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Characteristics of words about the Tay people's festival in Vietnam

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Abstract

The article is based on theories about Vietnamese words, an overview of the Tay people and their festivals to study the characteristics of words about the Tay people's festival in terms of its structural features, usage scope, and origins. The research results indicate that traditional festival-related words is diverse in structure, with origins rooted in both pure Vietnamese and Sino-Vietnamese. In terms of meaning, the word is more concentrated in the Ceremon (Lễ) part than the Festival (Hội) part. Therefore, traditional festivals in general, and the Tay people's festivals in Vietnam in particular, represent a form of cultural activity, a spiritual product that has been shaped and developed throughout history by the local population.

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1. Introduction

Language is a unique social phenomenon that is constantly in flux and develops unevenly across regions, social classes, and various professions in society. These differences are reflected in the language. Therefore, alongside the common language used by the entire society, there will be linguistic variations.

In Vietnam, the Tay ethnic group ranks second in terms of both population and distribution throughout the North, Central, and South regions of the country. The Tay people have a diverse and relatively early-developed culture. Both their material and spiritual cultures exhibit unique characteristics. Festivals are among the "high cultural activities" and "outstanding cultural activities" in people's lives. Festivals provide an ideal environment for the preservation and development of traditional cultural elements ^[6].

Studying the class of words used in the festivals of the Tay people in Vietnam, in terms of structure, meaning, and linguistic and cultural aspects, contributes to diversifying the linguistic landscape of the ethnic group. It also plays a role in promoting the unique cultural aspects of the Tay people in Vietnam to the international community.

2. Content

2.1. Some general issue about Vietnamese words and the Tay people's festivals

2.1.1. Some general issue about Vietnamese words

When discussing the concept of a "word" the author Do Huu Chau perceives it as: "having phonetic and semantic forms; being stable, fixed, and obligatory; being the natural and inherent units of language (...) it is the largest unit in the language system, yet it is the smallest unit within a sentence, the smallest unit directly used to form a sentence" [3, p.6]. The author has provided a definition of a Vietnamese word: "A Vietnamese word is one or more fixed, unchanging syllables with certain grammatical characteristics, found in specific structural patterns, all corresponding to a specific meaning, the largest unit in Vietnamese and the smallest unit used to form a sentence" [3, p.14].

The constituent unit of a word is “the smallest phonetic forms with meaning – that is, elements that cannot be further divided into smaller meaningful elements – used to form words according to the word-building methods of the Vietnamese language” [3, p.25]. Elements with characteristics and functions like those mentioned above are called morphemes.

In the Vietnamese language, words are primarily formed through the following methods: 1/ Wordilization of morpheme; 2/ Compounding; 3/ Reduplication. From a structural classification perspective, Vietnamese words can be divided into: Simple words, compound words, and reduplicative words.

- Simple words are formed through affixation, and therefore, they consist of only one morpheme. Examples include: *swing* (tung), *drink* (uống), *worship* (cúng), *sweat* (mồ hôi), *soot* (bồ hóng), *coffee* (cà phê).
- Compound words are created through compounding, combining two or more separate, contrasting morphemes. Examples include: *clothes* (quần áo), *motorcycle* (xe máy), *fine* (tốt đẹp), *walk* (đi đứng).
- Reduplicative words are formed through reduplication. Based on the similarity between the root morpheme and the reduplicated morpheme, reduplicated words can be further classified into:
 - Complete reduplication: *pretty* (xinh xinh), *yellowish* (vàng vàng), *reddish* (đỏ đỏ).
 - Partial reduplication: This type is further divided into reduplication of consonant (reduplication of the initial consonant) and reduplication of vowel (reduplication of the vowel part). Examples of consonant reduplication include: *beautiful* (đẹp đẽ), *awkward* (thập thò), *small* (nhỏ nhỏ). Examples of vowel reduplication include: *rattling* (lộp độp), *clack* (lạch cách) *tremble* (lập cập). The concept of phrases: Author Diep Quang Ban suggests that "a phrase is a structure composed of two or more words that are freely combined with each other according to specific grammatical relationships and do not contain a connective at the beginning (to indicate the grammatical function of this structure)" [1, p. 6]. Based on this, the author classified phrases in Vietnamese into: phrases with nouns as the main component, called noun phrases; phrases with verbs as the main component, called verb phrases; phrases with adjectives as the main component, called adjective phrases; phrases with numerals as the main component, called numeral phrases; phrases with pronouns as the main component, called pronoun phrases. Among these phrases, noun phrases and verb phrases are the most diverse in structure compared to the other types of phrases. Each type of phrase is typically divided into three distinct parts: the premodifier, preceding the main element; the central part containing the main element; and the postmodifier, following the head element.

2.1.2. Overview of the Tay ethnic group and Tay's festivals

a. The concept of festivals

In the book "Rediscovering the essence of Vietnamese Culture", author Tran Ngoc Them presents the following perspectives on festivals:

- “The ceremonial part holds the meaning of seeking blessings and giving thanks: Giving thanks and seeking divine protection for one's life...” [10, p.273].

- “The festive part consists of a wide variety of entertaining and joyful activities, most of which stem from the sacred aspirations of agricultural communities ” [10, p.275].

Festivals are a comprehensive form of activity that includes both spiritual and material aspects. They are a collective activity of the people after days of hard work, a time for people to come together and live a communal cultural life, or they are associated with the people's religious activities, or simply serve as entertainment.

b. Classification of festivals

Festivals have been classified by scholars into various types. They can be categorized by historical eras, closely related to the historical periods of the Vietnamese ethnic group, or classified based on specific elements or structures. However, regardless of the criteria for classification, there are certain reasonable elements and limitations. As subjects of management, current festivals do not yet have a unified naming system in legal documents ^[6].

2.1.3. The relationship between language and culture

Language has been an integral part of human existence and is closely connected with human communities throughout the course of their development. Marxist classics viewed language as "the instrument of thought," "the direct expression of thought," and "the essential means of human communication." Broadly speaking, language serves as a tool and a means of connecting individuals within a society, in various areas of social life, in production, and in the continuous advancement and development of human life [9]. Language and culture have a deep and intricate relationship. Language is both a product of culture and a tool for recording and reflecting culture; every attribute of culture is embedded within language.

2.2. Overview of the Tay ethnic group and Tay's festivals

2.2.1. Overview of the Tay ethnic group

The Tay ethnic group has been present in Vietnam for a long time, possibly since the latter half of the first millennium BC. The Tay people are known by various names such as Tho, Ngan, Phen, and Thu Lao. In Vietnam, the Tay people primarily reside in provinces such as Cao Bang, Bac Kan, Lao Cai, Thai Nguyen, and more. Over the course of their long-lasting settlement, as they jointly worked to reclaim wild land and build villages to protect the Vietnamese homeland, the Tay ethnic group not only contributed to the development of Vietnamese civilization and culture but also played a significant role in safeguarding Vietnamese civilization and culture against the assimilation and subjugation attempts by foreign forces ^[11].

The Tay culture has a strong indigenous character. Despite influences from different ethnicities and cultures such as the Vietnamese, Han Chinese, and others to varying degrees, the Tay culture still retains its distinctive characteristics, rooted in valley culture, bearing some similarities with the Nung ethnic group while maintaining the strengths of being a populous ethnic group that plays a leading role in its cultural region.

2.2.2. Overview of the Tay's festivals

The festivals of the Tay people serve not only to instill a sense of patriotism within the community but also attract a

significant number of domestic and international tourists to visit the region, explore the history of our forefathers' resistance against foreign invaders. Simultaneously, the scenic spots and historical sites are also focal points for spiritual tourism, contributing significantly to the local budget with tens of billions of Vietnamese dong generated thanks to the maximization of the area's strengths in spiritual tourism [11].

Some of the Tay's festivals in Vietnam include Long Tong festival, Nang Hai festival, Land and Water procession festival, So loc festival, New rice festival, Khai ma nhet ritual, Dang Then festival, Lau Then festival, Tam khau mau festival, Hang Ping festival, Then "relief" ritual, and Hang Po

festival.

2.2. Characteristics of vocabulary about festivals of the Tay people group

2.2.1. Survey and classify words about festivals of the Tay people

The article conducts a survey of words about festivals of the Tay people in Vietnam in terms of structure, scope of use, origin and semantics.

Conducting a survey of festivals of the Tay people in Vietnam, we collected 388 words and classified them in terms of structure, scope of use, origin, and semantics. The following results:

Table 1: Vocabulary about festivals of the Tay people in terms of scope of use

Classes of words	Quantity	Ratio (%)	Example
Within the scope of use by the whole population	356	91,8	<i>khai hội, cầu phúc, giàn cúng hình chữ U, thủ lợn, vía, cúng, ...</i>
Within a narrow range of use	32	8,2	<i>tuấy hang vải, thầy cá, gờng Hai Há, bà Then, chiêng cái, mừng trời, lông tông, múa châu, dâng Then, ...</i>
Total	388	100%	

Through the classification table, we can see that both Vietnamese and Tay languages have had a long history of mutual influence at different periods. In the process of development, the Tay people have had interactions in various aspects, including culture and language. Tay ethnic culture maintains its unique characteristics while remaining rich, diverse, and distinctive. It blends into the mainstream of the

country's culture, and the Tay people's language has also absorbed deep influences from the Kinh people's language and other ethnic groups. Therefore, the proportion of words about festivals of the Tay people is mostly a class of words with a wide range of use, in the entire population 356/388, accounting for 91.8% of word units about festivals.

Table 2: Words about festivals of the Tay people in terms of structure

No.	Type		Quantity	Ratio (%)	Example	
1	Words	37 (9,5%)	Monosyllabic single words	19	5,90	<i>Vía, tế, cúng, mời, tiễn, ném, tung, ...</i>
			Polysyllabic single words	6	1,5	<i>sla, slơ, ooc tông, thoc théc, ...</i>
			Compound words	9	2,3	<i>trang trọng, hoa quả, thiết thực, lành mạnh, yên vui, tổ tiên, phù hộ, ...</i>
			Reduplicative words	3	0,8	<i>sôi nổi, lung tung, náo nức</i>
2	Phrases	351 (90,5%)	Noun phrases	201	51,8	<i>mùa màng bội thu, lễ cầu mưa, lễ cầu phúc, đội hình hương tâm, đội dâng lễ, ...</i>
			Verb phrases	120	31	<i>múa châu, phát thóc giống, ...</i>
			Adjective phrases	12	3,1	<i>thượng nguồn, giữa cánh đồng, gần bản, ...</i>
			Numeral phrases	18	4,6	<i>một xâu cá nướng, một bó vải mới dệt, một con gà trống thiên, hai quả còn có tua màu đỏ, hai người thổi kèn gõ, ...</i>
<i>Total</i>			388	100%		

From the results mentioned above, we can see that words about festivals of the Tay people have the structural form of phrases accounting for a very large number (351/388 units, accounting for 90.50%). Among these phrases, noun phrases are the most common (201 out of 388 units, accounting for 51.8%), followed by verb phrases (120 out of 388 units, accounting for 31%), and the least common are adjective phrases (12 out of 388 units, accounting for 3.1%). Words are

less common (37 out of 388 units, accounting for 9.5%). Within this category, monosyllabic single words make up 19 out of 388 units, accounting for 5.90%, polysyllabic single words make up 6 out of 388 units, accounting for 1.5%, compound words account for 9 out of 388 units, accounting for 2.3%, and reduplicative words make up 3 out of 388 units, accounting for 0.8%.

Table 3: Words about festivals of the Tay people in terms of origin

Words classes	Quantity	Ratio (%)	Example
Of pure Vietnamese origin	360	92,78	<i>thùa ruộng bậc thang cao nhất, cây mai còn non vừa rụng hết mo, ...</i>
Of Sino-Vietnamese origin	28	7,22	<i>khai hội, phù hộ, thần linh, phong tục, linh thiêng, Thần Hoàng, ...</i>
Total	388	100%	

With a quantity of 360/388, accounting for 92.78% of the word units related to the festivals of the Tay people in Vietnam, we observe that the Tay people, in parallel with the development of the Tay language, tend to unify and closely associate with the Vietnamese language. They either directly

use existing Vietnamese lexical units or create new lexical units based on existing words [13, p.268]. This suggests that the Tay people's perspective and mindset are similar to the Vietnamese, placing a strong emphasis on tradition and a close connection to the agricultural economy, always

intertwined with nature.

The way they name the festival-related words in the Tay language, such as *U-shaped altar* (giàn cúng hình chữ U), *highest terrace field* (thửa ruộng bậc thang cao nhất) is very rustic and specific. Most of the Sino-Vietnamese words used in Tay people's festivals are words for which there are no pure Vietnamese equivalents.

2.2.2. Vocabulary about the Tay people's festivals in terms of structure

a. Word about the Tay people's festivals with word structure

Out of the total 388 words collected about the Tay people's festivals, words make up 37 units. The most frequently appearing type is the monosyllabic single word (19/37 units, accounting for 51.4%); followed by polysyllabic single words (6/37 units, accounting for 16.2%), compound words with 9/37 units (accounting for 24.3%), and reduplicative words with 3/37 units (accounting for 8.1%).

These word units span all four subclasses: monosyllabic single word, polysyllabic single words, compound words, and reduplicative words. Most of these word units belong to the class of lexical basic, with the majority having a pure Vietnamese origin. Examples include words like *invite* (mời), *throw* (ném), *toss* (tung), *passionate* (sôi nổi), *excitement* (náo nức),...

Nine compound words found in the class word about the festivals are of Sino-Vietnamese origin. These compound words are all coordinated compound words, such as *serious* (trang trọng), *fruit* (hoa quả), *practical* (thiết thực), *healthy* (lành mạnh), *ancestors* (tổ tiên), *happy* (yên vui),...

While there are only three reduplicative words, each word belongs to a distinct subclass of reduplicative words:

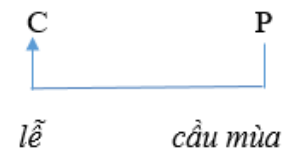
Repeating rhyme (*drum roll* (lùng tùng)), *ebullient* (sôi nổi)), repeating first consonan (*be excited* (náo nức)).

b. Words about festivals of the Tay people are structured as phrases

Out of the total 388 words about the Tay people's festivals, phrase vocabulary items dominate with 351 out of 388 units. Among these, noun phrases make up the most with 201 out of 351 units (57.3%); verb phrases come next with 120 out of 351 units (34.1%); adjective phrases are the least frequent with 12 out of 351 units (3.4%). Interestingly, there are phrase units with numbers in the vocabulary items, amounting to 18 out of 351 units (5.2%).

Most of the phrases have a structure following the main-subordinate pattern, with the main element placed before the subordinate element: *Ceremony for praying for a good harvest* (lễ cầu mùa), *Ceremony for seeking blessings* (Lễ cầu phúc), *Ploughing festival* (Lễ cày tịch điền), *Ceremony held at home* (Lễ cúng tại nhà), *Chau dance* (múa châu), *distributing young plants* (phát cây con), and so on.

Model of phrases with a main-subordinate structure

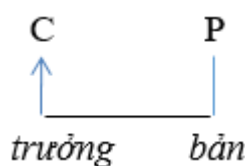


In terms of the number of components, phrases related to the Tay people's festivals consist of two to twelve components. We believe that each components in a phrase is a syllable. The specific results are as follows:

Table 4

No.	Phrase types	Quantity	Ratio (%)	Example
1	Phrases with 2 components	97	25	về trời, trường bán, Nàng Cá, thi cấy, phân hội, ông mo,...
2	Phrases with 3 components	91	23	người đánh chiêng, phát thóc giống, phát cây con, đọc lời khấn,...
3	Phrases with 4 components	73	19	đội hình hương tâm, câu vồng cổ chai, giàn cúng bằng tre, gô ba hồi trống,...
4	Phrases with 4 components	33	8,5	giàn cúng hình chữ U, mâm cúng của dân làng, một bó vải mới dệt, nghi thức quai hạt giống,...
5	Phrases with 5 components	28	7,2	quả bầu lớn đựng nước nguồn, người phụ nữ đồng con trai, thửa ruộng bậc thang cao nhất, ...
6	Phrases with 6 components	20	5,2	giàn cúng chính đặt ở hướng Đông, ...
7	Phrases with 7 components	3	0,8	dâng từ thủy Đền lên đến Đền chính,...
8	Phrases with 8 components	1	0,25	đoàn người đánh chiêng rước xuống đồng làm lễ
9	Phrases with 9 components	2	0,5	mâm cúng của người mới chuyển về bán trong năm,...
10	Phrases with 10 components	2	0,5	thực hiện những đường cày, bữa đầu tiên của năm mới,...
11	Phrases with 11 components	1	0,25	thi trung bày trang trí mâm lễ cúng tiến Đức Thánh Đuóm
Total		351	90,5%	

Two-component phrase structure model: All words with a two-component structure have the main component preceding the subordinate component.



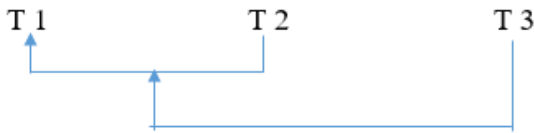
Three-component phrase structure model: The following models appear:

Model 3.1: According to this model, the phrase has a 2-tier structure. Tier 1: T3 supplements T2. Tier 2: Both T2 and T3 supplement to T1.



Example: phát Cây con

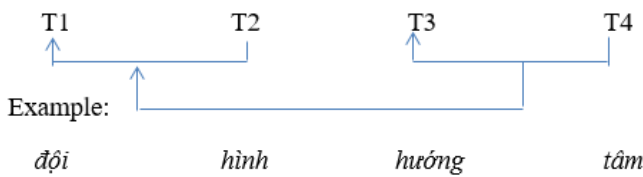
Model 3.2: This is a 2-tier structure model. Tier 1: T2 supplements T1. Tier 2: T3 supplements both T1 and T2.



Ví dụ:
xâu Cá nướng

The phrase structure model consists of four components. The following models are observed:

Model 4.1: This is the most common four-component phrase structure. This model has a two-tier structure. Tier 1: T2 supplements T1, and T4 supplements T3. Tier 2: Both T3 and T4 supplement T1 and T2.



Example:
đội hình hướng tâm

Model 4.2: This model has a two-tier structure. Tier 1: T2 supplements T1, while T3 and T4 are independent. Tier 2: Both T3 and T4 supplements T1 and T2.

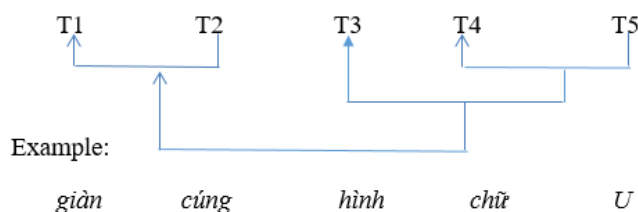


Example:
bản làng yên Vui

Five-component phrase structure model: The following models are observed:

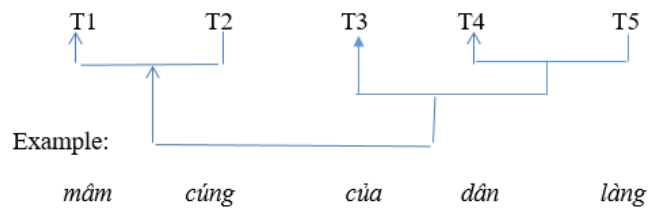
Model 5.1: This is a three-tier structure. Tier 1: T5 supplements T4, and T2 supplements T1. Tier 2: T4 and T5 supplement T3. Tier 3: T3, T4, and T5 supplement both T1 and T2.

Five-component phrase structure model: The following models appear:



Example:
giàn cúng hình chữ U

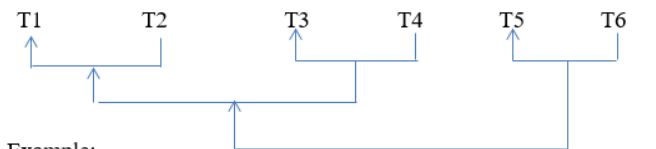
Model 5.2: This is a three-tier structure. Tier 1: T5 supplements T4, and T2 supplements T1. Tier 2: T3 supplements both T4 and T5. Tier 3: T3, T4, and T5 supplement both T1 and T2.



Example:
mâm cúng của dân làng

Six-component phrase structure model: The following models is observed:

Model 6.1: This is a three-tier structure with nine phrases. Tier 1: T6 supplements T5, T4 supplements T3, and T2 supplements T1. Tier 2: T3 and T4 supplement both T1 and T2. Tier 3: T5 and T6 supplement all of T1, T2, T3, and T4.



Example:
thừa ruộng bậc thang cao nhất

The remaining models, due to the scope of the article and the limited diversity of model types, are not analyzed here. We promise that under different conditions, we will continue to delve deeper and explore.

2.2.3. Words about festivals of the Tay people in terms of scope of use

The words related to Tay people's festivals originates from various sources. Interestingly, many of these words are not confined to the narrow usage within the Tay community but are widely used in the language of the general population. Examples of such words include *Then singing* (hát then), *bitter gourd* (khô qua), *five-color sticky rice* (xôi ngũ sắc), etc. This phenomenon highlights the dynamic nature of language, which is constantly evolving and incorporating new elements to enrich the common linguistic pool. After the August Revolution, particularly following the successful resistance against the French, significant changes in political, social, economic, and cultural aspects occurred. There was an increased and more extensive interaction between the Tay and the Kinh people. As a result, the Tay language has shown a tendency to align more closely with the Vietnamese language, the common language of the people. Hence, a large portion of the word related to Tay festivals is used extensively across the whole population. Approximately 356 out of 388 word units, constituting 91.8%, fall into this class. For example, when it comes to the Long Tong festival, most of the word used is either the language of the general population or has become closely associated with the Kinh people (Vietnamese). According to tradition, at the beginning of the Lunar New Year, the Tay people hold a festival in the fields to review their year of labor, production, and prepare for the upcoming farming season. Various tasks related to preparing for the festival are assigned to different clans within the village, such as selecting a rope (dây song) for a tug-of-war (kéo co), choosing a spinning top (con quay), and preparing offerings for the ceremonies (lễ vật dâng cúng).

On the day of the festival, the villagers select the “đám ruộng to nhất” (largest paddy field). Early in the morning, *the sound of gongs and drums* (hồi chiêng trống rộn rã) fills the village. The ceremony includes a procession of Thổ Công (Kitchen God) and *Emperor Shen Nong* (Thần Nông) to the rice field where the festival takes place. The procession begins with a *gong beater* (người đánh chiêng), two musicians playing wooden flutes. Next are *the ritual officiants* (thầy cúng), a male and female pair carrying *offering tray* (mâm lễ vật), another male and female pair holding *the rope for the tug-of-war* (cuộn dây kéo co), and finally, *two individuals carrying drums while playing them* (hai người khiêng trống, vừa đi vừa đánh). According to the custom, each family in the village prepares a tray to bring to the paddy field for *the sacrifices* (cúng tế). The offerings typically consist of *boiled chicken* (gà luộc), *boiled pork* (thịt lợn luộc), and *multi-colored sticky rice* (xôi các màu), etc.,

A small number of word units (32 out of 388), accounting for 8.2%, have a narrow usage scope, including words like *walking on a buffalo's tail - a ritual act* (tuấy hang vùi), *The Mistress Then presiding over the Nang Hai festival* (Nàng cà), *the most beautiful young lady in the village, known for her melodious voice and eloquence* (giường), “gường Hai Há”, “bà Then”, “chiêng cái”, “mường trời”, “múa châu”,...

2.2.4. Words about festivals of the Tay people in terms of origin

Through our survey, we found that the word about festivals of the Tay people in Thai Nguyen Province predominantly has its roots in pure Vietnamese language, accounting for a significant majority: 360 out of 388 units, which is 92.78%. Most of the names for the ceremony and festival components are derived from pure Vietnamese sources, such as *U-shaped altar* (giàn cúng hình chữ U), *The highest terraced field* (thửa ruộng bậc thang cao nhất), *hand-planting rice competition* (thi cấy bằng tay), *hook the ring to the neck of the bottle* (câu vòng cổ chai), and more.

This reveals that the Tay people's perspective and cultural beliefs highly value tradition, carrying the distinctive mark of agricultural and nature-centric practices. The names for festival-related words, such as the “*cây mai còn non vừa rụng hết mo, thửa ruộng bậc thang cao nhất*” are rustic, specific, and intimately connected to the daily life of the Tay people.

In the process of exposure to the Chinese language (Hán), the Tay language has borrowed some words from the Chinese language to enrich its own lexicon. The survey results indicate that the class of words related to Tay people's festivals with origins in Sino-Vietnamese sources is relatively limited, constituting 28 out of 388 units, or 7.22%. Most of the Tay words borrowed from Chinese are those not present in the Vietnamese language, such as *festival opening* (khai hội), *prayer for blessings* (câu phúc), *ritual* (tê), *protection* (phù hộ), *spirit* (thần linh), *customs* (phong tục), *sacred* (linh thiêng), *the deity of prosperity* (Thần Hoàng), *honoring* (tôn vinh), and more.

We did not observe the phenomenon of borrowing terminology from Indo-European origins within the categories of words related to Tay people's festivals.

2.2.5. Vocabulary about Tay people's festivals in terms of semantics

In the Sino-Vietnamese root, *Festival* (Lễ hội) is composed of two elements, where “*ceremony*” (lễ) refers to the rules of conduct, ritual ceremonies, and religious customs, and

“*festival*” (hội) signifies joyous gatherings and festive celebrations with a crowd of people. Therefore, we proceeded to categorize the words related to Tay ethnic festivals in Vietnam into two main groups: words referring to The Ceremony (Lễ) part and words referring to The Festival (Hội) part. Within The Ceremony (Lễ) group, we further divided the words into subgroups based on the objects involved in the ceremony, animals used in the ceremony, rituals performed during the festival, the deities or gods being worshipped, the roles and titles of the ceremony's leaders, and the directions or positions in the ceremony. In the Festival (Hội) group, we categorized the word into subgroups based on the survey results, focusing on words related to entertainment activities during the festival, expressions of wishes and desires of the Tay people during the festival, and words illustrating the significance of the festival.

3. Conclusion

Traditional festivals, in general, and those of the Tay ethnic group in Vietnam, in particular, represent a form of cultural activity and a spiritual product shaped and developed throughout history. By examining the characteristics of words about the Tay people's festivals in terms of their structural features, scope of usage, and origins, we can identify that such words are diverse in structure, consisting of 388 words or phrases, with 37 word units and 351 phrases. Regarding the origin, the word related to Tay ethnic festivals mainly comes from pure Vietnamese and Sino-Vietnamese sources, without words rooted in Indo-European languages. The word lexical components primarily comprise pure Vietnamese words, part of the core vocabulary of the Vietnamese language. In terms of meaning, words associated with *The Ceremony* (Lễ) part comprises a substantial portion, with 262 out of 388 units, making up 67.5%, while words associated with *The Festival* (Hội) part accounts for 126 out of 388 units, representing 32.5%. Therefore, the structure of words related to Tay ethnic's festivals is quite similar to the construction of words in the general language. Besides, the characteristics of production activities along with thinking habits and cultural characteristics make the words about festivals have their own nuances and unique features.

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