

his advantage. At any rate, Khmer king and Cham king have a common interest in pacifying Vijaya and Vijaya became then, from 1130 to 1149 a major trade hub. The whole site around Binh Định expanded and Cham architecture showed clearly the Khmer influence, such as in the Bánh Ít sanctuaries (called 'Silver Towers' by the French).

However, the Chams princes did not accept the excessive Khmer presence in Vijaya, especially since a Khmer prince seems to have reigned in 1148 over the region. Jaya Harivarman would kill this Khmer 'king of Vijaya' in 1149 and end Khmer control of Vijaya. The complicated political situation in the Khmer country led to the temporary withdrawal of the Khmers in the mid-12th century, due to Sūryavarman's death, the seizure of power in Angkor from Yaśovarman and the reign of Sūryavarman's brother, Tribhuvanādityavarman, east of Angkor. The latter has long been regarded as a usurper, but newly discovered Khmer inscriptions reveal that he was the younger brother of King Sūryavarman II, builder of Angkor Wat. Unlike his brother, he was a Buddhist, who made many donations, especially in Prah Khan of Kompong Svay and in Beng Mealea. Paradoxically, Cham King Jaya Harivarman refused Khmer domination, but welcomed other Khmers to Vijaya: so, until 1165, the future Khmer king Jayavarman VII was (in exile?) in Vijaya. From 1165 to 1183, a new Cham king ruled Vijaya. The complex relations between the Chams and the Khmers did not prevent Khmer cultural influence. King Jaya Indravarman of Grāmapura attacked Angkor several times, apparently in 1170, 1177 and 1181. In 1182, in a donation to Po Nagar, he boasted of having 'seized the Khmer country'. Khmer Tribhuvanādityavarman died during the Cham attack in 1181 and his palace was burnt down. King Tribhuvanādityavarman was an Esoteric Buddhist. A newly found Khmer inscription states that he built eight Buddhist sanctuaries and erected Buddha statues in them.

One of the finest Khmer bronze Buddhas seated on the coils of a Nāga²³ (now in the Phnom Penh Museum) was found in the Bánh Ít tower. (See Sharrock in this volume p.111) This iconography of a Buddha enthroned on the coils of a nāga is unknown in indigenous Cham art. It could have been plundered from one of the Khmer king's temples in 1181, and brought into a Cham temple to mark the Cham victory. This fine Nāga Buddha was discovered with other Khmer icons and a Mañjuśrī.²⁴ Such temples as

Cánh Tiên tower ('Copper Tower'), or Thốc Lốc ('Golden Towers'), built at the time on the hills around Vijaya, are directly influenced by Khmer design.

During the same period, Cham king Jaya Indravarman made several donations 25 to Vijaya, such as a Buddha Lokeśvara, a Jaya Indralokeśvara, and a Bhagavatī Śrī Jaya Indreśvari in Buddhaloka-vijaya, and a Bhagavatī Śrī Jaya Indragaurīśvari in Śrī Vināyaka. This last place is known to be the port of the region: Thị Naj. The first site, described as 'Buddha's world in Vijaya', could very be situated near Vijaya, where a sanctuary called Indralokeśvara was erected in the mid-11th century. These esoteric deity names may have been those of sculptures found in the Binh Định region, such as the goddess found in the Thù Thiệu temple, and today in the Binh Định Museum. In any case, we must differentiate among icons captured in war by Jaya Indravarman (and erected in the Cham temples) and the new ones made for the king's foundations. The former are Khmer in style and the latter Cham.

Khmer king Jayavarman VII's relationship with Champa

The future king Jayavarman VII was resident as a Khmer prince in Champa and subsequently he relied on Cham allies during crucial events in Cambodia. His residence in Vijaya covered the time-span of his education in his adult life and he became deeply acculturated in Cham life and politics.

The Cham inscriptions²⁶ reveal that Jayavarman VII taught Cham princes the arts of government and war at his court in Angkor. They were soon entrusted with major military engagements to secure his fledgling state. One of these Cham princes, Prince Vidyānandana, the future king Sūryavarman, had been educated like a Khmer prince. He was later sent to restore Khmer control over part of Champa. After initially crowning Jayavarman VII's brother-in-law as king of Vijaya, he himself ruled in Rājapura of Panrāng (South Champa) as king Sūryavarman. But a few years later, in 1192 CE, he rebelled against Jayavarman's tutelage over the Cham territory, and proclaimed himself king of Vijaya as well as Rājapura, bearing the name of Sūryavarman. King Śrī Sūryavarman practised 'Mahāyāna Dharma, following the precepts of wisdom.'²⁷ The Cham king seems to have practised a Tantric Buddhism similar to that of Jayavarman VII. He