

- northern India from Inscriptions (700 A.D. to 1200 A. D.)' *Studies in History, Culture and Archaeology*, (1980): 18. This concept is found in Cambodia too. See Cœdès, Phnom Preah Vihear inscription (*IC*, I, page 4 verse 1); Tuol An Tnot inscription K. 561, v. 1, (*IC*, II, p. 40); Bakong foundation stele K. 826, v. 25 (*IC*, I, p. 33); Cœdès, Sdok Kok Thom inscription, v. 67 (*BEFEO*, XLIII, p. 182). Cf. Kamaleswar Bhattacharya, 'The Aṣṭa-mūrti concept of Śiva in India, Indo-China and Indonesia', *Indian Historical Quarterly*, ed. Narendra Nath Law, Vol. XXIX, no.1, 1953, p.237-240.
- 68 Bhattacharya, 1953, p. 238.
- 69 Inscriptions dated to 657 CE C. 96 B I 17, st. XXVII, 687 CE C. 87 B. I, 9b, st. X. and 732 CE C. 74 A I.2 refer to Śiva's eight forms. See Majumdar, (1927), No. 12, v. 27, p. 16; No. 17 v. 3, 4, p. 31, No. 21 v. 1, p. 38.
- 70 The inscription neither mentions Lakuliśa nor Pāśupata but traces the origins of the ācārya to Bhāgvat Kuśika, who is generally identified as the first pupil of Lakuliśa. D. R. Bhandarkar, (ed. & trans.) Mathura Pillar Inscription of Chandragupta II: *Epigraphia Indica (EI)* vol 21, 1931-2 : 1.
- 71 D. C. Sircar, 'A Note on the Mathurā Inscription of Chandra Gupta II'. *Indian Historical Quarterly*; vol. 18, p. 271.
- 72 M. Finot, *BEFEO*, Vol. IV, p. 933, No. XII. Cf. Majumdar, (1927): 161
- 73 See K. 138 (*IC*, V, pp. 18-19); K. 137 (*IC*, V, pp. 115-118); K. 155 (*IC*, V, pp. 64-8); K. 713 (*IC*, I, p. 28); K. 323, Side A, v. 63 (*JSCC*, p. 391); K. 270 (*IC*, IV, pp. 69-70). Rājendravarman's guru Yajñavarāha was well versed in dance and music K. 842, st. 20 (*IC*, I, p. 147); Divākaraṇḍita, chief priest of Sūryavarman II installed dancers, singers and musicians at Wat Phu, Preah Vihear and Phnom Sandak (K. 194); K. 383 (*BEFEO*, XLIII 1943-6, pp. 134-54); Sūryavarman's guru Sadāśiva was a skilled musician who donated beautiful women and musicians to temples. K. 235 lxxii, cxii-cxiii, ('I' Inscription de Sdok Kak thom', ed. Louis Finot, *BEFEO*, 15, no. 2, 1915, pp. 83, 86) are a few examples. K. 181 (*IC*, VI, p. 140) reports of a high-ranking man termed *upādhyāya thmoñ*, which Saveros Pou has translated as a professor of percussion music. (Saveros Pou, 'Music and dance in Ancient Cambodia as evidenced by Old Khmer epigraphy' *East and West*, 47, 1-4, 1997: 243. Based on the 11th century Sdok Kok Thom inscription (K. 235), Groslier describes the role of 'Brahmanas as authorities on art and music in the royal court'. (See Bernard Philippe Groslier, 'The Angkor Kings (preface)' in *Royal Cambodian Ballet*, Phnom Penh: Cambodian Information Department, 1963, pp. 3-5).
- 74 K. 181 (*IC*, VI, p. 140). Cf. Pou 1997: 243.
- 75 K. 713, Claude Jacques, 'The Inscriptions of Cambodia', *Nokor Khmer* 2 Jan-Mar 1970: 280.
- 76 K. 282, C, 27, Auguste Barth, 'Steles du Thnal Baray', (*ISC*, p. 474) and 'Stele de Lolei' (*ISC*, p. 319). Books. He came from the same lineage as Śivakaivalya of the SKT inscription. And so did Vāmaśiva, Yaśovarman's (887-910) priest. SKT, Louis Finot, *BEFEO*, 15, no. 2, 1915.
- 77 No. 61 edited by M. Finot, *BEFEO*, Vol. IV, p. 941, No. XIV. Cf. Majumdar, 1927: 159-60.
- 78 Based on the inscription K. 356 Saveros Pou translates the word *vāca* as a reciter performing a divine service. See Pou, (1997): 242. For *Kinnara* see Cœdès (*IC*, I, 171: 26); for *gandharva* see K. 842, st. 20 (*IC*, I, p. 147).
- 79 Pou, 1997: 242.
- 80 K. 450, st. 32-42 (*IC*, III, p. 109); K. 258 (*IC*, IV, p. 175).
- 81 See T. S. Maxwell (v. 76), p. 51 and (v. D24), p. 69, 'The stele inscription of Preah Khan, Angkor', *UDAYA: Journal of Khmer Studies*, 8, 2007; (K. 908, CXLIV); George Cœdès, 'La stele du Preah Khan d'Angkor', *BEFEO*, 41, 2 1941: 297.
- 82 No. 61 edited by M. Finot, *BEFEO*, Vol. IV, p. 941, No. XIV. Cf. Majumdar, 1927: 159-60
- 83 See v. A59 and A60 in T. S. Maxwell, (2007: 21) mentions 'The two Lords of the dance, made of gold, placed by the king before the Serpent'.
- 84 Swati Chemburkar, 'Dancing Architecture at Angkor: "Halls with Dancers", in Jayavarman VII's temples', *Journal of Southeast Asian Studies*, 46, 3, 2015: 532-535.
- 85 Hara 1966: 11.
- 86 Hans Bakker 2014: 21.
- 87 Peter Harris, *Zhou Daguan: A Record of Cambodia: The land and its people*, Chiang Mai: Silksworm Books, 2007 pp. 52, 53, 104.