Higham, *The Archaeology of Mainland Southeast Asia* (Cambridge: Cambridge University Press, 1989), 297: "Only in exceptional circumstances, if ever, was there just one large Cham mandala;" Keith Taylor, in *The Cambridge History of Southeast Asia*, ed. Nicholas Tarling (Cambridge: Cambridge University Press, 1999), 1:153. "Champa is a generic term for the polities organized by Austronesian-speaking peoples along the central coast of Vietnam . . . an archipelagically-defined cultural-political space," Hall, *Maritime Trade and State Development in Early Southeast Asia*, 253–54; "The authority of a Cham monarch was concentrated within his own river-mouth plain," William Southworth, "The Origins of Champa in Central Vietnam, A Preliminary Review," conference, New Scholarship on Champa, August 5–6, 2004, 342; "a political system in which separate coastal states—based on a river catchment area—competed with each other for commercial supremacy." Discussion at the recent conference, New Scholarship on Champa, August 5–6, 2004, suggested the term "Cham" not be used and that "Champa" may be more correctly used as modifier. This book will continue to use "Cham," since it is the term commonly used in the literature.

37
Pierre-Yves Manguin, "La traversée de la mer de Chine meridienale, des détroits á Canton, jusqu'au 17e siècle (La Question des Îles Paracels)," *Actes du XXIXe Congrès international des Orientalistes* 2 (Paris) 1976: 110–15, as noted in Hall, *Maritime Trade and State Development in Early Southeast Asia*.

38
Anthony Reid, *Charting the Shape of Early Modern Southeast Asia* (Bangkok: Silkworm Books, 1999), 40–41. He notes that Austronesian was "the most far-flung language family of the pre-modern world."

39
An increasing number of scholars believes the peoples of the Sa Huynh culture were Chamic-speaking and were the actual precursors of the Cham; Peter Bellwood, *Man's Conquest of the Pacific* (New York: Oxford University Press, 1979), 124; Wheeler, *Cross-Cultural Trade and Trans-Regional Networks in the Port of Hoi An,* 96–97; R. A. Blust, "The Austronesian Homeland: a Linguistic Perspective," *Asian Perspectives* 26, no. 1 (1984–85): 45–68.

40
Wang Gungwu, "The Nanhai Trade: A Study of the Early History of Chinese Trade in the South China Sea," 34.

41
Ibid., 37.

42
Hall, *Maritime Trade and State Development in Early Southeast Asia*, 73.

43
See Vickery, *Society, Economics, and Politics in Pre-Angkor Cambodia*, 63–68. He has argued that the title *fan* comes from a Khmer root, thus suggesting the peoples of Lin Yi were of the Mon-Khmer family of languages that extended from coastal Cambodia inland up through Viet Nam.

44
For Vietnamese sources, see Georges Maspero, *Le Royaume de Champa* (Paris: Les Editions G. Van Oest, 1928) [English version: *The Champa Kingdom: The History of an Extinct Vietnamese Culture,* trans. Walter E. J. Tips (Bangkok: White Lotus, 2003)], though Vickery has argued convincingly in his unpublished paper "Revising Champa History," Symposium on New Scholarship on Champa, August 5–6, 2004, organized by Asia Research Institute National University of Singapore, that Maspero takes great liberties with both Chinese and Vietnamese sources. For the most recent work on Chinese sources, see Geoff Wade, "The Ming shi Account of Champa," ARI Working Paper, no. 3, June 2003, www.ari.nus.edu.sg/pub/wps.html.

45
Song Hui Yao, as quoted in Grace Wong, "A Comment on the Tributary Trade between China and Southeast Asia, and the Place of Porcelain in this Trade, During the Period of the Song Dynasty in China," in *Chinese Celadons and Other Related Wares in Southeast Asia,* in conjunction with an exhibition held at the National Museum, Singapore (Singapore: Southeast Asian Ceramic Society, 1979), 76. See also Momoki Shiro, "Dai Viet and the South China Sea Trade from the 10th to the 15th Century," *Crossroads: An Interdisciplinary Journal of Southeast Asian Studies* 12, no. 1 (1998): 7–9, who states that the Dai Viet sent more missions to China during the Song period than any other Southeast Asian polity. Momoki (p. 6) proposes three reasons why the Chinese maintained the tribute system: the Chinese emperors needed to show subjects that distant countries offered obeisance to them; all in the government wanted to engage in the private trade that was an offshoot of the tribute missions; and they were able to engage in missions to the tribute states.

46
Reid, *Charting the Shape of Early Modern Southeast Asia*, 64–65.

47
Wong, "A Comment on the Tributary Trade between China and Southeast Asia, and the Place of Porcelain in this Trade, During the Period of the Song Dynasty in China," 74 and 77; in 990, the title of King of Jiao Zhi was given to the ruler of northern Viet Nam, and in 1155, the title of the former Cham king was given to the new king.

48
Maspero, *The Champa Kingdom*.

49
Tran Ky Phuong and Vu Huu Minh, "Cua Dai Chiem (Port of Great Champa) in the 4th–15th centuries," in *Ancient Town of Hoi An,* The National Committee for the International Symposium on the Ancient Town of Hoi An (Ha Noi: Gioi Publishers, reprint, 2003), 109. Cham vestiges in the area included an elephant statue, a relief of a dancer, an altar, a funeral statue, a head of a statue, a stele fragment, and many wells. Tran Ky Phuong and Vu Huu, "Minh, Cua Dai Chiem (Port of Great Champa) in the 4th–15th centuries," 106.

50
Wong, "A Comment on the Tributary Trade between China and Southeast Asia, and the Place of Porcelain in this Trade, During the Period of the Song Dynasty in China," 78.

51
Yuan Che, CXXIX, 3a, as quoted in Maspero, *The Champa Kingdom*, 82.

52
Reid, *Charting the Shape of Early Modern Southeast Asia*, 61.