

Summary of inventory results on the Mo Mường in 2023

On the basis of the Statement No. 74/Ttr-UBND dated August 06, 2020 by the People's Committee of Hòa Bình province and Document No. 3056/ BVHTTDL-DSVH on the building of the Mo Mường National File, the Ministry of Culture, Sports and Tourism of Vietnam assigned the People's Committee of Hòa Bình province in collaboration with Vietnamese Institute for Musicology (under the Vietnam National Academy of Music) – the consultation organization of the Mo Mường National File, the appropriate authorities and localities having the Mo Mường heritage. They coordinated to build the Mo Mường National File of Vietnam and submitted to UNESCO for the recognition in the List of Intangible Cultural Heritage in Need of Urgent Safeguarding.

One of the important and necessary contents for the building of the Mo Mường National File is the inventory results on the Mo Mường in seven provinces as follows:

- Đắk Lắk
- Hà Nội
- Hòa Bình
- Ninh Bình
- Phú Thọ

- Sơn La

- Thanh Hóa

In order to make the inventory efficiently, the Vietnamese Institute for Musicology carried out the necessary preparation below:

- After research and summings-up of the folk artists' opinions who are practicing the heritage in their communities, experts and researchers on the Mo Mường heritage, and Vietnamese Institute for Musicology built a set of inventory including seven forms:

- Organize training for professional staff in provinces on the content and method of inventory of Mo Mường heritage in localities.

The inventory results and figures of the Mo Mường in localities were submitted to the Subcommittee of Mo Mường Heritage's Inventory of the Vietnamese Institute for Musicology for appraisal and summings-up of last figures for the report.

I. Contents of the Mo Mường heritage's inventory

Vietnamese Institute for Musicology has created six Mo Muong inventory forms in localities and one form at the archiving library of Vietnamese Institute for Musicology as follows:

1. Form 1: "Mo practitioners"

The subjects for the Form 1 are comprised of the Mo practitioners who have fate for the Mo profession. Local people believe the practice of Mo rituals by the Mo practitioners, in particular those who know by heart, perform fully all roóng Mo (Mo chapters) in Mo funeral ceremonies, and have the tradition that many of their family generations practice the Mo profession.

The content in Form 1 is comprised of: full name, age, address, phone number. How many Mo generations (nỗ Thánh thu/Thiên thu) do they have, number of years practicing the Mo profession, number of Mo rituals they have practiced, number and names of roóng Mo (Mo chapters) they know, known by heart and practice, objects in the bag that the Mo practitioners use in the Mo rituals (description, reason, stories relating to those objects, et cetera), number of people who study the Mo practitioners.

- Form 1A: “Mo Master”:

With regard to the content, Form 1A is similar to Form 1 “Mo practitioners”. This form re-defines the appellation of “master”. The community select on the basis of criteria reserved for the Mo practitioners who know by heart and can practice fully or almost fully the entire process and content of the Mo parts in a traditional funeral ceremony in the past.

2. Form 2 - "People who participate in funeral rituals of the Mùòng people" (they are not the Mo practitioners)

During the practice of funeral ceremonies of the Mùòng people, in addition to the Mo practitioners, the music ensemble and even the Clượng sorcerer (so called the Trượng sorcerer) and dance group who are daughters or daughters-in-law of the deceased and the bereaved also perform the practice. They are objects for the Form 2.

The content of Form 2 - “People who participate in the funeral rituals of the Mường people”: full name, age, address, phone number, the role to practice rituals, does their family have a tradition practicing this profession or not?, number of years in the profession, number of Mo rituals they have practiced, number of people who study from a Mo master/practitioner, et cetera.

3. Form 3 - “The Mo rituals and beliefs in localities”

In addition to funeral ceremonies practiced by the Mo practitioners, many other belief rituals in some localities are also called “Mo”, for instance “Mo for souls”, “Mo Mát nhà - Mo chanted in a ceremony taking place at the beginning of a new year, to wash away last year’s misfortune, and to appeal for good luck and plentiful harvest in the coming year”, et cetera. These rituals are performed by either the Mo practitioners (performing worship for the dead) or the Clượng sorcerers (performing worship for the living). A Mo practitioner in the role of a Clượng sorcerer also performs these rituals since he has both nỏ Mo and Clượng. The objects for inventory of Form 3 are comprised of rituals and beliefs (including obsequies) that are called “Mo” by local communities. These rituals and beliefs have ever been / are practiced in localities.

The content of Form 3 - “The Mo rituals and beliefs in localities” are comprised of: name of the rituals and localities to practice rituals, purpose of the rituals, time and duration of the rituals, space of the rituals, performers of the rituals (the Mo practitioners/ the Mo practitioners who play a role as the Clượng sorcerers / the Clượng sorcerers or the Mỡi sorcerers). Are these rituals still practiced regularly or little? Are these rituals practiced with enough content or not? Or, these rituals used to be practiced but no longer exist.

4. Form 4 - “Relevant objects of the Mo Mường”

The subjects for inventory of Form 4 are comprised of objects related to the Mo practitioners. These objects are used in funeral ceremonies of the Mường ethnic group in localities. The content of Form 4 - “Relevant objects of the Mo Mường heritage”: name and address of organizations or individuals who are archiving objects, origin of the objects, name/type /number of the objects.

5. Form 5 - “Relevant materials and documents of the Mo Mường”

The subjects for inventory of Form 5 are comprised of documentation related to the Mo Mường heritage, including such documents as books, newspapers, magazines, conferences’ proceedings, and handwritten documents. Documentation also includes such audio-visual materials as tapes, soft files, and photos. The content of Form 5 - “Relevant materials and documents of the Mo Mường” including name of documentation, name of authors, documentation’s format, number of pages / capacity of materials and documents, year of publication, Publishing Houses (if any), place for archive, archivists, address/phone number.

6. Form 06: “Inventory of materials related to the Mo Mường heritage at the archiving library of the Vietnamese Institute for Musicology”

In addition to the inventories made by local provinces and cities, Vietnamese Institute for Musicology also made an inventory of the audio and visual materials, and written documents related to the Mo heritage which has been archiving at the library of the Vietnamese Institute for Musicology. This form is reserved for the inventories of materials and documents at the library of Vietnamese Institute for Musicology, including tapes, recording, images, photos, books and articles about the Mo Mường.

II. The inventory results

1. *The data inventory of the Mo Mường at localities*

Some provinces carried out inventory work on the Mo Mường in the year 2021, continued to update data in 2022 and the first six months of the year 2023. The Vietnamese Institute for Musicology systematized the inventory data on the Mo Mường conducted by local provinces. After checking and excluding the Forms that lacked a lot of information, and were completed wrongly and inappropriately, the figures were systematized in a Table entitled “Data inventory of the Mo Mường”.

Despite the best endeavors made by Vietnamese Institute for Musicology and localities as well for the inventory work of the Mo Mường, the quality of inventory in provinces were not as equal and efficient as expected due to objective and subjective reasons. Form 2 of Hòa Bình province just included the inventory results in three districts of Tân Lạc, Lạc Sơn, and Yên Thủy; Hà Nội capital city did not provide the inventory result of Form 2; and Đắk Lắk province did not have the inventory result of Form 5. The inventory results were the initial summings-up for the current reality of the Mo Mường heritage that based on localities’ figures.

• *Form 1: "Mo practitioners" and Form 1A "Mo masters"*

* ĐẮK LẮK province:

According to the report, Đắk Lắk province made the inventory work of the Mo Mường in Buôn Ma Thuột city, Ea H’leo district, Ea Kar district, Krông Năng district, and Krông Bông district. The total Mo practitioners in Đắk Lắk: 12 people:

- Male: 12 people

- Age:

+ Under 60 years old: 04 people

+ From 60 - 80 years old: 08 people

Among 12 Mo practitioners of Đắk Lắk province, Mr. Bùi Văn Thành who was born in 1971 is a prestigious Mo master and recognized by communities. He lives in hamlet No. 2 of Hòa Thắng commune, and has practiced this profession for 32 years. He knows by heart almost all Mo pieces and has performed 200 Mo rituals.

* HÀ NỘI city:

According to the report, Hà Nội made the inventory work of the Mo Mường in three districts of Quốc Oai, Thạch Thất, and Ba Vì. The total Mo practitioners in Hà Nội: 06 people

- Male: 05 people

- Female: 01 people

- Age:

+ Under 60 years old: 03 people

+ From 60 - 80 years old: 01 people

+ Over 80 years old: 02 people

Amongst 06 Mo practitioners, 02 Mo people are recognized by their communities as the Mo master

+ The Mo master Bùi Phát Tường (born in 1940) live in Đồng Chay hamlet, Vân Hòa commune, Ba Vì district. He is the oldest Mo Master. Nine generations of his family have been working with the Mo profession. He has practiced the Mo rituals for 15 years, and the community recognizes him as the Mo Master.

+ The female Mo practitioner named Nguyễn Thị Bí (born in 1951) is one of only two female Mo practitioners in Vietnam. She has practiced the Mo rituals in 2,400 funerals for the Mường community in Hà Nội.

* HÒA BÌNH province:

Hòa Bình province made the inventory work of the Mo Mường in Hòa Bình City and districts of Cao Phong, Đà Bắc, Kim Bôi, Lạc Sơn, Lạc Thủy, Lương Sơn, Mai Châu, Tân Lạc, and Yên Thủy. The total number in this province is 191 Mo practitioners.

- Gender:

+ Male: 190 people

+ Female: 1 people

- Age:

+ Under 60 years old: 75 people

+ From 60 - 80 years old: 102 people

+ Over 80 years old: 11 people

+ 01 person did not write the year of birth

Six amongst 191 people (making up 2.9 %) are recognized by their communities as the Mo master:

+ The Mo master Bùi Văn Phin was born in 1934. He lives in Phong Phú commune of Tân Lạc district. He has practiced the Mo rituals for 60 years. Nine generations of his family have been working with the Mo profession.

+ The Mo master Quách Văn Đào was born in 1951. He lives in Sào Báy commune of Kim Bôi district. He has practiced the Mo rituals for 54 years. Four generations of his family have been working with the Mo profession.

+ The Mo master Bùi Văn Rủm was born in 1957. He lives in Rậm Cọ hamlet of Thượng Cốc commune. He has practiced the Mo rituals for 22 years. Eight generations of his family have been working with the Mo profession.

+ The Mo master Đinh Công Ninh was born in 1947. He lives in Thỏi Láo hamlet, Phú Vinh commune of Tân Lạc district. He has practiced the Mo rituals for 50 years. Five generations of his family have been working with the Mo profession.

+ The Mo master Bùi Văn Lụng was born in 1957. He lives in Mường Lằm hamlet of Phong Phú Tân Lạc commune. He has practiced the Mo rituals for 39 years. Seven generations of his family have been working with the Mo profession.

+ The Mo master Xa Tiến Thọ was born in 1969. He lives in Dung hamlet, Hiền Lương commune of Đà Bắc district. He has practiced the Mo rituals for 25 years. Three generations of his family have been working with the Mo profession.

* NINH BÌNH province:

According to the report, Ninh Bình province made the inventory work of the Mo Mường in nine communes of Nho Quan district where the Mường people live.

The total Mo practitioners in Ninh Bình province: 09 people

- Male: 09 people

- Age:

+ Under 60 years old: 03 people

+ From 60 - 80 years old: 05 people

+ Over 80 years old: 01 people

Two among nine Mo practitioners are recognized by their communities as the Mo master.

+ The Mo master Đinh Văn Nều was born in 1937. He lives in the Sau village, Kỳ Phú commune of Nho Quan district. He has practiced the Mo rituals for 40 years. Twelve generations of his family have been working with the Mo profession.

+ The Mo master Đinh Xuân Tân was born in 1965. He lives in Cúc Phương commune. He has practiced the Mo rituals for 15 years. Nine generations of his family have been working with the Mo profession.

* PHÚ THỌ province:

Phú Thọ province made the inventory work of the Mo Mường in two districts of Tân Sơn and Yên Lập.

The total number of Mo practitioners in this province is 17 people

- Male: 17 people

- Age:

+ Under 60 years old: 04 people

+ From 60 - 80 years old: 11 people

+ Over 80 years old: 02 people

In Phú Thọ province, only one Mo practitioner Nguyễn Đình Thưởng is recognized by their communities as the Mo master. Vietnamese government awarded him the title of “Meritorious Folk Artist”:

+ The Mo master Nguyễn Đình Thuởng was born in 1958. He lives in Ngọc Đồng commune of Yên Lập district. He has practiced the Mo rituals for 36 years. Three generations of his family have been working with the Mo profession.

* SƠN LA province:

Sơn La province made inventories of the Mo Mường heritage in districts of Bắc Yên, Mộc Châu, Phù Yên, and Vân Hồ.

The total number of Mo practitioners in this province is 21 people:

- Male: 21 people

- Age:

+ Under 60 years old: 7 people

+ From 60 - 80 years old: 10 people

+ Over 80 years old: 4 people

According to statistics, the Mo practitioners who are more than 80 years old are weak and cannot perform the funeral Mo. Currently, the communities in this province recognize two people as the Mo masters. Firstly, Mr. Đinh Văn Sơ was born in 1953. He lives in Phiêng Ban commune of Bắc Yên district. He has practiced the Mo rituals in more than 100 funerals and has been working with the Mo profession for more than 20 years. Secondly, Mr. Đinh Xuân Ngoan has practiced thousands of Mo rituals. Three generations of his family have been working with the Mo profession.

* THANH HÓA province:

Thanh Hóa province made the inventory work of the Mo Mường in 11 districts: Bá Thước, Cẩm Thủy, Lang Chánh, Mường Lát, Ngọc Lặc, Như Thanh, Như Xuân, Quan Hóa, Quan Sơn, Thạch Thành, and Thường Xuân. The total number of Mo practitioners in the province is 165 Mo people:

- Male: 165 people

- Age:

 - + Under 60 years old: 61 people

 - + From 60 - 80 years old: 85 people

 - + Over 80 years old: 19 people

Among 165 people, only four people (accounting for 2.5%) are recognized by their communities as the Mo master:

- + The Mo master Nguyễn Đình Dương was born in 1942. He lives in Ngọc Trung commune of Ngọc Lặc district. He has practiced the Mo rituals for 60 years. This is the greatest number of ritual practices in comparison with other Mo sorcerers in Thanh Hóa province.

- + The Mo master Bùi Ngọc Dĩnh was born in 1954. He lives in Ngọc Trạo commune of Thạch Thành district. He has practiced the Mo rituals in more than 2300 funerals of this region. Seven generations of his family have been working with the Mo profession.

- + The Mo master Bùi Văn Kiên was born in 1965. He has practiced the Mo rituals for 30 years. Five generations of his family have been working with the Mo profession.

+ The Mo master Trương Ngọc Đĩnh was born in 1967. He has practiced the Mo rituals for 30 years. Five generations of his family have been working with the Mo profession. He has practiced around 900 rituals.

• *Form 2: “People who participate in funeral rituals of the Mường people” (they are not the Mo practitioners)*

* ĐẮK LẮK province:

In this form, Đắk Lắk province provided the inventory figures of Ea Kar district only. In addition to a Mo practitioner, performers also included three people who played the musical instruments in local funeral ceremonies.

- Male: 3 people

- Age:

+ From 60 - 80 years old: 02 people

+ One person did not write the age

* HÀ NỘI city:

Only Hà Nội city did not complete this Form.

* HÒA BÌNH province:

In this form, Hòa Bình province provided the inventory figures in three districts of Lạc Sơn, Tân Lạc, and Yên Thủy. The total number for inventory is 71 people.

- Assistants (including 28 chí chuốc and 11 mê mụ): 39 people

- People playing the musical instruments: 32 people

- Gender:

+ Male: 60 people

+ Female: 11 people

- Age:

+ Under 60 years old: 36 people

+ Từ 60 – 80 tuổi: 32 people

+ Over 80 years old: 2 people

+ 01 person did not write the date of birth

* NINH BÌNH province:

This Form of Ninh Bình province enumerated 24 people below:

- The Trưởng sorcerer: 01 person

- The sorcerers: 06 people

- Assistants in rituals: 03 people

- People playing the musical instruments at funerals: 14 people

These 24 people in the Form include:

- Male: 24 people

- Age:

+ Under 60 years old: 13 people

+ From 60 - 80 years old: 03 people

+ Over 80 years old: 02 people

+ 06 people did not write the date of birth

* PHÚ THỌ province:

This Form of Phú Thọ province enumerated people as followed:

- The sorcerers: 8 sorcerers

- Assistants for the Mo practitioners to prepare the offerings: 1 person

- These 09 people in the Form include:

- Male: 09 people

- Age:

+ From 50 - 80 years old: 07 people

+ Over 80 years old: 02 people

As for 7 sorcerers, some of them have been working with this profession for 40 – 50 years.

+ The sorcerer Hà Đức Sơn was born in 1933. He lives in Đồng village, Lai Đồng commune of Tân Sơn district.

He has been working with this profession for 50 years.

+ The sorcerer Đinh Kim Liên was born in 1933. He lives in Đoàn village, Lai Đồng commune of Tân Sơn district. He has been working with this profession for 40 years.

* SƠN LA province:

This Form of Sơn La province enumerated 48 people below:

+ The Trạng sorcerers: 10 people

+ People playing the musical instruments: 30 people

+ Dancers: 8 people

- Gender:

+ Male: 40 people

+ Female: 8 people

- Age:

+ Under 60 years old: 30 people

+ From 60 - 80 years old: 16 people

+ Over 80 years old: 02 people

* THANH HÓA province:

Except Thường Xuân district, ten districts of Thanh Hóa province were enumerated in this Form. The total number of ritual performers who are not the Mo practitioners in Thanh Hóa province is 120 people below:

- The Clượng sorcerers: 22 people

- Assistants: 6 people

- People playing the musical instruments: 87 people

- Dance with knives: 1 person

- 4 people did not enumerate their role in rituals

- Gender:

+ Male: 120 people

- Age:

- + Under 60 years old: 62 people
- + From 60 - 80 years old: 54 people
- + Over 80 years old: 04 people

• ***Form 3: “The Mo rituals and beliefs in localities”***

* ĐẮK LẮK province:

In addition to the rituals worshipping the deceased’s soul in the funeral Mo, according to inventory results, in Đắc Lắc province there are ten other Mo rituals as follows:

- Mo giải hạn (This ritual is organized to worship for the purpose of relieving somebody of his run of bad luck
- Mo xin số, Mo làm vía nói số (Mo xin khỏ - Mo để kéo dài tuổi thọ) [The ritual of Mo xin số or Mo xin khỏ is held at the sick person’s house. This ritual is only organized for the sick people and those who are over sixty years old to wish for longevity]
- Mo thượng thọ, Mo cúng vía thượng thọ (This ritual is organized to wish for longevity)
- Mo kéo si [When someone is in their old age and poor health, the Mo practitioner will perform the “kéo si” (pulling the banyan tree, a symbol of divine creation, vitality and longevity ceremony to wish for health, lucidity and longevity)]
- Mo vía (This ritual is organized to worship for the dead’s soul)
- Mo mach nhà (Mo mát nhà), Mo cúng khôn nhà (This ritual is held to relieve somebody of his run of bad luck, and to pray for people, houses, plants and domestic animals in the family. Therefore, people will be healthy and have good luck, crops are bumper, et cetera.)

- Mo cơm mới (This ritual is held to worship for the new rice)
- Mo ngày Sét (Mo ngày Tết) (This ritual is held in New Year's Festival)
- Mo sô công (Mo cúng Thổ công thổ địa) [Mo to worship the Gods of the soil]
- Mo mữ (cúng mụ cho trẻ em) [Mo to worship the midwives]
- Age:

* HÀ NỘI city:

In addition to the rituals worshipping the deceased's soul in the funeral Mo, according to inventory results, in Hà Nội there are four other Mo rituals as follows:

- Mo vía (This ritual is organized to worship for the dead's soul)
- Mo mát nhà (This ritual is held to relieve somebody of his run of bad luck, and to pray for people, houses, plants and domestic animals in the family. Therefore, people will be healthy and have good luck, crops are bumper, et cetera.)
- Mo cơm mới (This ritual is held to worship for the new rice)
- Mo lễ cầu mùa (This ritual is held to worship for a good harvest)

* HÒA BÌNH province

In addition to the rituals worshipping the deceased's soul in the funeral Mo, according to inventory results, in Hòa Bình province there are three other Mo rituals as follows:

- Mo tạ mộ (paying respect to the ancestors)

- Mo gọi vía (When a child is sick or gets his/her soul lost, the Mo sorcerer will conjure up the spirits of the midwives so that the child may regain health and become agile and bright. As for the adults and the old, when someone is sick, a Mo practitioner will invoke the spirit to relieve him of his run of bad luck and perform exorcism)

- Mo cúng trừ tà (This ritual is organized to worship and expel demons, evil spirits)
The Mo practitioners or the Clượng sorcerers perform the rituals of Mo tạ mộ and Mo gọi vía. The Clượng sorcerers (also called the Trượng sorcerers) perform the ritual of Mo cúng trừ tà.

* NINH BÌNH province

People in Ninh Bình province practice only rituals in the Mo funeral:

* PHÚ THỌ province

In addition to the rituals worshipping the deceased's soul in the funeral Mo, according to inventory results, in Phú Thọ province there are eight other Mo rituals as follows:

- Mo giải hạn (This ritual is organized to worship for the purpose of relieving somebody of his run of bad luck)
- Mo cầu thọ (This ritual is organized to wish for longevity)
- Mo vía (This ritual is organized to worship for the dead's soul)
- Mo về nhà mới (This ritual is organized when a family starts living in a new house)
- Mo đám cưới (This ritual is practiced in wedding ceremonies)
- Mo đồng thộ
- Mo cúng mụ (Mo to worship the midwives)

- Mo cúng mộ (Mo to worship at a grave)

The Mo practitioners perform all of these Mo rituals.

* SƠN LA province

In addition to the rituals worshipping the deceased's soul in the funeral Mo, according to inventory results, in Sơn La province there are eight other Mo rituals as follows:

- Mo giải hạn (Mo giải hạn) [This ritual is organized to worship for the purpose of relieving somebody of his run of bad luck]

- Mo xin khỏ (Mo xin số) [This ritual is organized to cure the sick people and those who are over sixty years old to wish for longevity].

- Mo thượng thọ, Mo cúng vía thượng thọ (This ritual is organized to wish for longevity)

- Mo ngày Tết (Mo ngày sết) [This ritual is held in New Year's Festival]

- Mo vía (Mo Voái) [This ritual is organized to worship for the dead's soul]

- Mo mach nhà (Mo mát nhà) [This ritual is held to relieve somebody of his run of bad luck, and to pray for people, houses, plants and domestic animals in the family. Therefore, people will be healthy and have good luck, crops are bumper, et cetera.]

- Mo Sô Công (Mo Thổ công, Thổ địa) [Mo to worship the Gods of the soil]

- Mo đôi đũa (Mo to tell the stories about the heroes of the Mường people)

- Mo Mũ (Mo Mụ) [Mo to worship the midwives]

The Mo practitioner, or the Mo practitioner in the role of a Clượng sorcerer performs almost rituals. The Clượng sorcerers practice some rituals below.

In Phù Yên district, the Clượng sorcerers practice the following rituals:

- Mo vía (This ritual is organized to worship for the dead's soul)
- Mo mụ (Mo to worship the midwives)
- Mo ngày tết (This ritual is held in New Year's Festival)

In Mộc Châu district, the Clượng sorcerers practice the following rituals:

- Mo giải hạn (This ritual is organized to worship for the purpose of relieving somebody of his run of bad luck)
- Mo xin số (This ritual is organized to cure the sick people and those who are over sixty years old to wish for longevity)
- Mo vía (This ritual is organized to worship for the dead's soul)
- Mo mát nhà (This ritual is held to relieve somebody of his run of bad luck, and to pray for people, houses, plants and domestic animals in the family)
- Mo thổ công (Mo to worship the Gods of the soil)

* THANH HÓA province:

Thanh Hóa is one of the provinces with many Mo rituals and beliefs. In addition to the ritual worshipping the dead's soul in funeral Mo, according to inventory results in Thanh Hóa province, there are 21 other Mo rituals as follows:

- Mo đắp mả (khi người trong nhà ốm đau) [Mo building a grave. This ritual is held when a family's member is ill]

- Mo vía (This ritual is organized to worship for the dead's soul)

- Mo mừng cơm mới (This ritual is held to worship for the new rice)

- Mo trong các lễ hội (Mo rituals performed in festivals, for example the worship for peace, Páu-temple festival, festival for the village's tutelary god, the deities' festival, Bàn Bù festival, and Mừng Đòn festival).

- Mo mời gia tiên về ăn năm mới (Mo to invite ancestors to celebrate the new year)

- Mo trả nợ (Mo to clear one's debt)

- Mo kéo si [When someone is in their old age and poor health, the Mo practitioner will perform the "kéo si" (pulling the banyan tree, a symbol of divine creation, vitality and longevity ceremony to wish for health, lucidity and longevity)].

- Mo tom ma (đuổi tà ma để người ốm khỏe lại) [Mo to expel demons and evil spirits, therefore the sick person will recover his/ her strength]

- Mo đổi số (Mo to change the death number)

- Mo Pồn Pông

- Mo về nhà mới (Mo to start living in a new house)

- Mo đám cưới, Mo dâu (khi đón dâu về nhà) [Mo ritual is held for wedding ceremonies]

- Mo cúng thổ địa (Mo to worship the Gods of the soil)

- Mo giải hạn (Mo to relieve somebody of his run of bad luck)

- Mo kênh cóc
- Mo tết (This ritual is held in New Year's Festival)
- Mo Cau tấu (trừ tà cho người ốm, đau) [Mo to expel demons and evil spirits, therefore the sick person will recover his/ her strength]
- Mo cúng gia tiên (Mo to worship the family ancestors)
- Mo cúng ốm đau (This Mo ritual is performed to worship when a family's member is sick)
- Mo cúng về nhà (This Mo ritual is performed to worship while returning home)
- Mo mát nhà (This ritual is held to relieve somebody of his run of bad luck, and to pray for people, houses, plants and domestic animals in the family)

For the Mo rituals of seven provinces as mentioned above, many Mo rituals have different names but serve the same purpose, we still respect and keep the same name, and include them as separate rituals. For instance, the ritual of Mo đắp mộ - Mo building a grave (in Thanh Hóa province) serve the same purpose as the rituals of Mo vía, Mo cúng ốm đau, and Mo kéo si.

• ***Form 4: "Relevant objects of the Mo Mừng"***

Relevant objects of the Mo Mừng are extremely rich and diverse. In this Form, we just focus the inventories on such popular objects as swords, bells, gongs, costumes, and pictures. Besides, there are many sacred objects in the khót bag of the Mo practitioners, for example tiger fangs, horns, stones, yin and yang lots, coins, silver circles, and so on. We did not make inventories with specific number of those sacred objects.

* Đắk Lắk province: 60 objects (19 swords, 01 gong, 29 bells, and 11 costumes)

- * Hà Nội: 18 objects (04 swords, 08 bells, and 06 costumes)
- * Hòa Bình province: 874 objects (299 swords, 17 gongs, 341 bells, and 217 costumes)
- * Ninh Bình province: 39 objects (12 swords, 01 gong, 12 bells, and 14 costumes)
- * Phú Thọ province: 20 objects (01 sword, 02 gongs, 10 bells, and 07 costumes)
- * Sơn La province: 82 objects (24 swords, 41 bells, 16 costumes, and 01 picture)
- * Thanh Hóa province: 764 objects (208 swords, 282 bells, 71 gongs, 153 costumes and 50 pictures)

• ***Form 5: “Relevant materials of the Mo Mường”***

Relevant materials and documents of the Mo Mường heritage that were made inventories are comprised of the published documents (books, newspapers, and magazines), ancient bibliographies and handwritten materials. Statistics show the number of these materials and documents in provinces as follows:

- * Đắk Lắk province: did not make inventories for this Form
- * Hà Nội: 03 documents (02 handwritten document and 01 photocopy of document)
- * Hòa Bình province: 19 books. However, they did not enumerate the books’ information such as number of pages, place of archive.
- * Ninh Bình province: 09 documents including 01 published document (690 pages), 07 handwritten documents (270 pages), 01 typewritten document (227 pages)
- * Phú Thọ province: 01 handwritten document (17 pages)

* Sơn La province: 18 documents including 12 published documents, 4 handwritten documents, 01 photocopy of document, and 01 typewritten document. The total number of pages is 4,730 pages, including 3 published books with unknown page numbers.

* Thanh Hóa province: 22 published documents (14,474 pages)

2.2. Inventory results in the archiving library of the Vietnamese Institute for Musicology:

The relevant documents of Mo Mường heritage are now archived at the Vietnamese Institute for Musicology. The Vietnamese Institute for Musicology made inventories in Form 06 “Inventory of materials related to the Mo Mường heritage at the archiving library of the Vietnamese Institute for Musicology”. The statistics are as follows:

- “The audio tapes collected in the fieldwork”:

Currently, Vietnamese Institute for Musicology archives 08 cassettes (1997) and 224GB that were recorded and collected in the years 1999, 2002, and 2021, 2022, 2023. The Audio collected in the fieldwork: 292 GB (1998-2002) and 89.9 GB in 2020; 1,360 MB in 2022 and 2023

- “Tapes, images and photos from fieldwork and collection”

Currently, in the library of the Vietnamese Institute for Musicology, there are 32 S-VHS tapes, 06 TB that were recorded, collected and related to the Mo Mường heritage in the years 1999, 2002, 2021, 2022.

- “Photos of the Mo Mường heritage”

Vietnamese Institute for Musicology has taken 342 photos; 22.9 GB and 424 MB of photos related to Mo Mường in provinces of Hòa Bình, Thanh Hóa, Ninh Bình, Phú Thọ, Đắk Lắk, Ninh Bình and Hà Nội in the years 1998, 2020, 2021, 2022 and up to now.

- “Mo Mường books”:

In the library of the Vietnamese Institute for Musicology, there are 08 handwritten documents (the musical notations do not record the years of writing), 02 typewritten fieldwork reports related to Mo Mường heritage (1997 and 2006), 08 published documents (1996- 2019).

- “Articles about Mo Mường in magazines and newspapers”:

Currently, in the library of the Vietnamese Institute for Musicology, there are 11 articles related to Mo Mường which have been published in Bulletin (Music and Studies) No. 65 and No. 66.

III. Comments:

Basing on the inventory results of the Mo Mường heritage in 07 provinces, we present comments below: Some information in several Forms were not enumerated enough due to objective and subjective reasons and circumstances. However, the efforts of local officials during the inventory were worthy of recognition. The figures of inventory that we present will be a basis for a general view of real situation of Mo Mường heritage today.

- * Mo practitioners and Mo Masters:

According to the summings-up of figures, the total number in 07 provinces is 421 Mo practitioners. Most of them live in Hòa Bình province (191 people accounting for 45%) and Thanh Hóa province (165 people accounting for 39%). However, only 18 people are recognized as the Mo masters which make up 4.2% of the total Mo practitioners in Vietnam.

As for gender, there are 419 males (making up 99.5%) and only 02 females (making up 0.5%). People who are under 60 years old make up about 37.3% (157/421 people). People who are from 60 - 80 years old

make up about 53% (222/421 people). People who are over 80 years old make up about 9% (39/421 people). Three people did not enumerate their age.

* People who participate in the Mo rituals (but they are not Mo practitioners): Hà Nội did not provide the inventory of this Form. 275 performers of the Mo rituals (but they are not Mo practitioners) live in six other provinces are:

- The Clượng sorcerers, the practitioners: 47 people
- Assistants for the Mo sorcerers: 47 people
- People playing the musical instruments in the Mo rituals: 166 people
- Dancers: 11 people
- 04 people did not enumerate their work.

Among people mentioned above, the male makes up more than 93% (255/275 people), and the female makes up 7% only (20/275 people).

As for the age, except 08 people who did not enumerate their age, people who are under 60 years old make up about 51% (141/275 people). People who are from 60 - 80 years old make up about 41% (114/275 people). People who are over 80 years old make up about 4.3%. (12/275 people).

* The Mo rituals in localities:

According to many research documents, in the past, the Mường people distinguished clearly between the Mo rituals (mostly funeral Mo) and normal worship (for instance the worship to relieve somebody of his run of bad luck, worship in festivals, and so on). However, the conception that Mo is mainly performed in funeral ceremonies

no longer exists. Nowadays, Mường people call all rituals performed by the Mo practitioners or Clượng sorcerers as Mo. According to statistics, besides funeral Mo, 30 worship rituals in 6 provinces and cities (except Ninh Bình province) are called the Mo rituals.

* Relevant documents of the Mo heritage:

The total number in 07 provinces is 71 documents, including published documents, ancient bibliographies and handwritten documents of the Mo practitioner.

* Relevant objects of the Mo heritage:

The total number for inventories in 07 provinces is 1,857 objects. Hòa Bình province archives the most objects (874/1,857) which make up 49% of the total number of objects in Vietnam. Hopefully, the figures of Mo Mường heritage inventories will be a valuable material for the assessment of reality and orientation with regard to the preservation and development of the Mo Mường heritage in Vietnam.

Subcommittee of the Mo Mường Heritage Inventory
Vietnamese Institute for Musicology