

site. Other Binh Dinh ceramics recovered include 3,228 bowls, pear-shaped bottles, and small jarlets. Some of these contained calcified lime.

The presence of calcified lime infers the presence of Southeast Asians among the crew, and some see in this evidence of a Cham crew. Slaked lime is one of the basic ingredients in the betel quid, the chewing of which was once a universal Southeast Asian habit. The exchange of a quid was part of the cordial social exchange practiced by all members of society. Usually the lime paste is kept in a closed pot of the globular form ubiquitous among the Kinh (cat. no. 88). To make the paste, crushed lime is fed into the lime pot through a small aperture on the shoulder. When the pot is approximately one-third filled, the same amount of water is added. The remaining space allows for effervescence. The other basic ingredients are the areca nut and the betel leaf. The quid is made by spreading a betel leaf with lime paste, extracted from the pot with a tiny spatula, and adding a small portion of areca nut. Using the betel leaf as an edible wrapper, all ingredients are folded into a neat little package, which is then ready to chew.

The Cham were maritime-oriented, seafarers, and Binh Dinh was served by a good port, yet to date, neither textual evidence nor indisputable archaeological data exists to indicate who, in this era, transported their ceramics to the southern archipelagos. In the fifteenth century, Ma Huan placed the port in Thi Nai Bay 100 *li* northeast of Vijaya, and noted ships coming from all places, and a harbor fort bustling with fifty to sixty families with two headmen in charge.⁸ Although over time siltation changed the course of the river, the port itself remained largely unaffected, yet in the seventeenth and eighteenth centuries, it was overshadowed by Hoi An. In the seventeenth century, Quy Nhon, along with other centers such as Tam Ky and Nuoc Man (Binh Dinh Province), served as local pickup points for commercially grown silk and sugar as well as highland produce brought down the Con River from upland transit points. Depending on their bulk, these goods were transported to Hoi An either by sea or overland by packhorse.⁹ In 1821 John Crawford described Quy Nhon as "still one of the largest places in Cochinchina and before the civil war, conducted considerable foreign trade."¹⁰

The long history of ceramic production in the Red River delta places its earliest use of glazes in the time Viet Nam was under the rule of Han China (206 B.C. – A.D. 220). Eight hundred years later, during the independent Ly dynasty (1009 – 1225), ceramic production flourished, and this energy flowed into the succeeding Tran dynasty (1225 – 1400). In the latter part of this dynasty, Viet Nam was on the cusp of trade exchanges that brought its ceramics to overseas markets, and this contact stimulated new lines of production. At this time, Viet Nam called itself Dai Viet, and its capital was Thang Long (site of present-day Ha Noi). The Kinh ethnic majority was confined to the northern river plains, and by the eleventh century, the Dai Viet border had expanded south to Hoanh Son Mountain (in present-day Quang Binh Province).

The region beyond Hoanh Son Mountain was already rich with complex cultural layering when Dai Viet began its purposeful thrust southward in the early fifteenth century, under Ho Quy Ly (r. 1400 – 1407), into territory of the polyethnic state of Champa, which embraced mountain people, lowland traders, and agriculturalists. This expansion accelerated in the mid-sixteenth century. In 1546, Trinh Kiem usurped the authority of the Le kings, and the Trinh and Nguyen dynastic families, once allies, became bitter enemies. In order to distance himself from future trouble,