

the Indian *sikhara*, the Champa *kalan* is a temple dedicated to the sacred image or *yoni-linga* housed in the sanctum sanctorum, a narrow square room with a pyramidal roof. Japanese architect Shigeeda Yukata has classified Champa constructions into six evolved groups.

Indigenous resources were fundamental to the formation of Champa, the relationships between Sa Huỳnh – Linyi – Champa.

New excavations have led archaeologists to affirm that indigenous cultural resources – from Sa Huỳnh communities, as well as Đông Sơn culture – made fundamental to the formation of Champa while exogenous factors played a catalytic role.

Publications

More than 400 articles have been published in scientific journals and specialized research journals such as *Archaeology*, *Journal of Southeast Asian Studies*, *Journal of Science*, VNU from Hà Nội and Hồ Chí Minh City. There are more than a dozen monographs and conference proceedings, not to mention a large number of excavation and survey reports, which are kept in the Archives of the Museum of Anthropology, the History Faculty, the University of Social Sciences and Humanities, the National Universities of Hà Nội and Hồ Chí Minh City, the Library of the Institute of Archaeology, the National History Museum, the Institute of Sustainable Development of Southern Vietnam and other specialized agencies. Several doctoral dissertations on Champa archaeology have been successfully defended.

The collaboration of international experts in recent years has contributed new insights into Champa culture and history. A number of works published in English and French by Vietnamese and foreign scholars research state formation, the rise of social complexity, the role of exogenous factors in changing the political structure of Southeast Asia in the early centuries BCE. These works include papers on the 'Sinization' and 'Indianization' processes in Southeast Asia. Research on island Southeast Asia has contributed important data with bearing on the historical, cultural, economic, commercial, political and religious issues of Champa in the first millennium CE and later centuries.

Exhibitions

Artifacts related to Champa's history and civilization are displayed and stored in some National Museums. The largest and most complete collection is in the Museum of Cham Sculpture in Đà Nẵng City. At the provincial museums of Central Vietnam from Quảng Trị to Bình Thuận provinces, there are the displays of Champa art, sculpture and other artifacts. In recent years, a number of district-level museums have been established which dedicate displays to the ancient culture of the region. The best collection of ceramics and every day artifacts is stored in Sa Huỳnh Culture and Champa Museum in Duy Xuyên District. There are also the Trade Ceramics Museum and the Sa Huỳnh Museum in Hội An. Prominent Champa exhibitions have been organized abroad in France and the United States, and a number of Champa artifacts will shortly be displayed in Germany.

Challenges and difficulties

There is a shortage of qualified, highly skilled research staff, especially among young researchers. Papers are published in international scientific journals, but there is no close link between the researchers who write them. There is as yet no long-term, systematic research strategy based on evaluating the results of excavations and there is a shortage of funds for research, preservation and display. This results in part from the current rapid industrialization and modernization of the country.

An illegal trade in Champa antiques and the production of fake Champa antiques have increased in recent years, but no effective methods have been put in place to prevent this. Finally, there is a big gap between the resources poured into tourism expansion and the resource going into preservation of the Champa heritage.