

21

Another temple, Khuong My, has decorative wall panels that are compared with Javanese art of the ninth to tenth centuries, a period when Cham and Khmer merchants are mentioned as being in Java. Hall, *Maritime Trade and State Development in Early Southeast Asia*, 184.

22

Baptiste, "Les Piédestaux et les soubassements dans l'art Cham Hindou," points to South Indian sources in particular for the decorative elements on the pedestals, 111 and 120.

23

Tran Ky Phuong, "Phu dieu ho the bat phuong thien Van Trach Hoa va hình tuong ho the bat phuong thien trong dieu khac Champa" (The relief of *astadikpalakas* of Van Trach Hoa and the images of *dikpalakas* in Cham sculpture), *Tap chi Khoa hoc va Cong nghe* 3, no. 33 (2001) [*Bulletin of Science and Technology*, Hue: Department of Science, Technology and Environment]: 84–98. Pierre Baptiste, "Le piédestal de Van Trach Hoa—Présentation générale," *Lettre de la Société des Amis du Champa Ancien*, no. 10 autumn (2003): 4–6. Pierre Baptiste, "Le piédestal de Van Trach Hoa: un *bali-pitha* d'un type inédit. Note sur l'iconographie des *dikpala* au Champa," *Arts Asiatiques*, vol. 58 (2003): 168–76.

24

The dating of the Tra Kieu pedestal has been the source of some disagreement. Baptiste discusses this dating issue in "Les Piédestaux et les soubassements dans l'art Cham Hindou," 116–17.

25

Ibid., 120.

26

Ian Glover, "Excavations at Go Cam, Quang Nam Province, Central Vietnam, 2000–2003," paper presented at the Symposium on New Scholarship on Champa, August 5–6, 2004; and 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*, 232–44; Mariko Yamagata, "Inland Sa Huynh culture along the Thu Bon River Valley in Central Vietnam," in *ibid.*, 168–83.

27

Geoff Wade, "Champa in the *Song hui-yao*: A draft translation," ARI Working Paper No. 53, December 2005, <http://www.nus.ari.edu.sg/pub/wps.html>, 6, note 35.

28

Ibid., 11, and for examples of the mention of weaponry, horse trappings, and other metalwork, see 16, 19. See also Pierre Dupont, "Les apports chinois dans le style bouddhique de Dong-duong," *Bulletin de L'École française d'Extrême-Orient* 54 (1950), 267–74.

29

Paper presented by Tran Quoc Vuong, "Champa's Cultural Influences in Northern Vietnam from the Tenth to the Sixteenth Century," Symposium on New Scholarship on Champa, August 5–6, 2004, Asia Research Institute, National University of Singapore. He noted a number of connections: that Cham building techniques, such as using pebbles and clay as a foundation, were used at various temples; the Bao Tien stupa near Ha Noi was built by Cham prisoners; and a Cham-style lion was excavated in Ha Noi.

30

Vickery, "Revising Champa History," 24.

31

Southworth, "The Origins of Campa in Central Vietnam, A Preliminary Review," 241, as quoted in Vickery, "Revising Champa History," 23, has shown from the late fifth to early eighth centuries, 19 inscriptions with 279 lines of text in Quang Nam Province, with 12 inscriptions and 258 lines at My Son, and only 3 inscriptions with 13 lines elsewhere.

32

See Vickery, "Revising Champa History," 24, who agrees with Schweyer's method of identifying a dynasty in this manner: "It is better to follow the method of Schweyer in her study of the Dong Duong Dynasty and delimit the area of a dynasty by its inscriptions." See Anne-Valerie Schweyer, "La Vaisselle en argent de la dynastie d'Indrapura (Quang Nam, Vietnam, Etudes d'épigraphie cam-II)," *Bulletin de l'École française d'Extrême-Orient* 86 (1999): 345–55.

33

Southworth, "The Origins of Campa in Central Vietnam, A Preliminary Review," as quoted in Vickery, "Revising Champa History," 26.

34

Karl-Heinz Golzio, ed., *Inscriptions of Campa based on the editions and translations of Abel Bergaigne, Etienne Aymonier, Louis Finot, Edouard Huber and other French scholars and of R. C. Majumdar; newly presented with minor corrections of texts and translations, together with calculations of given dates*, 72–73; complete inscription 60–73.

35

The one exception might be the string drapery of the over-life-size Buddha found at the site and now in the Da Nang Museum of Cham Sculpture. He is seated, however, and because the head is missing, it isn't possible to compare.

36

Wang Gungwu, "The Nanhai Trade: A Study of the Early History of Chinese Trade in the South China Sea," 46–61, speaks of a trade in holy goods to China during the fifth to sixth centuries. The ninth century was a period when Buddhist texts and ideas were circulating throughout not only Southeast Asia, but the entire continent. See Ian Mabbett, "Buddhism in Champa," in *Southeast Asia in the 9th to 14th Centuries*, David G. Marr and A. C. Milner, eds. (Singapore: Institute of Southeast Asian Studies, Singapore and the Research School of Pacific Studies, Australian National University, 1986), 289–314.