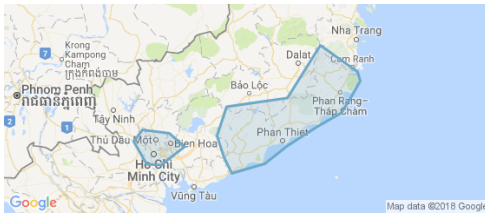# Cham Bani

also known as "Cham Awal", "Bani Cham", "Bani Muslims", "Syncretic Cham Muslims in Vietnam", "Localized Cham Shi'a Muslims in Vietnam"

By William Noseworthy, Cornell University

Entry tags: Southeast Asian Religions, Syncretic Religions, Vietnamese Religions, Religious Group, Islamic Traditions

The Cham Bani are a small religious community in Vietnam. Previous scholars have argued they practice a localized form of Shi'a Islam that has been adapted throughout the centuries to include some Sunni influence, as well as potential Sufi influences. They are also influenced, to an extent, by Cham Hindu (Ahiér) practices, Shamanism, and may contrast themselves with Cham Hindus, Cham Animists, or Cham Islam (Sunni Muslims). Some scholars have also suggested they are an entirely localized, yet independent, syncretic religion.

Date Range: 1000 CE - 2015 CE

Region: Cham Bani Communities

Region tags: Asia, Vietnam, Southeast Asia

Extent of Cham Bani communities by terms of popular settlement, as of 2010.

Status of Participants:

✓ Elite   ✓ Religious Specialists   ✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

—Source 1: Ba Trung Phu. 2008. Bani Islam Cham in Vietnam. In Islam at the Margins: The Muslims of Indochina, eds. Omar Faouk and Hiroyuki Yamamoto, 24-34. Kyoto, Japan: Center for Integrated Area Studies, Kyoto University

—Source 2: Rondot, Pierre. 1950. Notes Sur Les cham Bani du Binh Thuan (Centre Viet-Nam). Paris: Librairie Orientaliste Paul Geuthner

—Source 3: Durand, RP EM. 1903. Les Chams Bani. BEFEO III(1): 54-63

Online sources for understanding this subject:

—Source 1 URL: https://chamstudies.net/

—Source 1 Description: Largest active multi-lingual resources website in the field of Cham Studies. Covers Cham in Malaysia, Thailand, Cambodia, and Vietnam.

—Source 2 URL: https://www.loc.gov/catdir/cpso/romanization/cham.pdf

—Source 2 Description: Library of Congress Romanization of the Cham script. Used in religious, historical, and literary manuscripts.

—Source 3 URL: https://www.loc.gov/catdir/cpso/cham_background.pdf

—Source 3 Description: Essay explaining motivation for romanization of the Cham script. Includes notes on contemporary population estimates.

Relevant online primary textual corpora (original languages and/or translations):

—Source 1 URL: https://eap.bl.uk/project/EAP531/search

—Source 1 Description: Endangered Manuscripts archive of four Cham manuscripts.

—Source 2 URL: https://eap.bl.uk/project/EAP698

—Source 2 Description: Endangered Manuscripts archive of 529 Cham manuscripts.

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

—Yes

> Is the cultural contact competitive:
>
> —Yes

> Is the cultural contact accommodating/pluralistic:
>
> —Yes

> Is the cultural contact neutral:
>
> —Yes

> Is there violent conflict (within sample region):
>
> —No

> Is there violent conflict (with groups outside the sample region):
>
> —Yes
>
> Notes: Open conflict with Vietnamese culture. Vietnamese conquest of Cham lands, and Vietnamese repression of Cham beliefs.
>
> Specific to this answer:
>
> Date Range: 1000 CE - 1835 CE

Does the religious group have a general process/system for assigning religious affiliation:

—Yes

⤷ Assigned at birth (membership is default for this society):

— Yes

⤷ Assigned by personal choice:

— Yes

Notes: Personal choice conversion has occasionally been viewed as favorably if "marrying in" to the community. It is uncommon.

⤷ Assigned by class:

— Yes

Notes: Clerics are referred to as Cham Awal. They are keep Islamic practices, study Qur'anic manuscripts, and adhere to ritual practices. Cham Bani is another name for the general population, whose religious practices and adherence may be much more varied.

⤷ Assigned at a specific age:

— Yes

Notes: There are naming/first hair cut rituals for toddlers. There are coming of age ceremonies for both males and females. These symbolize entering more completely into Cham Bani society.

⤷ Assigned by gender:

— Yes

Notes: Because clerics are male only, only males can become Cham Awal, the elite cleric class that keeps Islamic practices in order. Female positions as healers, matriarchs, and other important figures are possible, although the operate at a different form of elite status.

⤷ Assigned by participation in a particular ritual:

— Yes

Notes: Life cycle rituals and conversions by marriage can be marked with a "tamâ agama bani" ritual, which has the meaning of "entering the Bani religion," or "entering the Bani path."

⤷ Assigned by some other factor:

— No

Does the religious group actively proselytize and recruit new members:

— No

Does the religion have official political support

— Yes

> Are the priests paid by polity:

— Yes

Notes: In the early modern period, the clerics receive support, financial and otherwise, from the kings of Panduranga. Panduranga was a kingdom that was in what are now Ninh Thuan, Binh Thuan and Bien Hoa provinces. The royalty were either of Cham or Churu ethnicity. By the latter part of the seventeenth century, during the peak of Islamic influence in Southeast Asian courts, many of the members of the royal family were Muslims. In Panduranga, the Bani clerics had support. When the Nguyễn Vietnamese conquered parts of Panduranga, the Bani clerics were repressed. When the final conquest was completed, aspects of their religion, such as attending mosque, were banned for some time. Since that time, the clerics have not had political support. The won nominal recognition by Vietnamese authorities in the early 1970s, and again in the 2000s. This recognition does not give them any financial support.

Specific to this answer:
Date Range: 1650 CE - 1835 CE

> Is religious infrastructure paid for by the polity:

— Yes

Specific to this answer:
Date Range: 1650 CE - 1835 CE

> Are the head of the polity and the head of the religion the same figure:

— No

> Are political officials equivalent to religious officials:

— Yes

Specific to this answer:
Date Range: 1650 CE - 1835 CE

> Is religious observance enforced by the polity:

— No

> Polity legal code is roughly coterminous with religious code:

— No

> Polity provides preferential economic treatment (e.g. tax, exemption)

— No

Is there a conception of apostasy in the religious group:

— Yes

↳ Are apostates prosecuted or punished:

— No

Notes: There is a recognition that individuals can change paths from Cham Bani Islam to Sunni Islam. This is not viewed favorably, but not widely punished either. There is also an understanding that an individual can become more Hindu influenced (Ahiér) and hence does not avoid keeping up with religious traditions. This is also not viewed favorably, but not punished. Punishment is viewed as a supernatural event.

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

— Estimated population, numeric: 60000

Number of adherents of religious group within sample region (% of sample region population, numerical):

— Estimated population, percentage of sample region: 30

Notes: Approximately 30% of Cham population in Vietnam, not of general population.

Nature of religious group [please select one]:

— Small religious group (seen as being part of a related larger religious group)

Are there recognized leaders in the religious group:

— Yes

↳ Is there a hierarchy among these leaders:

— Yes

↳ A single leader of a local community:

— Yes

↳ Multiple religious communities each with its own leader, no hierarchy among these leaders:

— No

↳ "Regional" leaders who oversee one or more local leader(s) (e.g. bishops):

— Yes

↳ A single leader for the religious group that oversees all other leaders in the

sample region:

— No

      ↳ A council or group of leaders for the religious group that oversees all other leaders in the sample region:

      — Yes

      ↳ Estimate how many levels there are in the hierarchy of religious leadership:

      — Number of levels [numeric value]: 5

↳ Are leaders believed to possess supernatural powers or qualities:

— Yes

      ↳ Powers are acquired by individual deeds carried out in past lives:

      — No

      ↳ Powers are acquired by individual deeds carried out in the current life:

      — Yes

      ↳ Powers are inherited:

      — Yes

      ↳ Powers are culturally transmitted from a supernatural being:

      — Yes

      ↳ Powers are culturally transmitted from another human (e.g. teacher):

      — Yes

      ↳ Powers are associated with leadership office they assume:

      — Yes

↳ Are religious leaders chosen:

— Yes

      ↳ A leader chooses his/her own replacement:

      — Yes

↳ A leader's retinue or ministers chooses the new leader:

— No

↳ Other leaders in the religious group choose that leader:

— Yes

↳ A political leader chooses the leader:

— No

↳ Other members of the leader's congregation choose the leader:

— Yes

↳ All members of the religious group in the sample region participate in choosing the leader:

— No

↳ Communication with supernatural power(s) believed to be part of the selection process:

— Yes

↳ Are leaders considered fallible:

— Yes

↳ Charges of fallibility made by a leader's own followers:

— Yes

↳ Charges of fallibility made by other leaders in the religious group:

— Yes

↳ Charges of fallibility made by a political ruler:

— No

↳ Are close followers or disciples of a religious leader required to obediently and unquestionably accept the leader's pronouncements on all matters:

— No

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also "oral scriptures" (e.g. the Vedas of India).

— Yes

⤷ Are they written:

— Yes

Notes: Qur'anic material. There are also Kitab explanations of Qur'anic material and religious concepts. Sakkawi are religious calendars. Furthermore, there are many genres of Cham literature that present religious ethics.

⤷ Are they oral:

— Yes

Notes: Religious texts are memorized and performed orally on ceremonial occasions.

⤷ Is there a story associated with the origin of scripture:

— Yes

⤷ Revealed by a high god:

— Yes

⤷ Revealed by other supernatural being:

— No

⤷ Inspired by high god:

— Yes

⤷ Inspired by other supernatural being:

— No

⤷ Originated from divine or semi-divine human beings:

— Yes

Notes: Prophet Mohammed and wali (saints).

⤷ Originated from non-divine human being:

— No

→ Are the scriptures alterable:

— No

→ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting the scriptures:

— Yes

→ Can interpretation also take place outside these institutions:

— Yes

→ Interpretation is only allowed by officially sanctioned figures:

— No

→ Is there a select group of people trained in transmitting the scriptures:

— Yes

→ Is there a codified canon of scriptures:

— Yes

Architecture, Geography

Is monumental religious architecture present:

— Yes

Notes: There are mosques (sang mâgik: from Cham for "house"/sang and Arabic for "mosque"/masjid). There are also ancestral graveyards (ghur) associated with each village and town, of great importance.

→ In the average settlement, what percentage of area is taken up by all religious monuments:

— Percentage: 1

→ Size of largest single religious monument, square meters:

— Field doesn't know

→ Height of largest single religious monument, meters:

— Field doesn't know

→ Size of average monument, square meters:

— Field doesn't know

  ↳ Height of average monument, meters:
   — Field doesn't know

  ↳ In the largest settlement, what percentage of area is taken up by all religious monuments:
   — Field doesn't know

Are there different types of religious monumental architecture:

—Yes

  ↳ Tombs:
   — No

  ↳ Cemeteries:
   — Yes

  ↳ Temples:
   — Yes

  ↳ Altars:
   — No

  ↳ Devotional markers:
   — Yes

  ↳ Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:
   — No

  ↳ Other type of religious monumental architecture:
   — No

Is iconography present:

—Yes

  Notes: There may be a symbol of an "homkar" which is a Cham adaptation of the "Om" symbol used to

indicate the need for the cosmological dualism of the Ahiér and the Awal, of men and women, of life and death, and so on. This symbol is usually present on sang mâgik, although it is not strictly an "icon."

⮡ Where is iconography present [select all that apply]:

—At home

—Some public spaces

   Notes: Some religious spaces as well, such as outside the entrance to a sang mâgik.

⮡ Are there distinct features in the religious group's iconography:

—Yes

   ⮡ Eyes (stylized or not):

   —No

   ⮡ Supernatural beings (zoomorphic):

   —No

   ⮡ Supernatural beings (geomorphic):

   —No

   ⮡ Supernatural beings (anthropomorphic):

   —No

   ⮡ Supernatural beings (abstract symbol):

   —Yes

      Notes: Allah, for example, symbolized through the written word.

   ⮡ Portrayals of afterlife:

   —Yes

      Notes: Death is symbolized, as life is, within the homkar.

   ⮡ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):

   —Yes

      Notes: The homkar symbol.

   ⮡ Humans:

   —No

      ↳   Other features of iconography:

          — No

Are there specific sites dedicated to sacred practice or considered sacred:

— Yes

      ↳   Are sacred site oriented to ecological features:

          — Yes

Are pilgrimages present:

— Yes

      ↳   How strict is pilgrimage:

          — Obligatory for some

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer "no" only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

— Yes

      ↳   Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

          — Yes

      ↳   Spirit-mind is conceived of as non-material, ontologically distinct from body:

          — Yes

Belief in afterlife:

— Yes

      ↳   Is the spatial location of the afterlife specified or described by the religious group:

          — Yes

> Afterlife in specified realm of space beyond this world:
> — Yes

> Afterlife in vaguely defined "above" space:
> — Yes

> Afterlife in vaguely defined "below" space:
> — No

> Afterlife in vaguely defined horizontal space:
> — Yes

> Afterlife located in "other" space:
> — No

Reincarnation in this world:
— No

Are there special treatments for adherents' corpses:
— Yes

> Cremation:
> — No

> Mummification:
> — No

> Interment:
> — Yes

> > Corpse is flexed (legs are bent or body is crouched):
> > — No

> > Corpse is extended (lying flat on front or back):
> > — Yes

    ↳ Corpse is upright (where body is interred in standing position)::

    — No

    ↳ Corpse is interred some other way:

    — No

↳ Cannibalism:

— No

    Notes: Appears occasionally in texts. Not in historical sources.

↳ Exposure to elements (e.g. air drying):

— No

    Notes: Not intentionally. But the climate does tend to dry corpses before burial a bit.

↳ Feeding to animals:

— No

↳ Secondary burial:

— No

↳ Re-treatment of corpse:

— No

↳ Other intensive (in terms of time or resources expended) treatment of corpse :

— Yes [specify]: Wrapping of corpse in a funerary shroud. Digging of grave through sand, ten feet deep or more. Burial by hand at first, through extensive funerary ceremony, before shifting to shovels. Local Imams tend to attend ceremonies. Marking of grave site with head and foot stones.

Are co-sacrifices present in tomb/burial:

— No

Are grave goods present:

— Yes

    ↳ Personal effects:

    — No

Notes: Very rarely, maybe jewelry.

⤷ Valuable items:

— No

⤷ Other grave goods:

— Yes

Notes: Flowers. Clerics may use betel leaf and tobacco. Food stuffs can occasionally be found near grave sites as left over offerings.

Are formal burials present:

— Yes

⤷ As cenotaphs:

— No

⤷ In cemetery:

— Yes

⤷ Family tomb-crypt:

— No

⤷ Domestic (individuals interred beneath house, or in areas used for normal domestic activities):

— No

⤷ Other formal burial type:

— No

Supernatural Beings

Are supernatural beings present:

— Yes

⤷ A supreme high god is present:

— Yes

The supreme high god is anthropomorphic:

— No

The supreme high god is a sky deity:

— Yes

The supreme high god is chthonic (of the underworld):

— No

The supreme high god is fused with the monarch (king=high god):

— No

The monarch is seen as a manifestation or emanation of the high god:

— Yes

The supreme high god is a kin relation to elites:

— No

The supreme high god has another type of loyalty-connection to elites:

— Yes [specify]: Clerics represent the will of Allah (Ppo Ouwalah)

The supreme high god is unquestionably good:

— Yes

Other feature(s) of supreme high god:

— Yes [specify]: All powerful. Determines nature of all saints.

The supreme high god has knowledge of this world:

— Yes

The supreme god's knowledge is restricted to particular domain of human affairs:

— No

The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:

— No

↳ The supreme high god's knowledge is unrestricted within the sample region:

— Yes

↳ The supreme high god's knowledge is unrestricted outside of sample region:

— Yes

↳ The supreme high god can see you everywhere normally visible (in public):

— Yes

↳ The supreme high god can see you everywhere (in the dark, at home):

— Yes

↳ The supreme high god can see inside heart/mind (hidden motives):

— Yes

↳ The supreme high god knows your basic character (personal essence):

— Yes

↳ The supreme high god knows what will happen to you, what you will do (future sight):

— Yes

↳ The supreme high god has other knowledge of this world:

— Yes [specify]: Esoteric

↳ The supreme high god has deliberate causal efficacy in the world:

— Yes

↳ The supreme high god can reward:

— Yes

↳ The supreme high god can punish:

— Yes

The supreme high god has indirect causal efficacy in the world:

— Yes

The supreme high god exhibits positive emotion:

— Yes

The supreme high god exhibits negative emotion:

— No

The supreme high god possesses hunger:

— No

Is it permissible to worship supernatural beings other than the high god:

— No

Notes: Veneration is acceptable, but not worship.

The supreme high god possesses/exhibits some other feature:

— No

The supreme high god communicates with the living:

— Yes

In waking, everyday life:

— Yes

In dreams:

— Yes

In trance possession:

— No

Through divination practices:

— Yes

Only through religious specialists:

— No

Notes: But religious specialists have special knowledge and can communicate the will of the supreme god more directly.

↳ Only through monarch
— No

↳ Other form of communication with living:
— No

↳ Previously human spirits are present:
— Yes

↳ Human spirits can be seen:
— No

↳ Human spirits can be physically felt:
— Yes

↳ Previously human spirits have knowledge of this world:
— Yes

↳ Human spirits' knowledge restricted to particular domain of human affairs:
— No

↳ Human spirits' knowledge restricted to (a) specific area(s) within the sample region:
— No

↳ Human spirits' knowledge unrestricted within the sample region:
— Yes

↳ Human spirits' knowledge unrestricted outside of sample region:
— Field doesn't know
Notes: Implication is that the spirits don't care about other matters that don't impact the Bani.

↳ Human spirits can see you everywhere normally visible (in public):

— Yes

   ⤷ Human spirits can see you everywhere (in the dark, at home):
— Yes
Notes: But sometimes you can hide from bad spirits (jin; from Arabic "djinn").

   ⤷ Human spirit's can see inside heart/mind (hidden motives):
— Yes

   ⤷ Human spirits know your basic character (personal essence):
— Yes

   ⤷ Human spirits know what will happen to you, what you will do (future sight):
— No
Notes: Except in special cases. In which case, yes.

   ⤷ Human spirits have other form(s) of knowledge regarding this world:
—Yes [specify]: Esoteric.

⤷ Human spirits have deliberate causal efficacy in the world:
— Yes

   ⤷ Human spirits can reward:
— Yes

   ⤷ Human spirits can punish:
— Yes

⤷ Human spirits have indirect causal efficacy in the world:
— Yes

⤷ Human spirits have memory of life:
— Yes
Notes: Sometimes not, however.

⤷ Human spirits exhibit positive emotion:

— Yes

⌐→ Human spirits exhibit negative emotion:
— Yes

⌐→ Human spirits possess hunger:
— Yes

⌐→ Human spirits possess/exhibit some other feature:
— Yes [specify]: Desire to return for Ramâwan (Arabic: Ramadan).

⌐→ Human spirits communicate with the living:
— Yes

⌐→ In waking, everyday life:
— No

⌐→ In dreams:
— Yes

⌐→ In trance possession:
— Yes

⌐→ Through divination processes:
— Yes

⌐→ Only through specialists:
— No
Notes: Specialists can communicate through them, however.

⌐→ Only through monarch:
— No

⌐→ Communicate with living through other means:
— Field doesn't know

Non-human supernatural beings are present:

— Yes

These supernatural beings can be seen:

— No

These supernatural beings can be physically felt:

— Yes

Non-human supernatural beings have knowledge of this world:

— Yes

Non-human supernatural beings have knowledge restricted to particular domain of human affairs:

— No

Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:

— No

Notes: Sometimes.

Non-human supernatural beings have knowledge unrestricted within the sample region:

— No

Non-human supernatural beings have knowledge unrestricted outside of sample region:

— No

Non-human supernatural beings can see you everywhere normally visible (in public):

— Yes

Non-human supernatural beings can see you everywhere (in the dark, at home):

— Yes

Non-human supernatural beings can see inside heart/mind (hidden

motives):

— Yes

    Non-human supernatural beings knows your basic character (personal essence):

    — Yes

    Non-human supernatural beings know what will happen to you, what you will do (future sight):

    — Yes

    Non-human supernatural begins have other knowledge of this world:

    —Yes [specify]: Esoteric

Non-human supernatural beings have deliberate causal efficacy in the world:

— Yes

    These supernatural beings can reward:

    — Yes

    These supernatural beings can punish:

    — Yes

These supernatural beings have indirect causal efficacy in the world:

— Yes

These supernatural beings exhibit positive emotion:

— Yes

These supernatural beings exhibit negative emotion:

— Yes

These supernatural beings possess hunger:

— Yes

Notes: Only occasionally.

These supernatural beings possess/exhibit some other feature:

—Yes [specify]: They are either saints (wali), such as Ppo Nabi, Ppo Mohammed, Ppo Hassan, Ppo Ali, Ppo Hewa, and so on. Or, they are jin (djinn).

↳ Mixed human-divine beings are present:

—No

↳ Does the religious group possess a pantheon of supernatural beings:

—Yes

↳ Organized by kinship based on a family model:

—Yes

↳ Organized hierarchically:

—Yes

↳ Power of beings is domain specific:

—Yes

↳ Other organization for pantheon:

—Field doesn't know

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

—Yes

↳ There is supernatural monitoring of prosocial norm adherence in particular:

Prosocial norms are norms that enhance cooperation among members of the group, including obviously "moral" or "ethical" norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.

—Yes

↳ Supernatural beings care about taboos:

—Yes

↳ Food:

— Yes

↳ Sacred space(s):

— Yes

↳ Sacred object(s):

— Yes

↳ Supernatural beings care about other:

— Field doesn't know

↳ Supernatural beings care about murder of coreligionists:

— Yes

↳ Supernatural beings care about murder of members of other religions:

— Yes

↳ Supernatural beings care about murder of members of other polities:

— No

Notes: If unjust, yes. Often, these are viewed as just, however.

↳ Supernatural beings care about sex:

— Yes

↳ Adultery:

— Yes

Notes: Plenty of suggestion of some allowed. Or, teasing to fake adultery, making one spouse care about another spouse again.

↳ Incest:

— Yes

Notes: Taboo to marry someone from the same hometown. Bani ought to marry out of their village. This is to prevent incest, as villages and towns are clan based associations.

↳ Other sexual practices:

— Yes [specify]: Many taboos. Essentially everything beyond sex between a man and woman of age, and consensual, is taboo.

⤷ Supernatural beings care about lying:

— Yes

   Notes: Well, sometimes. Sometimes, they lie themselves.

⤷ Supernatural beings care about honouring oaths:

— Yes

⤷ Supernatural beings care about laziness:

— Yes

⤷ Supernatural beings care about sorcery:

— Yes

   Notes: Sometimes they encourage it, however, or play a role.

⤷ Supernatural beings care about non-lethal fighting:

— No

⤷ Supernatural beings care about shirking risk:

— Yes

⤷ Supernatural beings care about disrespecting elders:

— Yes

⤷ Supernatural beings care about gossiping:

— Yes

   Notes: This is minor, but sometimes problematic. Gossip (jari jaro) can cause harm, naturally.

⤷ Supernatural beings care about property crimes:

— Yes

⤷ Supernatural beings care about proper ritual observance:

— Yes

   Notes: Everything ought to be clean and pure (patih; also the word for "white").

⤷ Supernatural beings care about performance of rituals:

— Yes

> Supernatural beings care about conversion of non-religionists:
> —Yes

> Supernatural beings care about economic fairness:
> —Yes

> Supernatural beings care about personal hygiene:
> —Yes
>> Notes: Very important. There are many washing ceremonies.

> Supernatural beings care about other:
> —Yes [specify]: Many aspects of life, agriculture, and so on.

Do supernatural beings mete out punishment:
—Yes

> Is the cause or agent of supernatural punishment known:
> —Yes

>> Done only by high god:
>> —No

>> Done by many supernatural beings:
>> —Yes

>> Done through impersonal cause-effect principle:
>> —Yes

>> Done by other entities or through other means [specify]
>> —Yes
>>> Notes: Jin (djinn) for example, can be quite destructive with possession.

> Is the reason for supernatural punishment known:
> —Yes

>> Done to enforce religious ritual-devotional adherence:

    — Yes

    ⤷ Done to enforce group norms:

    — Yes

    ⤷ Done to inhibit selfishness:

    — Yes

    ⤷ Done randomly:

    — No

       Notes: Can appear random, but often some deeper reasoning is applied.

    ⤷ Other [specify]

    — No

⤷ Supernatural punishments are meted out in the afterlife:

— No

   Notes: There may be exceptions.

⤷ Supernatural punishments are meted out in this lifetime:

— Yes

    ⤷ Supernatural punishments in this life are highly emphasized by the religious group:

    — Yes

    ⤷ Punishment in this life consists of bad luck:

    — Yes

    ⤷ Punishment in this life consists of political failure:

    — Yes

    ⤷ Punishment in this life consists of defeat in battle:

    — Yes

    ⤷ Punishment in this life consists of crop failure or bad weather:

    — Yes

> Punishment in this life consists of disaster on journeys.
> — Yes

> Punishment in this life consists of mild sensory displeasure:
> — Yes

> Punishment in this life consists of extreme sensory displeasure:
> — Yes

> Punishment in this life consists of sickness or illness:
> — Yes

> Punishment in this life consists of impaired reproduction:
> — Yes

> Punishment in this life consists of bad luck visited on descendants:
> — Yes

> Other [specify]
> — No

Do supernatural beings bestow rewards:
— Yes

> Is the cause/purpose of supernatural rewards known:
> — Yes

> > Done only by high god:
> > — No

> > Done by many supernatural beings:
> > — Yes

> > Done through impersonal cause-effect principle:
> > — Yes

       ↳ Done to enforce religious ritual-devotional adherence:

       — Yes

       ↳ Done to enforce group norms:

       — Yes

       ↳ Done to inhibit selfishness:

       — Yes

       ↳ Done randomly:

       — No

↳ Supernatural rewards are bestowed out in the afterlife:

— Yes

       ↳ Supernatural rewards in the afterlife are highly emphasized by the religious group:

       — No

       ↳ Reward in the afterlife consists of mild sensory pleasure:

       — No

       ↳ Reward in the afterlife consists of extreme sensory pleasure:

       — No

       ↳ Reward in the afterlife consists of eternal happiness:

       — No

       ↳ Reward in the afterlife consists of reincarnation as a superior life form:

       — No

       ↳ Reward in the afterlife consists of reincarnation in a superior realm:

       — No

         Notes: Incarnation into superior realm is the more dominant. This is not reincarnation, however.

       ↳ Other [specify]

— Field doesn't know

Supernatural rewards are bestowed out in this lifetime:
— Yes

Supernatural rewards in this life are highly emphasized by the religious group:
— Yes

Reward in this life consists of good luck:
— Yes

Reward in this life consists of political success or power:
— Yes

Reward in this life consists of success in battle:
— Yes

Reward in this life consists of peace or social stability:
— Yes

Reward in this life consists of healthy crops or good weather:
— Yes

Reward in this life consists of success on journeys:
— Yes

Reward in this life consists of mild sensory pleasure:
— Yes

Reward in this life consists of extreme sensory pleasure:
— Yes

Reward in this life consists of enhanced health:
— Yes

Reward in this life consists of enhanced reproductive success:

   — Yes

  ⌐→ Reward in this life consists of fortune visited on descendants:
   — Yes

  ⌐→ Other [specify]
   — No

Messianism/Eschatology

Are messianic beliefs present:

— No
  Notes: There is an understanding of the al-Masih, as the mesiah, but it is de-emphasized.

Is an eschatology present:

— Yes

  ⌐→ Eschaton at unspecified time in distant future:
   — Yes

Norms and Moral Realism

Are general social norms prescribed by the religious group:

— Yes

Is there a conventional vs. moral distinction in the religious group:

— Yes

  ⌐→ What is the nature of this distinction:
   — Present and clear

  ⌐→ Are specifically moral norms prescribed by the religious group:
   — Yes

   ⌐→ Specifically moral norms are implicitly linked to vague metaphysical concepts:
    — Yes

⤷ Specifically moral norms are explicitly linked to vague metaphysical entities:

— Yes

⤷ Specifically moral norms are linked to impersonal cosmic order (e.g. karma):

— Yes

⤷ Specifically moral norms are linked in some way to an anthropomorphic being:

— Yes

Notes: The can be, not necessarily linked to high-god.

⤷ Specifically moral norms are linked explicitly to commands of anthropomorphic being:

— Yes

Notes: See above.

⤷ Specifically moral norms are have no special connection to metaphysical:

— Yes

⤷ Moral norms apply to:

—Only specialized religious class

—Only one class of society

—Only one gender

—All individuals within society (excepting slaves, aliens)

—All individuals within society

—All individuals within contemporary world

—All individuals (any time period)

Notes: There are different regulations for each of the above categories, that are specific to those categories. There are also some precepts that appear to be universal.

Are there centrally important virtues advocated by the religious group:

— Yes

⤷ Honesty / trustworthiness / integrity:

— Yes

⤷ Courage (in battle):

— Yes

Notes: Only in historical contexts when members of the community have been involved with battles.

Courage (generic):

— Yes

Compassion / empathy / kindness / benevolence:

— Yes

Mercy / forgiveness / tolerance:

— Yes

Generosity / charity:

— Yes

Selflessness / selfless giving:

— Yes

Righteousness / moral rectitude:

— Yes

Ritual purity / ritual adherence / abstention from sources of impurity:

— Yes

Respectfulness / courtesy:

— Yes

Familial obedience / filial piety:

— Yes

Fidelity / loyalty:

— Yes

Cooperation:

— Yes

↳ Independence / creativity / freedom:

— Yes

↳ Moderation / frugality:

— Yes

↳ Forbearance / fortitude / patience:

— Yes

↳ Diligence / self-discipline / excellence:

— Yes

↳ Assertiveness / decisiveness / confidence / initiative:

— Yes

↳ Strength (physical):

— Yes

↳ Power / status / nobility:

— Yes

↳ Humility / modesty:

— Yes

↳ Contentment / serenity / equanimity:

— Yes

↳ Joyfulness / enthusiasm / cheerfulness:

— Yes

↳ Optimism / hope:

— No

↳ Gratitude / thankfulness:

— Yes

> Reverence / awe / wonder:

— Yes

> Faith / belief / trust / devotion:

— Yes

> Wisdom / understanding:

— Yes

> Discernment / intelligence:

— Yes

> Beauty / attractiveness:

— Yes

> Cleanliness (physical) / orderliness:

— Yes

> Other important virtues advocated by the religious group:

— Yes [specify]: Much of these are covered by the concept of "adat Cam." There are specific provisions for women and men, boys and girls. For men "prowess" (ganreh) covers many of these virtues, while for women "beauty" (siam, as in the construction siam binai "beautiful virgin" - but in practice "moral woman") covers many of these virtues.

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

— No

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

— Yes

> Monogamy (males):

— No

  ↳ Monogamy (females):

  — No

  ↳ Other sexual constraints (males):

  — Yes

   Notes: Monogamy is tempered by historical polygamy. Additionally, divorce allows monogamy to be tempered in early modern and modern periods. Sex with members of the same clan (village or hometown) is taboo.

  ↳ Other sexual constraints (females):

  — Yes

   Notes: See above.

Does membership in this religious group require castration:

— No

Does membership in this religious group require fasting:

— Yes

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

— Yes

Does membership in this religious group require permanent scarring or painful bodily alterations:

— Yes

 Notes: Circumcision for males. Otherwise, no.

Does membership in this religious group require painful physical positions or transitory painful wounds:

— No

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

— No

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

— No

Does membership in this religious group require self-sacrifice (suicide):

— No

Does membership in this religious group require sacrifice of property/valuable items:

— Yes

⤷ To other in-group members:

— Yes

⤷ To out-groups:

— No

⤷ Destroyed:

— No

⤷ Other:

— Yes [specify]: Food

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

— Yes

Does membership in this religious group require physical risk taking:

— No

Does membership in this religious group require accepting ethical precepts:

— Yes

Does membership in this religious group require marginalization by out-group members:

— No

Does membership in this religious group require participation in small-scale rituals (private, household):

— Yes

    ↳ What is the average interval of time between performances (in hours):

    Performances here refers to large-scale rituals.

      — Hours: 5

      Notes: These may be forgone on a day to day practice, and most groups only practice them on special occasions. Although it is a common view that more households kept them up historically.

Does membership in this religious group require participation in large-scale rituals:

I.e. involving two or more households; includes large-scale "ceremonies" and "festivals."

— Yes

    ↳ On average, for large-scale rituals how many participants gather in one location:

      — Number of participants: 50

    ↳ What is the average interval of time between performances (in hours):

    Performances here refers to large-scale rituals.

      — Average interval [hours]: 5

    ↳ Are there orthodoxy checks:

    Orthodoxy checks are mechanisms used to ensure that rituals are interpreted in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper interpretation, etc.

      — Yes

    ↳ Are there orthopraxy checks:

    Orthopraxy checks are mechanisms used to ensure that rituals are performed in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper procedure, etc.

      — Yes

    ↳ Does participation entail synchronic practices:

      — Yes

    ↳ Is there use of intoxicants:

      — Yes

      Notes: But not officially. Usually, the intoxicants are not drank, but simply offered.

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

—Yes

  ↳ Tattoos/scarification:

   —No

  ↳ Circumcision:

   —Yes

  ↳ Food taboos:

   —Yes

  ↳ Hair:

   —Yes

  ↳ Dress:

   —Yes

  ↳ Ornaments:

   —Yes

  ↳ Archaic ritual language:

   —Yes

  ↳ Other:

   —Yes [specify]: Music

Does the group employ fictive kinship terminology:

—Yes

  ↳ Fictive kinship terminology universal:

   —Yes

  ↳ Fictive kinship terminology widespread:

   —Yes

> ↳ Fictive kinship terminology employed but uncommon:
>
>   — No

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

— Other [specify in comments]

> Notes: Formerly one religious group in the Kingdom of Panduranga. The kingdom had two official religious groups. The others were a localized form of Hinduism: the Cham Ahiér

Welfare

Does the religious group in question provide institutionalized famine relief:

— Yes

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

— Yes

Does the religious group in question provide institutionalized poverty relief:

— Yes

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

— Yes

Does the religious group in question provide institutionalized care for the elderly and infirm:

— Yes

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

— Yes

Education

Does the religious group provide formal education to its adherents:

— Yes

> Is formal education restricted to religious professionals:
>
> — Yes
>> Notes: At the higher levels, yes.

> Is such education open to both males and females:
>
> — Yes
>> Notes: But roles and positions are restricted based on gender.

Is formal education available to the group's adherents through an institution(s) other than the religious group:

— Yes

> Is extra-religious education open to both males and females:
>
> — Yes
>> Notes: Public education is mandated by the state in Vietnam. Supplementary education in religious settings can only occur in outside hours.

Bureaucracy

Do the group's adherent's interact with a formal bureaucracy within their group:

— Yes

Do the group's adherents interact with other institutional bureaucracies:

— Yes

Public Works

Does the religious group in question provide public food storage:

— Yes

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

— Field doesn't know

Does the religious group in question provide water management (irrigation, flood control):

— No

Notes: These matters are state controlled in Vietnam. Mitigated by local agrarians. Sometimes, the religious hierarchy is involved in management of water resources.

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

— Yes

Does the religious group in question provide transportation infrastructure:

— No

Notes: However, ride-share is organized co-communally at, before, and after religious events.

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

— Yes

Taxation

Does the religious group in question levy taxes or tithes:

— Yes

Notes: But they are optional in terms of amount given. These are "obligatory" but highly variable.

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

— Yes

Notes: All families and income earners are subject to state taxes.

Enforcement

Does the religious group in question provide an institutionalized police force:

— No

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

— Yes

Does the religious group in question provide institutionalized judges:

— No

Do the group's adherents interact with an institutionalized judicial system provided by an an

institution(s) other than the religious group in question:

— Yes

Does the religious group in question enforce institutionalized punishment:

— No

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

— Yes

> Do the institutionalized punishments include execution:
>
> — Yes

> Do the institutionalized punishments include exile:
>
> — No
>> Notes: Self-imposed political exile has been common.

> Do the institutionalized punishments include corporal punishments:
>
> — Yes

> Do the institutionalized punishments include ostracism:
>
> — Yes

> Do the institutionalized punishments include seizure of property:
>
> — Yes

Does the religious group in question have a formal legal code:

— No

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

— Yes

Warfare

Does religious group in question possess an institutionalized military:

— No

Notes: Not since the 1830s.

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

— Yes

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

— Yes

Written Language

Does the religious group in question possess its own distinct written language:

— Yes

> Is use of this distinct written language confined to religious professionals:
>
> — No
>
>   Notes: In the case of Cham language, the use of language is unrestricted.
>
> — Yes
>
>   Notes: In the case of the use of Akhar Bani (localized Arabic script for liturgical passages), use of language is generally restricted to the cleric class.

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

— Yes

   Notes: But it is difficult to ascertain a high level of understanding without eventually working with religious elite.

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

— Yes

   Notes: Research centers that are non-religious. Also, religious organizations of the Cham Ahiér group.

Calendar

Does the religious group in question possess a formal calendar:

— Yes

Is a formal calendar provided for the group's adherents by an institution(s) other than the

religious group in question:

— No

Notes: Although it is collaborated upon with the Cham Ahiér group, to formulate a joint "Sakawi Cham" calendar.

Food Production

Does the religious group in question provide food for themselves:

— Yes

⤷ Please characterize the forms/level of food production [choose all that apply]:

— Gathering

— Hunting (including marine animals)

— Fishing

— Pastoralism

— Small-scale agriculture / horticultural gardens or orchards

— Large-scale agriculture (e.g., monocropping, organized irrigation systems)

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

— Yes

⤷ Please characterize the forms/levels of food production [choose all that apply]:

— Fishing

— Small-scale agriculture / horticultural gardens or orchards

— Large-scale agriculture (e.g., monocropping, organized irrigation systems)