

## References

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- 1 An alabaster icon of a deity seated on a cobra throne with top-knot and crossed, pointed feet found at Mý Son G 1 is now lost. No scholar has yet seen it as a Buddha and in this volume it is identified by John Guy as probably a *yakṣa*. (page 93). In *Nāgārjunakoṇḍā/Amarāvati* there are similar icons identified as a *nāgaraja*.
- 2 See in this volume Whitmore '3. Nagara Champa and the Vijaya Turn' pp. 31-36.
- 3 K. 1297 XVII.
- 4 Dupont 1936: 632.
- 5 <http://www.guimet.fr/en/collections-en/southeast-asia/358-ornamented-buddha-protected-by-the-naga>.
- 6 K. 1297 identifies Jayavarman VI as Buddhist. Previously this was an assumption based on the fact that the huge Buddhist complex at Phimai (modern northeast Thailand) was constructed during his reign.
- 7 Lobo 1997:273.
- 8 Sharrock 2012 pp. 203-37
- 9 I have argued against reading the Mucalinda Theravada interpretation back onto the Mahāyāna images of ancient Angkor in Sharrock 2015 pp. 21-31.
- 10 K. 485 St. LXV and LXVI. Cf. *IC* II, p. 161.
- 11 Cœdès 1968 p. 163.
- 12 The icon is currently loaned by the Angkor Conservation to the commercial Angkor national museum, Siem Reap.
- 13 Groslier 1954 pp. 228-9.
- 14 Michael Vickery 2005, p. 59.
- 15 Cœdès 1968 p.170.
- 16 Cœdès 1968 p.160.
- 17 K 364, st. XXXII. *Ibid.*, p. 27.
- 18 The scope of the expansion is recorded in Song annals (Cœdès 1968:161).
- 19 Briggs 1951, cites Chinese 13th century writer Ma Touan-lin, p. 189; Cœdès, *Indianized states* pp. 159, 161-2.
- 20 'Sūryavarman's reign coincided almost exactly with the first years of the Southern Song, whose dependence on the sea after land routes westward had been cut impelled them to open trade with Southeast Asia beyond the level allowed by previous dynasties.' Cœdès 1968 p. 159.
- 21 Claude Jacques in a lecture at SOAS in May 2017.
- 22 Maspéro 1918 p.34.
- 23 C. 17, C. 100, C. 101 in Schweyer 2007: pp. 57-9.
- 24 Schweyer 2007 p. 58; Majumdar 1927.
- 25 Vickery 2011: 397
- 26 Jacques in a lecture in SOAS May 2016.
- 27 C. 100, face B, l. 11, st. VIII; *BEFEO* IV, p. 955, n° XX (*EEPC*, p. 137). 'The king named Jaya Harivarmadeva, celebrated for his glory, installed the god Śrī Harivarmeśvara in 1079 ś. (1157-8)'.
- 28 Schweyer 2007 p. 58.
- 29 Cœdès 1968 p.165.
- 30 Schweyer 2007 p. 63.
- 31 Cœdès 1942 p. 171.
- 32 '... the victories of Jayavarman VII both at home and in Champa had depended to a large extent on Cham supporters, but that once given authority in their homeland, the latter became unreliable. These Champa inscriptions of the end of the twelfth century were the work of Cham chieftains who had at times been allies of Jayavarman VII, and they reflect some degree of sympathy with his activities ... during the 1160s and 1170s, there may have been more or less successful raids from Champa while the future Jayavarman VII was in Vijaya and, we may assume, was part of the Champa political scene. I would suggest that the real conquest of Angkor was by Jayavarman VII and his Cham allies – probably in the 1170s or at least before 1181 ...' Vickery 2005 p. 74.
- 33 'My own hypothesis – and I underline the word – is that Jaya Indravarman also wanted to place a friendly Khmer prince on the throne of Tribhuvanādityavarman, but as the attempt failed his name is unknown.' Jacques, SOAS lecture May 2017.
- 34 K. 1297 st. 35: '[also a tower with] quadruple faces [looking] in the four directions, with serpents on the side.' Jacques 2016 p. 11.
- 35 Stern 1965 p. 95.
- 36 See a new translation of the difficult K. 227, with several Old Khmer words not known elsewhere, by Ian Lowman and Claude Jacques, updating Cœdès (*BEFEO* 29: 312-3), in Sharrock 2015 p. 20.
- 37 I am grateful to Khun Sathal of the NMCPP for the inventory detail.