Haroi
also known as "Haroi" "H'roi" and "H'rõi". Most English language scholarship does not use the term 'Cham H'roi','Bahna Cham'.

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* Expert Source entry, prepared by a Ph.D. RA or DRH Editor from an expert's published work(s), and then personally edited and approved by the expert.

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Contemporary Haroi traditional religion involves the practice polytheistic and animistic beliefs. The origins of the Haroi have been highly debated. One position argues that they were a distinct Bahnaric ethno-linguistic group from the Champâ civilization (2nd – 19th centuries). Another argues they were a group of former Cham people that fled into the uplands after a war with Đạи Việt (15th century) and then resettled into uplands, midlands, and eventually, some lowland areas. The second argument is more pervasive in Vietnamese language academia and within the contemporary H'roi community. Oral histories still circulate, tying the H'roi to the refugees of the royal court of Vijaya, the Champâ polity that was conquered in 1471 CE by Đạи Việt. The also state H'roi had to adopt practices from neighboring ethnic groups to blend in and not be pursued by Đạи Việt militaries. Therefore, their spiritual activities became quite similar to the Bahnaric groups, while retaining some Chamic (Ede, Churu, etc.) beliefs. Their language is also classified as a Bahnaric language by recent studies in historical linguistics. Regardless of the origins hypothesis, their roots seem to be in the Champâ civilization, followed by a period of becoming a distinct group (15th – 17th century), while assimilating into greater Bahnaric communities [perhaps “again,” likely “for the first time”] from the 15th – 20th century. Nonetheless, within Vietnam, they are considered on

Date Range: 1470 CE - 2019 CE
Region: Cham H'roi
Region tags: Asia, Vietnam, Southeast Asia, Central Vietnam

The Cham H'roi communities have generally been in what are now Bình Định and Phú Yên provinces in central Vietnam

Status of Participants:
✓ Religious Specialists ✓ Non-elite (common people, general populace)

Sources
Print sources for understanding this subject:
— Source 1: Truong Tinh, Quang Dai Tuyen, Thap Lien Truong, Chau Van Huynh (2016) Culture of Cham H'roi people. Agriculture Publisher, Ho Chi Minh City.


Online sources for understanding this subject:
— Source 1 URL: https://www.youtube.com/watch?v=f2oZR2fDcv0
— Source 1 Description: Traditional marriage ceremony of the Cham H'roi in Phu Yen Province
— Source 2 URL: https://www.youtube.com/watch?v=kcGWqORLzc
— Source 2 Description: 1998_ Rainmaking ritual of the Cham H'roi in Van Canh, Binh Dinh Province

Relevant online primary textual corpora (original languages and/or translations):
— Source 1 URL: https://gulpataom.files.wordpress.com/2013/02/champaka-3.pdf
— Source 1 Description: Dominique Nguyên (2003). H'roi _ Viet Vocabularies, International Office of Champa, USA

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

Notes: 1. There has been open conflict with Vietnamese culture. First, during Vietnamese
conquest of Champā. After 1472, this community escaped by moving closely to the uplanders. They then hid, 'disappeared' and became a 'new' ethnic group that is similar to other groups in that area. Their contemporary culture is also struggling to maintain its distinct character in the face of assimilation into Vietnamese culture.

Is there violent conflict (with groups outside the sample region):
— Yes

Notes: Open conflict with Vietnamese culture. Vietnamese conquest of Cham lands. After 1472, this community escaped by moving closely to the highlanders. They then hide, 'disappeared' and became a 'new' ethnic group that is similar to other groups in that area. Their culture is also facing with the Vietnamese assimilation.

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

Assigned by class:
— No

Assigned at a specific age:
— Yes

Notes: 1. There are several life cycle rituals from the time an 'individual' is still in the womb, through birth, and growth to adulthood. Each stage is marked by a small ritual.

Assigned by gender:
— No

Assigned by participation in a particular ritual:
— Yes

Assigned by some other factor:
— No

Does the religious group actively proselytize and recruit new members:
Does the religion have official political support

— No

Notes: Most are animist and polytheist. They also believe in various nature spirits. The state does not recognise this belief as an official religion of the Cham H’roi, so that there is no support for this belief, especially the head of village, elders and shamans who conduct the rituals for the villagers. However, the state supports for development projects to enhance the lives of this community. The Cham H’roi may have historically and contemporarily benefitted from meager state support given to Cham communities.

Is there a conception of apostasy in the religious group:

— Yes

Are apostates prosecuted or punished:

— No

Notes: 1. Anyone can convert from the traditional religion to Protestantism or any other religion. There is no punishment. However, the community members maintain beliefs in Animism substantially, often even if they have converted. Conversion is not popular.

Size and Structure

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

— Estimated population, numeric: 35000

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

— Estimated population, percentage of sample region: 22

Notes: Approximately 22% of Cham population in Vietnam, not of general population.

Nature of religious group [please select one]:

— Small religious group (one of many small religious groups in sample region)

Are there recognized leaders in the religious group:

— No

Scripture

Does the religious group have scriptures:

— No
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).

Are they written:
- Yes

Are they oral:
- Yes

Notes: The Cham H’roi have only ‘oral scriptures’ traditionally, although many of these oral texts were written down in Romanized Cham H’roi written language in the 2010.

Is there a story (or a set of stories) associated with the origin of scripture:
- No

Are the scriptures alterable:
- No
- No

Is there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting the scriptures:
- No
- No

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

Is there a codified canon of scriptures:
- No
- No

Architecture, Geography

Is monumental religious architecture present:
- Yes
Notes: 1. There are ancestral graveyards and/or sepulchers called ‘sang thoa’, ‘sang cham’, or ‘sang gaom’ for each village. The sang thoa are for ‘normal’ people, while sang Cham are for those with accrued wealth, and sang gaom are for those with accrued wealth who also have a high position. Each community has these three types of burial sites.

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

Size of largest single religious monument, square meters:
— Square meters: 12

Notes: The size of the single monuments varies depending on the type of the graveyard. The largest known monument is around 12 square meters.

Height of largest single religious monument, meters:
— Height, meters: 4

Size of average monument, square meters:
— Height, square meters: 6

Height of average monument, meters:
— Height, meters: 2

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
Is iconography present:
  – No

Notes: There is a ‘Garih’ symbol that appears on the pillars of graveyards. It includes a crescent moon and a bird.

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

Are sacred site oriented to environmental features:
  “Environmental features“ refers to features in the landscape, mountains, rivers, cardinal directions etc...
  – Yes

Are pilgrimages present:
  – No

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
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:
- No

Afterlife in vaguely defined “above” space:
- No

Afterlife in vaguely defined “below” space:
- No

Afterlife in vaguely defined horizontal space:
- Field doesn’t know

Afterlife located in "other" space:
- Yes [specify]: The ‘world of ancestors’ is located parallel to the human realm inhabited by the living. It is somehow part of the human realm but also unseen.

Reincarnation in this world:
- Yes

In a human form:
- No
Notes: Like other nearby traditional religions of the Raglai, Churu, and Ede, the dead simply are reincarnated into the ancestor world where they live like living people.

- In animal/plant form:
  - No

- In form of an inanimate object(s):
  - No

- In non-individual form (i.e. some form of corporate rebirth, tribe, lineage, etc.):
  - No

- Reincarnation linked to notion of life-transcending causality (e.g. karma):
  - Yes

- Other form of 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):
- Field doesn't know

Corpse is interred some other way:
- No

Cannibalism:
- No

Exposure to elements (e.g. air drying):
- No

Feeding to animals:
- No
  Notes: The Living only offers foods for animals (Birds) while doing the dead Padhi ritual.

Secondary burial:
- No

Re-treatment of corpse:
- No

Other intensive (in terms of time or resources expended) treatment of corpse:
- No

Are co-sacrifices present in tomb/burial:
- Yes

Human sacrifices present:
- No

Animal co-sacrifices present:
- Yes
  Notes: Pigs, Buffalos, or Chickens are offered depending on the status/wealth of each family.

Are grave goods present:
Are formal burials present:
— Yes

   Personal effects:
   — Yes

   Valuable items:
   — Yes

      Significant wealth (e.g. gold, jade, intensely worked objects):
      — Yes

      Some wealth (some valuable or useful objects interred):
      — Yes

      Other valuable/precious items interred:
      — No

   Other grave goods:
   — No

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:
- No

The supreme high god is unquestionably good:
- Yes

Other feature(s) of supreme high god:
Yes [specify]: Supreme high gods are very high powerful.

- The supreme high god has knowledge of this world:
  - Field doesn’t know

- The supreme high god has deliberate causal efficacy in the world:
  - Field doesn’t know

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

- The supreme high god exhibits positive emotion:
  - Field doesn’t know

- The supreme high god exhibits negative emotion:
  - Field doesn’t know

- The supreme high god possesses hunger:
  - Field doesn’t know

- Is it permissible to worship supernatural beings other than the high god:
  - No

- 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:
— Field doesn't know

Through divination practices:
— Yes

Only through religious specialists:
— No

Only through monarch
— No

Other form of communication with living:
— I don't know

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:
— Field doesn't know

Human spirits have deliberate causal efficacy in the world:
— Field doesn't know

Human spirits have indirect causal efficacy in the world:
— Field doesn't know

Human spirits have memory of life:
— No

Notes: The living conduct rituals to ensure the dead do not disturb the life of the living. The dead forget everything about their past life.
Human spirits exhibit positive emotion:
   — Field doesn't know

Human spirits exhibit negative emotion:
   — Field doesn't know

Human spirits possess hunger:
   — Field doesn't know

Human spirits possess/exhibit some other feature:
   — Field doesn't know

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:
         — Yes
      Only through monarch:
         — Field doesn't know
      Communicate with living through other means:
         — No
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:
— Yes

Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:
— Field doesn't know

Non-human supernatural beings have knowledge unrestricted within the sample region:
— Field doesn't know

Non-human supernatural beings have knowledge unrestricted outside of sample region:
— Field doesn't know

Non-human supernatural beings can see you everywhere normally visible (in public):
— Field doesn't know

Non-human supernatural beings can see you everywhere (in the dark, at home):
— Field doesn't know

Non-human supernatural beings can see inside heart/mind (hidden motives):
Non-human supernatural beings know your basic character (personal essence):
— No

Non-human supernatural beings know what will happen to you, what you will do (future sight):
— Field doesn’t know

Non-human supernatural beings have other knowledge of this world:
— No

Non-human supernatural beings have deliberate causal efficacy in the world:
— Field doesn’t know

These supernatural beings have indirect causal efficacy in the world:
— Field doesn’t know

These supernatural beings exhibit positive emotion:
— Field doesn’t know

These supernatural beings exhibit negative emotion:
— Field doesn’t know

These supernatural beings possess hunger:
— No

These supernatural beings possess/exhibit some other feature:
— No

Mixed human-divine beings are present:
— No

Does the religious group possess a variety of supernatural beings:
— Yes
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.
— Field doesn’t know

Do supernatural beings mete out punishment:
— Yes

Is the cause or agent of supernatural punishment known:
— No

Is the reason for supernatural punishment known:
— Yes

Done to enforce religious ritual-devotional adherence:
— Field doesn’t know

Done to enforce group norms:
— Field doesn’t know

Done to inhibit selfishness:
— Field doesn’t know
Do supernatural beings bestow rewards:
— Field doesn't know

**Messianism/Eschatology**

Are messianic beliefs present:
— No

Is an eschatology present:
— Field doesn't know

**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:
— Field doesn't know
Moral norms apply to:
- All individuals within society
- All individuals within contemporary world
- All individuals (any time period)

Are there centrally important virtues advocated by the religious group:
- Yes

- Honesty / trustworthiness / integrity:
  - Yes

- Courage (in battle):
  - Field doesn't know

- Courage (generic):
  - Yes

- Compassion / empathy / kindness / benevolence:
  - Yes

- Mercy / forgiveness / tolerance:
  - Yes

- Generosity / charity:
  - Field doesn't know

- Selflessness / selfless giving:
  - Field doesn't know

- Righteousness / moral rectitude:
  - Field doesn't know

- Ritual purity / ritual adherence / abstention from sources of impurity:
  - Field doesn't know

- Respectfulness / courtesy:
— Yes

Familial obedience / filial piety:
— Yes

Fidelity / loyalty:
— Field doesn’t know

Cooperation:
— Yes

Independence / creativity / freedom:
— Field doesn’t know

Moderation / frugality:
— Field doesn’t know

Forbearance / fortitude / patience:
— Yes

Diligence / self-discipline / excellence:
— Yes

Assertiveness / decisiveness / confidence / initiative:
— Yes

Strength (physical):
— Field doesn’t know

Power / status / nobility:
— Field doesn’t know

Humility / modesty:
— Field doesn’t know

Contentment / serenity / equanimity:
— Field doesn't know

Joyfulness / enthusiasm / cheerfulness:
— Yes

Optimism / hope:
— Yes

Gratitude / thankfulness:
— Yes

Reverence / awe / wonder:
— Field doesn't know

Faith / belief / trust / devotion:
— Yes

Wisdom / understanding:
— Yes

Discernment / intelligence:
— Yes

Beauty / attractiveness:
— No

Cleanliness (physical) / orderliness:
— Field doesn't know

Other important virtues advocated by the religious group:
— No

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):
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):
      - Field doesn't know
    - Other sexual constraints (females):
      - Field doesn't know

Does membership in this religious group require castration:
    – No

Does membership in this religious group require fasting:
    – No

Does membership in this religious group require forgone food opportunities (taboos on desired foods):
    – No

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

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):
— Yes
  Notes: Cham H'roi individuals connect to one another through a variety of life cycle rituals (weddings, funerals...) and at least one high holiday (the New Year). They help one another with ceremonies but in some small ceremonies, they are performed by the family themselves, without broader communal support.

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 small-scale rituals.
— Field doesn't know

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.”
— No

Are extra-ritual in-group markers present:
E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.
— Field doesn't know

Does the group employ fictive kinship terminology:
— Yes

Fictive kinship terminology universal:
— Field doesn't know

Fictive kinship terminology widespread:
— Field doesn't know

Fictive kinship terminology employed but uncommon:
— Field doesn't know

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: The Cham H'roi self-identify as a subgroup of the Cham ethnic group.

**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:
— No

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:

**Bureaucracy**

Do the group's adherents 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:
— No

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:
— No

Does the religious group in question provide transportation infrastructure:
— No

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:
— No

**Taxation**

Does the religious group in question levy taxes or tithes:
— No

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:
— No
**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 institution(s) other than the religious group in question:
— Field doesn’t know

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:
— Field doesn’t know

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

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

Notes: i. A romanized version of the Cham H’roi language was first developed in the 1960s by Protestant missionaries and Cham H’roi head-people. The current romanized script was developed through the work of Ka So Liêng and others, especially since 2000. However, the language is not widely used in published sources, religious or secular. There are some contemporary efforts to publish in Cham H’roi, but not many people can understand or read this script.

Is use of this distinct written language confined to religious professionals:
— No

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: Members of the Cham H’roi group will have learned Vietnamese as other ethnic groups in Vietnam. Literacy in Vietnamese became increasingly high in the middle of the 20th century through public secular school systems.

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: Although only a plurality of the members of the group have become recognized for published works in Vietnamese language.

### Calendar

Does the religious group in question possess a formal calendar:
— No

Notes: The Cham H’roi lost their original calendar when they lost aspects of Champā culture. However, they do have a ‘seasonal calendar’ that is similar to other upland Bahnaric groups in this region.

Is a formal calendar provided for the group’s adherents by an institution(s) other than the religious group in question:
— Yes

Notes: As there is a secular state calendar that is used in Vietnam.
**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)
— Pastoralism
— Cannibalism
— Small-scale agriculture / horticultural gardens or orchards

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]:

— Gathering
— Hunting (including marine animals)
— Fishing
— Pastoralism
— Small-scale agriculture / horticultural gardens or orchards

**Bibliography**

**General References**


**Entry/Answer References**


