

The path of Cham cultural heritage

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Abstract. This paper reviews and re-assesses the contemporary state of research on Cham cultural heritage sites, which are associated with the pre-modern Champa civilization in Vietnam. For this purpose, architectural heritage, sculptures, and museums related to the potential of common interests are taken into consideration across the intersection of the local Cham community, the Vietnamese government, and international scholars. There are some conflicts between these interested parties, which have resulted from unequal dynamics, which occasionally result in lasting tensions and errors in judgement. Our research findings result in an actionable plan with systematic solutions, which we outline in this paper. We argue the proposed plan will improve the management, conservation, and promote Cham cultural heritage sites more sustainably.

Keywords: Heritage, Champa culture, Cham culture, Management, Conservation

1. Introduction

The Champa site of Mỹ Sơn is located in Quảng Nam Province, in central Vietnam, 30Km southwest of Đà Nẵng city, in a valley surrounded by a ring of mountains [1]. Mỹ Sơn was discovered in 1885, during an exploratory mission, by a group of French soldiers. In 1897-1898, Camille Paris, a talented colonial official, surveyed the site and drew it to the attention of the scholars of the future Ecole Française d'Extreme Orient. In 1899, Luis Finot and E.E.L. de Lajonquière began the inventory of the inscriptions found at the site. In 1901-1904, the chief architect of EFEO Archaeological Service Henri Parmentier and his colleague Charles Carpeaux started their work. Their team carried out excavation, documentation, classification, inventory and consolidation work of some temples, removing



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