



THE ROLE OF MUSIC IN THE WORSHIP OF THE MOTHER GODDESS AT THE FESTIVAL HONORING THE MOTHER GODDESS IN HA TEMPLE, THUONG TEMPLE AND Y LA TEMPLE, TUYEN QUANG PROVINCE

Ha Duc Minh¹, Nguyen Thi Hong Chuyen¹, Nguyen Thi Thu Ha², Pham Ha Anh¹

¹Tan Trao University, Viet Nam

²Thai Nguyen University of Education – Thai Nguyen University, Viet Nam

Email address: hongchuyennnvn.tn@gmail.com

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Abstract:

The Crop-Praying Festival of the Dao Quan Trang people in Yen Thanh Commune, Yen Binh District, Yen Bai Province, is a significant ritual closely tied to the agricultural production activities of the community. This festival is an occasion for the people to pray for abundant harvests, prosperous lives, and the development of their villages through rituals, music, and language. It serves as an opportunity for the community to strengthen their belief in traditional values while preserving and promoting their long-standing spiritual heritage. This article examines the Crop-Praying Festival from the perspective of sociolinguistics, aiming to clarify the relationship between language and the cultural and social elements within the festival. Through this lens, it highlights how language is used to maintain community cohesion, reflect social characteristics, and express social relationships. Furthermore, the study showcases the aspirations for sustainable development, the preservation of cultural identity, and the connection between humans, nature, and the spiritual world.



LỄ HỘI CẦU MÙA CỦA NGƯỜI DAO QUẦN TRẮNG XÃ YÊN THÀNH, HUYỆN YÊN BÌNH, TỈNH YÊN BÁI DƯỚI GÓC NHÌN CỦA NGÔN NGỮ HỌC XÃ HỘI

Hà Đức Minh¹, Nguyễn Thị Hồng Chuyên¹, Nguyễn Thị Thu Hà², Phạm Hà Anh¹

Trường Đại học Tân Trào, Việt Nam

Trường Đại học Sư phạm, Đại học Thái Nguyên, Việt Nam

Địa chỉ email: hongchuyennnvn.tn@gmail.com

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Tóm tắt

Lễ hội Cầu Mùa của người Dao Quần Trắng ở xã Yên Thành, huyện Yên Bình, tỉnh Yên Bái, là một nghi lễ quan trọng gắn liền với đời sống sản xuất nông nghiệp của cộng đồng. Đây là dịp để người dân cầu mong mùa màng bội thu, cuộc sống ấm no và sự phát triển của làng bản qua các nghi thức, âm nhạc, và ngôn ngữ. Đây là một dịp để cộng đồng củng cố niềm tin vào các giá trị truyền thống, đồng thời duy trì và phát huy những giá trị tín ngưỡng lâu đời. Bài viết nghiên cứu lễ hội Cầu Mùa từ góc độ ngôn ngữ học xã hội là làm rõ mối quan hệ giữa ngôn ngữ và các yếu tố văn hóa, xã hội trong lễ hội. Qua đó, chỉ ra cách thức ngôn ngữ được sử dụng để duy trì sự gắn kết cộng đồng, đồng thời phản ánh đặc điểm xã hội, thể hiện mối quan hệ xã hội và khát vọng về sự phát triển bền vững, giữ gìn bản sắc văn hóa và kết nối con người với thiên nhiên, thế giới tâm linh.

1. Introduction

The Crop-Praying Festival of the Dao Quan Trang people in Yen Thanh Commune, Yen Binh District, Yen Bai Province, is a significant ritual deeply rooted in the agricultural livelihood of the community. This occasion allows the people to pray for bountiful harvests, prosperous lives, and the development of their villages. More than just a religious activity, the Crop-Praying Festival is a traditional cultural event that embodies the

intergenerational bonds within the community, showcasing unity and mutual support in labor and production. Through this ritual, the Dao Quan Trang people strengthen social relationships and contribute to the prosperity of their homeland.

The festival plays a vital role in the cultural life of the Dao Quan Trang people, representing the unique cultural identity of the community through its rituals, music, and language. It serves as an opportunity for the community to reaffirm their

faith in traditional values while preserving and promoting their long-standing spiritual heritage.

This study examines the Crop-Praying Festival from a sociolinguistic perspective, aiming to clarify the interplay between language and the cultural and social elements embedded in the festival. It highlights how language is utilized to maintain community cohesion and reflects the social and spiritual characteristics of the Dao Quan Trang people within the festival's context.

2. Research Background

Festivals have long been integral to the spiritual and cultural activities of humanity. In Vietnam, festivals are a prominent feature of communities across all regions. They represent an essential element of ethnic culture, embodying and reflecting various dimensions such as history, culture, art, religion, psychology, and language. This diversity has attracted the attention of numerous researchers, who have produced valuable studies on the subject.

Prominent studies on Vietnamese festivals include: **Phan Ke Binh (2001)** in *Vietnamese Customs* (Việt Nam phong tục) examined Vietnamese customs, including worship practices, rituals, and prayers for peace (Binh, 2001); **Dao Duy Anh (2000)**, in *The Outline History of Vietnamese Culture* (Việt Nam Văn Hóa Sử Cương), devoted sections to "Beliefs and Rituals" and "festivities" discussing the traditional customs and practices of the Vietnamese people; Author Dinh Gia Khanh (1993), in his work *Traditional Festivals in Modern Society* [as cited in (Phuc, 2021)], (Khanh, 2002), conducted an in-depth analysis of theoretical issues related to festivals, including their essence, definitions, roles, functions, and distinctive values.

Based on his analysis, he highlighted significant and thought-provoking changes in this cultural form in contemporary society. These include phenomena such as commercialization,

activities driven by competition, and calculated motives of certain social groups; **Hoang Luong (2002)** in *Traditional Festivals of Vietnamese Ethnic Groups*, introduced the cultural practices of Vietnam's 54 ethnic groups, describing key festivals. Examples include the Giong Festival, Hung Kings' Temple Festival, and Huong Pagoda Festival for the Kinh people; the Crop-Praying and Rain-Praying festivals, Ban Flower Festival, Xen Ban, Xan Muong, and Han Khuong Festival for the Thai people (Luong, 2002); **Dang Van Lung (2005)**, in *Festivals and Human Life*, explored festivals from the perspective of their roles in various communities in Vietnam. He emphasized their significant functions in educating moral values, imparting knowledge, fostering community cohesion, and facilitating religious and cultural practices. The author argued for the preservation and promotion of festivals as they hold great importance in the lives of Vietnam's ethnic communities. These studies underscore the cultural, spiritual, and social significance of festivals, emphasizing their roles in cultural preservation, community solidarity, and the education of future generations. In the context of the Dao Quan Trang people, the Crop-Praying Festival serves as a cultural and spiritual cornerstone, warranting further exploration from sociolinguistic perspectives (Lung, 2005).

Studies on the Festivals of the Dao Quan Trang People. Research on the festivals of the Dao Quan Trang people has been explored in various works, such as: **Do Quang Tu and Nguyen Lien (2020)** in *The Dao People in the Vietnamese Ethnic Community* presented an overview of the history, cultural identity, customs, lifestyle, and significant contributions of the Dao community to Vietnam's revolutionary history (Quang Tu, 2020). **Le Thi Thu Phuong (2016)** in her article *Protecting and Promoting the Cultural Heritage of the Dao Quan Trang People in the Thac Ba Lake Region, Yen Bai Province and Related Challenges* provided a comprehensive summary of the Dao Quan

Trang in Yen Bai. She highlighted their unique cultural heritage, including their philosophy of residence, house architecture, traditional clothing, handicrafts, rituals such as the maturity ritual (lễ cấp sắc), wedding ceremonies, ethnic customs, and the Bàn Vương worship ritual. She also addressed the challenges in preserving and promoting the cultural heritage of the Dao Quan Trang community in Yen Bai (Phuong, 2016).

Studies on the Crop-Praying Festival. Specific research on the Crop Praying Festival of the Dao Quan Trang people includes: **Xuan Thoa**, in the article *The Unique Crop Praying Festival of the Dao People in Van Son*, affirmed that “The Crop-Praying Festival of the Dao people in Van Son Commune embodies a long-standing cultural identity passed down through generations. As a product of wet rice civilization, it naturally and inevitably emerged as a cultural element deeply rooted in the community’s living habits” (Thoa, 2024). **Van Duong**, in *Yen Bai to Restore the Crop-Praying Festival (12 animal designations) of the Dao People in Yen Thanh Commune*, provided a brief description of the festival. He emphasized its significance, stating that “The Crop-Praying Festival of the Dao people involves inviting 12 deities representing the 12 animal designations corresponding to the 12 months of the year to receive offerings and bestow blessings. These deities are believed to bring prosperity, abundant harvests, good health, and happiness to all households”. Furthermore, Van Duong highlighted the importance of restoring and preserving the festival, noting that these efforts not only enhance public awareness of cultural heritage but also support cultural and spiritual practices. Additionally, they cater to the interests of local residents and visitors in understanding and participating in the cultural and spiritual life of the Dao ethnic group in Yen Binh District (Duong, 2024).

Thus, the Crop-Praying Festival of the Dao Quan Trang people has garnered significant attention from researchers, local leaders, and folk artisans. However, due to varying research objectives, the authors have drawn different conclusions. To date, no study has examined the Crop-Praying Festival of the Dao Quan Trang people in Yen Thanh Commune, Yen Binh District, Yen Bai Province from a sociolinguistic perspective.

3. Research Methods

This study employs theoretical research methods and utilizes festival-related documents as primary materials for analysis. Additionally, the study applies sociolinguistic analytical methods to examine the linguistic characteristics and the relationship between language and festival behaviors.

4. Results and Discussion

4.1. General Theoretical Issues

4.1.1. Introduction to the Crop-Praying Festival of the Dao Quan Trang People in Yen Thanh Commune, Yen Binh District, Yen Bai Province

The Dao Quan Trang people in Yen Bai Province predominantly reside in the districts of Van Yen, Van Chan, Tran Yen, Yen Binh and Luc Yen. In Yen Binh District, they are concentrated in eight communes: Tan Huong, Yen Thanh, Xuan Lai, Vu Linh, Cam Nhan, Tan Nguyen, Bao Ai, and Bach Ha. As an agricultural community, the Dao Quan Trang people have various rituals tied to production, among which the Crop-Praying Festival (cầu làng) holds significant importance. This festival is closely linked to the history of village formation, reflects their religious beliefs, and fosters community cohesion, labor, and productivity. Today, the Dao Quan Trang people in Yen Thanh Commune continue to maintain the Crop-Praying Festival as a cultural hallmark that

attracts participation from the local community and neighboring areas.

The Crop-Praying Festival of the Dao ethnic group symbolizes an invitation to 12 deities representing the months of the year, corresponding to the 12 animal designations (Tý, Sửu, Dần, Mão, Thìn, Ty, Ngọ, Mùi, Thân, Dậu, Tuất, Hợi). These deities are believed to bestow blessings, protect crops, and ensure households enjoy health, prosperity, and happiness. Each animal designation is represented by paper effigies. Offerings typically include candles, gold paper, incense, betel and areca, wine, chicken, and pork, depending on each family's circumstances.

During the ritual, a shaman trusted by the villagers presides over the ceremony and determines the deities' favorability through divination. If favorable signs are observed, the shaman commences the prayers. Following this, the 12 animal designations symbolically dance to music in natural order. The shaman then performs the ritual of cutting four yellow flag tails and placing them into holy water, symbolizing the four seasons. The 12 animal designations are then offered seasonal produce spring, summer, autumn, and winter before being ceremonially sent back to their shrines to oversee the crops for each month. Once the rituals are completed, villagers celebrate with dancing and cheering, expressing their faith that the deities will protect them and ensure a prosperous and joyous new year.

4.1.2. *Social Dialects and Ethnolinguistic Studies from the Perspective of Sociolinguistics*

a. Social Dialects

One of the key concerns in linguistics, particularly in sociolinguistics, is the study of language through the lens of communicative functions. When examining communication from a sociolinguistic perspective, social dialects are an indispensable aspect. According to Nguyen Van Khang: *"The formation of social dialects is*

closely tied to the social attributes of interlocutors. Each member of society is classified into different social strata based on various criteria such as gender, age, occupation, social background, and level of education. These social stratification characteristics directly influence and shape linguistic features in usage." [(Khang, 2012), p. 115]. Social dialects are thus a broad research domain. They represent the distinctive language of specific social groups who use natural language selectively, modifying it to create linguistic differences from other groups. The social dialects of different groups are directly linked to social benefits, with key factors including occupation, interests, and age. Among these, occupational distinctions are the most evident in shaping language usage. In other words, occupation serves as a foundation for creating "specific occupational vocabularies" and for establishing linguistic styles that bear occupational markers. [(Khang, 2012), p. 118]. When language is utilized in social groups, it reflects cultural attributes such as social status, ideology, values, psychological activities, and behavioral norms.

b. Ethnolinguistic Studies from a Sociolinguistic Perspective

Studying the language of ethnic communities from a sociolinguistic perspective is a vital research area that explores the relationship between language and society within specific ethnic groups. Sociolinguistics emphasizes how language reflects social factors such as class, gender, age, locality, and cultural elements during communication. From this perspective, the language of ethnic communities can be analyzed in various dimensions, such as language and social characteristics, linguistic variations, linguistic diversity, language and power, and the influence of language on cultural identity...

In this article, we focus on the influence of language on cultural identity to analyze and explain how language functions not only as a

communication tool but also as an integral part of cultural identity. This approach highlights how language research within ethnic communities can elucidate how linguistic practices are intertwined with the cultural, religious, and traditional values of these groups.

In summary, studying the language of ethnic communities from a sociolinguistic perspective not only enhances our understanding of their social structure and culture but also provides solutions for the preservation and development of language in the context of modern society.

4.2. Linguistic Features in the Texts of the Crop-Praying Festival of the Dao Quan Trang People in Yen Thanh Commune, Yen Binh District, Yen Bai Province

4.2.1. Survey of Terms Denoting Objects in the Crop-Praying Festival of the Dao Quan Trang in

Yen Thanh Commune, Yen Binh District, Yen Bai Province

This article surveys terms used to denote various objects involved in the Crop-Praying festival, including: Terms of Address, Terms for Ritual Objects, Terms for Ceremonial Activities, and Terms for Wishes and Hopes. The survey is based on 14 ritual texts conducted by the shamans during the Crop-Praying festival in Yen Thanh Commune, Yen Binh District, Yen Bai Province. The texts include 13 ritual speeches from the ceremony at the worship site (1 for deities and ancestors of the families, and 12 for invoking the spirits of the 12 animal designations) and 1 ritual speech at the village temple. The results are summarized in the following table:

Table 1. Terms Denoting Objects in the Rituals of the Crop-Praying Festival of the Dao Quan Trang in Yen Thanh Commune, Yen Binh District, Yen Bai Province

No.	Term Denoting Object	Quantity	Percentage (%)	Examples
1	Terms of Address	39	41,49	<i>Các thánh thần, các cụ ông, cụ bà, các thầy thiên địa trời đất, các thần linh, các thần linh mười hai con giáp, tỵ, sừu, dần, mảo, thìn, con chuột thân nhỏ nhỏ, con rắn thân dài dài, con dê thân to to,...</i>
2	Terms for Ritual Objects	13	13,83	<i>Ba nén hương, mâm lễ, tiền vàng, lễ vật, mâm cúng, mâm xôi, rượu, thịt, gạo, hương vàng,...</i>
3	Terms for Ceremonial Activities	17	18,09	<i>Cầu mùa, dâng, dâng lễ, xuống đây, thấp, gọi, cúng cầu, chứng giám, thỉnh cầu, chấp thuận, xin, ban trần trạch,...</i>
4	Terms for Wishes and Hopes	25	26,6	<i>lòng thành, phù hộ, mùa màng bội thu, đầu thôn bình phúc, cuối thôn bình an, người người mạnh khỏe, bình yên,...</i>
Total		94	100%	

Comments: Based on the survey data, we have drawn the following observations: The number of words referring to objects and phenomena is not evenly distributed: the terms of address account for the largest number and percentage, with 39/94 words, making up 41.49%. This type of vocabulary is used most frequently in the crop-praying festival. The terms for ritual objects have the smallest number and percentage, with 13/94 words, representing 13.83%. Words related to ritual objects do not dominate the overall vocabulary used in the festival. The remaining types of vocabulary are fairly evenly distributed, with the terms for wishes and hopes (17/94 words, making up 26.6%) and the terms for ceremonial activities (25/94 words, representing 18.09%).

The terms of address are the group with the highest number and percentage (39/94 words, accounting for 41.49%). These words reflect respect and the position of the deities, spirits, and the twelve zodiac gods in the crop-praying festival. These words help identify and name the sacred entities in the ritual, such as: *the deities* (các thần linh), *the twelve animal designations* (các thần linh mười hai con giáp), *the small mouse* (con chuột thân nhỏ nhỏ), *the long snake* (con rắn thân dài dài), *the big goat* (con dê thân to to),...

The terms for ritual objects have the smallest number and percentage (13/94 words, making up 13.83%). This group includes specific objects used in the ritual offerings, such as: *incense* (hương), *alcohol* (rượu), *meat* (thịt), and *offering tray* (mâm cúng),... While important, the number of words for ritual objects does not outnumber other groups.

The terms for ceremonial activities amount to 17/94 words, accounting for 18.09%. These words describe the actions and rituals in the festival, such as: *offering* (dâng), *praying* (dâng lễ), *lighting* (thắp), *calling* (gọi), *making offerings* (cúng cầu), *witnessing* (chứng giám), *requesting* (thỉnh cầu),... These words reflect the actual activities performed during the prayer and offering process.

The terms for wishes and hopes account for 25/94 words, making up 26.6%. These words represent the wishes of the participants, such as: *blessings* (phù hộ), *bountiful harvests* (mùa màng bội thu), *good health for everyone* (người người mạnh khỏe), and *prosperous livestock* (trâu bò gà lợn đầy chuồng). This group of words expresses the community's hopes during the harvest prayer festival, wishing for a full and peaceful new year.

4.3. Linguistic Features Reflecting Culture and Society in the Crop-Praying Festival of the Dao Quan Trang People in Yen Thanh Commune, Yen Binh District, Yen Bai Province

The annual Crop-Praying Festival of the Dao Quan Trang people holds great significance in the cultural, religious, and spiritual life of the community. This is an occasion for the people to pray to the gods for protection, good health,

and a bountiful harvest, as well as to wish for peace and prosperity for their village. The festival is organized multiple times each year, with each event being a formal occasion that demonstrates deep respect for the supernatural forces. Preparations for the prayer ceremony are carefully planned, with the ritual leaders and shamans collaborating with the households in the village. Every task, from preparing offerings to planning the rituals, is thoroughly discussed. This is not only an opportunity for the community to engage in activities that honor their beliefs but also a chance for the villagers to unite and work together to build a prosperous and peaceful life. The prayers in the Crop-Praying Festival of the Dao Quan Trang people in Yen Thanh Commune reflect cultural features such as:

4.3.1. Respect and Status of Gods, Deities, and Ancestral Spirits

In the Crop-Praying Festival, the deities and ancestral spirits of each family are invoked by the shaman, such as: the Jade Emperor (Ngọc Hoàng - Nhoọc táy), Thunder God (Thiên Lôi - Mân Còong), *Village Chief* (Ông chủ làng (chúa làng) - Cẩm cặp li đai nhủ sùn (lì vông)), *Land God* (Thổ công – Bà chủ làngThỏ vông), *Rice God* (Thần lúa, gạo - Khán tải ù cóc), *Human Soul God* (Thần vía người - Bồn guồng thành tay), *Earth God* (Thần Thổ địa - Đệ đoòng thu đi), *Road and Travel God* (Thần đường xá - Lu đau bạn tí đai cò), *Forest God* (Thần rừng - Pún cánh đai guồng), and *the ancestors of three generations* (Ông bà tổ tiên ba đời - Ngủ thánh tróng ngằn thập đai).

During the ceremony, the main shaman will recite a prayer to these deities and ancestors. In this prayer, terms of address such as *các thánh thần*, *các thầy thiên địa trời đất (thây gung nì)*, *các thần linh*, *cụ ông (úng kè)*, *cụ bà (bà kè)*,... are used to express deep respect for the supernatural entities.

Example: *A si chắm nhất si đi chánh toòng, nhất cá say sần sắn dậu nhậy đi, churý cha thi poổng choóng sãng si chác đai bốn hị lắp, dất lu tham đượ khâu mọc sên đổng dất ngàn meng tăng,*

dắt nệm thêm dâng nhậy nệm phó dâng tham nệm, chần dâng dên dâng khọa đánh lu păn păn. Môn sin sáu dên sáu thâu thỏ dăm dau dang sáu thâu sảy sú.

(At this moment, we, the people of Yen Thanh Commune, Yen Binh District, light three incense sticks to pray, with offerings of food and money, to the holy deities, calling upon the great-grandfathers, great-grandmothers, and the heavenly and earthly shamans to witness and bless us).

Terms like “thần linh mười hai con giáp” and the specific names of the animal designations such as: *Rat* (Tý), *Ox* (Sửu), *Tiger* (Dần), *Cat* (Mão), *Dragon* (Thìn),... not only serve as names but also help identify the protective gods of each month and season of the year. In the belief system of the Dao Quan Trang people, each animal designation has a specific role and power, contributing significantly to the protection of the harvest and the health of the community. The use of these names, such as: *small-bodied rat* (con chuột thân nhỏ nhỏ), *long-bodied snake* (con rắn thân dài dài), and *large-bodied goat* (con dê thân to to), vividly portrays the gods in a naturalistic and symbolic way. This practice highlights the Dao Quan Trang people’s belief in the spiritual world and the close relationship between humans and the deities, who are viewed as protectors and guardians of the community’s well-being. The language used in this context not only reflects the social structure of the Dao Quan Trang people, where the status of gods and deities holds paramount importance, but also significantly influences ceremonial rites and community activities.

The terms of address used in the Crop-Praying Festival are not just ways of identifying the figures in the ritual but also deeply reflect the cultural identity and beliefs of the people. Each term carries a message about the relationship between humans and nature, as well as between humans and the supernatural world, affirming the close connection between culture and belief. The use of these reverential terms highlights the

role of language in preserving and transmitting cultural values, helping the community maintain traditional rituals and strengthen social bonds.

4.3.2. *Through Offerings Reflecting the Community’s Social Life*

The items used in offerings during the Crop-Praying Festival of the Dao Quan Trang people in Yen Thanh Commune, Yen Binh District, Yen Bai Province, vividly reflect the cultural and social characteristics of this community. Terms like *three incense sticks* (ba nén hương), *offering tray* (mâm lễ), *golden money* (tiền vàng), *offerings* (lễ vật), *rice tray* (mâm xôi), *alcohol* (rượu), *meat* (thịt), *rice* (gạo), *golden incense* (hương vàng) are not only material objects but also carry deep spiritual meaning, expressing respect, reverence, and wishes for a prosperous new year.

Items such as *three incense sticks* (ba nén hương), *golden money* (tiền vàng), *golden incense* (hương vàng) symbolize the Dao Quan Trang people’s sincere devotion to the deities and ancestors. In their belief system, these offerings are seen as bridges connecting the earthly realm with the divine. “Incense” and “golden incense” are not only offerings for the deities but also symbols of purity and sanctity, helping to invoke protection, blessings, and bring fortune and prosperity to the community.

Items like the *offering tray* (mâm lễ), *rice tray* (mâm xôi), *alcohol* (rượu), *meat* (thịt), *rice* (gạo),... are representative of the agricultural culture of the Dao Quan Trang people. These foods are not only part of daily life but also serve symbolic roles in the seasonal prayers. The “Mâm xôi”, “thịt”, “gạo” represent abundance and prosperity, expressing wishes for a bountiful harvest and a thriving life for the entire community. The offering of *alcohol* (rượu) during the festival also symbolizes the harmony between humans and the divine, serving as an essential part of the rituals that foster unity and strengthen social bonds within the community.

These offerings are not just practical items but also carry profound symbolic value. Each item is carefully selected and holds specific meaning in

terms of prayer and showing respect to the deities. For instance, *golden money* (tiền vàng) not only has material significance but also symbolizes prosperity and wealth, helping the Dao Quan Trang people petition for peace and development in their village. Offerings such as the *offering tray* (mâm lễ), *rice tray* (mâm xôi), *meat* (thịt), represent hospitality and the sincerity of the community in welcoming and invoking the blessings of the gods.

The preparation and presentation of these offerings also demonstrate collaboration and unity among families in the village. It is an occasion for the community members to collectively prepare the offerings, participate in the ceremonies, and engage in religious and spiritual practices together. This not only helps preserve traditional cultural values but also strengthens the social relationships among the members of the community.

4.3.3. Expressing the Wishes and Aspirations of the Dao Quan Trang Community

The terms related to ceremonial activities and the wishes and aspirations in the Crop-Praying Festival of the Dao Quan Trang people in Yen Thanh Commune, Yen Binh District, Yen Bai Province are not only communication tools but also clearly reflect the unique cultural and social features of this community. These terms express religious values, spirituality, and the relationship between humans and the divine, as well as aspirations for a happy, prosperous, and peaceful life.

Words such as: *prayer for the harvest* (cầu mùa), *offer* (dâng), *offer the ritual* (dâng lễ), *come down here* (xuống đây), *light* (thắp), *call* (gọi), *offer prayers* (cúng cầu), *witness* (chứng giám), *petition* (thỉnh cầu), *approve* (chấp thuận), *request* (xin), *grant peace* (ban trấn trạch) not only describe actions in the ceremonial rituals but also reflect the relationship between humans, deities, and nature in the Dao Quan Trang culture. These terms are solemn and respectful, reflecting reverence for the deities and the supernatural world, as well as the role of the shamans in conducting the rituals. Specifically, *prayer for the*

harvest (cầu mùa), *offer prayers* (cúng cầu), and *offer the ritual* (dâng lễ) reflect the main purpose of the festival: to pray for a bountiful harvest and divine protection; *petition* (thỉnh cầu), *approve* (chấp thuận), *request* (xin), reflect humility and respect in the relationship between humans and supernatural forces, indicating that humans cannot demand, but can only *petition* (thỉnh cầu) and hope for approval and assistance from the deities. *witness* (chứng giám), *grant peace* (ban trấn trạch) are terms expressing the invitation of the deities to witness the sincerity of humans and grant peace, protection, and harmony within the community and the village.

Terms like *sincerity* (lòng thành), *blessings* (phù hộ), *bountiful harvest* (mùa màng bội thu), *peace at the village head* (đầu thôn bình phúc), *peace at the village end* (cuối thôn bình an), *everyone healthy* (người người khỏe mạnh) and *peace* (bình yên) reflect the deep wishes of the people during the Crop-Praying Festival. These terms not only express desires for material prosperity but also aspirations for peace and social stability. Specifically, *sincerity* (lòng thành), *blessings* (phù hộ) reflect sincere devotion in seeking protection and help from the deities. *Sincerity* (lòng thành), is a crucial element in the ritual, as the Dao Quan Trang people believe that only when sincerity is shown through the rituals will the deities grant their prayers; *bountiful harvest* (mùa màng bội thu) reflects a desire for a prosperous life, directly linked to the community's agricultural tradition; *peace at the village head* (đầu thôn bình phúc), *peace at the village end* (cuối thôn bình an) reflect the wish for peace for the entire community, from the village's head to its end. This shows the concern for stability and well-being throughout the community, reflecting the close connection between the members of society; *everyone healthy* (người người khỏe mạnh) and *peace* (bình yên) express wishes for health, peace, and well-being for each individual in the community, demonstrating the high level of concern and solidarity within Dao Quan Trang society.

In conclusion, the terms related to ceremonial activities and the wishes and aspirations in the Crop-Praying Festival show that language in the festival is not only a means of communication but also a bridge between humans and the divine. These terms express profound cultural traits, where religious values, community solidarity, and a desire for prosperity are clearly articulated. The terms related to the ceremonial activities reflect deep faith in the deities and the relationship between humans and nature. The use of terms like *petition* (thỉnh cầu), *approve* (chấp thuận) and *prayer for the harvest* (cầu mùa) indicates the humility and sincerity of the Dao Quan Trang people towards supernatural forces. The terms expressing wishes and aspirations highlight the community and familial concerns. The community not only prays for individual prosperity but also cares about the overall stability of society, reflecting the spirit of unity and the strong bonds between the members of the community.

5. Conclusion

The Crop-Praying Festival of the Dao Quan Trang people in Yen Thanh Commune, Yen Binh District, Yen Bai Province, from a sociolinguistic perspective, is not only a communicative activity but also deeply reflects the cultural and social characteristics of the community. Through ceremonial activities and the language used, the festival expresses a belief in supernatural forces and a prayer for prosperity and peace for the community. The terms used to describe the ceremonial activities and aspirations in the festival are rich in cultural significance, reflecting the relationship between humans and deities, as well as the unity and sincerity of the Dao Quan Trang people. The language in the festival not only preserves and transmits religious values across generations but also serves as a means of bonding the community members together. From a sociolinguistic standpoint, the Crop-Praying Festival is a form of social reflection, demonstrating social relationships and the aspirations for

sustainable development, the preservation of cultural identity, and the connection between humans and nature, the spiritual world.

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