

**Workshop on
New Scholarship On Champa**

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venue:
Faculty Lounge,
The Shaw Foundation Building, Block AS7, Level 1
National University of Singapore

**ABSTRACTS
OF
SPEAKERS**

Revising Champa History

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No history of Champa has been written since that of Maspero in the 1920s, nor has there been any serious study of Champa inscriptions, except for that of Vo Canh, since that time.

Even when Maspero's work was new other historians of the area recognized serious faults in his work, and yet his conclusions were passed into the syntheses of Coedès and from there into later general histories of Southeast Asia.

The most serious critique of Maspero's work, for the earliest period, was in Rolf Stein's *Le Lin-Y*. As Stein said on his page 72, "Non-Sinologist historians who have only the work of Mr. G. Maspero, may easily be led into error ... above all, because Maspero's descriptions are always reconstructions. The texts are almost always incomplete and often contradictory. Mr.G. Maspero has taken their elements and amalgamated them, without serious comparative critical study, into a narrative which seems to be attested in the texts, but is so only for the diverse elements originating from different sources of different dates".

Although Stein's work improved the understanding of Lin-Y, then considered to have been the earliest phase of Champa, he, together with everyone else of his time, believed that the peoples of Southeast Asia had descended overland from China during thousands of years, with each new group pushing their predecessors farther southward, and into the islands, sometimes leaving remnants behind in small minority groups. The next to last were 'Indonesians', including the Cham, followed by the Austroasiatics or Mon-Khmer.

Thus the Cham were remnants left on the coast of Vietnam after most of their group had been pushed into the islands by the advancing Mon-Khmer.

Now, however, it is accepted that although the Cham are linguistically 'Indonesian', that is of the Austronesian language family, they arrived in their present locations 2-3000 years ago by sea from an earlier location in Borneo/Kalimantan; and that Indochina was already occupied by speakers of Mon-Khmer languages, who probably represent the oldest recognizable population groups of mainland Southeast Asia.

One weakness of Stein's work was that he believed Cham to be a Mon-Khmer language, and that, together with his adherence to the then current view of ancient population movements, severely damaged much of his work on the proto-history of the Cham.

Another problem in most work on Champa is the conception that there had been a single state or kingdom of Champa all through its history, except for short periods of internal war.

Now, however, it is realized that there was probably never a unified polity of 'Champa', but a collection of strategically located river-mouth centers which developed, competed with one another, and declined according to the fluctuations of international trade (see Charles Higham, *The Archaeology of Mainland Southeast Asia*, 1989:297; Keith Taylor, "The Early Kingdoms", in Tarling, *Cambridge History of SEA*, 1992:153; K.R. Hall, "Economic History of Early Southeast Asia", in Tarling,

Cambridge History of SEA, 1992:253-4; William Ealred Southworth, "The Origins of Campa in central Vietnam A preliminary review", Ph.D. thesis, SOAS, 2001:342; and Po Dharma, "Le Pânduranga (Campâ), 1802-1835, 1987: 56).

In my paper for the conference I intend to critically dissect in detail Maspero, Stein, and certain other writers, and reassemble the elements of the history of Champa in a form more congruent with the new consensus on its social, political and economic structure and its linguistic relationships.

Vestiges Of Champa Culture And Its Influences On Viet Culture In Northern Vietnam

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In an article written in 2002 and published in *Southeast Asian Review*, I argue that an Austronesian culture was present along the rim of the Eastern Sea (commonly known as the South China Sea). This culture has been found from the island of Okinawa to Taiwan (among the Cao son inhabitants), Hai Nan Island (among the Diai-ao), the Ha Long Bay region (among the Than sin), the northern and central coastal areas of Vietnam (among the Poulo, Kana, Kuala, and the "maritime barbarians")¹, Phu Quy island, Ninh Thuan and Binh Thuan Province at the tips of central Vietnam (among the Cham). In these areas, archaeological excavations found instruments made of turbo (*vo oc tai tuong*) dated to the early Metallic Age. The most recent archaeological excavation in central and southern central Vietnam confirms that the sites mentioned above are the forerunners of the Sa Huynh culture. From the Sa Huynh to the early Champa culture, one detects both cultural continuities and discontinuities as a result of several "kicks" from exogeneous forces coming from India and China. In other words, since then, Vietnamese and Southeast Asian culture has been a result of interactions among internal and external forces.

From around the third century A.D, the northern border of the Federation of Champa was located at the Transversal Pass (*Deo Ngang* in Vietnamese and currently the administrative border between Quang Binh and Ha Tinh provinces). In Nam Gio, Ke Sot, and Nhuong Ban in Ha Tinh Province, archaeologists found a large number of Cham wells. Here, the historical figure Mai Hac De, the "Black Emperor" who led resistance to Chinese occupation in the eighth century, was believed to be the offspring of a Cham father and a Viet mother. Archaeologists also found in Nghe An and Thanh Hoa, occupied by the Cham from the seventh to the ninth century, some crucial Cham remains. In Nghe An, they found seagull towers with *linga* and *yoni* (*nhan thap*), clearly Cham towers dating from the eighth and the ninth century. In the districts along the rivers and the coast in Thanh Hoa, they found Cham stone sculpture.

In the Red River Delta, the center of the Dai Viet from the tenth to the fifteenth century, archaeologists found remnants of Cham-style stone sculpture. One key example is at Phat Tich Pagoda in Bac Ninh Province. In Hanoi, *An Nam Chi Luoc*, authored by Le Tac (1333) recorded that the eleven-story Bao Thien Tower located at the center of Thanh Long (Hanoi) on Luc Thuy Lake (now Lake of the Redeemed Sword) was constructed by Cham prisoners of war. At the foot of the tower (now at 10 Nha Chung Street, Hanoi), archaeologists found a Cham-style lion. Chau Lam Pagoda in Ba Dinh district, Hanoi, and many other pagodas in town have "ba banh" (naked mother) statutes, some of which sit on a stone base engraved with Cham-style garuda. Most recently, when excavating a section of the old Ly Tran Le citadel at 18 Hoang Dien in Hanoi, archaeologists discovered bricks engraved with Cham script. The citadel's construction method of mixing clay with pebbles to use as the foundation for pillars is very similar to the Cham construction method found in the area from Quang Binh, Quang Tri, and Quang Nam to the rest of southern Central Vietnam.

¹ The term "maritime barbarians" refers to the speakers of the Austronesian family language living in the lowlands as opposed to the "mountainous barbarians" in the uplands such as the Jarai and the Raglai.

Excavations At Go Cam, Quang Nam Province, Central Viet Nam, 2000-2003

Ian Glover², Nguyen Kim Dung³ and Yamagata, Mariko⁴

The Go Cam site is situated at 108° 15' 90" E, 15° 48' 533" N in Moa Hoa Commune, Duy Xuyen District, on a sandy river bank near a main branch of Thu Bon river, some 3.5 km east of the ancient walled Cham city at Tra Kieu (Simhapura/Indrapura?). At least three Sa Huynh burial sites, Go Mieu Ong, Go Ma Voi and Go Vang have been identified and some excavated near to the Go Cam site. The excavations at Go Cam were a logical extension of those undertaken at Tra Kieu from 1990 onwards by the joint Vietnamese-Japanese-British excavation group, and reported to the workshop by Mariko Yamagata. Work was started there in on a small scale in March 2000 after a local farmer had reported the discovery of complete ovoid pottery jars in a very shallow context a short distance in front of his house. The same vessel type, but found mostly as small broken sherds, occurred at the lower levels only of almost every trench excavated around the Tra Kieu citadel and are confidently dated to about the 2nd -3rd centuries AD; the well-preserved finds at Go Cam offered an unexpected opportunity to investigate a location at the very beginning of, or even preceding the emergence of the historically-known Cham civilisation.

During the 2000 trial excavation about 26 largely complete ovoid jars, a mass of roof tiles with textile impressions on the interior, both broken glazed and unglazed Han Chinese bowls and jars, one with a Chinese coin-stamp design, triangular bronze crossbow bolt heads, a bronze dagger or knife, a few glass beads and waste, an iron hook and two '*ehrtang*' ear ornaments – the one blue glass, the other stone – as well as high-fired geometric and textile-impressed jars and local, Sa Huynh or Sa Huynh derived low-fired pottery vessels. The most outstanding find was an unfired clay sealing (*phong ne* in Vietnamese and *fengni* in Chinese) with cord marks on the reverse, bearing four characters which have been glossed by scholars in Japan and the Academia Sinica, Taipei, to read as "Huang Shen Shi Zhe Zhang" (Seal of the Envoy of the Yellow God). This was the first Han sealing to have been found in Viet Nam although many are known from China and some have been excavated in the Han commandery of Le Lang in present-day North Korea. Four samples of internal residue remains from the ovoid jars were examined using FTIR (Fourier Transform Infra-Red Spectroscopy) by Michelle Cave (UCL) and identified as storage vessels for unsaturated oils - one supposes for palm oil, but we cannot be that specific.

On the basis of an area of hard reddened earth near the test excavation area and the presence of so many undamaged oil storage jars and tiles, we provisionally characterised the GO Cam site as a kiln site or more precisely as a storage area for one. However this turned out not to be the case, for during larger scale excavations in 2001 and 2002 substantial timbers of a large burnt wooden structure were found, extending over 13m by 7.8m. This included more than 60 carbonised floor planks, remains of 16 wooden posts, small stakes marking wall ends and that mass of burnt clay is now thought to be more probably from wall daubing. Four charcoal samples dated at two laboratories gave 2-sigma calibrated radio carbon dates that range from 755 BC to AD 73, but these include a significant 'old wood factor' since the planks and posts must have been cut from substantial trees, old at the time of felling. Two

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further AMS dates from a laboratory in Korea gave uncalibrated (?) dates of 2020+-60 Bp and 2060+-40BP which are closer to the age indicated by the artefact finds, but still too early – presumably on account of the 'old wood factor'.

A second, again very damaged, clay Han sealing was also found, together with more bronze cross-bow bolt heads, glass and metal waste, iron slag waste and an iron bloom, roofing tiles and local pottery. Provisionally I now feel that the structure is more likely to be a trading post of storage area close to the once navigable Moe Hoa river; a place where a local, Sa Huynh or post-Sa Huynh community was trading with Chinese or Chinese-influenced merchants. The second Han clay sealing from Go Cam, 2002 season was also studied by Dr. Yuan Kwok-wa of the Institute of History and Philology, Academia Sinica, who commented that as the characters on the sealing were not as clear as on the earlier one, he could not identify them very precisely. However, the character on the right side looked like the Chinese character "Gong", and the left character like the Chinese character " Fan" or "Pi". The combination of these two characters is probably the name of a person.

Based on the presence of two clay Chinese Han sealings, the imported glazed and unglazed ceramics, Chinese-style bronze cross-bow bolts and comparisons with the ovoid jars excavated from Phase 2 at Tra Kieu, we estimated the destruction of the building to have occurred around the 2nd to 3rd centuries AD. Whether the Go Cam site can be identified with a location within the historically recorded Lin Yi polity is not clear; Vickery prefers to place this north of modern Hue, but even if this proves to be the case Go Cam clearly belongs to a transitional period from the late stages of the Sa Huynh Culture and early historic period which is known from our excavations at Tra Kieu. Perhaps at the moment and for lack of a better term we could call this 'proto-Cham'.

In 2002 Vietnamese archaeologists, directed by Dr Ng. Kim Dung, extended the known area of the timber structure and also concluded from the numerous Sa Huynh potsherds in the sandy deposit underlying it, that it had been built over an earlier Sa Huynh open site; one of the first, if not the first, to be found in Central Vietnam. In December 2003 a third field season was devoted to completing the documentation, photography and drawing of the finds from the previous three seasons of excavation. A major problem remains; the consolidation and preservation of the timber structure. So far conservation has been confined to building a substantial metal fence around the site and roofing it with corrugated iron sheets, this done by the Culture office of the Duy Xuyen district.

The excavation of Go Cam, whether a 'Lin Yi' site or not points leads to two significant questions irrespective of the intrinsic importance of the materials found and the remains of what might conceivably be as the 'oldest wooden house in Southeast Asia and these are, 1) the importance of Han Chinese, and not just Indian cultural influence in the early stages of the formation of the Cham civilization – as already seen from the style of roofing and end tiles found at Tra Kieu. 2) The difficulty which is regularly found in correlating the evidence from field archaeology with that from historical sources. As an example from the well-researched archaeology of Roman Britain we have major settlements to which there are no historical references, and the names, and approximate locations, of established towns which are still not known to archaeologists.

Tra Kieu Of The Second And The Third Centuries AD; The Formation Of Linyi (Champa) From The Archaeological Point Of View

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The Tra Kieu site in central Vietnam has been identified as the ancient capitol of Champa "Simhapura", and as the capitol of Linyi "Dian Chong" described by some Chinese annals. After a French archaeologist, J.Y. Claeys carried out the large-scale excavations in 1920's, Vietnamese, British and Japanese archaeologists have been working on this site since 1990.

The trenches laid at the location called Hoan Chau, excavated in 1997, 1998, 1999 by the Vietnamese - Japanese cooperative team, then in 2000 by the Vietnamese - British - Japanese team, revealed several foundations for wooden buildings.

Three phases have been recognized depending on the assemblages of artifacts relating to the stratigraphy. (1) Lowest Hoan Chau phase characterized by ovoid jars associated with roof tiles with textile impression inside, (2) Lower Hoan Chau phase showing the decrease of ovoid jars but still containing the roof tiles with textile impression, (3) Upper Hoan Chau phase characterized by Han style stamped ware and spouted jars (kendis) similar to the Oc Eo culture, associated with roof tiles without textile impression and eaves tiles with human face decoration as well.

Roof tiles mentioned above were produced with Chinese techniques. Recently, eaves tiles with human faces which closely resemble those of Tra Kieu were reported in Nanjing, the capitol of Wu. They are dated from Wu to Western Jin. It is possible that the human face tiles of Tra Kieu were locally produced but stylistically originated in Wu, dated back to the 3rd century AD.

The tiles with textile impression emerged at the bottom layers of the Hoan Chau trenches. No doubt they preceded the human face eaves tiles found in the upper layers. The major finds of the lowest layers, ovoid jars and roof tiles with textile impression were also found at Go Cam, located about 3.5km southeast of Tra Kieu. The first test pit was made in 2000 where various Han style artifacts were unearthed; a fragment of clay seal "fengni", bronze arrowheads with triangular section, Han style stamped ware, a pot sherd with the impression of Wuzhu coin, etc. The letters on fengni were identified as "Huang Shen Shi Zhe Zhang (seal of the envoy of the Yellow God)", implying that somebody familiar with Chinese religion lived here.

Even older evidences of Han contact were two Western Han bronze mirrors discovered in burial jars of the Sa Huynh culture along the Thu Bon river. One is Riguangjing dated from 70BC to 50BC, the other is Shoudaijing, the mirror of the very end of Western Han. Thus the Sa Huynh burial tradition still continued in the 1st century AD.

Tra Kieu and Go Cam probably emerged soon after the decline of the Sa Huynh culture. The lowest Hoan Chau phase of Tra Kieu, as well as Go Cam, can be dated back to the first half of the 2nd century AD.

The remains of wooden architecture at Tra Kieu very likely belonged to the 2nd and the 3rd centuries AD; the exact period of the formation of Linyi.

River Settlement And Coastal Trade: Towards A Specific Model Of Early State Development In Champa

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In this paper I propose to re-examine the theoretical model first proposed by Ben Bronson for the development of coastal states in Southeast Asia, in his article, 'Exchange at the Upstream and Downstream Ends: Notes toward a Functional Model of the Coastal State in Southeast Asia' (1977). This model was primarily intended for insular Southeast Asia, in particular for peninsular Malaysia, the Philippines and Western Indonesia, but its potential application to the coast of Champa has already been suggested.

My intention is to compare the model in detail to the archaeological evidence so far obtained from the Thu Bon valley of central Vietnam, beginning with the pattern of late Sa Huynh settlement in the 2nd to 1st centuries BC and the changes imposed by an increased trade with China. Using this evidence, I hope to discuss both the suitability and limitations of Bronson's model in its application to a new geographic area and historic context, and suggest how his ideas can be used to form a specific model of the development of the early state in Champa.

In particular, I intend to use this model as a means of analyzing the political nature and extent of the kingdoms of Bhadravarman and Prakasadharmavikrantavarman (based in the Thu Bon valley during the 5th and 7th centuries AD) as evidenced by the pattern and distribution of recorded inscriptions, and also as a means of explaining the economic rise and religious prominence of the southern states of Kauthara and Panduranga in the late 8th and early 9th centuries AD. These southern states developed during a period of increasing trade with Java and insular Southeast Asia, as witnessed by the spread of Buddhist sculpture and votive artifacts, and were a response to changes in the wider trade patterns of the region.

Reference

Bronson, Bennet, 1977. 'Exchange at the Upstream and Downstream Ends: Notes toward a Functional Model of the Coastal State in Southeast Asia.' In Karl L. Hutterer (editor), *Economic Exchange and Social Interaction in Southeast Asia: Perspectives from Prehistory, History, and Ethnography*. Ann Arbor: Center for South and Southeast Asian Studies, The University of Michigan (Michigan Papers on South and Southeast Asia, 13): 39-52.

The Last Great King Of Classical Southeast Asia 'Che Bong Nga' and Fourteenth Century Champa

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There is a need to understand the nature of Champa late in its history. I wish to do this by examining the surge of Cham power in the 14th century and the king who led this surge. Known only by foreign terms applied to him (particularly the Vietnamese - Che Bong Nga), this king has not been studied to any great extent. I want to understand him, first, by placing him within the political, economic, cultural, and religious structure of Champa in that period and, second, by placing Champa within the broader events of 14th century Southeast Asia, especially those of Java and Majapahit.

Starting with the general writings on the period, I want to raise questions about what made up Champa, how its varied segments related to one another, and how the political and the economic, the cultural and the religious interacted. Was this surge in power basically the work of one man (a conspicuous man of prowess) or did it occur at a time of great prosperity, international contacts, and general Cham activism? In this surge of power, how did the Chams draw in outlying peoples as their mandala expanded? For example, the inhabitants of the then southern Vietnamese provinces of Nghe-an and Thanh-hoa seem to have come under the flourishing Cham umbrella. How might this have been achieved?

Once the great king died (in 1390), how did the Cham realm react? This one moment in time seems to encapsulate the collision between the end of the classical (as seen in the Chams) and the rise of the early modern (Dai Viet). Eventually, in 1471, the latter would crush the former. How did the structure of the Cham polity and its culture lead to this denouement?

In this way, I shall try to gain a better grasp of Champa near the end of its power as well as of what attributes this king brought to bear to rally the Chams in their final great successes. Using the available sources, especially Vietnamese and Chinese, I shall work to determine the nature of this late classical Southeast Asian polity, as compared to both mainland and island forms, at the time when the other powers of the region (Angkor, Pagan, Dai Viet, and even Majapahit) were gradually beginning to change into their early modern forms.

Champa-Vietnam Relations During The 17th And 18th Centuries

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When Nguyen Phuc Chu (1691-1725) annexed the last of the Cham polity at Panduranga (Phan Rang-Phan Thiet area) in 1693, it was the end of fifteen centuries of continued existence of the Cham polity. A reprieve however, was granted when Nguyen Phuc Chu decided to create a new Cham political entity called Thuan Thanh Tran that continued to have a Cham ruler, albeit one that was sponsored by the Nguyen ruler of southern Vietnam. The new Cham entity was to have certain measures of autonomy but remained a quasi vassal state to the Nguyen in the form of a tributary relationship imposed by the latter. This arrangement was to last until 1776 when Nguyen rule ended. Throughout this period, Champa-Vietnam relations took place on two levels, namely, between the Cham ruling class and Vietnamese administrative elites, and between the Chams and the Vietnamese who began to migrate in large numbers into Thuan Thanh since 1693. While the two peoples attempted to co-exist, Cham resistance to Vietnamese attempts to 'Vietnamize' continued. Friction between the two peoples was also inevitable as social and economic pressures as a result of the influx of Vietnamese settlers, resulted on several occasions, with the outbreak of anti-Vietnamese revolts by the Chams. This paper will discuss Cham-Viet relations in the context of a subdued people trying to come to terms with the Vietnamese dominance yet at the same time, offering resistance to it. Among others, this paper intends to investigate the different responses from the Cham ruling class and the ordinary Chams towards Vietnamese dominance during this period. Drawing on materials from both indigenous and external sources, this paper will also pay attention to a set of Cham sources in Sino-Vietnamese scripts that consisted mainly of correspondence between the ruler of Thuan Thanh Tran and Vietnamese administrators in the same area as well as contracts and receipts of business transactions between ordinary Chams and Vietnamese.

“Mandala Champa” Seen From Chinese Documents

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Studies on Chinese documents related to Champa were quite sporadic in the late 20th Century, although many new sources became available in this period, two most important sources being *Songhuiyao Jigao* [*Tổng hội yếu tập cao*] and *Ming Shilu*. If analyzed with new perspectives of Southeast Asian polity, intra-Asian trade, bias of Chinese documents and so on, however, Chinese sources can shed new light upon the history and historical geography of Champa. This paper aims at making some new arguments about Champa from the 5th to the 14th Century mainly based on Chinese documents.

First, the “self-Indianization” of Linyi, or its metamorphose into Champa, advanced generally parallel with its pro-China policies during the 5th to early 8th Centuries. The latter policies helped Champa not only develop trade with China but politically cope with Funan/Chenla and Chinese protectorate in what is now northern Vietnam. For this period, counter balance rather than conflicts between Indian and Chinese civilizations should be recognized.

Second, the conventional view of Huanwang [Hoàn Vương](the mid-8th to the mid 9th century) the capital of which located in the southern region (Kauthara or Pandulanga) appears to be unsustainable. *Huanghua Sidaji* [*Hoàng Hoa tứ đạt ký*], a famous book of itineraries from the 9th Century studied by Paul Pelliot, includes at least two different sources about Huanwang, one locating the capital probably in present-day Quang Tri, the other in Quang Nam. The latter source mentions about polities like Mendu (present-day Phú Yên?), Kauthara, and Pandulanga, not as the capital but as local centers. These imply the polycentric nature of Huanwang, and the naming itself may have originally derived from one of these local polities. Anyway, a significant change in the composition of “Mandala” Champa may have taken place in the Huanwang Period, seen from its aggressive foreign policies (More than 70 tribute missions from Linyi is recorded in Chinese documents, but only once from Huanwang).

Third, sources of the Song Period like *Songhuiyao Jigao* and *Zhufanzhi* [*Chau ju-kua; Chư phiên chí*, completed in 1225] contain ample information which is so far unexploited. During the 10th-11th Centuries, Muslim trade networks seem to have dominated Champa’s maritime trade stronger than it is usually thought because China hardly noticed in the 12th century that Zhancheng [Chiêm Thành] was formerly called Linyi, then Huanwang. Through *Songhuiyao Jigao*, we can make some quantitative analysis about Champa’s trade with China, like the tribute in 1156 which brought approximately 40 tons of aromatic woods. Song documents also provide information about local polities of Champa, telling much about those in the northern part. Five of eleven or twelve local polities of Champa recorded in *Zhufanzhi* can be identified to the north of Hai Van Pass. This denies the myth of Vietnamese constant southward expansion since the 10th Century and requires more attention to the trade routes connecting the mid-Mekong region with the South China Sea.

Finally, (Song and) Yuan sources make us skeptical, at least in terms of economy, with the common view that Champa was declining. Thi Nai (Qui Nhon) had been the major entrepot of the South China Sea, which Khbilai Khan regarded as the main junction port between Quanzhou and Quilam (in South India). *Daoyi Zhilue* [*Đào di chí lược*, completed in 1351] says Champa’s cotton cloth was exported to five

countries in Island Southeast Asia, while modern archaeologists proved Champa ceramics were exported to many countries in Southeast/East Asia during the 14th-17th Centuries. The southward expansion of Dai Viet after 1390 may be understood as a come-from-behind victory.

**Champa In The Song Hui-Yao
(Collected Statutes Of The Song Dynasty)**

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The history of Champa has been re/constructed through both indigenous and external sources. Some of the most important sources from beyond the Cham homelands used in this re/construction are Chinese texts. The standard Chinese histories, for example, were essential to Maspero and others in reconstructing basic chronologies and historical details of the Cham polities. One of the Chinese texts which has not yet been exploited for Champa history is the *Song Hui-yao* (Collected Statutes of the Song Dynasty). Only known in a manuscript reconstruction of an encyclopaedia's citations from the work, this text provides unique information on Champa from 960 C.E. until the 1180s. It details the polity's relationships with the Song courts, with Zhen-la (Cambodia), with Srivijaya and with the Viet (both through the Chinese province of Jiao-zhou and through Dai Co Viet after its establishment in the 960s). It also provides details of Cham customs, agriculture, maritime trade, and punishments.

This text has never been made available in English or Vietnamese, and has been only infrequently used in China. This paper will provide an annotated English-language translation of the account of Champa in the *Song Hui-yao*, together with an analysis of the contents in the light of the importance of the 10th-12th centuries for the Cham polities.

Ethnicity Of The Cham People In Vietnam Introduction

**Rie Nakamura
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This is a paper to demonstrate the diversity of the ethnic Cham communities in Vietnam, which is based on the field research conducted among the Cham communities in Vietnam from 1994 to 1996. Cham people are found throughout Southeast Asian countries such as Cambodia, Thailand and Malaysia. The Muslim people in Hai Nam Island of China are claimed to be the descendants of Champa people. There are also Cham communities found in France, Canada, Australia, and the United States. There are about 100,000 Cham people living in Vietnam. The Cham people are one of 54 state recognized ethnic groups in Vietnam. The Vietnamese state makes conscious effort to represent equally all the ethnic minority peoples living inside of their national borders. In Vietnam, an ethnic group tends to be depicted as a homogenous group, they have one language, one history, one religion, one tradition, and son on. Their catalogue like depictions are however not able to portrait the complexity of their community. The Cham people whom I encountered in Vietnam were diverse in their language, religion, custom, and the concept of history. There are various kinds of Cham who construct their ethnic identity differently based on the social context and social interactions.

By the localities and their historical background, the Cham people living in Vietnam are divided into two groups; the Cham living in the south central coast area and the Cham living in the Mekong Delta. In this paper, by comparing two Cham communities in Ninh Thuan province (the south central coast area) and An Giang Province (The Mekong Delta) I would like to talk about how their ethnic identities varies between the two groups of Cham, and also how they maintain their ethnic identity as one unified ethnic group. In doing so the concept of "Champa" amongst the Cham will be examined.

Studying The Relationship Between Sculpture And Architecture: A New Approach To Champa Art

**Tran Ky Phuong
Independent Scholar**

This paper deal with the relationship between the structure of a Hindu temple and a sandstone square pedestal that installed in the sanctum-sanctorum of the temple in the first phase of Champa art during the seventh century and the beginning of ninth century CE (ca. before 875 CE) in order to prove the processing of temple structures as well as the carving pedestals through each period of art.

The methodology which will be employed to carry out this paper differs from those of previous scholars of Champa art. Prior studies have either focused on the architecture or on the sculpture and distinguished separate chronologies for their developments. By integrating these two media by means of a study of the corbel roof temples and the sculpted pedestals from each period, these aspects which are recognized to be physically and conceptually linked, will provide a better understanding of the evolution of the art of Champa.

Pan-Asian Buddhism And The Bodhisattva Cult In Champa

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A small number of sculptural images of Buddhist Bodhisattva figures are known from central Vietnam, bearing witness to the active participation of the kingdom of Champa in the wave of Mahayanist Buddhism which was sweeping Asia in the latter part of the first millennium. Recent discoveries of further copper alloy images and of images in precious metals, together with finds of previously unrecorded types of clay votive tablets, adds to this corpus of Mahayana imagery from central Vietnam.

These high-value finds strengthen the view that this development had the personal support of a number of members of Cham royal households. At least one known ruler, Jaya Indravarman, actively worshipped Lokeshvara and established in his honour the monastery of Dong Duong at the king's new capital of Indrapura. This patronage was undertaken in a context of Cham royal households traditionally adhering to Saivism, which continued to underpin state power, even, as the inscriptions attest, at Indrapura.

The worship of Lokeshvara, a form of Avalokitesvara, had become a widely observed cult throughout Southeast Asia by this period. The archaeological record for the 9th -12th century in Champa points to this cult being paramount: more bodhisattva images are extant than Buddha images. Yet, the overall number of Buddhist images and Mahayana inscriptions in Champa is small, suggesting that this cult did not reach a broad populace, and perhaps did not spread much beyond a limited number of individuals among the royal elite. This development has parallels in neighbouring states, such as the Dali kingdom of Yunnan and Jayavarman VII's Angkor, where the cult of Lokeshvara assumed the status of a state religion, with the rulers erecting cult shrines to the Compassionate Bodhisattva. The recent finds of Mahayanist votive tablets, essentially a popularist medium for accruing Buddhist merit, does not contradict this thesis, such objects in all probability being associated with the community of monks (*sangha*), who would have had the most immediate access to the matrixes employed in the production of clay votives. Recent shipwreck evidence has established that such metal moulds were circulating in Buddhist Southeast Asia.

Champa's architectural legacy has been studied to date in terms of that kingdom's relations with India and other states in Southeast Asia, notably Java, Dvaravati, Srivijaya and Angkorian Cambodia. It is however small devotional images - by their nature portable - that provide one of the most reliable indicators of cultural interaction. They provide the best vehicle for studying the circulation and cross-fertilisation of style. In this paper Champa's relations with other Southeast Asian schools of Buddhism will be scrutinised through the medium of this newly expanded corpus of Cham portable sculptural images, along with the critical role that the commissioning of cult images played in Mahayanist practice.

The Westward Expansion of Chamic Influence in Indo-China: A view from Historical Linguistics

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With one notable exception, Thurgood 1999, the contribution of Historical Linguistics to the history of the Cham world has been, so far, rather small. And yet, its potential is great since language, unlike inscriptions and political documents, covers the entire spectrum of human activity, knowledge and feelings.

We already know that Old Cham, a historical cousin of Malay, established itself on the coast and then expanded its influence westward into the mountainous hinterland. As part of that process, a number of people who previously spoke Mon-Khmer languages, mostly of the Bahnaric branch, switched language and now speak the languages we call Jarai, Rhade, Roglai, Hroi etc..These languages, together with Cham itself, constitute the Chamic languages.

In this lecture, I will look at this process from the outside, from the point of view of those who did not switch and continue speaking Mon-Khmer languages, but were nevertheless influenced, in various degrees, by the Chamic advance westward. We can specify which languages were influenced, which ones remained untouched, and draw the approximate limits on the linguistic map.

The results suggest two distinct historical westward movements of Chamic speakers, one not very ancient, powerful, and still active, among the Bahnaric languages of the Central Highlands, and another one, on a smaller scale, more ancient, and no longer active, among the Katuic languages in the hinterlands of the city of Hue.

A Study On The Almanac Of The Cham In South-Central Part Of Vietnam

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The purpose of this study is to investigate the present aspect of the Cham society in the South-central part of Vietnam. Today, there is approximately 87,000 Cham are living in this part. In conventional studies, Cham in this area has been explained that they were divided into two groups based on their religion. One, called Balamon, are worshipers of indigenized Hinduism, the other, called Bani, are worshipers of indigenized Islam. In recent years, several articles have insisted that Bani and Baramon were not two different religious groups but two different categories which belong together under the same religious system. Those insistences have been explained by the indigenous notion of *Awar Ahier*, what we called symbolic dualism. According to some articles, the concept of *Awar Ahier* is explained in many context of Cham society from gods to human body.

In this paper, I would like to examine *Awar Ahier* elements over traditional calendar called *Sakawi Cham*. *Sakawi Cham* is used by both Bani and Balamon to carry out their ritual practices. The main purpose here is not only to understand how the *Awar* and *Ahier* elements exist in *Sakawi Cham*, but to examine the meaning of *Sakawi Cham* among the society through people's narratives and several cases.

First, I studied on symbolic classification of *Sakawi Cham*. *Sakawi Cham* is a general term of two kinds of calendar, called *Sakawi Awal* and *Sakawi Ahier*. Former is a lunar calendar which is same as Islamic calendar and latter is a lunar solar calendar. *Awar Ahier* elements are also found in month, week, time and dates of each ritual practices are determined based on these symbolic classifications.

According to Cham scholars, *Sakawi Cham* is one of the most authentic traditions, and coexists of *Awar* and *Ahier* crystallized in *Sakawi Cham* indicates unity between Bani and Balamon. However, the way of counting *Sakawi Cham* has not been unified within the Cham society. For example, there was 2 months gap of *Sakawi Cham* between Balamon community in Binh Thuan province and Balamon community in Ninh Thuan province. Moreover, there has been controversy between Bani villages in Ninh Thuan province over the fixing of leap year. Although official conventions have been organized in order to resolve those problems, *Sakawi Cham* has not been unified yet. The argument how to unify *Sakawi* is still on going topic among the Cham society in South-central part of Vietnam.

Then, I addressed the variations between two areas in South-central Cham society, examining the existence of persons who were responsible for counting *Sakawi* and units of ritual practices. There is two different religious organization among Bani community in South-central of Vietnam. Among the Bani community in Binh Thuan province, there is one person called OnYew who has chosen to be the most authorized monk, while there is no On Yew among the Bani community in Ninh Thuan. Some say that absence of On Yew draws controversy between villages among Bani community in Ninh Thuan.

To conclude, this study developed the variations of the present Cham society around South-central while it's been monolithically represented in previous ethnographic descriptions. *Sakawi Cham*, on one hand, is an important cultural element to integrate Cham society in South-central part; it has also been a factor that throws boundaries

between communities into relief on the other hand. However the various narratives on *Sakawi Cham* still seem to create an opportunity for people to confirm their cultural identity.

Champa Ceramics In The History Of The Maritime Route Of Silk Road

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Various artifacts excavated in archaeological sites are valuable materials which convey at first hand daily lives of the people at that time to us. Among them, recently noted artifacts are a large amount of various ceramics excavated in archaeological sites in coastal areas of Southeast Asia. Although most of them have been found as grave furniture in graves dated before the 16th century when the Europeans came, cases that ceramics were found in shipwrecks under the sea and in sites of port cities have increased recently. Most of these ceramics are Chinese, but there are also Thai ceramics and Vietnamese ceramics. Aside from them, Islamic ceramics have been also excavated, although they are a few.

Ceramics unlike silk cloths survive and remain in sites without decaying and disappearing, even if they break into small fragments. As areas (kilns) and dates of producing of some of these excavated ceramics have been already identified, they serve as useful materials to clarify dates and characteristics of sites themselves.

Chinese ceramics were exported to Japan, all over areas in Southeast Asia and Africa as a farthest place. Celadon wares of the late Tang to the Five Dynasties, white wares of the Sung Dynasty, blue-and-white wares of the Yuan Dynasty and wares with overglazed red enamel design of the Ming Dynasty have been excavated with native earthenwares in various archaeological sites in the Philippines. Many of these ceramics are common in their dates and kinds to ceramics excavated in al-Fustat Site in Egypt and other various sites in Japan. Actually these trade ceramics were also found in archaeological sites along coasts of the Indian Ocean, the Red Sea and the Persian Gulf.

I would like to locate the Champa ceramics, which are ceramics of the Go Sanh kiln complex, in the history of the "maritime route of silk road"

The Significance Of Cham Ceramic Evidence For Assessing Contacts Between Vijaya And Other Southeast Asian Polities During The Fourteenth And Fifteenth Centuries C.E.

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High-fired ceramics made by kilns located within the old polity of Vijaya – now part of present-day Binh Dinh Province in Vietnam – have been excavated from several different archaeological sites within Southeast Asia. The region of Vijaya, however, was one of the major settlement zones of the former civilisation of Champa. Although Cham wares are still not widely recognized, and their date of manufacture has been the subject of scholarly debate, current archaeological evidence indicates that these ceramics were traded from Vijaya during the fifteenth century C.E., and perhaps earlier.

Around this time, the trade policies of the early Ming emperors of China appear to have created shortages in the supply of Chinese ceramics to Southeast Asian marketplaces during the late fourteenth and mid fifteenth centuries. And it seems probable that these factors had a significant impact on the development of Vijaya's ceramic production industry. Yet careful examination of data from particular archaeological sites and documentary sources suggests that the manufacture of ceramics probably ceased at Vijaya in 1471, when this region was conquered by military forces from the Dai Viet kingdom to the north. As a result, the trade of Cham ceramics to Island Southeast Asia possibly lasted a century, or less.

Whereas export ceramics found beyond their production centres offer vital clues about economic and socio-political exchanges, or may help to determine the production dates of these wares, excavations conducted at the actual kiln sites can provide crucial information about production techniques and the materials that the ceramics were made of. To date, however, only three kilns belonging to two different production centres located within the region of old Vijaya have been excavated, although surface collections from three other identified complexes indicate at least some of the types of wares that had been made at these latter sites. And comparison of the range of specimens recovered from old ceramic complexes, burial grounds, habitation sites, and shipwrecks located within the territories of Champa and its former trading partners have enabled the forms and characteristics of Cham ceramics to be identified and documented.

Nevertheless, published material concerning the manufacture and trade of these wares must also be re-assessed in the light of recent hypotheses regarding the frameworks of Cham polities and their interactions with various upland peoples who inhabited the surrounding hinterlands. Furthermore, the relatively recently proposed concept of heterarchy is currently providing a more meaningful approach to analysing Southeast Asian social structures than the theories of hierarchy have proven to be in the past. Accordingly, the socio-political and economic frameworks of Cham and Island Southeast Asian communities, which together form part of the Austronesian linguistic family, share more common structural characteristics than was once believed. This paper sets out to explore all of the above themes within the context of the manufacture and trade of Cham ceramics in the past.