ”

In mid-1969 the first U.S. combat units departed that country, turning over their commitments to the Republic's Armed Forces.

The way to peace has been clearly and repeatedly stated by the United States. Acceptance by the Communists will determine how soon peace comes to a troubled nation.

A GOVERNMENT OF LAW

While the history of democratic government in the Republic of Vietnam is short, its goal has been constant—freedom of the individual to elect his representatives by secret ballot and in that manner decide his own future.

Before the French colonial period, Vietnam was ruled by emperors through an elaborate bureaucracy of scholars-officials, with positions in the government assured students who passed a series of difficult examinations. France's colonial administrators retained this traditional system and superimposed on it their own layer of bureaucracy. The end result was that the "man in the street" had little or no voice in government.

With the proclamation of the Republic in October 1955, one of the first acts of the country's new leaders was to start the citizens on the road to democratic government. A freely elected constituent assembly drafted the Constitution which was formally adopted on October 26, 1956, the first anniversary of the Republic's founding.

To provide firm direction for the war effort and the rebuilding of the nation's economy, this Constitution called for a strong executive branch headed by a president who had the power to rule by decree. The judicial system was placed under the executive branch.

With this concentration of power, the office of the president soon assumed an overriding role in governing the nation. That fact, and the government's alienation of many influential religious, political, and military groups, led to widespread dissatisfaction and disorders.

On November 1, 1963, a group of generals overthrew the government, and a military council ruled the country by decree until October 20, 1964, when power was returned to a civilian government. However, a deadlock on constitutional procedures in mid-June 1965 resulted in the armed forces assuming the reins of government again, a rule which lasted until 1967. But meanwhile, a second constituent assembly elected September 11, 1966, took on the task of writing a new Constitution for the Republic of Vietnam.

Freedom of choice in elections is guaranteed South Vietnamese.



This new Constitution, with its system of checks and balances between the branches of government, went into effect on April 1, 1967. In September of that year more than 80 per cent of the nearly 6 million registered men and women voters went to the polls, in spite of intensified Viet Cong terrorist activity, to elect a president, a vice president, and the 60 members of the Upper House of the National Assembly.

The 137 members of the Lower House of the Assembly were elected in October 1967.

As Chief of State and head of the executive branch, the President appoints the Prime Minister and members of the Cabinet who are then charged with conducting the business of government.

Legislative power—as well as the power to override a presidential veto of a bill or to cause the removal of any or all ministers—is vested in the two chambers of the National Assembly.

Since 1967 the people's voice in government has been heard through elections in some 1,700 villages and more than 8,000 hamlets. As areas are made secure, elections are immediately held, and in the mid-1969 series of elections an estimated 90 percent of eligible and registered voters cast ballots in 1,150 villages and 1,062 hamlets. The elected councilmen of each village in turn select a village chief.

The councilmen, legislators, and village chiefs serving the Republic of Vietnam are "young" for an Asian country, averaging between 40-49 years of age, and all have taken their posts with full knowledge that Viet Cong terrorism will be directed toward them and their families.

For the first time in the country's long history, the judicial branch is taking its place alongside the executive and legislative branches, separate and equal. An independent Supreme Court has been given wide powers, including the responsibility of interpreting the Constitution and of ruling on the legality of laws, decrees, and administrative decisions.

In reviewing cases referred from the lower courts, the Supreme Court judges will literally need the "wisdom of Solomon" since laws dating back hundreds of years to the Annamite and Cochin China empires are still on the books, along with those of the Vietnamese imperial and French colonial eras.

YOU AND THE LAW IN VIETNAM

Under the terms of an agreement between the Republic of Vietnam and your Government, you are not subject to the jurisdiction of Vietnamese courts, although provision has been made for the United States to waive this immunity in certain cases.

However, this does not mean that you may disobey Vietnamese laws or law enforcement authorities. Under the terms of the agreement, violations of Vietnamese laws will be referred to the appropriate United States military commander for his consideration of nonjudicial punishment or court-martial under the provisions of the Uniform Code of Military Justice.



A RICH AND FERTILE LAND

The 65,948 square miles of land in the Republic of Vietnam encompass a wide variety of terrain ranging from mountains more than 8,000 feet high to below-sea-level swamps.

In the southern portion of the Republic, the vast Mekong River delta covers approximately one-third of the country. The rich soil—which is constantly replenished by the river—the abundant supply of water, and the industry of the Vietnamese farmers have made this the “rice bowl” of the nation. Viewed from the air this area, criss-crossed by centuries-old paddy walls, becomes a giant green and blue checkerboard.

Vietnam's rich land is treasured by the hard-working farmers.

A smaller yet just as fertile strip of rice land extends more than 500 miles along the South China Sea coastline from the Mekong delta to the demilitarized zone which divides the Vietnamese peninsula.

Ninety percent of the Republic's 18 million citizens reside and work in these two lowland areas, and these are also the sites of the nation's major cities.

Saigon, capital of the Republic of Vietnam, is located 50 miles inland from the South China Sea on the Saigon River, one of the many navigable rivers which wind through the



Motorcycles, cars, and trucks share the crowded streets of Saigon.

lowlands. Saigon is a major port. A portion of Saigon, known as Cholon, is inhabited largely by ethnic Chinese.

To the north and east of Saigon are plantations of rubber trees which furnish one of the country's major exports. This region is also the start of the tangled rain forests and up-

land forests which cover most of the remainder of the country. Rolling foothills lead into the rugged Annamite mountain chain which runs two-thirds the length of the country and separates the rice-growing coastal lowlands from the fertile plateau regions.

Southeast Asia's monsoons influence weather throughout the Republic of Vietnam, giving the country a dry season between November and April, and a wet season—with exceptionally high humidity—from April through October.

As you would imagine, the mountainous regions are much cooler than the coastal areas.

The Fruits Of Labor

With about 60 percent of the nation's population living in rural areas and engaged in agriculture, the fertile soil can provide most of the country's food requirements. However, the great number of young Vietnamese serving in the Armed Forces, and the war's disruption of foodstuffs distribution, have forced the government to import many types of food which formerly were supplied by farmers.

Rice is the staple food in the Vietnamese diet and is served with every meal. This is supplemented by vegetables, as well as fish, pork, or chicken, and fresh fruits. In local markets you will see many vegetables that are familiar to you—corn, beans and peas, potatoes, yams—and some, such as manioc, taro, and squashes, that are not. Crabs and frogs, and a wide variety of fish, will be offered for sale, along with chickens, ducks, goats, and pigs.



Ancient ways of bringing crops to market are still to be seen.

Among the types of fruits you will find in Vietnam are coconuts, all types of citrus fruits, mangos, bananas, and melons.

Flavor and spice for a Vietnamese meal are provided by the liberal use of *nuoc-mam* (nuke mam), a salty and very



Vietnamese housewife carefully inspects a durian before buying.

pungent fish sauce. If you share a meal with a Vietnamese friend, use *nuoc-mam* sparingly since it has a taste which few foreigners appreciate. Soya sauce is also used for flavoring.

With every meal, green tea is served. A popular between-



In the field, Vietnamese and Americans make professional teams.

the-meals snack is *pho*, a noodle soup, which is sold in small stands and from carts set up along the street.

In the larger cities, especially in the Saigon-Cholon complex, restaurants serve Western-style meals as well as Vietnamese specialties. The large Chinese minority in the Republic of Vietnam has contributed a number of popular dishes which are also served in restaurants.

MEET YOUR VIETNAMESE HOSTS

Though small in stature, slight of build, and seldom weighing more than 130 pounds, the Vietnamese are courageous fighters for their convictions. One firm belief is that Vietnam should be a free and independent nation where the citizens determine their own future. For this right of self-determination, the Vietnamese fought to throw off the yoke of ancient China, repelled the Mongol armies which had overrun most of the then-civilized world, worked for independence during the French colonial rule, and today are determined to resist Communist aggression.

The "man in the street"—*nguai thuong* (newy thwong)—is an industrious worker, whatever his trade or task. He has a terrific sense of humor, likes to give—and be invited to—parties, and is more than willing to share his meager supply of drink and food with a friend.

In the field you will find that he is a disciplined fighter when inspired and led by forceful commanders.

In addition to freedom from foreign interference, the Vietnamese family wants economic independence. If the head of the family is a farmer, his goal is to own enough land to feed his children and provide for their future; if a city dweller, a steady job or a small business is his aim.

And for the children, the parents want the best education that their nation can give them.

To the Vietnamese who have seen over 20 years of war, words and promises are empty. They want deeds—programs for the health and education of their children, financial help



for the elders who have lost their sons in war, land for the future.

To make these desires reality, the Republic's government has given high priority to domestic programs, especially land reform.

An estimated one million acres of rice land have been distributed to more than 100,000 farmers, and a law enacted in 1970 permits the nation's 800,000 tenant farmers to take full possession of the land they now till for absentee landowners. The landowners will be paid the full value of their land by the government. In this new program, the village chief and his council will play an important role, since they will be called upon to verify that the farmer actually was tilling the land and then issue him immediate freehold title.

The Republic's land reform program contrasts with the brutal communization of farms in North Vietnam where an estimated 100,000 farmers lost their lives as well as their farms.

You can aid in some of the country's domestic programs by working through your unit's civic action officer. American and Allied troops have built schools, started and maintained community health programs, supported orphanages where children from war-shattered families are sheltered, and participated in hundreds of other civic action projects.

Villagers watch as government agent shows new way to till land.

Educational Opportunities

In the midst of war, the Republic of Vietnam is quietly working to establish a nationwide educational program.

For centuries, an education meant years of studying Chinese classic literature in order to pass a complicated series of tests. The French changed the system only slightly by substituting European classics for those of China. Since 1955 the Republic of Vietnam has been revamping the educational system, making it available to all citizens, and blending the discipline of pure learning with practical courses needed to rebuild the war-torn land.

Elementary education consists of five years of schooling, the first three of which are compulsory. Secondary education has a seven-year curriculum and can be followed by either vocational training or entrance into one of the nation's five universities.

Even the degree requirements at these universities are being changed to reflect the nation's needs. At Can Tho University, the nation's newest institution of higher learning, science students are directing their attention to the problems of the Mekong delta as part of their practical course work. At the other universities, similar courses permit students to take part in the nation's rebuilding while earning a degree.

Throughout the Republic you will find private as well as government-supported schools offering courses in the English language since many Vietnamese feel that mastery of English can lead to employment with either the U.S. Forces or one of the American companies operating in the country.

This desire to learn English can lead to many interesting experiences since no matter where you are stationed in the



Valued employees, these women work in an Army supply center.

country you will have opportunities to teach your language to Vietnamese friends. If your assignment is as an advisor to one of the Popular Force's units where you live in a village you will find that just about every off-duty moment will be occupied teaching English. It's a pleasant way of becoming involved with Vietnamese of all ages and thereby gaining better understanding of their problems and goals.

A Matter Of Names

Although most Vietnamese families share from some 40 common names, this widespread use of similar familial names does not indicate blood relationships. The most common family name is *Nguyen*; others are *Ngo*, *Tran*, *Le*, *Dinh*, *Truong*, *Mai*, *Pham*, and *Phan*.

As befits their ancient culture the Vietnamese have developed over the centuries an elaborate system of addressing one another to show respect for age, or a person's position in the family, or one's educational achievements. As a guest in their country you will not be expected to know these fine differences in forms of address, but you should follow these general rules:

- Always use *Ong* (Um - Mr.), *Ba* (Bah - Mrs.), or *Co* (Ko - Miss) when you speak to a Vietnamese, no matter how long you have known the person.

- In writing, the family name comes first, then the middle name—usually *van* for males and *thi* for females—and then the first name. Thus, "John Samuel Johnson" would become "Johnson Samuel John" in a Vietnamese letter or document. *In speaking*, however, you do not use the family name, but only the first name. In this manner, you would say "Mr. John" instead of "Mr. Johnson."

- If you know it, include a person's title or profession in your greeting. For a noncommissioned officer the correct form would be "Mr. Sergeant John," while for a doctor, you would say "Mr. Doctor John."

While following these customs may be difficult at first, by doing so you will find that your relationships with Vietnamese men and women will be easier.



Faces of Vietnamese elders show the strain of years of war.

A Man And His Home

As elsewhere in the Free World, a man's home is his castle in the Republic of Vietnam. In it he expects and receives the respect of the family's members; outside of it, the respect of his neighbors.

Under normal circumstances you must never enter a Vietnamese home unless you are invited to do so by the head of the family.

If you become acquainted with a Vietnamese family you will find it a close-knit group in which each member, no matter the age, shares a role. A family is more than a man, his wife, and their children—it includes relatives by blood and marriage as well as the spirits of the family's ancestors.

When a woman marries she accepts the fact that her husband is the head of the household and she takes not only his name but also the ties to his village. Her role is that of wife and mother, and throughout the country you will see the slender, hard-working women in *ao dai* (ah-oh yie)—long trousers under a high-neck, long-sleeve tunic slit from hem to waist—whizzing to and from the market on bicycles, herding children to school, or making a house a home.

In the rural areas marriages are still arranged by the parents, but in the cities men and women are making their own decisions. An important part of a rural engagement which follows ancient customs is the negotiation of the "bride's price" between the two sets of parents. This may be as small as a tray of betel leaves and areca nuts, if that is all that the groom's family can afford, or it may consist of sums of money and bolts of expensive cloth.



Vietnamese family builds a new home after being relocated.

Custom demands in other parts of the country that the groom work on the farm of his intended's family for a certain period before the wedding.

Starting life together is a serious and complicated process for a Vietnamese couple.

Before considering the construction of a house for his new wife, a man will seek the services of a fortuneteller to determine the proper day and hour to start the work and the best position of the house so as to least offend the spirits of the ground.

Once the house is built, the family immediately constructs an ancestral altar. On it are placed the funeral boards or tablets which bear the names of the deceased, as well as the names of the sons or heirs who will be responsible for worshipping the ancestors. If you visit a Vietnamese home, show all due respect to this altar.

Another interesting feature is the plank bed which may be a simple wooden frame in a farmer's home or an elaborately decorated item in the home of a well-to-do family. Except for a mosquito net, generally no bedding is used.

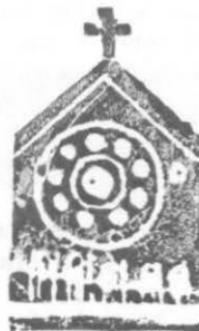
The kitchen is generally built separately from the house, and again a fortuneteller is consulted to determine the proper location. The three stones which make up the open hearth stove used in most houses represent the spirits of the kitchen, and their placement also must be carefully worked out with a fortuneteller.

For a Vietnamese farmer, his ties with the land are particularly close since the soil represents not only his means of making a living but also the burial place of his ancestors.

In many instances, the soil, rivers and streams, and certain trees and rocks are included among the gods which a family or an entire village may worship.

In spite of a war and the toll it has taken in lives, the Vietnamese are essentially a happy-go-lucky people. They enjoy a joke and have a sense of humor which is refreshing and open.

If at all possible, a Vietnamese man or his family will invite you to share their simple meal as one means of showing their appreciation for the sacrifices that American servicemen are making in the defense of freedom.



Freedom Of Worship

Worshipping according to one's personal beliefs, a right guaranteed by the Republic's Constitution, is deeply ingrained in the life of the people.

While the great majority of the Vietnamese identify themselves as Buddhists, religions as diverse as Catholicism, Islam, Hinduism, and Protestantism have followers in the country. In addition, there are several religious movements which originated in Vietnam and which have substantial followings.

A brief resume of the country's religious movements would include:

- *Buddhism*—Founded in India, this religion soon spread throughout Southeast Asia, attracting followers by its simple philosophy. Adherents of Buddhism believe that they will be reborn after death into a higher level of life. By following the rules of personal conduct laid down by Buddha, each believer earns merits in rebirth until he reaches *nirvana*, a state of endless serenity. You will find Buddhist temples in every town and village.

Respect the sanctity of these places of worship, as well as the shrines of other religions.

- *Hoa Hao*—This religious movement, founded in Vietnam in 1939, is considered to be a branch of Buddhism. The founder, Huynh Phu So, simplified the elaborate Buddhist ceremonies and taught his followers that individual worship was the means for saving themselves and the world. The ambush and execution of So by Communists in 1947 united the estimated one million adherents of Hoa Haoism in their opposition to the Viet Cong. Hoa Hao temples are simple



Buddhist monks pray to drive out evil spirits at orphanage site.

structures in which worshippers pray before a small altar covered with maroon cloth, their symbol of universal understanding.

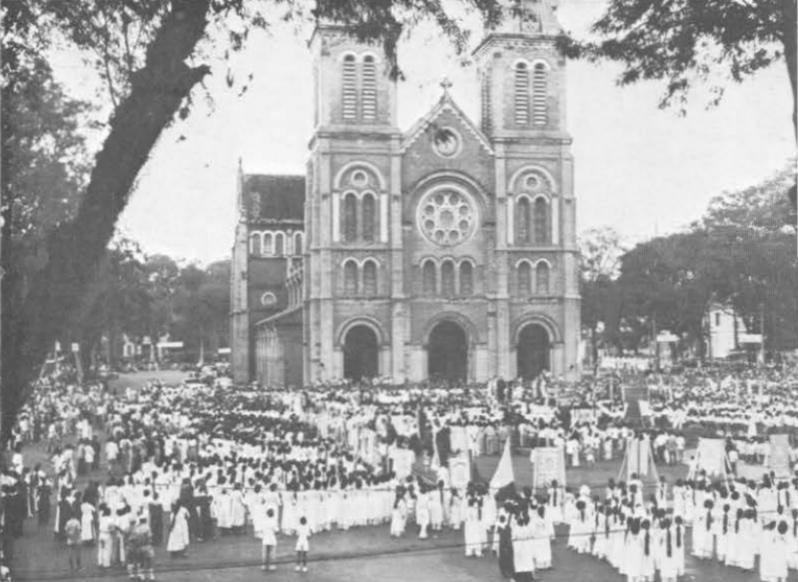
- *Cao Dai*—An estimated 1½ million Vietnamese are adherents of this native religion. Founded in 1919 by Ngo



Ancestral altar honors the deceased members of a family.

van Chieu, this religion draws heavily on Buddhism, Taoism, Confucianism, and Christianity and includes animistic spiritualism in its practices as well. The center of the religion is located in Tay Ninh, but you will see Cao Dai temples throughout the country, all easily recognizable by the design of the human eye painted on the altar.

• *Taoism and Confucianism*—These are ancient Chinese philosophies which have evolved into religious movements. They offer personal guidelines for day-to-day living. Over



Saigon's cathedral is center for nation's 2 million Catholics.

the centuries, these guidelines have become interwoven into Vietnamese life until today a person may not believe in either religion but still follow its rules.

• *Christianity*—Most foreigners are surprised to learn that *Roman Catholicism* has been an active religion in Vietnam for more than 350 years. An estimated two million men and women from all walks of life are members of this faith. *Protestantism* was introduced into Vietnam in 1911 and has more than 150,000 adherents.





• *Animism*—The beliefs of this religion vary from village to village. Inanimate objects, such as rocks and streams and trees, as well as ancestral spirits are worshipped by individuals and entire villages in the isolated mountainous region of the country. In some villages the sorcerer has a role as important as that of the village chief. The *dinh*, the village's community center, is sacred to the people since it represents the dwelling place of the spirit which protects the area. *DO NOT* ever enter a dwelling in a village unless you are invited to.

• *Hinduism and Islam*—These have followers in coastal areas of the country where the people have had contacts over the centuries with traders from other areas, especially Malaysia.

Whatever religion he practices, the Vietnamese is a serious believer and asks only from others that they respect his right to worship as he pleases and the sanctity of his shrine.



In colorful ao dai, Vietnamese girls stroll a Saigon street.

Culture And Customs

Through centuries of foreign domination and—since 1955—years of war and internal strife, the Vietnamese have kept alive their culture.

Poets, writers, scholars of all types have always been held in high esteem by the Vietnamese, but since your command of the language will be limited, you will not be able to enjoy



Bride's gifts, including betel nuts, are carried by porters.

the beauty of these art forms. However, you will be able to enjoy theatrical performances which are both colorful and interesting during visits to larger cities. The main types are *hat boi*, the traditional Vietnamese-Chinese play; *cai luong*, a type of operetta in modern form; and *kich*, which are

modern dramas. Take along a Vietnamese friend who can explain the action to you.

Designs used by the painters, potters, sculptors, and lacquerware craftsmen have for the most part been handed down from one generation to the next. You will also find some of the country's younger artists working modern designs into their products.

Intricate inlay work of mother-of-pearl is another of the ancient arts of Vietnam still practiced today as it has been for centuries. In small shops you can also watch artisans shaping silver and gold into rings or brooches, while that most useful of all plants, the bamboo, is fashioned by women into baskets, placemats, and a hundred other household items.

The customs of these ancient people are a mixture of complexity and simplicity.

The easiest rule for you to remember is that a Vietnamese does not appreciate physical contact. Do not offer to shake hands unless the Vietnamese does so first. Above all, never touch a Vietnamese on the head since a widespread belief is that the body's spirit or soul resides there and that a touch violates its harmony.

The same goes for the shoulders. Many Vietnamese believe that a genie resides on the shoulder. A touch would disturb him and bring the person bad luck. If you should accidentally touch a person's shoulder, you must immediately touch the other shoulder and in that way offset the genie's displeasure.

Be careful not to cross your legs so that the soles of your feet point towards a person or a shrine. Do not display emotion in public.

At a meal with Vietnamese friends, wait until the eldest person present starts to eat. You show your appreciation for the food by cleaning your plate. Do not place your chopsticks in the food and leave them there, and after a meal, never offer someone a toothpick.

On the front of some homes you may see a mirror affixed to the front door. This stems from the belief that if a dragon or evil spirit tries to get into the house, he will see his reflection and depart immediately, thinking that the house is already occupied by evil.

In the more isolated areas of the country, be careful not to admire a child at length, since many mothers believe the devils might hear you and steal such a desirable child away from the family.

When you give a gift, hold the present with both hands. Even when you offer cigarettes to a Vietnamese friend it should be done in this manner.

Horoscopes and fortunetellers play important roles in the lives of the Vietnamese. For instance, both parties to a marriage will visit a fortuneteller or have their horoscopes cast to find the exact moment for the wedding.

While many of these beliefs may seem odd and out of place in a modern world, they are very real to the Vietnamese. Respect them and you will gain the firm friendship of the Vietnamese you meet and work with.



Holidays

In these tense times, holidays are not celebrated with the joy of other years. For a farmer, holidays meant a brief respite from work; for a city-dweller, a chance to relax with his family. However, after the Communist violation of a holiday truce in 1968 when they launched coordinated attacks against more than 120 population centers—assaults which resulted in the deaths of an estimated 10,000 Vietnamese civilians and the widespread destruction of property which turned 800,000 persons into homeless refugees—the Vietnamese are more than reluctant to take time off from the defense of their homeland to celebrate. Still, ancient customs prevail, and where possible, the holidays and feast days are observed.

A few words about the calendar system of the country are necessary to understand how the dates of the feast days and holidays are determined, since the dates vary from year to year. While the government offices use the same calendar that Americans use, the social and religious life of Vietnam is governed by an ancient Chinese calendar based on the moon.

Since the twelve months of the lunar year total only 355 days, every second or third year the Vietnamese add a 13th month to bring the moon-based calendar into rough adjustment with the Gregorian calendar. In this manner, *Tet*, the start of a new year, takes place between January 21 and February 19.

The Tet celebration is the largest of the year. It was during the 1968 Tet festival that the Communists violated the truce to launch their treacherous attacks.



One week before the celebration, Vietnamese families erect a bamboo pole, or *cay neu*, in front of their homes to protect them. This is also a time to buy new clothes for the family, to prepare foods for the holiday, and to pay debts completely in order to start the New Year without financial obligations.

Even the ancestors are included in the plans for Tet. On the afternoon before the festival, special ceremonies are held to invite the souls of the deceased back to the house to share in the festivities.

Banh chung, a special rice cake, is prepared, and homes are decorated in bright colors. Meals such as pork stewed in nuoc mam, pickled onions, and fresh fruits are served with the *banh chung*.



Montagnard villagers greet an American advisor with a toast.

The Mountain People

Lack of roads and other means of communication have long isolated the estimated one million mountain tribesmen, or *Montagnards*, who make their homes in the central highlands and mountainous regions of the country.

While these seminomadic people have adopted some of the customs and culture of the lowland Vietnamese, for the most part they have retained their centuries-old, primitive way of

life. Remember, they cling as closely to their customs and want the same respect as other men.

On missions into the highland and mountainous regions you normally will be accompanied by Vietnamese soldiers who are familiar with the customs and language of the area. In meetings with members of the isolated tribes, follow these general rules:

- Your initial contact with the village chief should be formal. Be sure to address yourself first to the chief. He, in turn, will introduce you to the other members of the village.

- Remember that the village chief and the elders are looked upon as sources of wisdom by the tribespeople. Be tactful and patient in your dealings with the tribal leaders.

- Do not attempt to enter a house until you have been invited to do so. Many of the villagers' personal objects are worshipped as gods in their animistic religion. For this reason, be careful what you touch so as not to unwittingly violate a tribal taboo.

- If invited to share a meal, do so, since to refuse will be considered an insult.

Because the mountain tribes live in an area of the country used by the Communists to bring troops and supplies in from North Vietnam, they have frequently been the victims of terrorist tactics. For this reason, you will find the mountain people sympathetic to friendly gestures. However, suggest or demonstrate what you want to accomplish rather than attempting to order the people about to gain your end.

A NATION FIGHTS

More than one million men and women (out of a population of 18 million) serve under arms in the uniformed military services of the Republic of Vietnam. Some, especially in the officers and noncommissioned officers corps, have been fighting communism for more than 20 years and will continue to do so until peace comes to their troubled land.

Men between the ages of 18 and 38 are eligible for the draft, and technicians with needed skills may be retained on active duty until they reach 45 years of age. With one out of every 18 Vietnamese bearing arms, it is a rare family that has not placed a funeral tablet for a deceased member on the household altar.

Leadership for the Republic's Armed Forces is provided both by veteran members and by the constant stream of graduates from military schools at all levels. A Noncommissioned Officers Academy sends trained leaders to all branches of the Armed Forces, as does the Officers Academy at Thu Duc.

Dalat is the site of Vietnam's National Military Academy, which graduated its first class of officers to complete a four-year program in 1969. The Academy also has special command and staff courses for field grade officers, with attendance a prerequisite for promotion.

Combat Specialists

More than 340,000 officers and enlisted men serve in the Army of the Republic of Vietnam.

After he has finished basic training, a Vietnamese soldier may be assigned to one of the 10 divisions deployed throughout the country or may volunteer for service with elite strike forces—an airborne division, Ranger battalions, or the Luc Luong Dac Biet special forces. Whatever his assignment, he can look forward to spending 17 out of every 18 months in the field.

On missions, each soldier is given a supply of rice and vegetables and usually prepares his own meals or joins in with several other soldiers. Sharing your food is a good way to get to know the Vietnamese soldier, and fighting alongside these men will give you an appreciation of their greatest strengths—their knowledge of the language and terrain of the countryside and their fervent desire to fight Communist aggression.

More than 11,000 American servicemen are assigned as advisors to Vietnamese forces with the mission of training these young men in the use and maintenance of the latest equipment being furnished by the United States.

In the Vietnamese command structure, four Corps headquarters—the I Corps in the northern provinces, the II Corps in the central region, the III Corps in the area surrounding Saigon, and the IV Corps in the Mekong delta—direct operations and coordinate actions with elements of the U.S. Armed Forces in their regions.



Militiamen such as these are farmers by day, guards by night.

The Home Guards

While country-wide mobile combat missions are carried out by units of the Regular Army, provincial operations and the security of the thousands of villages and hamlets are assigned to the more than 450,000-man territorial forces.

These are of two types—Regional Forces which are organized and controlled by province and district chiefs, and

Popular Forces which are organized in the villages to protect their own homes and fields.

Tied in to the nationwide radio net, these isolated units are able to alert provincial governors and Corps commanders of Viet Cong movements and to call for air strikes and ground forces assistance if needed during an attack. In 1969 it was estimated that these territorial forces accounted for one-half of all the enemy killed in Vietnam and by defending their homes and farmlands, were able to deny the Viet Cong needed food supplies.

Security in the villages and hamlets is also provided by members of the paramilitary forces, which include National Police, armed Revolutionary Development Teams which are carrying out civic action and rebuilding programs of the government in isolated areas, and the People's Civil Self-Defense Force.

Waterway Warriors

The officers and seamen of the Navy of the Republic of Vietnam man a fleet of more than 600 vessels. In mid-1969 the United States added to the fleet's power when it transferred four command and communications launches, seven artillery ships, 35 armed troop carriers, and 16 high speed assault boats to the Republic's Navy.

These waterway vessels constantly patrol the hundreds of miles of inland rivers and canals as well as along the country's coast to prevent the Viet Cong and North Vietnamese units from being supplied by ship.

Vietnamese petty officer takes the wheel on a waterway patrol.



Another important mission assigned the Navy is landing and supporting combat units on operational sorties in the Mekong delta area.

The Vietnamese Marine Corps, organized into seven battalions, has participated with the Navy in the Mekong delta operations and has also been deployed with Army units on operations throughout the country. The Marines played a significant role in the defense of Saigon during the 1968 Viet Cong attacks against the capital.

Airpower Professionals

The officers and airmen you see wearing the winged insignia of the Republic's Air Force are professionals who have earned the respect of all who have flown or served with them.

In a few short years the nation's air arm has grown from a small cadre to a jet age Air Force of more than 21,000 officers and airmen.

A balanced and growing force of A-1 "Skyraiders," F-5 "Freedom Fighter" jets, and A-37 jet attack bombers provide air superiority cover and support for ground forces. In the latter type sorties, the fighter/bomber pilots work with the crews of liaison aircraft who pinpoint enemy locations and movements with smoke rockets.

A modernized fleet of cargo and personnel carriers is used for aerial deployments and resupply missions along with helicopters, with the "choppers" doubling as medical evacuation transports on return flights.

With crew chief watching, Vietnamese pilot checks out helicopter.





They Fled To Freedom

A program which is high on the mission list for all elements of the Republic's Armed Forces is called "Chieu Hoi" or "Open Arms." Started in 1963, this program has been a factor in the decisions of more than 140,000 military and civilian Viet Cong and members of the North Vietnamese Army operating in the Republic to turn their backs on communism and come over to the side of democracy. Many now serve in the Republic's Armed Forces, visiting villages and hamlets to explain the Communist conspiracy.

New emphasis to the Chieu Hoi program was given in 1967

Under Chieu Hoi program, Viet Cong defectors are welcomed.



UNITED STATES FORCES IN VIETNAM

As combat components of the United States Military Assistance Command, Vietnam (MACV), elements of the Army, Navy, Air Force, Marine Corps, and Coast Guard are in the Republic of Vietnam to assist that nation's Armed Forces in their struggle against the Communist-directed enemy.

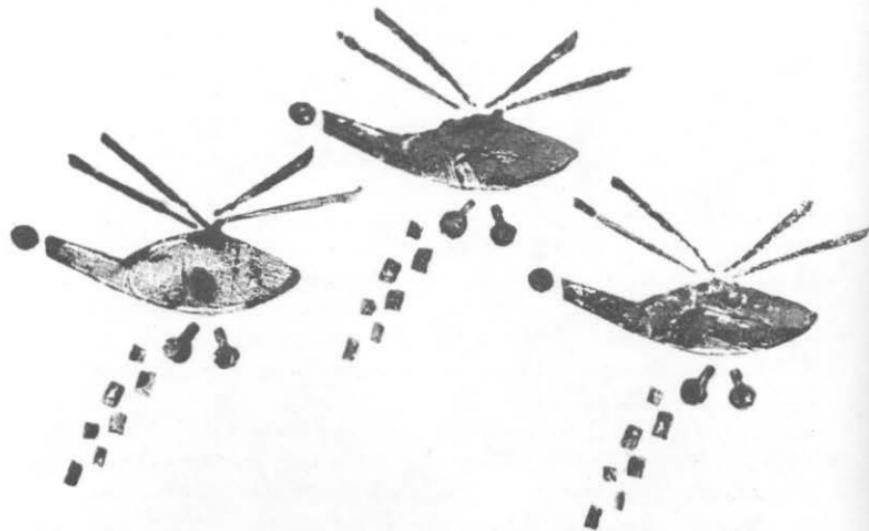
As a member of MACV, you—along with the men and women of the Vietnamese Armed Forces—have two missions. One is to train and assist the Vietnamese Armed Forces in order that they can destroy the enemy forces in the Republic of Vietnam. The second is to provide protection for the fledgling democracy's citizens so that they may work, live, and plan for the future.

- The United States Army, Vietnam (USARV) is the largest element of MACV. Its units conduct operations throughout the nation, working side-by-side with their counterparts in the Vietnamese Army.

- Naval forces and Coast Guard units in the country operate under the U.S. Naval Forces, Vietnam (NAVFORV) command in their combat and advisory missions, while in the international waters of the China Sea, units of the U.S. Seventh Fleet provide both air cover and naval bombardments for ground operations.

- Close air support sorties for ground troops as well as airlift for troops and supplies are provided on a round-the-clock basis by units of the U.S. Seventh Air Force.

- The III Marine Amphibious Force, assigned missions mostly in the northern part of the country, is composed of both ground and air combat units.



when the Republic's Prime Minister announced that all who decide to leave the ranks of communism ". . . will be warmly welcomed as citizens with full rights of citizenship."

Since some of the Viet Cong give themselves up on the battlefield, you should be aware of the program. The key is a Safe Conduct Pass which guarantees the bearer good treatment. If a Chieu Hoi defector needs food or medical treatment, it should be provided—but security must be observed at all times.

The individual should be evacuated to the nearest collection point as soon as possible.

The "Other War"

Pacification is a program you will hear more about as the Republic of Vietnam broadens its coverage in the countryside. The program has the goals of providing security for the population while at the same time—through government and American aid programs—rebuilding a stable life for the hundreds of thousands of Vietnamese who have suffered through three decades of fighting. This program of nation building while fighting an enemy has a top priority in the Republic of Vietnam.

After an area is swept by combat units, members of the Popular Forces are given the task of maintaining security in order to deny the Viet Cong the opportunity to obtain rice or recruits at the point of a gun. Members of the Vietnamese Information Service explain the government's objectives, and Revolutionary Development Teams move in to live with the villagers.

The civic action projects of American units operating in the field are related to the Vietnamese government's efforts and are as diverse as the needs of the people or the imaginations of the soldiers, sailors, and airmen.

You may have the specialized training to take an active part in these projects. Medics have worked with village leaders setting up personal hygiene programs; engineers have demonstrated new construction methods using native ma-



Marine civi action officer talks over new school for Son Thuy.

terials; roads, schools, and orphanages have been built by American servicemen.

These are just some of the ways you can help in the "other war," the struggle to provide Vietnamese villagers with a better way of life for the future.



Take Time To Travel

Highlight of your tour in the Republic of Vietnam may well be your trip under MACV's rest and recuperation (R&R) program. Every serviceman is eligible for such a trip during his 12-month tour—the biggest problem will be deciding where to enjoy yourself.

While the R&R destinations may change from time to time, the most popular trips in the past have been to *Bangkok* with its colorful temples; *Sydney*, Australia, for beaches and beer; the neon-lighted capital of Japan, *Tokyo*; inexpensive and quiet *Taipei*; ever-fascinating *Manila* with its blending of the East and the West; *Hong Kong* for gourmet dining and new clothing; and cosmopolitan *Singapore*.

More and more servicemen, however, are choosing *Honolulu* for their R&R trip, then taking advantage of off-season air rates to have friends or family meet them in exotic Hawaii for a week of relaxation.

Full information on these trips—as well as coverage of local, national, and international news—is provided through the radio and television outlets of the *American Forces Vietnam Network* and the serviceman's daily newspaper, the Pacific edition of *The Stars and Stripes*.

Jungle patrol resulted in a new trophy for Third Marine Division.

BUGS AND BUGABOOS

It may seem strange to say in the second half of the 20th century, when most people see them only in zoos, that tigers are one of the dangers faced by servicemen in the Republic of Vietnam. But, for men on patrol in the upland jungles they still represent a threat, along with wild oxen, buffalo, elephants, panthers, and a variety of poisonous snakes.

Small animals of all types are also found in the jungle areas of the country, and while some may make amusing pets, remember that many animals carry rabies, a disease which is widespread in Southeast Asia. Since it may be transmitted to



M. MITCHELL



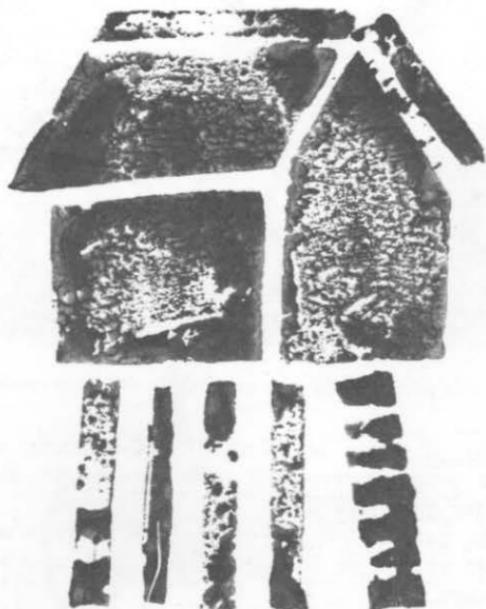
With guards posted, Army men get a quick trim near combat zone.

humans by all types of warm-blooded animals, every bite should be promptly reported and—if possible—the animal captured for observation.

However, far more dangerous for the average serviceman in Vietnam are simple diseases which can be avoided only by personal care.

Malaria, the germs of which are carried by one of the smallest of insects, the mosquito, can cause a lifetime of suffering. To protect yourself from this disease, as well as another disabling disease, encephalitis, follow two simple rules:

- *Take your anti-malaria pill every week without fail.*



M. MITCHELL

• *Sleep under a mosquito net, no matter how hot and inconvenient it is.*

The combination of heat, humidity, and dirt can cause infection in small cuts and abrasions within hours unless they are promptly cleaned, treated, and bandaged. In this matter, leeches are a particular problem since they secrete an anti-coagulant which delays blood clotting and leaves an open wound when they are removed. Always clean and bandage such wounds immediately.

For protection against fungus infections, take daily baths if possible, change clothing frequently, and use foot and body powder liberally.

In local restaurants choose foods which have been well cooked and which are served hot, and for dessert, a fruit which can be peeled just before eating.

Avoid drinking local water unless you have purified it or it has been boiled for at least 20 minutes. The same advice goes for ice—do not use it in your drinks if it has been made from local water.

Keep your shot record up to date, both for your own health protection and because it is a very important item when it comes time for you to take your R&R trip.

Last but not least, in the event of illness or infection, seek medical treatment immediately instead of trying to doctor yourself.

SOME USEFUL INFORMATION

Time

If you decide to telephone your family from Vietnam it is important to know that the country is 13 hours ahead of



Hundreds of small shops make up a city's marketplace.

Eastern Standard Time. Thus, when it is 12 noon EST in New York, it is 1 A.M. the *next day* in Saigon. Midnight in New York would be 1 P.M. the same day in Vietnam.

Money

You will encounter two new types of currency in the Republic of Vietnam—*U.S. Military Payment Certificates* (MPCs) and *Vietnamese piasters* or *dongs*.

When you arrive in Vietnam you must immediately convert all your U.S. currency into MPCs. This is the only type of currency which can be used in U.S. facilities such as clubs, messes, and exchanges.

Through allotment or cash deposit you can take advantage of the 10 percent interest paid in the Uniformed Services Savings Deposit Program or save for the future through the purchase of U.S. Savings Bonds.

The currency of the Republic of Vietnam is used for purchases on the local economy and may be purchased at official exchange points at the rate of 275 piasters for one dollar.

Do not be tempted to take part in illegal blackmarket activities.

Weights And Measures

The international metric system of weights and measures is used in the Republic of Vietnam. Gasoline and other liquids are sold by the *liter* (slightly more than a quart); cloth by the *meter* (39 inches); food and other weighed items by the *kilogram* (2.2 pounds).

Distance is measured by the *kilometer* (0.62 mile) and speed in kilometers per hour.

Distance and Speed Conversion Chart

Kilometers	1	2	3	4	5	10	25	50	100
Miles	0.6	1.2	1.8	2.5	3	6	15	31	62

Curfews

Curfews are established in certain areas of the country from time to time in accordance with the military situation and local civilian regulations and policies. You will be informed by your commander when a curfew is established and will be required to obey the restrictions on movement.

VIETNAMESE LANGUAGE GUIDE

Vietnamese, the language of 90 percent of the Republic's population, is only one of the many languages, dialects, and subdialects spoken on the Indochinese peninsula.

The estimated one million descendants of Chinese settlers use their mother tongue although most of them are also fluent in Vietnamese. In the mountains, the tribespeople have a number of languages and dialects, some of which are so localized that they cannot be understood outside the immediate area of a village.

Dialects vary from area to area, and a person born and raised in Saigon would have difficulty understanding a person from the central or northern sections of the country.

To standardize the languages, *quoc ngu*, the system of writing Vietnamese with the Latin alphabet, was recognized as the official language in 1920 and since 1945 has been taught in all levels of the educational system.

The very brief guide which follows can only serve as an introduction to a language which is tonal—the tone or level of the speaker's voice changes the meaning of the word, and monosyllabic—each syllable expresses a complete and distinct idea.

You will find many Vietnamese interested in helping you get acquainted with their language. Practice the following words and phrases with a Vietnamese friend until you can use them fluently.

Note: The letter "d" is written and pronounced two ways. When it has a crossbar through the vertical line "Đ đ" it is pronounced as in "day." Without the crossbar "D d" is pronounced as the "y" in "yes."



Vietnamese mother goes to market with produce and children.

VIETNAMESE LANGUAGE GUIDE

GENERAL CONVERSATION

<i>English</i>	<i>Pronunciation</i>	<i>Vietnamese Spelling</i>
Hello, good-bye	Chow	Chào
Mr.	Um.	Ông.
Mrs.	Bah.	Bà.
Miss	Ko	Cô
You (child)	Em	Em
How are you?	Um mon yoy come?	Ông (bà, cô, em) mạnh giỏi không?
I'm fine.	Toy mon yoy.	Tôi mạnh giỏi.
Thank you.	Come un um.	Cám ơn ông.
Please say it again.	Sin um nøy lie.	Xin ông nói lại.
Excuse me, I don't understand.	Sin loy um, toy come hew.	Xin lỗi ông, tôi không hiểu.
Do you speak English?	Um nøy tyen Ahn come?	Ông nói tiếng Anh không?
Let's go.	Choong ta dee dee.	Chúng ta đi đi.
Yes	Yah (hwoo)	Dạ (hiếu)
No	Yah kum	Dạ không
Stop!	Dung lie!	Đứng lại!
Good luck!	Choop (um) my man!	Chúc (ông) may mắn!
You're welcome.	Kum kaw chee.	Không có chi.

TIME

<i>English</i>	<i>Pronunciation</i>	<i>Vietnamese Spelling</i>
Time	Tea yuh	Thì giờ
What time?	May yuh?	Mấy giờ?
This week	Twan nigh	Tuần này
Next week	Twan shao	Tuần sau
Last week	Twan trook	Tuần trước
<i>(Days of the week)</i>		
Today	Home nigh	Hôm nay
Tomorrow	Nigh my	Ngày mai
Yesterday	Home kwa	Hôm qua
Sunday	Nigh choo nyut	Ngày Chủ Nhật
Monday	Nigh two high	Ngày thứ hai
Tuesday	Nigh two bah	Ngày thứ ba
Wednesday	Nigh two two	Ngày thứ tư
Thursday	Nigh two num	Ngày thứ năm
Friday	Nigh two shao	Ngày thứ sáu
Saturday	Nigh two by	Ngày thứ bảy
<i>(Armed Forces of the RVN)</i>		
Regular Forces	Chew Luke kwun	Chủ-Lực Quân
Regional Forces	Dia foong kwun	Địa-Phường Quân
Popular Forces	Neeuh Kwun	Nghĩa Quân
Army	Luke kwun	Lực-Quân
Navy	Hi kwun	Hải-Quân
Air Force	Come kwun	Không-Quân
Marine Corps	Tooy kwun luke Cheeng	Thủy-Quân Lục-Chiến

NUMBERS

English	Pronunciation	Vietnamese Spelling
1	Moat	Một
2	High	Hai
3	Bah	Ba
4	Bone	Bốn
5	Nom	Năm
6	Shao	Sáu
7	By	Bảy
8	Tom	Tám
9	Chin	Chín
10	Mooy	Mười
11	Mooy moat	Mười một
12	Mooy high	Mười hai
13	Mooy bah	Mười ba
14	Mooy bone	Mười bốn
15	Mooy lom	Mười lăm
20	High mooy	Hai mươi
21	High mooy moat	Hai mươi một
25	High mooy lom	Hai mươi lăm
30	Bah mooy	Ba mươi
35	Bah mooy lom	Ba mươi lăm
40	Bone mooy	Bốn mươi
45	Bone mooy lom	Bốn mươi lăm

English	Pronunciation	Vietnamese Spelling
100	Moat trom	Một trăm
500	Nom trom	Năm trăm
1000	Moat ngon	Một ngàn

In forming numbers above ten in Vietnamese, you say "ten-one" for eleven, "ten-two" for twelve, "two-ten-three" for twenty-three, "three-hundred-three-ten-five" for three hundred thirty-five, etc. (Except in 15, 25, 35, etc., where 5 become lăm instead of năm).

MILITARY TERMINOLOGY

English	Pronunciation	Vietnamese Spelling
Aid station	Trom coo thwong	Trạm cứu thương
Booby trap RPT	By no	Bẫy nổ
Corpsman	Eeta	Y tá
Doctor	Bac shee	Bác Sĩ
Explosives	Twook no	Thuốc nổ
First aid	Coo cup	Cứu cấp
Flare	Wa chow	Hỏa-châu
Grenade	Luu don	Lựu-đạn
Guerrilla	Kwun you kick	Quân du-kích
Helicopter	Fee kuh trook tang	Phi cơ trực-thăng
Jeep	Say yip	Xe đíp
I am an American.	Toy la newy mee.	Tôi là người Mỹ.
Where is your unit?	Done vee kwa um uh dow?	Đơn-vị của ông ở đâu?
Where is your camp?	Try kwa um uh dow?	Trại của ông ở đâu?
Where is your village?	Lahng kwa um uh dow?	Làng của ông ở đâu?
Where are the friendly troops?	Bo doy nwoc ban uh dow?	Bộ-đội nước bạn ở đâu?



M. MITCHELL

RECOMMENDED READING

Coverage of the Vietnam conflict in the American mass media is comprehensive and thorough, but to better understand the complex history and background of the struggle, the following reading is recommended:

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