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William Dampier, *A New Voyage Round the World*, 1697, ed. Sir Albert Gray (London: Argonaut Press, 1927), 272; quoted in Anthony Reid, *Charting the Shape of Early Modern Southeast Asia* (Bangkok: Silkworm Books, 1999), 43.

2

Austronesian-speaking peoples probably populated the southern and central coastline of Viet Nam from the first millennium B.C., first at population centers we now refer to as Sa Huynh. Some scholars are increasingly inclined to believe the Sa Huynh and Cham are the same peoples. They had come relatively late to the region, and linguistic studies suggest they came from Borneo: see Robert A. Blust, "The Austronesian Homeland: A Linguistic Perspective," *Asian Perspectives* 26, no. 1 (1984–85): 45–67. Anthony Reid, *Charting the Shape of Early Modern Southeast Asia*, 41, has noted the Austronesian language was the most far-flung of the pre-modern world.

3

Until the end of the twentieth century, scholars referred to Champa as a single kingdom. Present scholarship considers Champa a series of separate polities (the point of view taken here), or separate principalities loosely allied. Recently, many scholars have applied the Bennet Bronson model of coastal riverine development in Southeast Asia; see Bennet Bronson, "Exchange at the Upstream and Downstream Ends: Notes toward a Functional Model of the Coastal State in Southeast Asia," in Karl L. Hutterer, ed., *Economic Exchange and Social Interaction in Southeast Asia: Perspectives from Prehistory, History, and Ethnography*, Michigan Papers on South and Southeast Asian Studies, University of Michigan, 13 (Ann Arbor: Center for South and Southeast Asian Studies, University of Michigan, 1977), 39–52. A few examples of supporters of this theory are: Keith Taylor, *The Cambridge History of Southeast Asia*, ed. Nicholas Tarling (Cambridge: Cambridge University Press, 1999), 153; "Champa should more properly be understood as an archipelagically-defined cultural-political space," in Reid, *Charting the Shape of Early Modern Southeast Asia*; most recently William Southworth, "River Settlement and Coastal Trade: Towards a Specific Model of Early State Development in Champa," a paper presented at the Symposium on New Scholarship on Champa, August 5–6, 2004, Asia Research Institute, National University of Singapore; William A. Southworth, "The Coastal States of Champa," in Ian Glover and Peter Bellwood, eds., *Southeast Asia: From prehistory to history* (London and New York: RoutledgeCurzon, 2004), 209.

4

Found in Viet Nam dating to 658 and in Cambodia to 668. Karl-Heinz Golzio, *Inscriptions of Campa based on the editions and translations of Bergaigne, Etienne Aymonier, Louis Finot, Edouard Huber and other French scholars and of the work of R. C. Majumdar* (Aachen: Shaker Verlag, 2004), online version downloaded from <http://www.shaker.de>.

5

Vickery argues against this interpretation and suggests that the inhabitants of Lin Yi were instead Mon-Khmer-speaking peoples, Michael Vickery, *Society, Economics, and Politics in Pre-Angkor Cambodia: The 7th–8th Centuries* (Tokyo: The Centre for East Asian Cultural Studies for Unesco, the Tokyo Bunko, 1998), 62–68; and unpublished manuscript, Michael Vickery, "Revising Champa History," Symposium on New Scholarship on Champa,

August 5–6, 2004, Asia Research Institute, National University of Singapore, 6. Vickery argues that the inhabitants of Lin Yi spoke Mon-Khmer languages, not those of Cham. A few scholars who have supported the interpretation that Lin Yi was a precursor to Champa are: George Maspero, *The Champa Kingdom: The History of an Extinct Vietnamese Culture*, 26, and *Le Royaume de Champa*, 50; Georges Coedes, *The Indianized States of Southeast Asia*, 17; Emmanuel Guillon, *Hindu-Buddhist Art of Vietnam: Treasures from Champa*, English translation (Thailand: River Books [2001]), adopts Stein's view. William A. Southworth, "The Coastal States of Champa," 216–21; Nguyen Kim Dung, Ian Glover, and Mariko Yamagata, "Excavations at Tra Kieu and Go Cam, Quang Nam Province, Central Viet Nam," in Elisabeth A. Bacus, Ian C. Glover, and Vincent C. Pigott, eds., *Uncovering Southeast Asia's Past: Selected Papers from the 10th International Conference of the European Association of Southeast Asian Archaeologists* (Singapore: Nus Press, 2006), 232–44.

6

Southworth, "The Coastal States of Champa," 216–18. He believes Lin Yi was the former Han prefecture of Xianglin. He suggests the polity known as Xitu may have been in Quang Nam, 219. The general consensus regarding the location of Lin Yi (which is often placed in Quang Nam Province) at the "Symposium on New Scholarship on Champa," August 5–6, 2004, Asia Research Institute, National University of Singapore, was that it was north of Quang Nam Province and Hue, although opinion is changing (see note 7).

7

Nguyen Kim Dung, Ian Glover, and Mariko Yamagata, "Excavations at Tra Kieu and Go Cam, Quang Nam Province, Central Viet Nam," in Bacus, Glover, and Pigott, eds., *Uncovering Southeast Asia's Past*, 228–29, where they say:

The Go Cam site includes a mix of indigenous and exotic elements with abundant complete and fragmentary ovoid jars, associated with Sa Huynh cooking vessels and pottery for daily use as well as Chinese Han items (probably coming from northern Viet Nam) and a limited number and range of objects from South India. At Go Cam we can recognize some aspects of the transition from the Sa Huynh Culture to the Cham Civilization of the first millennium A.D. Yamagata has argued that go cam can be seen as a site of the Lin Yi polity that, as understood from Chinese histories, emerged on the southern boundary of the Han commandery of Rinan in the late 2nd century AD. Some argue (Vickery) that the centre of Lin Yi lay near Hue, well to the north of the Thu bon Valley; however, to date Go Cam is the only archaeological site that can plausibly be linked to Lin Yi, and in Lin Yi we can recognize the emergence of Champa.

8

Vickery argues that inscriptions referring to Vijaya have been incorrectly interpreted; previous authors have assumed Vijaya refers to the city of Quy Nhon. He says that *vijaya* is a misunderstanding of *visaya*, a designation of a geographic-administrative unit, a misunderstanding that also occurs in Khmer epigraphy; see Vickery, "Revising Champa History," 20. Taylor notes (*Cambridge History of Southeast Asia* 1, no. 1, 155) a Vietnamese annalist locates the Champa kings in Quy Nhon during the eleventh through fifteenth centuries. Southworth, "Notes on the Political Geography of Campa in Central Vietnam