

Dalikal Ppo Klaong Garai

also known as “Damnây Ppo Klaong Garai”, “Adaoh Yang Ppo Klaong Garai”, “Ariya Ppo Klaong Garai”

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Entry tags: Indic Religious Traditions, Text, Religious Group, Vietnam, Scripture, Shaivism, Southeast Asian Religions

This is a text that is written in the Akhar Thrah script of the Cham language; a Southeast Asian language in the Austronesian family. The text is associated with the Cham Ahiér religious group, which is an indigenous and alternatively localized or particularist variant of Hinduism in what is now Vietnam. While the character referred to is a historical figure from the 12th-century, Ppo Klaong Garai, meaning "Great (Klaong) Serpent (Garai) Sovereign (Ppo)." This figure was deified. Most manuscripts in reference to Ppo Klaong Garai are from the syncretic Ahiér religion that was formulated from the 17th century through the 20th century. They cover several genres: dalikal (short prosaic stories), damnây (legendary hymns), adaoh yang (shorter devotional songs), and ariya (formal long poems of an epic nature).



Date Range: 1151 CE - 2020 CE

Region: Cham Ahiér

Region tags: Asia, Vietnam, Southeast Asia

Settlements & Sites Associated with Cham Ahiér Practices, 1600-2015

Status of Readership:

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

Sources and Corpora

Print Sources

Print sources used for understanding this subject:

- Source 1: CAM 29. Manuscript of texts given by a Tuan to the son of Cai Tổng, Palei Caklaing, recopied between 1832 and 1835/6.
- Source 2: CAM 152. Manuscript penned by Bô Thuận, given to Paul Mus in 1932. Contains both a 47 page Damnây Ppo Klaong Garai and shorter Dalikal Ppo Klaong Garai.
- Source 3: CAM 187. Dalikal Ppo Klaong Garai.
- Source 1: CAM 244. EFEO 2004. Ariya Ppo Klaong Garai: Version 1, pp. 16 - 36
- Source 2: CAM 244. EFEO 2004. Ariya Ppo Klaong Garai: Version 2, pp. 36 - 52.
- Source 3: CAM 248(B). EFEO-KL 2004. Kudha Adaoh Ppo Klaong Garai.
- Source 1: CAM Microfilm 15. Dalikal Ppo Klaong Garai, pp. 21 - 33.
- Source 2: MEP 1190/5. Dalikal Ppo Klaong Garai, 41 pp.

Online Sources

Online sources used for understanding this subject:

- Source 1 URL: <http://champaka.info/>
- Source 1 Description: This is a website in Vietnamese that was compiled under the direction of the late Dr. Po Dharma. The website covers a broad context of Cham Studies.
- Source 2 URL: <http://inrasara.com/>
- Source 2 Description: This is the personal page of an independent scholar who writes in Vietnamese about Cham history, religion, and culture: Inrasara.
- Source 3 URL: <https://gruhajan.wordpress.com/author/gruhajan/>
- Source 3 Description: This is the personal page, in Vietnamese, of the renowned Cham anthropologist: Gru Hajan (Dr. Thành Phần)

Online Corpora

Relevant online Primary Textual Corpora (original languages and/or translations)

- Source 1 URL: <https://eap.bl.uk/archive-file/EAP1005-16-2>
- Source 1 Description: This is a 19th century manuscript of Ppo Klaong Garai in the damnây (hymnal) genre from Palei Cang. The manuscript also includes Akhar Bani, which is a local variant of Arabic script.
- Source 2 URL: <https://eap.bl.uk/archive-file/EAP1005-33-10>
- Source 2 Description: This manuscript is also a 19th century manuscript in the damnây (hymnal) genre, from Palei Pabhan. The manuscript also includes a section on the veneration of Ppo Ceng, one of the last kings of the Panduranga kingdom.
- Source 3 URL: <https://eap.bl.uk/archive-file/EAP698-1-21>
- Source 3 Description: This manuscript has been handed down several generations, from the 18th century to the 20th century, although portions of the manuscript have clearly been added later or re-penned. The generations are as follows: Superior Priest Quang De (Thanh Y), Superior Priest Truong Van (Hieu Le), Gru urang Truong Huu (Phuoc Dong), Gru urang Truong Dat (Hieu Le). At present, the manuscript belongs to Basaih Quang So.
- Source 1 URL: <https://eap.bl.uk/archive-file/EAP698-1-21>
- Source 1 Description: This is a manuscript collection that was compiled over the course of the 18th through the 20th century and then photocopied. The images are of the photocopy. The manuscript includes Akayet Um Marup, Ariya Ppo Pareng, Dalikal Gru Churu, Dalikal Ppo Riyak, and Dalikal Ppo Klaong Garai. The original manuscript was given to Mr. Sam Van Tanh in 1975 and was originally his grandfather's. Thus, the photocopied form is of the final early 20th century form of the manuscript.

General Variables

Materiality

Methods of Composition

- Written
- Written

↳ Inked

– with Ink

Notes: Currently, the field is under the impression that the writing of ink manuscripts probably pre-dates the 17th century. However, the Akhar Thrah script and the common production of ink manuscripts among a religious literati seems to become more prominent between the 17th and 19th centuries.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

– Incised or Inscribed

↳ Method of inscription

– Knife

Notes: Local oral traditions generally hold that palm leaf manuscripts were used far back into the days of the Champa civilization and probably increased in popularity in the sixteenth century for specific use for proto-Ahiér religious materials and began to be incised using a charcoal compound and the Akhar Thrah script in the 17th century. By the 19th century conquest of Pāṇḍuraṅga by 1832, however, there is a general understanding that production ceased for a time and the ritual process of preparing the manuscripts was lost. There have been recent attempts to revive production methods.

Specific to this answer:

Date Range: 1500 CE - 1840 CE

Medium upon which the text is written/incised

– Paper

↳ Specify type of paper

– Specify: Chinese paper/rice paper

Notes: "Chinese paper," or a variant of what appears to be a rice paper was used for manuscripts from the 18th century through the early 20th century. By the end of the 19th century and into the early 20th century, this form of "Chinese paper" was replaced by a more common composite paper, which was simply referred to by using the French word "Cahiér."

Specific to this answer:

Date Range: 1700 CE - 1900 CE

– Plant leaves

↳ Species

– Specify: *Corypha lecomtei*

Notes: The specific type is *H Corypha lecomtei* Becc. ex Lecomte. Local oral traditions generally

hold that palm leaf manuscripts were used far back into the days of the Champa civilization and probably increased in popularity in the sixteenth century for specific use for proto-Ahiér religious materials and began to be incised using a charcoal compound and the Akhar Thrah script in the 17th century. By the 19th century conquest of Pāṇḍuraṅga by 1832, however, there is a general understanding that production ceased for a time and the ritual process of preparing the manuscripts was lost. There have been recent attempts to revive production methods.

Specific to this answer:

Date Range: 1500 CE - 1840 CE

—Other textile: Goat skin bound manuscripts, from composite paper or "Chinese paper"

Notes: Goat skin bound manuscripts became popular especially among Malay Muslims on the mainland and among the Cham Bani population. Consequentially, they can also, ever so occasionally be found in Cham Ahiér communities as well. The paper used was a form of composite paper and thus more firm than "Chinese paper," or it was Chinese paper.

Specific to this answer:

Date Range: 1600 CE - 1900 CE

Was the material modified before the writing or incising process?

—Ritual preparation

Notes: Ritual preparation is involved for both the individual who passes on a manuscript and one who receives it, in a teacher-student (gru-anak seh) relationship. The student is charged with caring for manuscripts, studying them, compiling them, and reproducing them, as well as providing interpretations of them for others.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

—Physical preparation

Notes: There was a process of physical preparation for both palm leaves (including drying, carving the leaves into even shapes), and also the physical preparation of the paper (whether composite or "Chinese paper"). By about the middle of the 20th century, paper production was almost entirely outsourced to other communities.

Specific to this answer:

Date Range: 1600 CE - 1950 CE

Was the text modified before the writing or incising process?

—Ritual preparation

Notes: Ritual preparation is involved for both the individual who passes on a manuscript and one who receives it, in a teacher-student (gru-anak seh) relationship. The student is charged with caring for manuscripts, studying them, compiling them, and reproducing them, as well as providing interpretations of them for others.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

– Overwritten

Notes: In the process of compilation, older portions of manuscripts may have been overwritten, and this has occurred with several versions of Ppo Klaong Garai.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

– Correctons

Notes: In the process of reproduction, very adept scholars and priests might provide corrections to previous versions of manuscripts, especially corrections of spelling or meter.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

–Other [specify]: Errors

Notes: In the process of reproduction, students may introduce errors when they attempt to reproduce a manuscript. Furthermore, scholars themselves may occasionally make mistakes in dating or, sometimes, use alternative spellings that are later interpreted as "misspellings."

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– Yes

↳ Tomb

– Yes

Notes: When high ranking Ahiér pass on, they may be cremated with their manuscripts. There is some oral record suggesting manuscripts have been buried at "kut" sites in the past. Additionally, there is some oral record suggesting that Bani clerics who have Ahiér manuscripts in their personal collections might have been buried with these manuscripts.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Cemetery

– Yes

Notes: When high ranking Ahiér pass on, they may be cremated with their manuscripts. There is some oral record suggesting manuscripts have been buried at "kut" sites in the past. Additionally, there is some oral record suggesting that Bani clerics who have Ahiér manuscripts in their personal collections might have been buried with these manuscripts.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Temple

– No

↳ Shrine

– Yes

Notes: If we interpret "kut" sites as shrines, which most are today, there is some suggestion that in the past manuscripts might have been buried at these sites, although Ahiér priests were cremated.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Altar

– Yes

Notes: If we interpret "kut" sites as altars, there is some suggestion that in the past manuscripts might have been buried at these sites, although Ahiér priests were cremated.

↳ Devotional marker

– No

↳ Cenotaph

– No

↳ Church

– No

↳ Mosque

– No

↳ Synagogue

– No

↳ Triumphal Arch

– No

↳ Monument

– No

|

↳ Mass Gathering Point

– No

↳ Cave(s)

– No

↳ Hilltops

– No

↳ Other natural sanctuaries

– No

↳ Boundary markers or lines

– No

↳ Domestic contexts

– Yes

Notes: Manuscripts are kept in personal collections in a basket (ciet, alt.: ciét) which hangs in the household (sang) of a family unit (baoh sang). Those ciet that are specifically associated with ancestors are called "ciet atau." Those that are specific to manuscripts are called "ciet tapuk."

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Library/archive

– Yes

Notes: Cham manuscripts are held predominantly in libraries in Paris, France at the EFEO Libraries and the Overseas Mission Archives. However, there is one palm leaf manuscript and several microfiches at Cornell University in Ithaca, NY, USA. Others have been collected at the EFEO-Kuala Lumpur in Malaysia. These overseas collections of manuscripts did not begin in earnest until the early 20th century.

Specific to this answer:

Date Range: 1900 CE - 2020 CE

↳ Specify

– Specify: Ciet tapuk & Online Archives

Notes: Typically kept in a home of an Ahiér family that is associated with a priestly lineage. There is also an understanding that anywhere that manuscripts are gathered becomes a ciet tapuk in a metaphorical sense. This could include online archives, such as those of the British

Library.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Is the location where the text stored accompanied by iconography or images?

– No

Notes: No matter where these manuscripts are kept, there is not iconography or images, generally speaking. However, "kut" themselves could, theoretically, be interpreted as a form of icon, being stones that also connote, in some interpretations, linga-like structures. However, ciet tapuk are sans iconography and images. This said, there is extensive imagery and iconography on Dalikal Ppo Klaong Garai and Damnay Ppo Klaong Garai manuscripts, especially those produced from the 19th through the middle of the 20th century.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Is the area where the text is stored accompanied by an-iconic images?

– No

Notes: No matter where these manuscripts are kept, there is not iconography or images, generally speaking. However, "kut" themselves could, theoretically, be interpreted as a form of icon, being stones that also connote, in some interpretations, linga-like structures. However, ciet tapuk are sans iconography and images. This said, there is extensive imagery and iconography on Dalikal Ppo Klaong Garai and Damnay Ppo Klaong Garai manuscripts, especially those produced from the 19th through the middle of the 20th century.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Production & Intended Audience

Production

Is the production of the text funded by the polity?

– Yes



Are the authors/copyists/engravers paid by the polity?

– Yes

Notes: There is a general sense that the royalty supported the production of manuscripts in the Kingdom of Pāṇḍuraṅga.

Specific to this answer:

Date Range: 1600 CE - 1832 CE

↳ Does the polity provide financial support to religious infrastructure involved with textual production?

– Yes

Notes: There is a general sense that the royalty supported the production of manuscripts in the Kingdom of Pāṇḍuraṅga.

Specific to this answer:

Date Range: 1600 CE - 1832 CE

↳ Are the leaders of the polity and the religion the same figure?

– No

Notes: Historical leaders of the polity of Pāṇḍuraṅga were frequently deified. Ppo Romé is a 17th century example. Ppo Klaong Garai himself was a historical king of Champa. Pāṇḍuraṅga was one of the polities of Champa.

Specific to this answer:

Date Range: 1151 CE - 1832 CE

↳ Are political officials involved in the support of textual production?

– Yes

Notes: During the French colonial era, French political officials do seem to have supported the production of manuscript by supporting the study of manuscripts and hiring individuals from the Cham community to advise them in their studies.

Specific to this answer:

Date Range: 1880 CE - 1945 CE

– No

Notes: After the French colonial era, Vietnamese state officials have not been involved with the support of manuscript production.

Specific to this answer:

Date Range: 1945 CE - 2020 CE

– Yes

Notes: During the post-colonial epoch, ethnic Cham state officials have sometimes been involved with mustering support for Cham cultural centers that support manuscript production. However, the state support has been rather indirect and may more represent private efforts with state sanction.

Specific to this answer:

Date Range: 1945 CE - 2020 CE

↳ Are political officials and religious officials otherwise overlapping institutional networks?

– No

Notes: Typically this has not been the case. There has been some historical recognition of religious officials in the polity of Pāṇḍuraṅga (-- 1832 CE) and there was some in the Republic

of Vietnam (although recognition only appeared in the late 1960s and lasted only until 1975). There has been nominal recognition in the Socialist Republic of Vietnam (1976 to present) with increasing formalization of recognition in the 21st century.

↳ Does the polity enforce religious observance according to text or texts?

– No

Notes: The enforcement of the royal order (goan) is generally understood to have been a different legal code or ethical code than religious codes (adat Cam).

Specific to this answer:

Date Range: 1600 CE - 1832 CE

↳ Is the polity legal code derived from religious text(s) in question?

– No

Notes: There is not strong evidence for the idea that royal codes (goan) were related to the text in question.

Specific to this answer:

Date Range: 1600 CE - 1832 CE

↳ Is preferential economic treatment (e.g. tax exemption) present in the polity to support the text(s)...

– Field doesn't know

Notes: The field does not currently have enough knowledge of the layers of tax codes in Pāṇḍuraṅga. There is some suggestion that this could have been present. However, most evidence to date is only for tax categories.

Specific to this answer:

Date Range: 1600 CE - 1832 CE

– No

Notes: In the Nguyễn Vietnamese Empire, French Indochina, the Republic of Vietnam, and the Socialist Republic of Vietnam, it is quite clear that there were no forms of tax exemption for Cham Ahiér priests.

Specific to this answer:

Date Range: 1832 CE - 2020 CE

↳ Are religious specialists present/in charge of the production of the text or copies of the text?

– Yes

↳ Present full-time?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Present part-time?

– Yes

Notes: When students are charged with production, then religious specialists have only been present part-time.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are the religious specialists of a specific sex/gender?

– Yes

Notes: In all cases: male.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are the religious specialists of a specific ethnicity?

– Yes

Notes: Only Cham individuals are involved with textual production in the Akhar Thrah script. However, Cham ethnicity is a rather early-modern to modern construction.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are the religious specialists of a specific class/caste?

– Yes

↳ Is this class/caste based on a cultural status?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is this class/caste based on socioeconomic status?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are the religious specialists dedicated to the place for life?

– Yes

Notes: Religious specialists serve their local hamlet/township/commune/village (palei) first. They might be appointed to higher status if they reach the Basaih rank and become associated with a region of palei tied to a specific temple-tower complex (bimong kalan).

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are the religious specialists stratified in a hierarchical system?

– Yes

↳ Is access within the space segregated by this hierarchy?

– Yes

Notes: Within shrines (danaok) and temple-tower complexes (bimong kalan) this is the case.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are there regulations/provisions for living spaces of religious specialists?

– Yes

Notes: There are various regulations (adat) regarding the construction of a house and what ritual animals are allowed in the communities (palei) associated with the Ahiér.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are there regulations/provisions for training spaces of religious specialists?

– Yes

Notes: However, training spaces can be created by performing rituals within the space of a home, opening the space for study by invoking the veneration of the ancestors (muk kei) while also asking for the blessing of gods (yang).

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are there formal institutions for the maintenance of a body of religious specialists?

– Yes

Notes: While there were formal internal communal structures before the 1970s, by the 1960s through the 1970s, these structures increasingly gained recognition of the Republic of Vietnam (in southern present-day Vietnam) and the re-unified Socialist Republic of Vietnam, from 1975 onward. There is currently a board of priests that has recognition from the provincial government in both Ninh Thuận and Binh Thuận

provinces.

Specific to this answer:

Date Range: 1965 CE - 2020 CE

Is the text considered official religious scripture?

– Yes

↳ Is there a culture of oral recitation?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is there a story associated with the origins of scripture?

– No

↳ Are the scriptures alterable?

– Yes

↳ Do the practitioners generally consider the scripture open to alteration?

– Yes

Notes: But not precisely. When reproducing a text, an individual should remain true to their source material. However, there are different versions of the story and it is broadly accepted that different versions exist. That said, there is a sense that alteration is to be avoided, if possible, except to correct mistakes.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

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

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Can interpretation also take place outside these institutions?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Interpretation is only allowed by official sanctioned figures?

– No

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are there common disagreements? (such as two or more different schools of interpretation?)

– No

Notes: There are, however, common disagreements with regard to some other texts within the same textual tradition.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ *Are there methods of permanently tabling or resolving debates amongst groups of interpreters?

– No

↳ Is there a select group of people trained in transmitting the scriptures?

– Yes

↳ Is the select group of people defined by any specific gender designation?

– Yes

Notes: Individuals are generally male. However, in modern times, there have been some notable women who have contributed to this scriptural tradition as well.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is the select group of people defined by any age designation?

– No

Notes: However, rank is generally important. There has been a historically defined priesthood. That said, some educated members of the laity who are teachers (gru) may also contribute to transmission.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is the select group of people defined by any form of linguistic designation?

– Yes

Notes: Broadly construed they are all defined as either priests, with the highest ranking being the Basaih or teachers (gru).

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is there a codified canon of scriptures?

– No

Written in distinctly religious/sacred language?

– Yes

↳ Archaic ritual language?

– No

Notes: There is some use of Sanskrit, which could classify as an archaic ritual language, in some Cham manuscripts. However, this occurs mostly through the use of loan words, from the early-modern period onward.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Considered endogenous by the group itself?

– Yes

Notes: Cham language is endogenous to the region and predates Ppo Klaong Garai by several centuries, as evidenced by epigraphic inscriptions.

Specific to this answer:

Date Range: 400 CE - 2020 CE

↳ Considered exogenous by the group itself?

– No

↳ Blended languages/creolizations/specific dialects?

– Yes

Notes: The language itself includes loan words from Sanskrit, Pali, Arabic, Malay, and Khmer. These are evidenced in the broader record of manuscripts. In this manuscript, loanwords from Sanskrit and Malay are most common, besides Cham words.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Possess its own distinct written language?

– Yes

Notes: The script is the Akhar Thrah script, which is associated with origins during the Ppo

Romé reign (See: entry on Ppo Romé temple-tower complex as a religious place).

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is use of this distinct written language confined to religious professionals?

– No

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ If known: which authority (authorities) describe(s) the language as sacred?

[Select all that apply]

– Divinity

Notes: Akhar Thrah and Cham language are described as specifically taught or learned by divinities in several Cham manuscripts. Individuals in manuscripts who develop or learn a knowledge of the language or script are described as having prowess (hu ganreh).

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are non-religious institutions involved with the support of teaching religious language(s) for this text?

– Yes

Notes: From the foundation of the secular Cham Cultural Center in 1969 and the Cham Textbook Compilation Board (Ban biên soạn sách chữ Chăm) in 1978, there have been a number of secular organizations, partnered with public schools, that have taught the Cham Akhar Thrah script.

Specific to this answer:

Date Range: 1970 CE - 2020 CE

↳ Are non-religious written languages used by the group's adherents to support religious study of text?

– Yes

Notes: A romanization of the Cham script was first developed by French scholars around 1900. However, it is generally considered to lack the mystical power of the Akhar Thrah script and "traditional" Cham language. Contemporary romanizations vary, although there are international scholarly standards from France (EFEO) and the United States (Library of Congress).

Specific to this answer:

Date Range: 1900 CE - 2020 CE

↳ Are oral traditions used to support the religious study of the text?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Total audience: 40000

↳ Number of audience within the sample region (estimated population, numerical)

– Number: 40000

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ What is the size of the smallest known audience

– smallest audience: 1

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ What is the size of the largest known audience

– largest audience: 50

Notes: This is an estimate. It is difficult to ascertain the largest known audience in a single sitting. There are not clear records about this information.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ What factors might account for historical changes in audience size

– Specify: The size of buildings varies greatly. Conquest in the 19th century likely reduced audience size. Oral recitations generally occur before small audiences but are intended to impact the entire Ahiér community.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Number of audience within the sample region (% of sample region population, numerical)

– Field doesn't know

Notes: There is not clear up to date census data on this information. Estimates vary.

Specific to this answer:

Date Range: 2000 CE - 2020 CE

↳ Nature of audience

[select all that apply]

- Small religious group (not related to larger religious group)
- Small religious group (one of many small religious groups in sample region)
- Small religious group (seen as being part of a related larger religious group)
- Small religious group (trying to be organized-controlled by larger religious group)
- Small religious group (actively discouraged-suppressed by larger religious group(s))

Notes: Interpretations on this information vary across source material. The Ahiér have had contestations with the Awal/Bani community, larger Cham Islam (Cham Sunni Muslim) communities, and Vietnamese religious communities. Contestations with Cham religious communities occurred in the 17th - 19th centuries and again the middle of the 20th century through the present. Contestations with Vietnamese religious communities occurred in the 17th, 18th, and especially in the 19th century. Contestations with Vietnamese secular communities have been persistent in the 20th and 21st century as well.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Can scholarly and emic notions of the audience differ?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ How might emic and scholarly (anthropological) assessments of the audience differ?

- Specify: Typically, anthropological assessments have not explained the real-world intended audience of these texts, in a reversal of what we might expect.

Specific to this answer:

Date Range: 1900 CE - 2020 CE

↳ How might emic and scholarly (anthropological) assessments of the audience be similar?

- Specify: Typically, again in a reversal of what we might expect, anthropological and emic assessments of the audience agree that there is an intended collection of divinities that are an important audience of the textual tradition.

Specific to this answer:

Date Range: 1900 CE - 2020 CE

Does the Religious group actively proselytize and recruit new members?

– No

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– No

Is the text in question employed in ritual practice?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is it orally recited?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is there any particular affect of the oral recitation of the text?

– Yes

↳ Is there any particular affect on the audience of the recitation?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Does the affect involve unlocking hidden knowledge?

– No

Notes: Bestows benedictions, as it were.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ On the reciter?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Does the affect involve unlocking hidden knowledge?

– No

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is it read?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is there any particular affect on the reader of the text?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Does the affect involve unlocking hidden knowledge?

– Yes

Notes: The knowledge of the script and language is considered esoteric, so, in that sense, yes.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is there any particular affect on the audience of the recitation?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Does the affect involve unlocking hidden knowledge?

– Yes

Notes: IF they are students and actively studying. The knowledge of the script and language is considered esoteric, so, in that sense, yes.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Describe the nature of the ritual practice?

– Specify: Damnay versions of the manuscript can be recited either at temple tower complexes (bimong kalan) or at shrines (danaok)

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is the text employed in large scale rituals?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ On average, how many participants are present?

– Number of participants: 50

Notes: For damnây versions of the text: While thousands can be present at the larger celebration. It is difficult to get close to the actual ceremony. On average only 10 to 20 people are present in close proximity. Perhaps paradoxically, the largest audience may be at shrines (danaok) where the audience can hear the text as it is chanted much more clearly).

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is the text employed in small scale rituals?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ On average, how many participants are present?

– Number of participants: 10

Notes: For damnây versions of the text: the text can also be recited or invoked as part of household rituals.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ How often do the rituals take place?

– Specify: Frequently. There are four major Ahiér holidays per calendar year at the temple-tower complexes. There are also invocations at shrines and at even more frequent household rituals.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are there orthodoxy checks?

– No

↳ Are there orthopraxy checks?

– Yes

Notes: As established by notions of Cham ethical practices (adat Cam) there are notions of orthopraxy.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are there synchronic practices?

– No

Notes: Practices are always organized in accordance with the Cham calendar (sakawi)

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Are there intoxicants used during the ritual?

– Yes

Notes: Rice wine (alak) and tobacco (pakao)

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ *Are there other substances (such as food or drink, for example) that are consumed during rituals?

– Yes

Notes: Fruits, especially bananas, along with rice cakes (ahar), chicken (manâk), and hard-boiled chicken eggs have been commonly consumed.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Is there material significance to the text?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is it visible?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳

↳ Is it hidden?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Can it be touched?

– Yes

Notes: Only by priests, gru, or anak seh.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Does touching the text during ritual have a specific function?

– No

↳ Does the material significance have an esoteric function?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Promotes knowledge?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is the knowledge hidden?

– No

↳ Is the knowledge occult?

– No

↳ Is the knowledge esoteric?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Other type of knowledge?

–Specify: Religious

↳ Does the text serve a protective function?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Does the text serve a healing function?

– No

↳ Does the text serve a cleansing function?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Does the text serve as a form of expiation?

– No

↳ Does the text serve as an incantation?

– Yes

Notes: In the damnay genre it does. In the dalikal genre, less so.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Has the materiality of the text been altered?

– No

↳ Are there debates about whether or not altering the materiality of the text is acceptable?

– No

↳ Other important aspects of materiality with regard to the text?

– No

↳ Are there material substance that commonly accompany the text?

Please specify the substances in the sub-questions

– No

Context and Content of the Text (Beliefs and Practices)

Context

Is the text itself accompanied by art?

– Yes

↳ Calligraphy?

– No

↳ Illustrations?

– Yes

Notes: In some versions of the manuscript, there are simple illustrations of divinities or yantra-like designs that accompany the manuscript.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Illuminations?

– No

Are there multiple versions of the text?

– Yes

↳ Are multiple versions viewed as proper?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ If multiple versions are proper, is there a differentiation among versions by any means?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Age of extant version of text?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Content of text?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Ritual purpose of text?

– Yes

Notes: There are different genres of this text, with multiple versions in each genre. The two most important genres are dalikal (which are prosaic) and damnây (which are lyrical). Dalikal are more short stories in of a historio-religious nature, while the latter are more devotional hymns which might convey similar content. There are also adaoh yang (songs to the gods) which are quite similar to damnây.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Is there debate about which version is proper?

– No

Notes: Not to the extent that it causes serious differentiation in interpretation. There is, however, discussion about which elements of which versions are the most proper. There is internal preference for older and longer versions of the text as opposed to shorter more contemporary versions.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Is the text part of a collection of texts?

– Yes

↳ Is there a sense of canonization?

– No

↳ Is the text part of a series of volumes?

– No

If the text is not explicitly scripture, is it part of another important literary tradition?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Cultural with religious implications?

– Yes

↳ Behavioral literature?

– Yes

↳ Other

– Other [specify]: The text is also used in its dalikal version, on occasion, simply as a cultural symbol to teach the Akhar Thrah script.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?
(Select all that apply)

– Ritual manual

Notes: In damnay and adaoh yang versions of the text, there is some content that operates as a ritual manual.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Are there lineages or a single lineage established by the text?

– No

Does the text express a formal legal code?

– No

Formulating a specifically religious calendar?

– No

Beliefs

Is a spirit-body distinction present in the text?

– No

Is belief in an afterlife indicated in the text?

– No

Notes: Not precisely. The clear line between divinity and human, however, is transcended in the text, with the implication that this is a possible form of afterlife.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Is belief in reincarnation in this world specified in the text?

– No

Notes: Not precisely. The clear line between divinity and human, however, is transcended in the text, with the implication that there are notions of a cycle of reincarnation.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Are there special treatments for adherents' corpses indicated in the text?

– No

Does the text indicate if co-sacrifices should be present in burials?

– No

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

– No

Are there practices that have funerary associations presented in the text?

– No

Are supernatural beings present in the text?

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE



A supreme high-god is present

– No

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Previously human spirits are present

– Yes

↳ Human spirits can be seen

– Yes

Notes: However, this varies.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Human spirits can be physically felt

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Previously human spirits have knowledge of this world

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Knowledge is restricted to a particular domain of human affairs

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Knowledge is restricted to (a) specific area(s) within the sample region

– No

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Knowledge is unrestricted within the sample region

– No

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Knowledge is unrestricted outside of sample region

– No

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Can see you everywhere normally visible (in public)

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Can see you everywhere (in the dark, at home)

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Can see inside heart/mind (hidden motives)

– No

↳ Know basic character (personal essence)

– No

↳ Know what will happen to you, what you will do (future sight)

– No

↳ Have other knowledge of this world

–Specify: Specifically dam construction and irrigation, as well as the ability to teach this.

↳ Human spirits have deliberate causal efficacy in the world

– Yes

↳ Human spirits can reward

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Human spirits can punish

– No

Notes: Not specified in this text.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Human spirits have indirect causal efficacy in the world

– Yes

Notes: Generally bestows blessings on the Cham people.

↳ Human spirits have memory of life

– Yes

↳ Human spirits exhibit positive emotion

– Yes

↳ Human spirits exhibit negative emotion

– Yes

Notes: Yes, although negative emotion is typically referred to when the spirit of Ppo Klaong Garai is in his human form. It is also, even then, rare to refer to negative emotion of Ppo Klaong Garai.

↳ Human spirits communicate with the living

– Yes

↳ In waking, everyday life

– Yes

↳ In dreams

– No

Notes: Generally not referred to in this text, but this is present in Ahiér religious traditions.

↳ In trance possession

– No

Notes: Not explicitly referenced in this text. However, this is present in Ahiér religious traditions.

↳ Through divination practices

– No

Notes: Not explicitly referenced in most versions of this text. However, this is present in most Ahiér religious traditions.

↳ Only through religious specialists

– No

↳ Only through monarch

– No

↳ Communicate through other means

–Specify: Not explicitly referenced in the text: however, there is a sense that Ppo Klaong Garai can bestow blessings or punishments as a form of communication in the Ahiér religion.

Non-human supernatural beings are present

– Yes

↳ Supernatural beings can be seen

– Yes

Notes: Inâ Garai (supernatural serpent spirits/gods) are referred to in some versions of the text or related texts.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Supernatural beings can be physically felt

– Yes

Notes: Inâ Garai (supernatural serpent spirits/gods) are referred to in some versions of the text or related texts.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Non-human supernatural beings have knowledge of this world

– Yes

↳ Knowledge is restricted to a particular domain of human affairs

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Knowledge is restricted to (a) specific area(s) within the sample region

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Knowledge is unrestricted within the sample region

– No

↳ Knowledge is unrestricted outside of sample region

– No

↳ Can see you everywhere normally visible (in public)

– Field doesn't know

↳ Can see you everywhere (in the dark, at home)

– Field doesn't know

↳ Can see inside heart/mind (hidden motives)

– Field doesn't know

↳ Know basic character (personal essence)

– Yes

Notes: Typically an Ina Garai can judge whether or not an individual has prowess (ganreh) and then bestow blessings upon them (or not) based upon that assessment.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Know what will happen to you, what you will do (future sight)

– Field doesn't know

↳ Have other knowledge of this world

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

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

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Supernatural beings can reward

– Yes

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Supernatural beings can punish

– No

Notes: There do not appear to be explicit mentions of punishment in this text or most related texts.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

↳ Non-human supernatural beings communicate with the living according to the text?

– Yes

↳ In waking, everyday life?

– Yes

Notes: Stories about Cham Ppo frequently have them communicate with Inâ Garai. This is especially the case in the story of Ppo Romé.

↳ In dreams?

– No

Notes: Ina Garai rarely communicate through dreams, more broadly than this text, as that is normally the realm of ppo, yang, or muk kei.

↳ In trance possession?

– No

Notes: Ina Garai rarely communicate through trance and possession, as that is normally the realm of ppo, yang, or muk kei.

↳ Through divination practices?

– No

Notes: In other traditions they may communicate through divination.

↳ Only through religious specialists?

– No

Notes: In other traditions they communicate through religious specialists.

↳ Only through monarch?

– No

Notes: In this text Ppo Klaong Garai is a monarch. In other traditions they communicate through monarchs.

↳ Other?

–Specify: The assessment of prowess (ganreh) or bestowing of blessings is the most common form of "communication" for Inâ Garai in Cham texts.

↳ These supernatural beings have indirect causal efficacy in the world

– Yes

Notes: They bestow blessings on Cham people, crops and lands.

↳ These supernatural beings exhibit positive emotion

– No

↳ These supernatural beings exhibit negative emotion

– No

↳ These supernatural beings possess hunger

– No

↳ These supernatural beings possess/exhibit some other feature

–Specify: Again, they mostly grant blessings or bestow benediction.

Does the text attest to a pantheon of supernatural beings?

– Yes

↳ Organized by kinship based on a family model?

– No

↳ Organized hierarchically?

– No

↳ Power of beings is domain specific?

– Yes

↳ Other organization of pantheon?

– Specify: Generally speaking, Cham Ppo are geographically bound. So, it is more than a specific domain per se, but very explicitly a specific site, and the lineages that are attached to that site. However, rigid lineages are generally not referred to in the explicit textual genres under discussion in this entry.

Are mixed human-divine beings present according to the text?

– No

Notes: It is possible to identify Ppo as mixed human-divine beings. However, in the case of Ppo Klaong Garai, most analyses better identify this as a previously human spirit who has become a god.

Is there a supernatural being that is physically present in the/as a result of the text?

– Yes

↳ Is the aspect of the supernatural being/high god visible to anyone in the text?

– Yes

Notes: Yes, Ppo Klaong Garai is a supernatural being, who is physically visible in his human form in the text.

↳ Is the aspect of the supernatural being/high god hidden from anyone in the text?

– No

Are other categories of beings present?

– Other [specify]: Humans and animals, as well as yang (divinities), and muk kei (ancestor spirits) can all be referenced depending on the dalikal version or the damnây version. Yang and muk kei are certainly paranormal.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

Does the text guide divination practices?

– No

Notes: There are other texts that do guide divination practices. However, the texts and versions under discussions are short stories, histories, legendary accounts, and hymns or devotional mantras.

Supernatural Monitoring

Is supernatural monitoring present in the text?

– No

Notes: There is supernatural monitoring present in the religious tradition under consideration, i.e.: the Cham Ahier, including from Ppo Klaong Garai. However, supernatural monitoring is not specifically the focus of this text. The focus of this text (indicated under in the "content" section) is more about "origins."

Do supernatural beings mete out punishment in the text?

– No

Do supernatural beings bestow rewards in the text?

– Yes

↳ Is the cause/purpose of supernatural rewards known?

– Yes

↳ Done only by high god

– No

↳ Done by many supernatural beings

– Yes

Notes: In versions of the text where there are references to yang (divinities) or muk kei (ancestor spirits) more broadly, frequently as part of the devotional hymn, then: yes.

↳ Done through impersonal cause-effect principle

– No

↳ Done to enforce religious ritual-devotional adherence

– Yes

Notes: Not explicitly stated as such, although the implication is absolutely present "between the lines."

↳ Done to enforce group norms?

– No

Notes: However, group norms are otherwise enforced through notions of ethical guidelines (adat Cam).

↳ Done to inhibit selfishness?

– No

↳ Done randomly

– No

↳ Supernatural rewards are bestowed out in the afterlife?

– No

↳ Supernatural rewards are bestowed out in this lifetime?

– Yes

↳ Highly emphasized?

– Yes

↳ Consists of good luck?

– Yes

↳ Consists of political success or power?

– No

↳ Consists of success in battle?

– No

↳ Consists of peace or social stability?

– Yes

↳ Consists of healthy crops or good weather?

– Yes

↳ Consists of success on journeys?

– No

↳ Reward in this life consists of mild sensory pleasure?

– No

↳ Reward in this life consists of extreme sensory pleasure?

– No

↳ Reward in this life consists of enhanced health?

– Yes

↳ Reward in this life consists of enhanced reproductive success?

– No

↳ Reward in this life consists of fortune visited on descendants?

– Yes

↳ Other?

– Specify: The knowledge of language, culture, religious practices, or agrarian practices necessary for survival are referenced in some versions of the text.

Messianism/Eschatology

Are messianic beliefs present in the text?

– No

Is an eschatology present in the text?

– No

Norms & Moral Realism

Are general social norms prescribed by the text?

– No

Is there a conventional vs. moral distinction in the religious text?

– No

Are there centrally important virtues advocated by the text?

– Yes

↳ Honesty/trustworthiness/integrity

– Yes

- ↳ Courage (in battle)
 - No
- ↳ Courage (generic)
 - Yes
- ↳ Compassion/empathy/kindness/benevolence
 - Yes
- ↳ Mercy/forgiveness/tolerance
 - No
- ↳ Generosity/charity
 - No
- ↳ Selflessness/selfless giving
 - Yes
- ↳ Righteousness/moral rectitude
 - Yes
- ↳ Ritual purity/ritual adherence/abstention from sources of impurity
 - No
- ↳ Respectfulness/courtesy
 - No
- ↳ Familial obedience/filial piety
 - Yes
- ↳ Fidelity/loyalty
 - Yes
- ↳ Cooperation
 - No

- ↳ Independence/creativity/freedom
– Yes
- ↳ Moderation/frugality
– No
- ↳ Forbearance/fortitude/patience
– No
- ↳ Diligence/self-discipline/excellence
– Yes
- ↳ Assertiveness/decisiveness/confidence/initiative
– Yes
- ↳ Strength (physical)
– Yes
- ↳ Power/status/nobility
– Yes
- ↳ Humility/modesty
– No
- ↳ Contentment/serenity/equanimity
– No
- ↳ Joyfulness/enthusiasm/cheerfulness
– No
- ↳ Optimism/hope
– No
- ↳ Gratitude/thankfulness
– Yes

↳ Reverence/awe/wonder
– No

↳ Faith/belief/trust/devotion
– No

↳ Wisdom/understanding
– Yes

↳ Discernment/intelligence
– Yes

↳ Beauty/attractiveness
– No

↳ Cleanliness (physical)/orderliness
– No

↳ Other important virtues
– Yes

Notes: Specifically the skills of temple-tower building and dam construction.

Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?
– No

Does the text require constraints on sexual activity (partial sexual abstinence)?
– No

Does the text require castration?
– No

Does the text require fasting?
– No

Does the text require forgone food opportunities (taboos on desired foods)?

– No

Does the text require permanent scarring or painful bodily alterations?

– No

Does the text require painful physical positions or transitory painful wounds?

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– No

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– No

Does the text require marginalization by out-group members?

– No

Does the text require participation in small-scale rituals (private, household)?

– No

Does the text require participation in large-scale rituals?

– No

Are extra-ritual in-group markers present as indicated in the text?

– Yes

↳ Tattoos/scarification?

– No

↳ Circumcision?

– No

↳ Food taboos?

– No

↳ Hair?

– No

↳ Dress?

– No

↳ Ornaments?

– No

↳ Archaic ritual language?

– Yes

↳ Other?

– Specify: Religious identity.

Does the text employ fictive kinship terminology?

– No

Does the text include elements that are intended to be entertaining?

– Yes

|

↳ Drama?
– Yes

↳ Comedy?
– Yes

↳ Tragedy?
– No

↳ Epic entertainment?
– Yes

Does the text specify sacrifices, offerings, and maintenance of a sacred space?
– No

Institutions & Production Environment of Text

Society & Institutions

Society of religious group that produced the text is best characterized as:
– A Spiritual Elect

Are there specific elements of society that have controlled the reproduction of the text?
– A Faith Elect

Are there specific elements of society involved with the destruction of the text?
– A state

Notes: This has been, however, external to the group in question. There are periods of history when Vietnamese are associated with destruction of Cham manuscripts (19th century: 1830s; and 20th century: 1950s).

Specific to this answer:

Date Range: 1800 CE - 2020 CE

Welfare

Does the text specify institutionalized famine relief?
– No

Notes: The mention of dams does suggest famine relief, but no text explicitly mentions it.

Does the text specify institutionalized poverty relief?

– No

Does the text specify institutionalized care for elderly & infirm?

– No

Other forms of welfare?

– No

Education

Are there formal educational institutions available for teaching the text?

– Yes

Notes: There have been inclusions of this text in Cham language curricula because it is considered part of "Cham culture" (ilimo Cam).

Specific to this answer:

Date Range: 1970 CE - 2020 CE

Are there formal educational institutions specified according to the text?

– No

Does the text make provisions for non-religious education?

– No

Does the text restrict education to religious professionals?

– No

Does the text restrict education among religious professionals?

– No

Is education gendered according to the text?

– No

*Is education gendered with respect to this text and larger textual tradition?

– Yes

Notes: There is a greater emphasis on men being educated in the Cham script and how they might adhere to variations of the text.

Specific to this answer:

Date Range: 1600 CE - 2020 CE

*Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

*Are there specific relationships to teachers that are advocated by the text?

– No

*Are there worldly rewards/benefits to education according to the text specified by the text itself?

– No

Bureaucracy

Is bureaucracy regulated by this text?

– No

Public Works

Does the text detail interaction with public works?

– Yes

↳ Does the text advocate for public food storage?

– No

Notes: It does celebrate dam construction, however.

↳ Does the text provide guidance for food distribution?

– No

Notes: It does celebrate dam construction, however.

↳ Does the text regulate places for civic functions?

– No

↳ Does the text regulate places for the practice of justice?

– No

↳ Does the text advocate or specify controls for water management (irrigation, flood control)?

– Yes

Notes: Specifically via the celebration of dam construction to regulate floods and irrigate rice crops.

↳ Does the text specify restrictions on common transportation?

– No

↳ Other form of regulation of public works?

– Specify: Temple tower construction is celebrated, although not per se regulated, by Dalikal Ppo Klaong Garai and Damnây Ppo Klaong Garai.

Taxation

Does the text specify forms of taxation?

– No

Warfare

Does the text mention warfare?

– Yes

↳ Does the text dictate how to control an institutionalized military?

– No

↳ Does the text restrict/advocate for participation in exogenous military organizations?

– No

↳ Does the text celebrate/bemoan protection/subjugation by an exogenous military force?

– Yes

Notes: There is a resolution of conflict between Khmer/Angkoran peoples and peoples of Champa/Pāṇḍuraṅga/Cham people with a temple-tower building contest. Ppo Klaong Garai is understood to be the victor in the contest, thus avoiding further military conflict and protecting the Cham people. The events in question, theoretically, occurred during the 12th century.

Food Production

Does the text mentioned food production/disbursement?

– Yes

↳ Does the text in question dictate how the religious group in question provide food for themselves?

– No

↳ Does the text celebrate/restrict food provided to the group's adherents by an institution(s) other than the religious group in question?

– No

↳ Which of the follow are forms of ritual food production [choose all that apply]?

– Large-scale agriculture (E.g., monocropping, organized irrigation systems)

Bibliography

General References

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