

Original Paper

The Mother Worshiping Beliefs and Some Legends Related to Mother Thuong Ngan (Who Rules the Green Forest) in Vietnam

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Abstract

The Dong Cuong Temple is located in Dong Cuong village, Dong Cuong commune, Van Yen district, Yen Bai province, Vietnam. The Dong Cuong Mother has an important position in religious life in Vietnam. The Mother governs the mountains and forests, the ultimate power. The unique feature of the Mother worshiping custom in Dong Cuong is that it has harmonized the Vietnamese mother's beliefs with the unique cultural features of the indigenous peoples. Mother Thuong ngan is the God who rules the green forest.

Returning to the Mother Dong Cuong is to ask for Mother's fortune, to pray for wealth such as a golden forest, to be prosperous, to be full, to trade smoothly, etc. In people's minds, the Mother Thuong ngan has very lots of permission capacity. The power of Mother Dong Cuong is the sacred and miraculous power that the Holy Mother created to give people or punish them. This power is created from the people's belief and desire for a prosperous, happy, and fair life and is expressed through the people's customs and rituals of worshipping the Holy Mother; the legends of The model has been and is being handed down in folklore. The power of Mother Dong Cuong is authority, supernatural powers that cover both space and time, dominating people's ideas. This power is created from the concept that the Mother is the expression for femininity, for the fertility of life. The Mother Thuong ngan is also considered as a deity. The belief in Mother Goddess worship is a cultural and spiritual landmark that unites ethnic groups in the Vietnamese ethnic community. In fact, the Mother Thuong ngan is the culmination of the culmination and distillation of the combination of Goddess worship and forest god worship, associated with the agricultural economy. The mother represents the mother god in the mountains, in harmony with the mundane, revered by the people and classified as a saint in the Four Palaces. The Mother worship is a folk belief in the cultural life of Vietnam. These tales contact

mandarin arrive credit threshold worship Mother also very abundant.

We use investigative methods; field method; ethnographic method; sociological investigation methods; interdisciplinary methods of history, toponymology, folklore, archeology, etc... to study this issue.

In this article, we study the following issues: 1. Belief in worshipping the Mother of God Thuong ngan in Vietnam; 2. Some tales related to the Mother Thuong ngan. The object of our research is the Mother Thuong ngan and the worship of Mother Thuong ngan in Vietnam. The scope of the study is the Mother Thuong ngan in Dong Cuong commune, Van Yen district, Yen Bai province, Vietnam.

Learning about the Mother Thuong ngan beliefs will contribute to helping ethnic minority communities in the province transmit and continue their traditional culture and literature. Since then, contributing to the implementation of the policy of preserving and promoting the traditional culture of the Party, State and Yen Bai province; especially practical contribution to the preservation of cultural heritage of Mother worship of ethnic minorities.

This research will contribute to the education of Vietnamese traditional culture in general and Yen Bai province in particular; help people gradually consciously preserve and preserve the value of the heritage of worshipping the Mother of God; help people love their nation's mother-worshipping heritage. From there, arousing national pride and self-respect, encouraging children to actively participate in studying and preserving the Mother-worshipping heritage of Yen Bai ethnic minorities.

Keywords

Dong Cuong, Mother Thuong Ngan, belief, power, Goddess, mind spirit, people ethnicity, Vietnam

1. Introduction

In the people's mind, the Mother Thuong ngan, Dong Cuong, Vietnam has very lots of permission capacity. The power of Mother Dong Cuong is the sacred and miraculous power that the Holy Mother created to give people or punish them. This power is created from the people's belief and desire for a prosperous, happy, and fair life and is expressed through the people's customs and rituals of worshipping the God of Mother, the legends of the model has been and is being handed down in folklore. The power of Mother Dong Cuong is authority, supernatural powers that cover both space and time, dominating people's opinion. This power is created from the concept that the Mother is *the expression for femininity, for the fertility of life*. The Mother Thuong ngan is also considered as a deity. The belief in Mother Goddess worship is a cultural and spiritual landmark that unites ethnic groups in Vietnam's ethnic community. In fact, the Mother Thuong ngan is the culmination of the culmination and distillation of the combination of goddess worship and forest god worship, associated with the agricultural economy. The mother represents the mother god in the mountains, in harmony with the mundane, revered by the people and classified as a saint in the Four Palaces. Mother worship is a folk belief in the cultural life of Vietnam. These events volume contact mandarin arrive credit threshold worship Mother also very abundant.

Our main purpose is to highlight the basic characteristics of the worship of the Mother Thuong ngan in

Dong Cuong; thence, it shows the ultimate powers of the Mother as well as the influence of the Mother in the cultural and spiritual life, the folk consciousness through the system of legends and legends.

The results of the study:

In this article, the author focuses on the following two issues: 1. Belief in worshipping the Mother of God in Vietnam; 2. Some tales related to the Mother Thuong ngan. The object of our research is Mother Thuong ngan and the worship of the Mother Thuong ngan in Vietnam. The scope of the research is the Mother Thuong ngan in Dong Cuong commune, Van Yen district, Yen Bai province, Vietnam.

New contribution of the paper:

Learning about the Mother Thuong ngan beliefs will contribute to helping ethnic minority communities in the province transmit and continue their traditional culture and literature. Since then, contributing to the implementation of the policy of preserving and promoting the traditional culture of the Party, State and Yen Bai province; especially practical contribution to the preservation of cultural heritage of Mother worship of ethnic minorities.

This research will contribute to the education of Vietnamese traditional culture in general and Yen Bai province in particular; help people gradually consciously preserve and preserve the value of the heritage of worshipping the Mother of God; help people cherish their nation's mother-worshipping heritage. From there, arousing national pride and self-respect, encouraging children to actively participate in learning and preserving the mother-worshipping heritage of ethnic minorities in the world. land table conscious Yen Bai , Vietnam

2. Materials and Methods

The author use investigative methods such as: field method; ethnographic method; sociological investigation methods; interdisciplinary methods of history, topography, folklore, archeology etc... to study this issue:

- The main method is to investigate and collect the legends about the Mother Thuong ngan in Dong Cuong, Yen Bai province, Vietnam.
- Field method, ethnography, conducting observations, in-depth interviews, group discussions for the Tay community in Van Yen and other regions about the Mother Thuong ngan in the Dong Cuong (review on festivals, customs and traditions), offerings, other art forms such as music, dance, shaping, etc..., used in the Mother-worship rituals in Dong Cuong and related areas). Fielding in Suoi Mo (Bac Giang) - where Mother Thuong ngan practiced religion and fielded in Bac Le (Lang Son) - where Mother Thuong ngan supported Le Loi to fight the enemy. Researching the history of the Ha family in the Thao river region, the role of the Ha family in the resistance against the invader Nguyen - Mong during the Tran Dynasty and later resistance wars.
- Method of sociological investigation to investigate the concept and needs of tourists to go on pilgrimage, visit the Dong Cuong Mother Goddess worship site.
- Methods of studying the voice of the community according to the belief of the Mother Goddesses. In

which, focus is on studying the cases of maidservants playing the role of the Mother Dong Cuong.

- Methods of interdisciplinary research in history, place names, folklore, archeology on relics and places of Tran Yen, Yen Bai in order to learn about the origin of the premise of Mother worship, the history of belief formation Mother worship in the community of ethnic groups in Yen Bai, Thao River from the dawn of history to the present.

3. Results

The Mother Dong Cuong Temple is considered the main temple of Mother Thuong Ngan - the second-ranked Mother in the Mother Temple. Returning to the Mother Dong Cuong is to ask for the Mother's fortune, to pray for a lot of wealth such as a golden forest, to be prosperous, to be full, to trade smoothly, etc. Almost anyone who wishes for anything will be satisfied and will be satisfied by her blessing. This is really a special thing that attracts tourists to come back to the Dong Cuong Temple.

According to legend, Dong Cuong temple, Yen Bai province is the place where Mother Thuong ngan was born and lived. This is considered as the place where the tradition of worshipping the Mother Thuong ngan, worshipping the cosmic mother of the mountains and forests; support the trade and commerce, protect the border, protect the natural environment; associated with the wish, with the protected spiritual belief of the local ethnic people here. Dong Cuong Temple also worships heroes against foreign invaders Ha Chuong, Ha Dac and their descendants. In addition, the temple also worships the leaders of the uprising against the French colonialists in the year of the Tiger Armor (1914).

Since ancient times, to sustain life, people have always relied on abundant resources and food from the "golden forest, silver sea". People rely on what is obtained, gathered from the forest. Therefore, people respect and worship the forest god and immediately think of the queen of the forest with many different functions. During her existence, people gradually focused on her many functions, first of which was "divine mother" with boundless power; a "worldly mother", from whom all species arise and develop. She is also considered a goddess.

The forest queen is the original mother associated with the primitive agriculture of the Tay Khao ethnic. This agriculture is closely associated with rivers that are accreted by fertile alluvium. This determines the formation and development of the Mother religion. We also see the influence of goddess worship at the Dong Cuong temple. Temple starts from *female shrine god* in history.

In the people's mind, the Mother Thuong ngan has become a real person, associated with mountains and rivers. The special thing here, the Mother Thuong ngan has been portrayed by indigenous peoples with their own conceptions and philosophies, very close to life, with local colors, transformed into a native god to raise the spirits, help and protect the people here.

In summary, when choosing the issue "Mother worshipping beliefs and some legends related to the Mother Thuong ngan in Vietnam" for research, we are interested in the following factors:

The Dong Cuong Temple is the center in the belief system of worshipping Mother Thuong ngan in the North, having a connection with the temples of the Mother Thuong Ngan in Bac Le temple - Lang Son,

Suoi Mo temple - Bac Giang. However, Bac Le temple is only the place where “Lamb of the Mother Goddess” (Mother Thuong ngan) manifests itself, the sound of sound; Suoi Mo Temple is a monument that leaves traces of the goddess practicing the religion. *Only have Dong Cuong Temple (Yen Bai) is the place where Mother Thuong ngan was born and lived.*

The Dong Cuong Temple has long become one of the three centers (regions) of Vietnamese people's belief in Mother Goddess Three Palaces: “Mother Heaven” (Phu Day - Nam Dinh), “Mother region of Thuong ngan Dong Cuong - Yen Bai”; and “Mother Comfort” (Tuyen Quang).

The Dong Cuong Temple is located on arterial roads, formerly an ancient traffic road along the Red River; today is the Noi Bai - Lao Cai highway, the Hanoi - Lao Cai railway connecting the capital Hanoi and the lowland provinces with the Northwest provinces.

The Dong Cuong Temple is part of the itinerary connecting spiritual tourism along the Red River under the tourism linkage program to the origin between the three provinces of Phu Tho, Yen Bai and Lao Cai (2005) and the Development Cooperation Program. tourism in 8 Northwestern provinces expanded (2008).

4. Geographical Location

The Dong Cuong Mother Temple is both a national historical relic, a landscape, and an attractive land with spiritual elements and indigenous cultural activities. The Dong Cuong Mother Temple is located in the upstream of the Red River, specifically the section of Ghenh Ngai River in Ben Den village, Dong Cuong commune, looking towards the southeast and west of Dong Cuong commune, with an area of 30 hectares (17,900m²). The Dong Cuong Temple is also known as the guardian god of the Fatherland Temple, Dong Quang Temple. The temple is 52 km from the center of Yen Bai province to the northwest, 15 km from Van Yen district town to the northwest and 4 km from Trai Hut station to the southwest. The road to the relic has been paved with asphalt and clean concrete. Transportation by car, motorbike to the monument is quite convenient.

In the past, the Dong Cuong temple belonged to Muong Kha land, Quy Hoa province, Hung Hoa town. The temple is surrounded by the land of “mountainous mountains and rivers”, which is designated as a sacred land. In front of the temple is the Red River, gentle when the water is dry, and billowing when the water is high. Every season the water dries up, the rocks near the middle of the river emerge jagged, layered in succession like dragon scales. In the flood season, the water flows white. Across the river is Ghenh Ngai, which looks like a large incense burner from afar. Next to the temple is Khe Cai as the source to keep the land pure. It is said that: Thuong Chi Horizontal Rock, Ha Chi Plow Trench, Ghenh Ngai, Cai waterfall, Con waterfall, Da Om, Hon Roop rice ... in the area of the Dong Cuong temple are all ambushes to fight the enemy. Those places are all associated with sacred feats recorded in history books and passed down to posterity.

Today, the Dong Cuong Temple is a relic complex consisting of four sites: Main Temple, Aunt's Temple, Uncle's Temple and Lord Temple. Currently, the temple complex has been gradually

completed. The main temple is being dismantled for a new ironwood construction. The stone embankment in front of the temple along the Red River has also been largely completed.

5. Indigenous People's Belief in the Mother Goddess Worship and the Power of the Mother Dong Cuong

5.1 The Mother-worshipping Beliefs of Indigenous People

According to legend, the Dong Cuong temple, Yen Bai province is the place where Mother Thuong ngan was born and lived. This is considered the place where the tradition of worshipping the Mother Thuong ngan, worshipping the cosmic mother of the mountains and forests; support the trade and commerce, protect the border, protect the natural environment; associated with the wish, with the protected spiritual belief of the local ethnic people here. The Dong Cuong Temple also worships heroes against foreign invaders Ha Chuong, Ha Dac and their descendants. In addition, the temple also worships the leaders of the uprising against the French colonialists in the year of the Tiger Armor (1914).

The Mother Dong Cuong Temple is considered the main temple of the Mother Thuong ngan. The starting point at the Dong Cuong temple is the belief of worshipping goddesses and mothers. Talking about the Dong Cuong temple is referring to the belief of the Mother worship of Tay Khao indigenous ethnic. This belief has deep roots, stemming from the important role of women in society.

Since ancient times, to sustain life, people have always relied on abundant resources and food from the "golden forest, silver sea". People rely on what is obtained, gathered from the forest. Therefore, people respect and worship the forest god and immediately think of the queen of the forest with many different functions. During her existence, people gradually focused on her many functions, first of which was "divine mother" with boundless power; a "worldly mother", from whom all species arise and develop. She is also considered a goddess. Talking about the Mother Dong Cuong is talking about the most sacred things of the Tay ethnic.

The forest queen is the original mother associated with the primitive agriculture of the Tay Khao ethnic. This agriculture is closely associated with rivers that are accreted by fertile alluvium. This determines the formation and development of the Mother religion. We also see the influence of goddess worship at the Dong Cuong temple. Temple starts from *female shrine god* in history.

The belief in the Mother Goddess worship is a cultural and spiritual landmark that unites ethnic groups in the Vietnamese ethnic community. In fact, the Mother Thuong ngan in Dong Cuong is the culmination of a combination of worshipping the Goddess and worshipping the forest god, associated with the agricultural economy. She represents the mother god in the mountains, in harmony with the mundane world, and is honored by the people and classified as a saint in the Four Palaces.

It can be said that the institution of the Four Palaces has existed in parallel with the institution of the communal house for a long time. This is also the gathering of the original Four Palaces gods together with the native gods. In this institution, the goddesses had a special position, dominating the concept and attitude of the people to worship. This explains why the Dong Cuong Temple both worships God

and worships Mother. It is a fusion of faiths.

The goddess appeared early in the mythology of the peoples of the world and influenced the concept of worship. From a mythological perspective, the goddess has the role of creating the world, an important source of energy, representing the life and proliferation of all things. In sedentary societies with agricultural production and cultivation, the function of women to govern and control is even more important. This means that the goddess worship is based on faith and devotion to fertility and fertility, and at the same time shows the natural, social and status of women in society. So is the custom of worshipping the goddess of the Tay Khao people.

The Mother Dong Cuong has a human origin but is attached to nature, to earthly life and becomes the protector of the people. People believe that the Mother comes from a natural god, so they compare her with nature, mountains and all things.

5.2 *The Power of Mother Dong Cuong*

The power of Mother Dong Cuong is the sacred and miraculous power that the Mother created to give people or punish them. This power is created from the people's belief and desire for a prosperous, happy, and fair life and is expressed through the people's customs and rituals of worshipping the Mother, the legends of The Mother has been and is being handed down in folklore. The power of the Mother Dong Cuong is authority, supernatural powers that cover both space and time, dominating people's ideas.

Through research and research, it has been shown that the power of the Mother Dong Cuong is shown first in the distribution of children. The good men and the women in society, anyone who is barren and has children, all come to the Mother's gate to pray for the Mother's blessings to give children and grandchildren fortune to their families, their clans will have "heavenly children and grandchildren", warmly congregating, happy. This power is created from the concept that the Mother is *the expression for femininity, for the fertility of life*; on the other hand, this power is also molded from life experiences, from hearing and seeing about people's desire for inspiration.

The right of the Mother Dong Cuong is also expressed in the distribution of wealth, money and health to people of the Mother of God. In ancient legends, the Dong Cuong is a land with traces related to early agriculture. There are fields filled with alluvium by the Red River, fertile land, and densely populated. In the nation's subconscious, right in the early days of establishing the land, the Mother helped people leave the mountains to open rivers, teaching people how to grow crops and raise livestock. The Mother has helped people's life to be full, happy and prosperous; on the other hand, the ancients used to say: "First myopia, second near-jiang". It can be said that, in the opinion of the ancients, rivers are like trade routes that help circulate and exchange goods, do business smoothly, these jobs are always associated with women, mothers, wife... in the family. Therefore, the concept of the Mother as a symbol of wealth and prosperity appears popular in folklore. Good men and women from all over the world, when they come to worship the Mother, often pray for money, health, and good business; Especially merchants, people who do business, often go to the Mother temple to worship and

pray for the year-round trade and sale.

The model is also a symbol of reunion, happy family. From the awareness of the role of keeping the “fire”, keeping the happiness of the women in the family, whenever the family has a bad meal, the soup is not sweet, people often ask the Mother to bless the family. keep happy, children are obedient and filial to their parents and grandparents. Husband and wife harmonize, work together, and work together to create a prosperous and prosperous future life.

The Mother’s tolerance, generosity and protection make people look to her to express their heart, helping the soul to be more peaceful and relaxed in the midst of a busy and busy life. Coming to the Mother, people are like returning to the “Big Mother”. Mistakes and misdirection in life will be awakened by the Mother, enlightened so that people can stop going astray, turn to good, and redo their lives. Therefore, every human being, when faced with trouble, turns to the Mother to strengthen their faith, increase their own will and energy, and be more discerning in decisions of a turning point and turning point in life.

The second Mother Thuong Ngan is also a symbol of pure, sacred and pristine beauty, associated with the natural beauty of mountains, rivers, sky and clouds. The beauty of the Mother is expressed through the chanting of the literary songs about the Mother: “Oh the Mother who is so beautiful ...”. People worshipping the Mother Goddess, especially mothers or girls, often pray for their children, grandchildren or themselves to have a salty, charming, and kind beauty.

The power of the Mother Dong Cuong is also reflected in her love and protection for the unfortunate, miserable and unlucky fates in life. In the ancient legends, the Dong Cuong Temple is located on a beautiful location, with a large space, harmoniously intertwined mountains and forests, the temple face facing upstream of the Red River. The geographical location is favorable, but this is also a fierce river, with very strong swirling and swirling water, and many rugged rapids, so the terrain is dangerous and often threatens the safety and life of children, the people in the process of trading, transporting goods... Therefore, people appear in the mind to ask for help from the Mother, hoping that the Mother will protect them so that they can overcome the accident and have smooth sailing. Therefore, every time a ship or boat crosses this river, they often go ashore, go to the temple to worship, and hope that Mother will save humanity.

During the resistance war against foreign invaders, the Mother Thuong ngan Dong Cuong became a god, supporting the insurgents and generals to fight the enemy, protecting the peace of the country’s rivers and borders. The nation’s history still preserves the glorious feats of the Mother Thuong ngan in epiphany, supporting uprisings, fighting foreign invaders, guiding generals and insurgents to escape the encirclement of enemies. enemy...

The Mother Thuong ngan is also the balance of justice and fairness in society. The legend of the Mother, besides the relics of the Mother of God who bless the gentle and virtuous people, also have many stories about the Mother’s inspiration to eradicate evil. Evil people, people who do unscrupulous things, harm the people selling the country, ... in front of the Mother’s door must not be worried and afraid.

There is a popular saying: “A model is like a heavenly lamp that examines and penetrates everything and everything in the world”. Therefore, with the belief in Motherhood, people always believe that “good will be met in kindness”, “evil will be rewarded with evil” and always look towards good so that cause and effect can be peaceful and peaceful.

Today, the country’s mountains and rivers have collected a termite. In the minds of the people, the Mother Thuong ngan is still quietly working day and night *to protect the country*. The model becomes a strong spiritual fulcrum for people to believe more in good things, humanity, fairness and justice in life. Since then, they have been enthusiastically working in production, living in a good direction, knowing more and more appreciating the good values of a peaceful, independent and free life that the whole Vietnamese people have exchanged with sweat and blood. Worshiping the Mother is towards the origin, towards the principle of “Drink water, remember the source”, repay the gratitude and repay the gratitude of the nation and to foster more love for the motherland, country, pride and national pride. This belief will motivate every Vietnamese person to strive to protect and build the Vietnamese nation to become richer and more civilized.

5.3 Basic Religious Practices of the Dong Cuong Temple

Belief in worshiping the Mother Dong Cuong and the gods of the guardian god of the country is expressed through worshiping customs, festival activities and worshiping rituals at the temple.

Every year, besides the full moon of the first day, at the Dong Cuong temple, there are two main festivals, including: the first day of the month of the Cat, the white buffalo is slaughtered, and the black buffalo is slaughtered on the ninth day of the Cat. Every three years there will be a big festival.

At the beginning of these festivals is the ceremony to bring the shaman to the temple to preside over the performance of the ritual. The ritual of bringing him back to the temple during the New Year festival begins by welcoming him to conduct the ritual sacrifices in the festival. This ritual is performed before the day of the Cat. At the chosen time, vegetarian boys (unmarried young men) beat drums, gongs, and wore Tay costumes to the Mo’s house to pick him up to the Dong Cuong temple. The shaman directs the vegetarian boys, together with the helping team to clean, clean the altars, change the water, prepare the palanquin for the Mother procession; prepare the offerings to the Mother.

Legend has it that in the past, when the Dong Cuong Temple held a festival, the 12 men in the 12 streams upstream were welcomed by the people to the Dong Cuong Temple to help the temple owner organize the rituals. When gathered in large numbers, the Mo men gathered together to choose 9 men to preside over the worshiping ceremonies, and 3 men to be responsible for assisting. This custom is explained by worshiping the Mother, who is a female with 9 souls, so it takes 9 men to be good at the end of the afternoon before the day of the Cat, after the moths have gathered, the pig is slaughtered, chopped, divided into 6 boiled parts and displayed on 6 trays on the altar of Mother Goddess. At the time of worship, Mr. Mo opens the door of the harem, lights a lamp, offers incense and prays to the Mother about the villagers holding a temple festival and carrying her across the river. Each man when coming to the temple often brings a small casket, in which he often holds the molasses that creates the

magic of mo and contributes money to jointly organize the festival.

The New Year's Day Festival of the first lunar month was chosen as the first day of the year. Offerings include: 01 white pig, 01 white buffalo slaughtered to make sacrifices to the gods. After the ceremony is completed, the ceremony will be held at the temple, and at the same time, discussing the preparation procedure for buffalo slaughter at 12PM at night. When there are orders of bells, drums and gongs to allow slaughter of buffalo, people lead the buffalo to the base of a 300-years-old jackfruit tree, in front of the temple door. The shaman performed a sacrifice ceremony and ordered the vegetarian boy to tie a rope around the buffalo's neck to pull the buffalo to hang on a jackfruit branch. Buffalo was hanged, struggled for a long time and then stopped breathing. When the buffalo had just died, the shaman issued an order to lower the buffalo to a large canvas spread under the jackfruit tree, poke the buffalo's neck to collect blood and bring it to the temple to sacrifice to the Mother. Buffaloes are cleaned, carried into the temple to dress in front of the Council to make incense offerings to Mother and Guardian God at about 2-3 PM at night.

September party for new rice September Cat Day is also celebrated like January Cat day, but somewhat simpler, no procession is held. Offerings are black buffalo, black pig, especially new sticky rice to perform the holy invitation ceremony. After the ceremony, there is a festival, organizing a number of cultural performances of the Tay Khao ethnic group such as carols, quizzes or playing throwing, wrestling...

In addition to the two main parties, the temple also holds festivals in the summer and summer holidays according to the calendar. The prepared offerings include one pig cut and cut into 6 pieces to make a sacrifice to the Mother Goddess. The Son Trang festival includes 36 species and offerings to 12 Ms. Son Trang. At the end of the year, on December 24, a year-end ceremony will be held, including worshipping objects such as statues, incense burners, incense sticks, and pedestals to prepare for the new year.

6. Some Legends about the Mother Thuong Ngan Dong Cuong

6.1 The Origin of the Mother of Thuong ngan Dong Cuong

In the Mother Goddess worship in the Northern Delta, there are 4 saints at the head of the Four Palaces: Mother Lieu Hanh (Mother of the Heaven), she is honored as the First Mother; The Second Mother is the Mother of Thuong ngan who governs the forest region (Musical Palace); The Third Mother is Mother Thoai, governing the river and sea region; The Fourth Mother is the Mother Earth, governing the land. The top four saints in the Four Palaces belief system are honored as the Mother.

Understanding the legend of Mother Thuong ngan is necessary based on the origin of folk legends and literature. However, at present, there are very few historical research documents on Mau Thuong Ngan. The story of Mother Thuong Ngan was only briefly mentioned by scholar Le Quy Don in *Kien Van Tieu Luc*. In *Dai Nam Nhat Thong Chi* of Quoc Su Quan Nguyen Dynasty, it is also recorded: "The Temple of God of guardian country consists of 2 facilities, in Khao Ban and Chau Van Ban communes and Dong Quang

commune, Tran Yen district”. Therefore, folk tales and adoration texts are an important basis in finding the origin of the Mother Thuong ngan Dong Cuong.

Like other saints, the Mother Thuong ngan also has many tales about the origin and power. Currently, in the villages, good men and women believe that Mother Thuong ngan came from three different localities: (1) The Mother Thuong ngan was born, raised and transformed into Thanh Mau in Dong Cuong commune, Van Yen district, Yen Bai province; (2) Thuong ngan Mausoleum associated with the temple of the Suoi Mo, Bac Giang (a victory that left traces of her spiritual practice); (3) The Mother of Thuong ngan in Bac Le, Lang Son is Princess Que Hoa, who manifests a divine sound for King Le to fight against the Ming invaders. In which, the Mother Thuong ngan in Dong Cuong has many tales recounted:

In the first legend, the Mother Thuong ngan Dong Cuong is from Dong Cuong. She was born and died in Dong Cuong. The Mother Thuong Ngan is Dong Quang Princess, her name is Le Thi Kiem. She is the wife of Mr. Ha Van Thien, the Tay Khao people in Dong Cuong who were assigned by the imperial court to govern Dong Cuong and its periphery. Mr. Ha Van Thien is a descendant of Ha Bong, Ha Chuong, and Ha Dac - leaders who had merits in the resistance war against the Nguyen - Mong invaders. They gave birth to a son named Bao. In the fight to protect the border area, Mr. Ha Van Thien died. People built a shrine to worship him on Ghenh Ngai (right bank of the Red River). After his death, Mrs. Le Thi Kiem took care of and raised her son in the Dong Cuong and died here. People built a shrine to worship her on the left bank of the Red River. The place of worshiping grandparents became a sacred temple.

In the second legend, Princess Dong Quang is the wife of Ngoc Thap Dai Vuong. Le Quy Don in *Kien Van Tieu Luc* wrote: “Van Chau, a family boatman, Kinh Chu commune, Thanh Ba district, is a student of Nguyen Dinh Kinh”. In the middle of the Bao Thai era (1720-1729), trading in Dong Quang, this riverside has a shrine to worship Dong Quang Princess, still famous for its heroic spirit. According to tradition, the princess is the wife of Dai Vuong, Ngoc Thap temple, Son Vi district.

So who is Ngoc Thap god? To date, there is still much debate. According to the author Tran Van Thuc, Dang Dinh Thuan (Phu Tho Folk Arts Association), the god of Ngoc Thap is Linh Uyen Hoang Tu, the son of the Goddess of the Dong Quang Tower, who has helped Nguyen Can. This is the hero who has the merit of defeating the An clan. After the war was over, Nguyen Can asked King Hung to set up a shrine to worship the water god Linh Uyen at Ngoc Thap mound. Thus, according to folk legend in Ngoc Thap region, Ngoc Thap god is the son of Princess Dong Quang (Dong Cuong) rather than the husband of the Princess as scholar Le Quy Don wrote.

In the third legend, the 18th King Hung Vuong gave birth to three princesses. The king sent three princesses to govern the three regions of the river. The eldest followed the Thao River – red water; the second girl follows the Lo River – blue water; the third girl followed Chay river – white water. Later, they all transformed and became the supreme gods of the rivers. She transformed at the Dong Cuong Temple, becoming the Mother of Thuong ngan. The second woman turned into Dom Temple (Tuyen

Quang City), becoming the Mother Goddess of Loi. The third woman was transformed in Dong Sung (Van Chinh commune, Yen Binh district, Yen Bai province), becoming the Mother on the banks of the Chay river.

Thus, from the three versions mentioned above, it shows:

Dong Quang (Dong Cuong) Princess is the son of King Hung (according to legend) or the son of kings of feudal dynasties in Vietnam (before Bao Thai era 1720-1729, Le Trung Hung period. Presented from the reign of the Hung Vuong, but it is also possible that he and his husband, Ha Van Thien, fought against foreign invaders and defended the border from the 13th century to before the 18th century.

Princess Dong Cuong before becoming the Mother Thuong ngan was the most sacred god in the Red River region (including the legends of Dong Cuong, Yen Bai and Ngoc Thap areas, Phu Tho town). According to people in Ngoc Thap and Phu Tho areas, Ngoc Thap temple worships Linh Uyen Dai Vuong. Dai Vuong had people carve a statue of his mother, the Lady Dong Cuong (her head is made of stone, her body is carved with gold). Later, there was Ngoc Thap pagoda, people still worshiped her in the style of Amitabha statue - head made of stone, body made of earth.

The Van Chau system is the place to keep many stories about the origin of Mother Thuong Ngan. The group of authors, including outstanding artists Pham Van Ty, Professors Ngo Duc Thinh, and Nguyen Huu Thong, published 94 original articles on the Mother Dong Cuong that often coincided with the tales told about the Mother.

- *The fourth legend:* The Van Chau system is the place to keep many stories about the origin of the Mother Thuong ngan. In the system of adoration on the mother, a group of authors including outstanding artists Pham Van Ty, Professor Ngo Duc Thinh, Nguyen Huu Thong published 94 articles of adoration. In 2015, Le Y Linh in the monograph "The Palace and the Temple of God" published 65 adoration texts (mainly by Pham Van Kiem) In 2017, the author Kieu Thu Hoach published 40 articles of adoration (Chu Van Chau and Tran Hien Thanh chanting). Among the published adoration essays, there are 11 articles about the Mother Thuong ngan Dong Cuong, Second Adoration Dong Cuong and Mr. Hoang Bao. Among them, there are a number of articles stating that the Mother Thuong ngan was from Dong Cuong.

In the 7 texts of adoration of the Mother Thuong ngan and the adoration of the Second Thuong ngan, it is said that the Mother Thuong ngan originated as a fairy in the sky, descending to a number of clans. The Mother had merit to help King Le fight foreign invaders.

A number of adoration articles about the Mother Thuong ngan have clearly identified the Mother Thuong Ngan's hometown as Dong Cuong (as well as the stories about the Mother Dong Cuong mentioned above). However, in Van Chau, the Mother is a descendant of a fairy like the legend of the Mother Lieu Hanh, not a mortal. The unifying point between the legends and the literature is that they all confirm the Dong Cuong origin of the Mother Thuong ngan.

Thus, through the above stories, we see:

- Dong Quang (Dong Cuong) princess is the daughter of King Hung (according to legend) or the son of kings of Vietnam's feudal dynasties (before Bao Thai era (1720-1729) under Le Trung Hung period). Her origins can be traced back to the reign of Hung Vuong, but it is also possible that she and her husband, Ha Van Thien, fought against foreign invaders and defended the border from the 13th century to before the 18th century.

- Princess Dong Cuong before becoming the Mother Thuong ngan was a sacred dark god in the Red River region (including the legend of Dong Cuong - Yen Bai and Ngoc Thap - Phu Tho town). According to people in Ngoc Thap - Phu Tho area, Ngoc Thap temple worships Linh Uyen Lord. The king had someone to carve a statue of his mother, the Goddess of Dong Cuong leaves (her head was carved in stone, her body was carved in gold). Later, there was Ngoc Thap pagoda, people still worshiped her in the form of Amitabha statue - head of stone, body of earth.

The sacredness of the Mother at Dong Cuong temple is also the basis for people to choose as the place they will come to pray: ask for fortune and return it. The Mother Dong Cuong is very sacred, or manifest. People often come to beg for their illness to be cured, begging to buy good or sell expensive goods. This inspiration is really hard to explain. They pray to the Mother Dong Cuong and have rituals directly related to worshiping Mother at the temple. The Mother has a strong authority, influencing all aspects of people's lives.

The tales about the inspiration of the Mother are widely spread in the world. There have been many people who, after experiencing in life, believe in the miraculous inspiration of the Mother.

6.2 The Mother Bless you for Safe River Travel

The Dong Cuong Temple (formerly belonging to Muong Kha, Quy Hoa Chau, Hung Hoa Town) is surrounded by a green forest land with exotic flowers and is designated as a sacred land. Khe Cai next to the temple is really like a precious source, bringing freshness and vitality to the land and trees here.

Legend has it that around the Mother Dong Cuong temple, there are 36 slots and 80 waterfalls. The slot includes: Khe Khuoi Khum, Nhot Rao slot, Nhot Thac slot, Ngoi Thac slot, Ngoi A slot, Ngoi Muoi slot... Waterfalls include: Ngoai Dao waterfall, Thu waterfall, Roh Cay waterfall, Dragon fin waterfall, Cai waterfall ...

The river in front of the Mother temple is famous for being fierce and dangerous. Upstream is Da Om area, the water flows underground, there are violent whirlpools that can wash away and drown boats passing by. In front of Dong Cuong temple, the dragon fin-shaped reef runs to the middle of the river bed. When the flood water came back, the sound of waves crashing against the rocks gave off intense screams that resounded throughout a large area. Downstream, within 1 km of Dong Cuong Temple, is Roh Cay Waterfall, white foaming water:

The river section has a dangerous terrain, so in the fight against the Nguyen Mong invaders, it was used by local leaders as an ambush battle for the enemy. The battle happened, and the blood of our generals and the enemy's army was a whole river. The atmosphere of death and mourning darkened an entire river area. The people living on the riverbank said that on the night of the clear moon, the ghosts

appeared again groaning and lamenting.

Every year, many fishing boats, ships transporting goods of local people and tourists are sunk. Therefore, the people built a shrine to worship the Mother and Monsignor on the river bank to ask the Mother and Monsignor for help. Legend has it that since the temple was founded, the accidents on this section of the river were reduced, the boats were less wrecked, and the business of the boat owners was also more favorable. Therefore, boats traveling on the river often stop at the shore to offer incense and pray to the Mother and Monsignor to help them have smooth sailing, safe travel, trade and sell expensive.

6.3 Supporting Model for Satisfying Childbirth and Tailoring, Selling Expensive

The Mother Thuong ngan Dong Cuong is famous for being sacred, she often supports people in all areas of life, especially business and business, love and children. When the people of the crane village and tourists from all over the world knew about the Mother and worked hard to come to pray, their prayers were fulfilled by the department.

Many people in Dong Cuong commune and tourists due to infertility on the way to children came to Dong Cuong temple to pray to the Mother for help and they gave birth to children. After that, these people returned to the Dong Cuong temple many times to give thanks. According to legends, there is a story about a French family who got married in Vietnam for a long time but had no children who went to the temple to pray and after giving birth to a daughter, the couple went to the temple to pay homage around 1922. And this same family contributed money to cast the statue of the Mother Goddess, statue of Quan Hoang Bao and restore the temple. For another example, husband and wife Thanh - Mai in Cau Giay, Hanoi, because of infertility, their children went to the Dong Cuong temple to pray. A year later, the wife was pregnant, they went to the temple together to give thanks to the Mother and the merit of money to repair the temple...

7. Discussion and Conclusion

Mother worship is a folk belief in the cultural life of Vietnamese people. Mother worship is the belief, admiration, honor and worship of goddesses associated with natural phenomena, the universe is believed to have the function of creating, patronizing and protecting life. of people (such as heaven, earth, rivers, forests, mountains ..) or worshipping empresses, queens, princesses who, when living brilliantly, have merits to the people, to the country, when they lose the supporting epiphanies. for people's safety and prosperity. The Mother Goddess worship originated in prehistoric times when Vietnamese people worshiped nature gods with images of the Mother goddesses.

Over time, the concept of the Mother was expanded to include folk heroines - women who emerged in history as protectors or healers. These historical figures were respected, worshiped and eventually deified to become one of the embodiments of the Mother. Among the honored goddesses , there is the Mother Thuong ngan Dong Cuong. It can be seen that the Mother is both divine and earthly, sacred but also very close. Models are no different from Vietnamese women: industrious, hardworking, full of

love. The real harmony with the period makes the Mother both sacred, mysterious, and close to everyday life. Mother is the embodiment of traditional culture, of the nation's sacred soul forever and ever. Mother Thuong Ngan really became the main deity in the religious consciousness of Vietnamese people.

Due to mold miserable belong to one post write Candlestick they I only go deep enter credit threshold worship Sample Upper thousand in Dong Cuong, province Yen Bai, Vietnam. Have thing to sue than, they I very would like research rescue deep than credit threshold worship Sample in province Hung Yen, Nam Dinh province or wide than to be area area copper is equal to River Red. Are from there, they I would like opposite to compare , only go out Okay the point soy sauce copper and is different bye about credit threshold worship template. Here will to be the play presently physical animal, book suck People see, person read or the who mandarin heart arrive question topic this.

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