

# The geography of the ancient kingdom of Champa in Central Vietnam, Vietnam

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# #1: Vietnam in Southeast Asia



- Vietnam usually was considered by scholars as a melting pot of civilizations and a crossroad of the West and the East for its special geo-location.
- From the ancient time VN has had close relationship with Mainland S.E. Asia as well as Island S.E. Asia.

## #2: The ancient kingdom of Champa in Central Vietnam



- The ancient Champa kingdom was located in the coastal plains of Central VN today from the latitudes of the 11° N to the 18° N. The kingdom came into being in the late of 2<sup>nd</sup> until the early 19<sup>th</sup> cent. CE.
- In her long history, Champa came to hold an increasingly crucial role in the significant trading route between the West to the East, known as 'silk road of the sea'.
- The most remarkable remains of the Champa kingdom are the Hindu and Buddhist temple-towers which built along the coast in Central VN. There are about 80 brick and stone temples still remain in the region.

### #3: Champa in Asian map, ca. 7<sup>th</sup> cent.



- The map shows the geo-location of Champa on the 'silk road of the sea' between the West to the East during 7<sup>th</sup> and 10<sup>th</sup> cent.

## #4: Champa in the 17<sup>th</sup> century



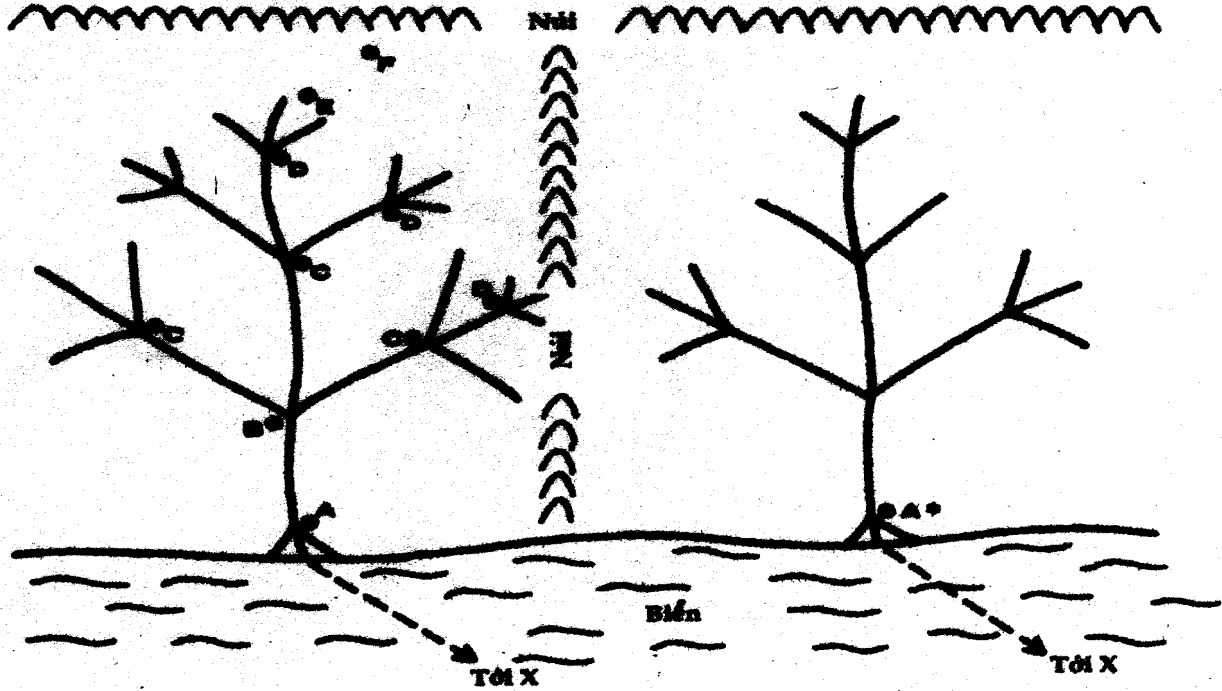
- Champa in 1686, after the 'Map of the Kingdom of Siam and its neighbours' by R.P. Placide.

## #5: The land of Quangnam Prov., an ancient state of Champa Amaravati



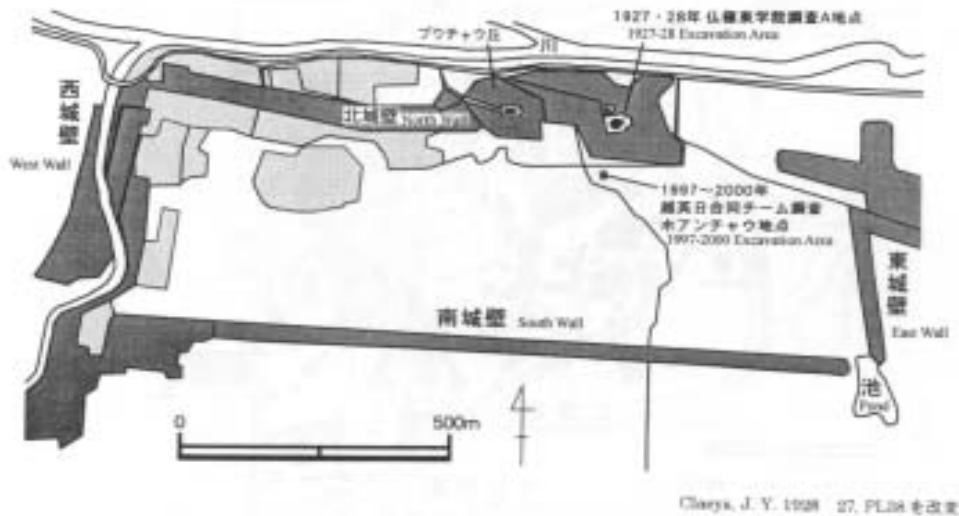
- The land of the present Quang Nam Prov. was an ancient state of Champa Amaravati; this is the heart of the kingdom through a long period from the 2<sup>nd</sup> to the 13<sup>th</sup> cent. AD.
- The state was established basing on the five geomantical elements such as: (1) The Holy Mountain, symbolizing the Hindu God Siva; (2) the Holy River, symbolizing Goddess Ganga, the consort of Siva; (3) the Holy Estuary/ the center of trade; (4) the Holy City/ the center of royal power; (5) and the Holy See/ the royal sanctuary.

# #6: Bronson's model of riverine exchange network



Mô hình khái quát về sự trao đổi giữa một trung tâm lưu vực sông và một thế lực hải ngoại. (Theo Bronson)

## #7: Simhapura Citadel in Tra Kieu



- The citadel was built during the 5<sup>th</sup> and the 13<sup>th</sup> cent. CE that located on Thu Bon river bank, in the between of My Son Sanctuary and Great Champa port-city/ Hoi An nowadays.
- There were several archaeological excavations conducted here, in 1927-28; and 1993-2000, lighting the good evidences into the history of Champa kingdom.



## #8: My Son Holy Mountain in Quangnam Prov.



- The Holy Mountain of My Son named Mahaparvata in a Cham inscription. This is one of the five geomantical elements in which Cham people based upon to establish a minor state, so call *mandala* .
- The Holy Mountain of Mahaparvata in My Son is the tutelary god of the state of Champa Amaravati in the present Quang Nam region.

## #9: Thu Bon Holy River in Quangnam Prov.



- The river of Thu Bon connecting the upland and the lowland to join with an estuary in Hoi An.
- Formerly, Thu Bon river was a holy river of the ancient Champa Amaravati state. Together with the holy mountain of Mahaparvata in My Son which symbolizes for the Hindu god of Siva; Thu Bon river symbolizes for the goddess Ganga, a consort of Siva.
- The river played an important role in the economical model so call '*riverine exchange network*' during the Champa time.

## #10: My Son Sanctuary



- My Son is the holy see of Amaravati state. It was built from the 4<sup>th</sup> to the 13<sup>th</sup> cent. to worship the god-king/*deveraja* Bhadresvara, the protector of the Cham royal might.
- My Son is a small valley surrounded by a rank of mountain in which the holy mountain of Mahaparvata/ The Great God of the Mountain being in the south.

## #11: The flower of Champaka



- The name of Champa kingdom came from a tropical flower, named Champaka, a white flower having good smell, blooming during Spring and Summer.

## #12: My Son, the heart of Champa Amaravati

- My Son is the center of Champa art including the most remarkable artworks of the kingdom from the 7<sup>th</sup> to the 13<sup>th</sup> cent.



## #13: The Dong Dzuong Laksmindra-Lokesvara



- Together with Hinduism, in around the 4<sup>th</sup> century, Buddhism was introduced to Champa; the port-cities of Champa were the places where the pilgrims stopping by during the monsoon, in the late 7<sup>th</sup> century, the Chinese pilgrims Yi-Jing noted that some branches of Hinayana were believed here; from the 8<sup>th</sup> to the 10<sup>th</sup> centuries saw the gradual expansion of Mahayana.
- The statue is the most remarkable work of Champa made in bronze in the end of 9<sup>th</sup> cent. (ca. 875 AD), was found in Dong Dzuong vihara in 1978.

## #14: Champa and Tang China

According to Chinese records, Champa is a well-known land of sandal wood; a scroll-painting in Tang dynasty, c. 8<sup>th</sup> cent., depicting a Cham missionary with their gifts to the Tang Court by their own local products.







## #15: The boat figure of My Son B6 tower



- The figure of a Cham boat carving on the wall of the tower B6 in My Son belonging to the 10<sup>th</sup> and the 11<sup>th</sup> cent., showing somewhat similar with the boats in the present Hoi An area.

## #16: The boat shape in the present Hoi An area



- The front shape of the boats in Hoi An showing something similar to those of the ancient boat of the Cham people and the Malayo world's boats.

## #17: Ben Giang in Katu ethnic people' land



- Ben Giang is located at the upper part of Thu Bon river in the land of Katu ethnic people where is a goods exchanging place between the upland and the lowland.

## #18: Katu people in Jara village



- Katu people is an ethnic group belonging to Mon-Khmer speakers. There are about 25,000 Katu people living in the mountainous area of the west of Quangnam Prov. They are the most strong group among the ethnics living in the northern mountainous area.

## #19: Katu villages, the collecting place of forest goods



- Katu people collect several kinds of forest goods to do exchanging with the lowland people.

## #20: Katu woman in Jara village



- These people still keep very strong their own life in a traditional way, such as housing, dressing..
- The picture was shot in Spring 1998 in a small village of Katu people named Jara near by the border with Laos.

## #21: Katu's cosmic pillar



- The cosmic pillar erected for the festivals occurring around the year in Katu villages.

## #22: Hoi An, a port-city



- Hoi An is a trade center where collects the local goods from upland and lowland then exporting to oversea. It was the most well-known port-city in SEA during the 16<sup>th</sup> to the 18<sup>th</sup> cent.



## #23: A market on Hoi An river



- This is a very popular view in Hoi An area. People do exchanging goods on a river market where there is a lot of products made by the local people.

## #24: The people living on water



- There are several groups of the local people living on water in Hoi An area who keep an important role in the exchanging goods on the rivers in the region between the midland and the lowland.

## #25: Boat race in a festival in Hoi An

