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- 1 The ground plan of the structures found at the Hoàn Châu site can be compared with those of Muong Si Mahasot in Thailand (Woodward 2003: 46-7) and Beikthano in Myanmar (Aung 1968: figs.15, 17). The eave tiles with human faces from Trà Kiệu can be compared with those of Nanjing (He 2003: 37-44).
- 2 The Cham called their wooden temple structures *bamun* or *bimong* (Parmentier 1909: 585).
- 3 Together with the two foundations of Point A and Point B, the Trà Kiệu *Rāmāyaṇa* pedestal and the Trà Kiệu *apsara* pedestal are the only richly carved pedestals found at Trà Kiệu site. The Trà Kiệu *apsara* pedestal has recently been associated with Point A as a base of temple but not a pedestal for an icon (Baptiste 2008: 46-54).
- 4 Recently, in a study on the early Champa architectural temples from the 7th to 8th centuries, Dhar emphasizes the connection of the term *pūjāsthāna* (place of worship) appearing in three inscriptions of King Prakāśadharma with either a temple or a pedestal installation, notably in Trà Kiệu. Dhar considers the Vālmiki inscription of Trà Kiệu, which mentions the rebuilding of a *pūjāsthāna*,

refers to the act of installing the presiding deity, usually a *Śiva-linga* (Dhar 2016: 32).

- 5 There are two structures at the site of Sambor Prei Kuk, Cambodia, named N17 and S2, which may indicate the original shape of the Mỹ Sơn E1 building. The foundation of N17 has dimensions of 360 x 360 x 30 cm, close to those of Mỹ Sơn E1. Its program of decoration includes niches with human figures similar to those at Mỹ Sơn E1. The Sambor Prei Kuk N 17 and S2 are also simple, small-scale temples (Shimoda 2010: 20; Dhar 2016: 34, 38, 41, fig. 3.4). Furthermore, among another early period Śaiva temple structure in Southeast Asia is Gedong Songo 1, with similar large foundations in Central Java, Indonesia. The decorative motifs of the Javanese temple, such as lion heads and floral patterns carved on the base, are also similar to the motifs on the Mỹ Sơn E1 pedestal.
- 6 This was recorded in the author's field work at Prasat Bakong in November 2016.
- 7 A carbon C14 date from Mỹ Khánh reads 750±40 CE (Trịnh Nam Hải 2001: 81).
- 8 Mỹ Sơn A1 and A10 were built side by side. The Mỹ Sơn A1 pedestal has been re-used when the temple was renovated in the mid-

10th century (Stern 1942: 70-1). It was transformed into the pedestal of the new altar of *yoni-linga*, leaving different decorative patterns between the brick temple wall and the pedestal. The Mỹ Sơn A10 pedestal and its temple were erected at the same time with uniform decoration.

- 9 Đổng Dương was a royal Buddhist monastery with two narrative pedestals: one is in the main sanctuary (Enclosure I) and another in the adjacent *vihāra* (Enclosure III). Both of the pedestals depict scenes from the life of Śākyamuni (Chutiwongs 2011: 12-27; Dhar 2014: 128-9). The *vihāra* is an open-sanctum but the main sanctuary is a closed-sanctum temple containing a narrative pedestal with key events in the life of Śākyamuni, which was presumably be seen in a sanctuary by lamps during rituals.
- 10 There are several plain square pillar bases in sandstone scattered around the Mỹ Sơn A and E groups; these are the remnants of open-sanctum temples. In the interior corners of Mỹ Sơn B3 and C1 temples, there are two square stone pillar-bases under wooden pillars, which imply that these structures were initially open-sanctum temples.