Arlo Griffiths, Andrew Hardy, Geoff Wade (eds), *Champa: Territories and Networks of a Southeast Asian Kingdom*. Paris: École française d'Extrême-Orient [Études Thématiques 31], 2019, 448 pp. ISBN: 9782855392691, price: EUR 40.00 (paperback).

This book is an excellent contribution to the field of Cham studies. Based on papers presented during the conference titled “New Research in Historical Campa Studies” (2012, Paris), jointly organized with the ISEAS Nalanda-Sriwijaya Center in Singapore, the contributions to this volume are of multidisciplinary character and provide new answers to questions about the nature of the Champa kingdom (alternatively spelled as *Campa*), the way it operated internally in the eighteenth century, and contested ideas and assumptions about the kingdom. The publication reflects the continuing and growing academic interest in the history and culture of Champa. It is a tremendous contribution to Southeast Asian history.

The work is organized in three parts, entitled “Part I. Territories”, “Part II. Kingdom” & “Part III. Regional Networks”. Part I aims to understand how the Champa territories can be evaluated through new archaeological findings. What stood out in this part, at least for me, was Amandine Lepoutre's chapter entitled “The Place of Upper Campa in Southeast Asia, through Jaya Harivarmā's Inscriptions (Mid-twelfth Century)”. This excellent re-reading and analysis of Cham inscriptions yields new and exciting understandings of the role and importance of the Central Highlanders, especially the Jarai community, in the historical conceptualization of Champa. Lepoutre casts a new light on the political space known as Madhayamagrama, located in the Central Highlands of modern Vietnam, as a highly contested arena for the Cham and Khmer civilizations in especially the twelfth century. To my mind, more analysis deserved to be conducted on the reasons why the Cham and Khmer strove for domination over this area. One possible reason is the need to control the area's valuable *gaharu* wood (also known in Cham as *kayau gihlaw*, *gihlau*, *gilaw*, or *gaharu*). This was a highly profitable trade commodity for the Cham, which was in great demand in the Southeast Asian, Chinese, and Middle-Eastern markets of the era.

Another exceptional chapter in Part I is Therese Guyot Becker's “An Introduction to Cham law, Based on Eighteenth-century Legal documents from the Panduranga Royal Archives”. This analysis of certain manuscripts from the Panduranga Royal Archives reveals new information about the penal and judicial system and, more importantly, offers new insights into the inner workings of a still existing political system that allowed the Cham of the eighteenth century some degree of autonomy on legal matters. Research like this is extremely hard

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to do, as reading Cham manuscripts is extremely challenging and complex. The outcomes, however, are of key importance to further illuminate the nature of Cham society in the eighteenth century. In my opinion, the findings from the Panduranga Royal Chronicles, representing the Cham perspective “from above” (the political power holders), could be contrasted with Cham manuscripts “from below” (villagers and other ordinary folks, some of whom achieved considerable importance in Cham society). Examples of material in the latter category include stories about kings and divinities (*dalukal*) and poems written and sung in metric rhythm (*ariya*). Like the Royal Chronicles, these sources also contain historically informative terms such as *halun* ‘slaves’ and *baol* ‘soldiers; free men’. The term *halun* can also be used as a form of address when talking to a senior or to Cham royalty, whereas *baol* is only one out of many terms for ‘soldier’, alongside *haluwbilau* (possibly adapted from the Malay *hulubalang* ‘warrior; soldier’). A joint discussion of Cham sources from “above” and “below”, therefore, will greatly complement Therese Guyot Becker’s excellent research. This chapter could also benefit from a discussion of *adat* or *adac* ‘customary law’ from the Cham perspective, enhancing our understanding of the cultural practices and traditions informing legal practices in pre-colonial Southeast Asian communities.

The following parts, “II. Kingdom” and “III. Regional Networks”, also contain excellent chapters. John K. Whitmore’s chapter titled “Fall of Vijaya in 1471: Decline or Competition? Campa in the Fifteenth century” provides excellent new opportunities for future researchers of Champa and Vietnamese history to rethink the idea of Champa’s alleged failure to adapt to new climatical and political circumstances as opposed to the kingdom of Dai Viet. Part II is also graced with an important chapter by Arlo Griffiths entitled “Epigraphical Texts and Sculptural Steles Produces under the Virabhadravarmadevas of Fifteenth century Campa”. This chapter questions the prevailing view that Champa was a fragmented polity. Through the analysis of inscriptions, it shows that all of Champa was ruled by powerful rulers during certain points of its history.

This chapter is nicely complemented by Andrew Hardy’s “Champa, Integrating Kingdom: Mechanisms of Political Integration in a Southeast Asian Segmentary State (Fifteenth Century)”. This very thought-provoking contribution illustrates the importance of continually rethinking the idea that 1471CE was the ultimate date that marked Champa’s demise. The chapter, by contrast, demonstrates that the Cham still had a great degree of agency even after suffering a major military defeat by the Vietnamese in that year. Cham political elites were used by the Vietnamese to streamline their rule over a highly diversified population. Perhaps more could be said about the Cham elites that collaborated with the Vietnamese, including their role and place in Cham society

and the Cham court before and after the Vietnamese conquest. It is known that Cham elites were accepted as part of other courts in various kingdoms in Southeast Asia, such as Melaka and even ancient Cambodia, but not much is known about the nature of these relations due to a lack of research and relevant sources. Hence, Andrew Hardy's chapter is an invitation for more research on the processes of collaboration between Cham elites and other kingdoms in Southeast Asia. It also paves the way, hopefully, for new understandings of the migration and importance of Cham elites in the Malay-Indonesian world during the pre-colonial era.

Geoff Wade's chapter in Part III is crucial to such efforts. Titled "Campa in the Ming Reign Annals (Ming-Shi-lu) Fourteenth-Seventeenth Centuries", it highlights the importance of the Chinese sources to our understanding of Champa, especially in the section "Campa's Relations with other Polities". According to the Ming sources, Champa indeed established political relationships with various pre-colonial Indonesian-Malay kingdoms. These novel insights and analysis of Cham diplomacy provide much food for thought to reconceptualize the political, social, and economic relationships between Cham and other kingdoms, albeit from the Chinese gaze.

To conclude, *Champa: Territories and Networks of a Southeast Asian Kingdom* provides a strong scholarly foundation for the development of a future generation of researchers on Champa. Much remains to be done in the fields of archaeology, history, linguistics, and art. This book is an inspiration to young researchers and unlocks new investigative terrains, in which new insights about the nature and history of Champa can be elaborated further. My only regret, as mentioned previously, is its lack of discussion about Champa's historical and cultural relationship with the Malay-Indonesian world. This will be a welcome addition to the great diversity of perspectives on Champa.

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