



## The trend of transformation of traditional beliefs among the Thai People in the Northern mountainous region nowadays

Trinh Thi Lan

Faculty of Anthropology and Religious Studies, University of Social Sciences and Humanities, Hanoi, Vietnam

DOI: <https://doi.org/10.66856/ijssh.2026.8.2.8107>

### Abstract

Up to now, the Thai people in the Northern mountainous region have maintained religious practices based on traditional polytheism, worshipping various gods, ancestors, and spirits. However, in the context of modern society, under the impact of industrialization, modernization of agriculture and rural areas, market economic development, and broad cultural exchange and integration, forms of traditional belief have been undergoing transformations according to different trends. This transformation in beliefs, on the one hand, contributes to enriching the spiritual life of the Thai ethnic group, but on the other hand, it is also raising many issues for the management of religion and beliefs within the ethnic group. The paper will discuss some of the transformations in the religious life of the Thai ethnic group in the Northern mountainous region today.

**Keywords:** The Thai people, transformation in traditional beliefs, northern mountainous region

### Introduction

The Thai people are one of the largest ethnic minorities in Vietnam. According to the 2019 census, there were over 1.8 million Thai people, divided into two distinct groups: The Black Thai and the White Thai, residing mainly in the provinces, such as Son La, Dien Bien, Lai Chau, etc. To this day, the Thai people have still maintained religious practices based on traditional polytheistic beliefs. The traditional belief system of the Thai people is very diverse, including: Worship of ancestor, worship of gods, worship of spirits, beliefs in the human-life cycle.

- Ancestor worship is the foundation of the religious life of the Thai people. Most families have an ancestral altar placed in the most prominent position in the house - called "hộc thờ" (hông hương). Rituals of ancestral commemoration ceremonies, offering sacrifices to ancestors during holidays (like the Tet Xip xi, the Tet Xip muong), and welcoming the spirits of the deceased to celebrate Tet demonstrate filial piety and family ties. The Thai people believe that the spirits of the deceased still exist and can influence the present lives of their descendants. Therefore, preserving worship rituals not only has spiritual significance but also maintains lineage and family cohesion (Lo Van Quy, 2011) [8].

### Beliefs in the Worship of Natural Deities

The Thai people worship many gods associated with nature, such as: Then (the god of the sky) - the supreme deity who governs human life and fortune. Nàng Han - the national heroine is revered as a guardian deity of the village. Earth god, mountain god, stream god, forest god - play a role in protecting crops, people, and livestock. Rituals such as the village worship ceremony (xên bản), the communal worship ceremony (xên mừng) are usually held at the beginning of the planting season or during natural disasters or epidemics, in order to pray for favorable weather and peace in the village.

### Beliefs Linked to the Human-Life Cycle

The Thai people's traditional beliefs are closely tied to major life events: The naming ceremony (khẩu hộc tên): is

usually performed by a shaman to pray for the child's health and good fortune. Wedding rituals: deeply sacred, involving offerings to ancestors and seeking permission from the deities of both families. Funeral rites and spirit summoning rituals: reflect the belief in the spirit world, with the aim of guiding the spirit of the deceased to the afterlife peacefully.

### The Trend of Transformation of Traditional Beliefs Among the Thai People

In the context of modern society, under the influence of many factors, especially the process of industrialization, modernization of agriculture and rural areas, development of a market economy and broad cultural integration and exchange, traditional forms of belief have been undergoing strong transformations, leading to changes in the religious and cultural value system. The transformation in the traditional beliefs of the Thai people in the Northern mountainous region follows various trends, among which the following trend is prominent: The disappearance or simplification of rituals, acculturation

### Simplifying the Ancestral Worship Ceremony

Like other ethnic groups, the Thai people believe that life exists because of the spirit residing within the physical body. Belief in the existence of spirits led to the creation of rituals and ceremonies. A prominent feature of Thai beliefs is the ancestor worship tradition. The Thai people highly value "phi hươn" (ancestors) and "phi khuôn" (spirits). Offering food to their ancestors every 10 days in a ceremony is called "Pạt Tông", based on the celestial calendar and a 10-day cycle. However, the Thai ethnic group has many different lineages such as: Quàng, Lường, Lò, Cà, Vi, etc. Therefore, each lineage has a different "Pạt Tông" day. The "Pạt Tông" day, also known as "Mự Vên tông" (ancestor commemoration day), means that when the father dies, the son must choose a day to bring his father's spirit to join the ancestors and take his place as the head of the ancestral lineage, a practice is called "Po Đăm". The day for summoning the spirit to join the ancestors can be one, three, or five days after the father's death, but it must not

exceed one cycle of the 10-day heavenly stem according to the Thai calendar, for example: If the father's spirit is summoned to enter the ancestors on the Jia day, then the Jia day is the ancestral commemoration day (mu ven tong).

The Thai people have developed their own calendar system based on the celestial stems, which rotates every 10 days. Based on this calendar, each family or lineage will choose a day that suits their lineage to select a good day for building a house, getting married, traveling long distances, or performing ancestral worship ceremonies. In addition to worshipping ancestors during festivals, holidays, or family celebrations, according to this celestial calendar, depending on each family and lineage, the Thai people also maintain the tradition of preparing a meal to offer to their ancestors once every 5 or 10 days, called "Pát tông". "Pát tông" day is called "Mự Vên tông" (ancestor commemoration day). This means that when the father passes away, the son must choose a day to bring his father's spirit up to join the ancestors and take his place as the head of the ancestral hall, a ritual called "po đằm". The day for summoning the spirit to enter the ancestors can be one, three, or five days after the father's death, but it must not exceed one full cycle of the 10-day celestial cycle according to the Thai people's calendar.

In the past, on the "Pát Tông" day, the Thai people were very elaborate in terms of presentation, preparing lavish feasts with plenty of pork and chicken. Nowadays, people simply believe that whatever their descendants eat and live in, their ancestors should too. On "Pát Tông" day, all that's needed is to light an incense stick, offer a cup of wine, a bowl of rice, grilled fish, a plate of vegetables or bamboo shoots, and place them on the ancestral altar. The "Pát Tông" day may not be mandatory for every household. Some families, lacking time or being often away from home, may ask a shaman or the homeowner prays to their ancestors, asking permission to refrain from worshipping on "Pat Tong" day, and instead, on the 15th and 1st days of the lunar month, they will offer incense, fruits, sweets, sticky rice, and chicken. (Thuy Hang, 2017)<sup>[1]</sup>.

Many Thai families currently shorten or simplify the ancestor worship ritual, especially in areas near urban centers such as Son La city and Dien Bien Phu city. The offerings for the ancestral worship ceremony have been simplified; instead of following the traditional ritual (5-7 dishes, including tube wine, stream fish, and sticky rice), only a few symbolic dishes remain.

The prayers in the ancient Thai ethnic language are also rarely used because the younger generation is no longer fluent; in fact, many families only light incense and bow without performing the full ritual. For example, in Hong Lech village, Quynh Nhai district, Son La province, the "xên bản" ritual is now only participated in by about 30% of households, mainly the elderly; young people show little interest (Lo Van Khanh, 2022)<sup>[5]</sup>.

### **The Decline of Community Rituals**

The decline of traditional beliefs among the Thai people is also evident in the "Xên bản – Xên mường" rituals, which used to be held regularly every year at the beginning of the harvest season or during natural disasters and epidemics, they would worship mountain gods, earth gods, and stream gods to pray for favorable weather and peace in the village, but these rituals are now less frequently held, or if they are, they are merely ceremonial and lack the full rituals it once

had. In fact, the research conducted in Ban Bo, Chieng An, Son La city reveals that the Xên bản ceremony has been interrupted since 2015. It is no longer held annually but only on special occasions, such as when a major construction project is underway in the village or for a specific event, a major local celebration.

The decline of traditional beliefs among the Thai people is also clearly evident in festivals such as Xên Mường, which have significant spiritual ritual elements: praying for favorable weather, peace in the village, praying for a good harvest, inviting the spirit of the rice. These festivals are facing profound changes in content, form, and social function. One of the most obvious manifestations is the desacralization and commercialization of traditional rituals. A prime example is the Then ritual – a unique spiritual ceremony of the Thai people in Dien Bien and Son La – which was once practiced by shamans to connect people with deities, but is now gradually transforming into a cultural performance product for tourists, with the ritual content simplified and losing its inherent sacredness (Dien Bien Department of Culture, Sports and Tourism, 2022)<sup>[5]</sup>. Or Xên Mường ceremony – a major ceremony of the Thai people in Muong Lo (Yen Bai) – was organized on a grand scale by the local government, but the spiritual ceremony was significantly shortened; Meanwhile, parades, art performances, and cultural promotions become the focus, causing indigenous people to gradually move away from the sacred feeling of the ritual. The ritual has now been transformed into a tourism product, causing people to no longer see its sacredness, but only its performance aspect.

In resettlement areas, there has been a disruption of community worship beliefs. For example, Quynh an village (Chieng An, Son La) is a resettlement site for the Thai people from Quynh Nhai due to the impact of the Son La hydroelectric dam. Since moving to their new location, the rituals of worshipping the forest and the village prohibition ceremony – once important annual ceremonies – have completely disappeared after 10-15 years of resettlement. The reasons shared by the people: "having moved to a new place, no longer having "the sacred land" associated with the old forest, and with no sacred forest in the new location, the rituals have lost their meaning". Therefore, the people no longer want to hold them.

### **The Gradual Disappearance of Life Cycle Rituals**

The life-cycle ritual system includes rituals from birth to death, such as: naming ceremonies, coming-of-age ceremonies, wedding ceremonies, funerals, and memorial services after death. These rituals are not only personal or family in nature, but also opportunities to express community relationships, ancestor worship, and the spirit world. However, nowadays many rituals have gradually been shortened, altered, or even disappeared, causing a disruption in the traditional beliefs of the Thai people.

### **Naming Ceremony and Coming-of-age Ceremony: Almost Completely Disappeared**

In the past, when a Thai child was born, the family would hold a naming ceremony (xên khao xí) with the participation of a shaman to pray for good fortune and health for the child. This ritual also marks the child's "recognition" in the world of the living. According to a survey in Co My village, Chieng Ngan commune (Son La province), currently more than 80% of Thai families no longer hold this ceremony,

instead they only register births according to legal regulations (Hoang Thi Thanh, 2021) [7]. Common reasons given are “no longer needed” and “too expensive”.

Similarly, the coming-of-age ceremony – an important ritual recognizing that a young person has reached the age to marry and work independently – which used to be held around the age of 15-16, is now almost never practiced. When we conducted interviews, many young people were unaware of this ritual and did not consider it necessary in modern times, where education and seeking employment have become indicators of maturity.

### **Wedding Ceremony: Simplified and Blended with Kinh Culture**

Thai weddings are very distinctive, featuring rituals such as the offering of dowry (sên hỏm), the ceremony of asking for the bride’s spirit to enter the husband’s home, and the ceremony of inviting ancestors to witness the event. However, research reveals that many traditional rituals have been abandoned or replaced by popular customs of the Kinh people, such as wedding processions by car, wedding receptions at restaurants, and modern-style wedding photography. The ritual of “asking for blessings”, once deeply rooted in religious beliefs – with its ceremonies seeking ancestral protection – is now almost entirely ceremonial or completely ignored. This has led to the gradual loss of the sacred element in traditional Thai wedding ceremonies, giving way to convenience and speed. Traditional wedding ceremonies have been simplified, many rituals (such as the three-times procession of the bride to the groom’s house and the post-wedding thanksgiving ceremony to ancestors) are no longer performed, especially in mixed-ethnic or religious marriages.

### **Funeral Rituals: Simplified and Lacking Sacredness**

Funeral rites are one of the most important religious ceremonies for the Thai people, reflecting their beliefs about the soul, the afterlife, and the continuity between generations. In traditional ceremonies, the funeral process includes many steps such as: The rituals include offering sacrifices to guide the spirit to the “heavenly realm” (Mường Tròi), performing the “opening of the grave” ceremony, and holding mourning and bowing ceremonies according to strict regulations, usually lasting 3-5 days.

However, due to time constraints, cost pressures, and the influence of modern pragmatic viewpoints, Thai people’s funeral ceremonies are now often shortened to 1–2 days, with many procedures omitted. In some villages in Muong Ang (Dien Bien), people no longer perform the ritual of opening the grave (pó mã) and do not invite shamans; instead, they conduct simple funerals, sometimes combining them with the customs of the Kinh people (Tran Thi Mai Huang, 2017) [4].

### **The Trend of Increasing Cultural Exchange and Acculturation, and the Modernization of Rituals and Beliefs**

#### **Acquiring Elements of other Beliefs and Religions**

Today, the Thai people no longer fully maintain their traditional indigenous belief systems (Then worship, ancestor worship, village worship, natural deities’ worship, etc.) but have begun to adopt elements from Buddhism, Catholicism, Mother Goddess Religion or other new religious beliefs. Some Thai families in Son La, Lai Chau,

and Dien Bien now place a Buddhist or Mother Goddess altar next to the traditional ancestral altar (Nguyen Van Huy (2012) [2].

### **Changing Rituals and Forms of Worship**

Many traditional rituals of the Thai ethnic group, such as the Pang Then ceremony (lên đổng Then), ancestor worship ceremony during funerals or weddings have been simplified or replaced by more common forms of ritual. Instead of holding the traditional Then ceremony with all the rituals and offerings, some young Thai ethnic families use audio recordings of the ceremony, or invite shamans from other places to perform a simpler ritual.

### **Trends Towards Modernizing Religious Rituals**

Applying technology to ritual practices: Using modern sound and lighting, video, and background music instead of traditional forms of expression such as Then singing, free-reed bamboo mouth organ, drums and gongs. The rituals and prayers are broadcast via loudspeakers and pre-recorded audio, instead of being performed directly by the shaman. For example, some funerals in Son La city have been using loudspeakers to play funeral music, instead of inviting shamans or Xoè funeral dance troupe as they did before.

### **Holding the Ceremony in a Modern Space**

Weddings, longevity celebrations, soul-calling ceremony are now held in restaurants, halls, and stages instead of in traditional spaces like stilt houses, village courtyards, or communal grounds. Changing the structure of the family worship space: ancestral altars have shifted to a modern style (wooden shelves, electric lights), no longer using brocade fabrics or traditional ritual symbols.

### **Causes of Transformation and its Impact on the Cultural life of Ethnic Groups**

#### **Causes of transformation**

- Affected by the process of urbanization and modernization: Urban expansion and infrastructure development have altered the traditional socio-ecological environment of the Thai ethnic people. Sacred forests, sacred lands, cemeteries. are narrowed or disappearing, diminishing the space for performing rituals. Urbanization has led many young people to leave their villages, leaving them with fewer opportunities to practice religious rituals that were once closely linked with community life. It is readily apparent that Ban Bo, Chieng an ward, Son La city has reduced the available land for rituals such as cemeteries, sacred forests, or areas for worshipping village deities. Some households no longer maintain the full ancestor worship rituals three times a year (during Tet, the Xen Ban festival, or the new rice harvest festival), but instead only hold them during the Lunar New Year in the style of the Kinh people, combining the ceremonies and making them quick and simple. (Nguyen Van Huy, 2020) [3].

- Interfering with other religions has led to the replacement or blending of some traditional belief elements. Exposure to modern culture through the internet, television, and social media has changed young people’s views on traditional beliefs (considering them outdated and superstitious.). Some Then rituals or the initiation ceremony for shamans are no longer performed in full as before, but instead are simplified or replaced with “modern-style” offerings. According to Tran Huu Son, a Black Thai ethnic man in Dien Bien, the

Then ceremony - a unique ritual that is inherently “monotheistic”, worshipping Then (the Heaven), – has been “acculturated” by the people when they invited shamans from other ethnic groups (such as the Kinh or Muong) to perform it together in funerals. Some families combine ancestor worship according to Thai rituals with worship of Buddha or the Mother Goddess, showing a clear religious fusion. (Tran Huu Son, 2012)<sup>[9]</sup>.

- There is a shortage of shamans - those who preside over and perform the rituals: Many elderly artisans, shamans, and Then masters have passed away without successors due to a lack of young people to learn their profession. The younger generation shows little interest in traditional beliefs, lacks understanding of the ancient Thai script or original rituals, leading to the risk of a breakdown of tradition.

Fact-findings at Ban Bo, Quynh Tien, and Quynh an (Chieng An Ward, Son La City) reveal that the number of traditional shamans, including shamans and Then practitioners, is decreasing, with most being elderly, weak, or no longer practicing their profession. The younger generation is unwilling to learn traditional practices, so many rituals such as the Muong worship ceremony, the ceremony to summon the souls of children, and the ceremony to offer new rice are no longer performed. Nowadays, when there is a funeral in the village, people often invite a shaman from another village to perform the ceremony.

### **The influence of daily life on the cultural life of ethnic groups**

- Impact on spiritual beliefs and religious landscape: The decline in the role of traditional beliefs leads to a “spiritual void”. When traditional beliefs no longer meet spiritual needs, people are more likely to turn to new religions such as Protestantism, Buddhism, or other foreign beliefs. This is a structural “religious shift” that completely alters the religious landscape, beliefs in ethnic minority regions.

- Impact on community structure and social relationships: Traditional beliefs play a role in uniting communities through collective rituals such as the Xên bản - Xên mừng festivals, rain-praying ceremonies, and forest worship ceremonies. These occasions provide opportunities for communities to gather and strengthen the relationship between bloodline, village, and spirits. However, when religious rituals are reduced or become merely ceremonial, their role in social cohesion is diminished. Young people are increasingly less interested in or involved in ritual activities, while older people no longer have the strength to maintain traditions. Fact-findings at in Quynh Tien and Ban Bo communes reveal that very few young people know how to sing or understand the ritual songs, and very few young children can understand and speak Thai fluently. Generational disruption in the transmission of religious beliefs are a clear sign of declining cultural cohesion.

### **Impact on the spiritual life and cultural identity of ethnic groups**

- Transformations in beliefs lead to changes in value systems and spiritual life. Rituals such as ancestor worship, naming ceremonies (lầu táo), coming-of-age ceremonies (lầu lờng), funerals, etc, which were once sacred spaces to express reverence for ancestors and connect the visible and invisible worlds, are gradually being simplified or even replaced. The changes in funeral rituals clearly demonstrate

this. Traditional Thai funerals used to last 3-5 days, with shamans and Then singing, sending the soul of the deceased to the “heavenly realm” (mường trời). However, nowadays, many families only hold funerals for 24 hours. With such limited time, the family may skip the rituals of offering prayers to the soul and the traditional funeral dances. This diminishes the cultural depth and spiritual significance of the rituals and leads to a loss of ethnic cultural identity. Most ancient prayers and folk songs, which held sacred significance in rituals, are no longer passed down to future generations. When rituals are simplified and sacred spaces are secularized, cultural identity fades away.

- However, one of the positive impacts of this transformation is the flexible adaptation in religious practices, which helps Thai ethnic people reduce economic and time burdens while still preserving core values. For example, traditional funeral ceremonies, which typically lasted 3-5 days with many offerings and complex rituals, have now been shortened to just 1-2 days, significantly reducing costs and avoiding unnecessary waste. Although the rituals have been simplified, people still retain important elements such as ancestor worship, inviting shamans, and prayers to bid farewell to spirits, demonstrating flexibility in cultural preservation. This simplification helps reduce financial pressure on people, especially in the context of the still challenging rural economy.

- The transformation of beliefs is not a complete replacement, but rather a facilitation of the selective acculturation of new cultural elements that are suitable, and supplement the spiritual life of the Thai people. Interacting with other ethnic groups, learning about festival organization, worship-spaces arrangement... have also made Thai beliefs more diverse and closer to modern life. Some Thai families today combine traditional ancestor worship with Buddhist and Mother Goddess worship, creating a “multi-layered” belief form while still respecting the core of local culture.

Furthermore, religious changes – if properly guided – can become a cultural resource serving the development of tourism and the local economy. Many Thai villages have developed community-based tourism models linked to religious experiences, such as: visiting traditional stilt houses, attending ancestral worship ceremonies, learning Then singing, watching performances of folk wedding rituals. Handicrafts associated with religious rituals, such as Piêu scarves, Thai skirts, drums, gongs, and religious statues, have been revived and become tourist goods, contributing to increased income for the local people. In a study by Tran Huu Son (2012)<sup>[9]</sup>, in Son La and Lai Chau, it was shown that community-based tourism models combined with the preservation of folk beliefs have created jobs for hundreds of ethnic minority households.

### **Some solutions**

#### **Enhancing community awareness of traditional religious values**

It is necessary to organize programs to raise awareness and educate the community about the value of traditional beliefs through local radio and television broadcasts, and ethnic cultural newsletters... Integrating folk beliefs into the general education curriculum, especially in ethnic areas, helps students understand and be proud of their own ethnic heritage. We especially encourage artisans, shamans, and elders to share and tell stories about their beliefs at school or

community cultural events. To achieve that, both financial and time investments are required.

### **It is necessary to preserve and restore traditional rituals and festivals**

The documentation, collection, and restoration of fading religious rituals are extremely urgent. Therefore, investment is needed to: Documenting rituals through images, videos, and text (such as the ancestral worship ceremony, Lầu táo ceremony, Xên Mừng ceremony, traditional funeral ceremonies...). Organizing the reconstruction of typical rituals in the form of district and provincial-level festivals to fully recreate the ritual elements, costumes, prayers, dances, musical instruments, etc. Supporting artisans in passing on the rituals to the younger generation, and implement policies to reward folk artisans and shamans who contribute to the promotion and preservation of heritage. Typically, Lai Chau province has successfully revived Xên Mừng Mừng So Festival, combining traditional beliefs with cultural tourism activities. This model should be replicated in other Northwestern provinces (Tran Huu Son, 2012) <sup>[9]</sup>.

- The government needs to have policy mechanisms to support the preservation of ethnic minority beliefs, such as: Recognizing and including typical beliefs in the National List of Intangible Cultural Heritage (example: Thai shaman, ancient Then ritual, traditional funeral ceremony). Providing funding to support artisans in teaching their skills with no fee within the community, along with remuneration and titles (e.g. distinguished artisan, people's artisan). Collaborating with international cultural organizations, ethnographic research institutes, and UNESCO to ensure sustainable preservation.

### **Conclusion**

The traditional beliefs of the Thai people in the mountainous regions of Northern Vietnam are an inseparable part of their overall ethnic culture. It reflects the community's worldview and philosophy of life, and plays a role in maintaining their identity and social cohesion. However, under the impact of modernization, urbanization, and globalization, traditional religious life is undergoing significant transformations – from the decline of ancient rituals and the diminishing role of cultural subjects (Then masters, shamans, etc.), to changes in the approach and practice of religion among the younger generation.

Although these changes are inevitable in a rapidly transforming society, a serious and responsible assessment of the value of traditional beliefs will help the Thai community be more proactive in the process of cultural preservation. Beliefs are part of a living heritage and need to be preserved, adapted, and promoted in a way that is appropriate to the new context.

Preserving the traditional beliefs of the Thai people is not just about preserving a system of rituals or custom, but it is about preserving a unique worldview and a distinct cultural value system that has been passed down and preserved through many generations of the ethnic group. This action also contributes to protecting national cultural diversity and strengthening the soft power of the community in the context of current integration.

### **References**

1. Thuy Hang. Pát Tông - Beliefs of the Thai ethnic group. 2017. Available from: <https://dienbientv.vn/tin-tuc-su->

[kien/van-hoa/201711/pat-tong-tin-nguong-cua-dan-toc-nguoi-thai-5559396/](https://dienbientv.vn/tin-tuc-su-kien/van-hoa/201711/pat-tong-tin-nguong-cua-dan-toc-nguoi-thai-5559396/)

2. Nguyen Van Huy. Preserving and promoting the Thai ethnic culture in the process of integration. *Journal of Ethnology*,2012:(2):47-54.
3. Nguyen Van Huy. Field investigation report on transformation in beliefs among the Thai people in Son La. Institute of Ethnology, 2020.
4. Tran Thi Mai Huong. Traditional funeral customs of the Thai people in Northwest Vietnam today. Master's Thesis in Cultural Studies. Hanoi University of Culture, 2017.
5. Lo Van Khanh. Cultural and religious changes among the Thai people in Son La in the modern context. *Journal of Folklore Culture*,2022:(5):64-72.
6. Luong Van Nho. Beliefs and festivals of the Black Thai people in Son La. Social Sciences Publishing House, 2015.
7. Hoang Thi Thanh. The naming ceremony of the Thai people in Son La province. Master's Thesis in Anthropology. University of Social Sciences and Humanities, 2021.
8. Lo Van Quy. Customs and traditions of the Northwestern Thai people. National Culture Publishing House, 2011.
9. Tran Huu Son. Folk beliefs of the Thai people in Northwest Vietnam. Culture and Information Publishing House, 2012.
10. Tran Huu Son. Changes in traditional beliefs under the influence of new religions in the Thai ethnic minority region. *Journal of Ethnology*,2020:(2):45-53.
11. Institute of Folk Culture. Folk beliefs and festivals of the Northwestern Thai people. Social Sciences Publishing House, 2009.