

SUMMARY

Tran Khanh. *Present a clear understanding of social organizations and traditional trade union of the Chinese people in Vietnam during history.* One of the typical features of migration and settlement of the Chinese is the emergence and popularity of social organizations and traditional trade unions. In Vietnam, The Chinese used to settle down by group according to kinship, the same natives of land and colleagues with the main functions as regulation of social relations, culture and economics in their communities. They are the natives of land or language associations called Bang. Associations of kinship (the same surname), group of parties or secret, professional associations or trade union such as commercial chambre, specialised organizations and other organizations for interests....

Bui Xuan Dinh – Le Thi Huong Nga. *Dong Ngac-A village of competition examinations.* Dong Ngac village (belonging to Tu Liem – Hanoi) is famous throughout the country for studying and graduation. Under feudalism, there were 22 Ph.D degrees in literature and 1 Ph.D degree in military. Surnames such as Pham, Phan, Nguyen and Hoang are the most outstanding. Since the August revolution, 1945, enhancing ancestors' traditions, many people graduated with high degrees contributing to the field of science, technology, education, culture and sports....Dong Ngac village has obtained such good achievements because it was located favourably in terms of exchange relations, early economic development of commodity especially the traditions of learning diligently and good education environment.

Nguyen Van Thang. *Exotic Clans and Problems of Mieu Ethnicity.* The group of people called “*Na Mieu*” (literally, Cat people) situated in Cao Minh commune, Trang Dinh district, Lang Son province is a patrilineal descent-based group. At present, this group has fourteen clans. Although historically Mieu and people called themselves “Hmong” are known to have their common original, linguistic, and cultural links, most the Mieu's clan names seem to be similar to those prevailing among local non-Mieu people such as *Kinh*, *Tay*, and *Nung* rather than among Hmong people. The research finding reveals that apart from the Mieu clans in origin but with change in their names, the clans called “*Trinh*”, “*Thach*” and “*Luong*” are the exotic ones, meaning the clans of non-Mieu people were incorporated into the Mieu group and after that were Mieu-ized. This paper discuss the ways in which these exotic clans were incorporated into the Mieu group and were Mieu-ized and also discuss some problems of ethnicity of ethnic groups in Vietnam.

Cao The Trinh. *Trial studies on the picture of beliefs of the population in the Hung King period.* The people under the reign of the Hung Kings practiced four forms of religious beliefs: First it is the worshipping of Deities and Saints expressing through the group who worshipped the Mountain Genie (Son Tinh) and the Water Genie (Thuy Tinh). *Second*, it is the shamanism based on the belief of the special capability of special persons (*magicians, fortune-tellers*). *Third*, it is *prosperity belief* – praying for multiplication. It is expressed through the worshipping of reproduction, respecting the behaviours of intercourse. *Forth*, it is the worshipping of the nature. Those forms of beliefs of the people in the first years of the building of the country are considered primitive forms of beliefs.

Khong Thi Kim Anh. *Abstinence and rituals relating to a house of Hmong people (Hang Kia and Pa Co communes, Mai Chau district, Hoa Binh province).* Hoa and Den Hmong people in Hang Kia and Pa Co communes living in both traditional and new style houses, but wherever they live, traditional rituals of the houses have been maintained such as abstinence and rituals relating to house construction and ancestor cult, births, wedding and funerals. Hmong people's houses are not only architecture for residence but also for cultural value and social functions.

Vu Truong Giang. *Ta leo symbol in the life of the Thai in western Thanh Hoa province.* More than 200,000 Thai people are living in the western region of Thanh Hoa province. In their lives, *ta leo* holds an important position. The *ta leo* has different forms – a piece of bamboo wattle, a tree branch, a green tree, an engraving on a tree trunk, a piece of bamboo stick etc. *Ta leo* has the function as a symbol marking the ownership (of land, tree, a beehive in the forests etc.). It is a sign showing any taboo (prohibiting strangers to visit a family that has a new born baby etc.); and a notice (of danger for people to keep off a trap of wild animals). It also plays a role in people's religious belief (preventing evil spirits that do harm to people etc.).

Tran Thuy Nga – Nguyen Bich Ngoc. *Studies on indicators of physical stature of mountainous pupils (aged 12-16) in Vinh Phuc and Phu Tho provinces.* Physical strength is a basic and comprehensive indicator closely relating to health, work and study ability of people. The article analysed findings on physical status of San Diu and Kinh pupils on study areas, however, physical stature of these two groups is weaker than Kinh pupils in urban areas of the Red river delta.

Pham Quang Hoan. *Information, documentation and library of the research and teaching institutions on ethnology.* These sources usually consist of books and documents, film materials and artifacts. However, different scale on this domain varies between research and teaching institutions on ethnology. Ethnological materials have not been well preserved especially ancient books and films. Close cooperation among agencies and application of information technology are needed.

Barbara Cohen. *Sacred stone quarry and its traditions: A place of peace in troubled times.* This article describes the Pipestone National Historic Site in Minnesota USA, which Native Americans consider a sacred place. A rare kind of flesh-red stone is quarried there and used (even today) by the Native American in the area to produce tobacco smoking pipes for rituals relating to good fortune and peaceful relations. There are many interesting legends in connection with this kind of red stone and the special pipes made from it.

Le Anh Tuan. *Some features on traditional laws of Co Tu people in Vietnam concentrated in Quang Nam and Thua Thien Hue.* In a traditional society (before 1975) their traditional laws played an important role. Enforcement of traditional laws consists of Council of village elders and chiefs, medicine men. Traditional laws consist of some forms such as warning, compensation, worship service and chasing out of village... Besides, special forms can be applied if unable to find out culprits.