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Temple consecration rituals in ancient India: Text and archaeology

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TABLES

Table 1

Distribution of vowels in the compartments of the deposit casket according to Kāśyapaśilpa *garbhanyāsa* 15ab, 16cd-17ab.

e	ai	o	au	aṃ
ī				aḥ
ḷ		kṣaṃ		a
ṛ				ā
ṙ	ū	u	ī	i

Table 2

Distribution of the items in the *garbha* casket according to Kāśyapaśilpa *garbhanyāsa* 19-27. First the gems are placed. The first gem is placed in the middle, the remaining ones clockwise, starting in the east. Then the objects made of various metals and the minerals are placed (in two rounds). The sequence has been indicated by numbers.

6. paraśu (sīsa)	15. añjana	7. hariṇa (trapu)	16. gorocana	8. triśūla (āyasa)
14. saurāṣṭra	puṣparāga	sūryakānta	vidūraga	17. haritālaka
5. pināka (kamsya)	śaṅkha	māṇikya 9. vṛṣabha (svarṇa)	vajra	1. jagat (svarṇa)
13. gairikā	sphāṭika	indranīla	mauktika	10. śyāma
4. khaṭvāṅga (ārakūṭa)	12. jātiliṅga	3. kurma (tamra)	11. manaḥśilā	2. kapāla (rajata)

Table 3

Analysis of the ritual structure of the *prathameṣṭakā*, *garbhanyāsa* and *mūrdheṣṭakā* on the basis of the *Kāśyapaśilpa*

PRATHAMEṢṬAKĀ	Verses	GARBHANYĀSA	Verses	MURDHEṢṬAKĀ	Verses
Introductory statement	1ab	Introductory statement	1-3	Introductory statement	1ab
Prescriptions for the location	1cd-2ab	Prescriptions for the location	4-7ab	Prescriptions for the location	1cd-2
Digging the foundation pit	2cd-8ab	Material and appearance	7cd-14	Prescriptions for the time	3ab
Measuring with the cords	8cd-10ab	Placing the mantras / akṣaras	15ab-17ab	Material and appearance	3cd-6
		Instruct.: objects to be placed	17cd-18ab		
		Washing the casket	18cd		
Pavilion construction	10cd-14	Placing the objects	19-29	Pavilion construction	7-13ab
Anointing with cow dung	15ab	Pavilion construction	30-34	Anointing with cow dung	13c
Decorating with piṣṭacūrṇa	15c	Sending the śilpin away	35a	Sending the śilpin away	13d
Giving food to the Brahmins	15d-16a	Anointing with cow dung	35b	Giving food to the Brahmins	14ab
Vāstuhoma	16b	Decorating with piṣṭacūrṇa	35c	Anointing with cow dung	14c
Paryagnikaraṇa	16cd	Puṇyāhavācana	35d	Puṇyāhavācana	14d
Making the sthaṇḍila	17-18ab	Making the sthaṇḍila	36	Making the sthaṇḍila	15-16
		Worshipping the gods	37ab	Worshipping the gods	17
Material and appearance	18cd-31			Material and app. (finial)	18ab-26
Preliminary ceremonies:		Preliminary ceremonies:		Preliminary ceremonies:	
Washing the bricks	32ab	Washing the casket	37cd	Washing the bricks and the axis	27a-c
Ācārya description	32cd-35ab			Placing the akṣaras	27d-29ab
Kautuka	35cd-36ab	Kautuka	38a	Kautuka	29cd-30a

Table 3. *Continued*

PRATHAMEṢṬAKĀ	Verses	GARBHANYĀSA	Verses	MŪRDHEṢṬAKĀ	Verses
Placing the akṣaras	36cd-37c			Placing the Adhidevas	30b-31ab
Wrapping cloth / placing sthaṇḍ.	37d-38	Wrapping cloth / placing sthaṇḍ.	38b-d	Naivedya	31cd
Kumbhasthāpana	39-41ab	Kumbhasthāpana	39-40ab	Wrapping cloth	32ab
Naivedya	41cd			Kumbhasthāpana	32cd-34a
				Naivedya	34b
Homa	42-44	Homa	40cd-43	Homa	34cd-37
The day of installation:		The day of installation:		The day of installation:	
Prescriptions for the ācārya	45	Ācārya description	44-45	Ācārya description	38-40
Pūjā / pūrṇāhuti	46-47ab	Worship of the ācārya / śilpin	46cd-47ab	Pūjā / Pūrṇāhuti	41-42ab
Worship of the ācārya / śilpin	47cd	Instr. for the installation	47cd-48	Instruct. for the installation	42cd-46ab
Installation	48-52ab	Placing the items in the pit	49-53	Installation	46cd-51ab
Placing the gems	52cd	Installation	54-56	Placing the gems	51cd-52
Sprinkling with water	53-54ab	Final remarks	57ab	Sprinkling with water	53-56
Final remarks / dakṣiṇā	54cd			Dakṣiṇā	57-58
				Final remarks	59ab

APPENDIXES

Appendix I

List of abbreviations

MW	Monier-Williams Sanskrit English Dictionary
AgniP	Agni Purāṇa
Ajita	Ajitāgama
Aṃśumad	Aṃśumadāgama
AtriS	Atri Saṃhitā
BṛhatS	Bṛhat Saṃhitā
Cintya	Cintyāgama
Dīpta	Dīptāgama
HayaP	Hayaśīrṣa Pāñcarātra
ĪSGDP	Īśānaśivagurudevapaddhati
Kāraṇa	Kāraṇāgama
Kāmika	Kāmikāgama
KāśyapaJK	Kāśyapajñānakāṇḍa
Kumāra	Kumāratāntra
Mṛgendra	Mṛgendrāgama
Suprabheda	Suprabhedāgama
MM	Mayamata
MS	Mānasāra
MarīciS	Marīci Saṃhitā
PādmaS	Pādma Saṃhitā
MañjuśrīVVŚ	Mañjuśrīvāstuvidyāśāstra
KŚ	Kāśyapaśilpa
Raurava	Rauravāgama
SaSū	Samarāṅgaṇa Sūtradhāra
SiŚe	Siddhānta Śekhara
SŚP	Somaśambhupaddhati
ŚrīprS	Śrīpraśna Saṃhitā
TantraS	Tantrasamuccaya
VāstuV	Vāstuvidyā
ViṣvaksenaS	Viṣvaksena Saṃhitā
VV	Viśvakarma Vāstuśāstra
VDhP	Viṣṇudharmottara Purāṇa

Appendix II

List of Sanskrit texts describing the *prathameṣṭakā*¹

- Bṛhat Saṃhitā 52.110 (ed. Dvivedi; 53.112 ed. Bhat)
- Agni Purāṇa 41.1-18ab
- Viṣṇudharmottara Purāṇa 94
- Ajitāgama 10
- Kāmikāgama 51
- Kāraṇāgama 4
- Dīptāgama 2
- Suprabhedāgama 27
- Aṃśumadāgama²
- Īśānaśivagurudevapaddhati 27.39-71
- Somaśambhupaddhati IV.1.1-108
- Atri Saṃhitā 6
- Kriyādhikāra 5.1-25ab
- Kāśyapajñānakāṇḍa 30
- Marīci Saṃhitā 6
- Hayaśirṣa Pāñcarātra 11-12.9ab
- Pādma Saṃhitā 5
- Viṣṇu Saṃhitā 13.7-21
- Viṣvaksena Saṃhitā 8.8cd-42.
- Mānasāra 12.94cdff
- Mayamata 1.101-111
- Śilparatna 12.7cd-10, 12,5-31
- Tantrasamuccaya 1.81-94, 12.4
- Viśvakarma Vāstuśāstra 6
- Samarāṅgaṇa Sūtradhāra 35

List of texts describing the *garbhanyāsa*:

¹ The chapter numbers are given on the basis of the editions and manuscripts listed in the Bibliography.

² The chapter dealing with placing the first bricks occupies a different place in various manuscripts of the Aṃśumadāgama. In T3 it is chapter 25, in T4 chapter 7, in T158 chapter 78, in T273 chapter 39, in T1007 chapter 92, in T1070 chapter 28.

- Agni Purāṇa 41.18cd-30
- Ajitāgama 17
- Kāmikāgama 31
- Kāraṇāgama 6
- Dīptāgama 4³
- Suprabhedāgama 28
- Aṃśumadāgama⁴
- Kumāra Tantra 31
- Īśānaśivagurudevapaddhati 27.72ff
- Siddhānta Śekhara 3
- Atri Saṃhitā 6.38-40 (village), 10.1-44
- Kriyādhikāra 5.25cd-33ab
- Kāśyapajñānakāṇḍa 16
- Marīci Saṃhitā 13.1
- Hayaśirṣa Pāñcarātra 12.9cd-52
- Pādma Saṃhitā 6
- Viṣṇu Saṃhitā 13.22-44
- Viṣvaksena Saṃhitā 1.56, 1.52-55
- Aniruddha Saṃhitā 31
- Mānasāra 12.1-94ab
- Mayamata 9.101-128 (village), 12.1-100, 112-114
- Śilparatna 12.1-7ab, 32-52,5
- Tantrasamuccaya 1.95-126, 12.5-6
- Viśvakarma Vāstuśāstra 6
- Vāstuvidyā 13.19cd-20

List of texts describing the *mūrdheṣṭakā*:

- Ajitāgama 15
- Kāmikāgama 61
- Kāraṇāgama 10
- Dīptāgama 20
- Suprabhedāgama 31
- Īśānaśivagurudevapaddhati 34.5-20ab
- Atri Saṃhitā 10.44cd-55

³ Chapter 4 in the edition of Barazer-Billoret, Dagens and Lefèvre Dagens (2004). The *prathameṣṭakā* and *mūrdheṣṭakā* chapters, not included in the 2004 edition, are given on the basis of the transcript T1018.

⁴ The chapter dealing with the placing of consecration deposit occupies a different place in various manuscripts of the Aṃśumadāgama. In T3 it is chapter 29, in T158 chapter 82, in T273 chapter 43, in T889 chapter 49, in T1070 chapter 32.

- Kriyādhikāra 5.33cd-38
- Kāśyapajñānakāṇḍa 32
- Marīci Saṃhitā 13.2
- Pādma Saṃhitā 9.4-20
- Viṣvaksena Saṃhitā 34.33cd-65
- Mānasāra 18.71-93cd, 169ff
- Mayamata 18.66cd-77, 116-158
- Śilparatna 34.1-22, 36.2ab

Appendix III

Index of technical terms from the *prathameṣṭakā*, *garbhanyāsa* and *mūrdheṣṭakā* chapters of the Kāśyapaśilpa¹

<i>agra</i>	-	prathameṣṭakā 29d, 51a, 51c, mūrdheṣṭakā 49b, 49d, 50b, 50d
<i>aghora</i>	-	prathameṣṭakā 43c
<i>aṅga[mantra]</i>	-	garbhanyāsa 42a, mūrdheṣṭakā 36a
<i>adhivāsa</i>	-	prathameṣṭakā 32b
<i>adhiṣṭhānasīmā</i>	-	prathameṣṭakā 9c
<i>astra, astramantra</i>	-	garbhanyāsa 18d
<i>ādhāra</i>	-	prathameṣṭakā 8a
<i>ālabhana</i>	-	garbhanyāsa 11d
<i>īśāna</i>	-	garbhanyāsa 42b, mūrdheṣṭakā 53b
<i>upapīṭhasīmaka</i>	-	prathameṣṭakā 9d
<i>upavedi, upavedika</i>	-	mūrdheṣṭakā 10d, 11b
<i>upāna</i>	-	garbhanyāsa 4d
<i>karāla</i>	-	mūrdheṣṭakā 56a
<i>kavaca</i>	-	prathameṣṭakā 44a
<i>kumuda</i>	-	garbhanyāsa 4c (T297, P, Th), 4d (T1)
<i>kūṭa</i>	-	garbhanyāsa 15a, 19a, 19b, 25d, 38d
<i>koṣṭha</i>	-	garbhanyāsa 13c, 15a, 15c, 16c
<i>koṣṭhabhitti</i>	-	garbhanyāsa 14b, 14d
<i>kautuka</i>	-	prathameṣṭakā 35d (20092), garbhanyāsa 38a, mūrdheṣṭakā 30a; see also <i>pratisara</i>
<i>kṣurikā</i>	-	mūrdheṣṭakā 36b
<i>garbha, garbhaka</i>	-	garbhanyāsa 1d, 2a, 3c, 7b
<i>garbhagarta</i>	-	garbhanyāsa 18b, 50a
<i>garbhanyāsa</i>	-	garbhanyāsa 1b, 3b, 6d, 57a
<i>garbhabhājana</i>	-	garbhanyāsa 8b, 10a, 10c, 29b, 54b, 55d, 56b

¹ The index lists only the terms not included, or included but translated differently or insufficiently, in the standard Sanskrit dictionaries. For the explanation of the terms, see the notes to the relevant passages in the text.

<i>ghana</i>	-	prathameṣṭakā 23d, 25c, mūrdheṣṭakā 6b, 24c, 26a
<i>jagatī</i>	-	garbhanyāsa 4c
<i>taraṅga</i>	-	garbhanyāsa 31b, mūrdheṣṭakā 9c
<i>tāra</i>	-	garbhanyāsa 10a
<i>nābhi</i>	-	garbhanyāsa 34b
<i>netra</i>	-	prathameṣṭakā 43d
<i>parivāra</i>	-	prathameṣṭakā 2a
<i>parivārālaya</i>	-	garbhanyāsa 6c
<i>prati</i>	-	garbhanyāsa 4a
<i>pratisara</i>	-	prathameṣṭakā 35d; see also <i>kautuka</i>
<i>pratisūtraka</i>	-	prathameṣṭakā 10b
<i>prapā</i>	-	prathameṣṭakā 11a, garbhanyāsa 30d, mūrdheṣṭakā 8c
<i>prāsādabīja</i>	-	garbhanyāsa 55c
<i>phelā</i>	-	garbhanyāsa 13a, 14a, 14c, 17c, 18c, 37c
<i>brahma[mantra]</i>	-	prathameṣṭakā 52a, mūrdheṣṭakā 36a, 37c
<i>mahānāsī</i>	-	mūrdheṣṭakā 1d
<i>mukha</i>	-	prathameṣṭakā 30a
<i>mūla</i>	-	prathameṣṭakā 29c, 31c, 51b
<i>yoni</i>	-	garbhanyāsa 34b
<i>vinyāsa</i>	-	prathameṣṭakā 9b
<i>viśāla, viśālaka</i>	-	prathameṣṭakā 23cd, garbhanyāsa 12d, 14a, mūrdheṣṭakā 11c, 21b
<i>veśa</i>	-	mūrdheṣṭakā 11a
<i>śaktidhvaja</i>	-	mūrdheṣṭakā 2a
<i>śikhā</i>	-	mūrdheṣṭakā 25c
<i>śikhipāda</i>	-	mūrdheṣṭakā 23d, 26a
<i>śīrṣa</i>	-	prathameṣṭakā 31b
<i>sakalīkṛta</i>	-	prathameṣṭakā 34d, garbhanyāsa 45d
<i>sadya</i>	-	prathameṣṭakā 43a, mūrdheṣṭakā 35b
<i>stūpidaṇḍa</i>	-	mūrdheṣṭakā 18b, 20b, 53b
<i>sthāpaka</i>	-	prathameṣṭakā 47c, mūrdheṣṭakā 57b (T2, T47), 58b (T2)
<i>hastipāda</i>	-	prathameṣṭakā 7c
<i>hṛd, hṛdaya</i>	-	prathameṣṭakā 35d, garbhanyāsa 42a, 54a
<i>homa</i>	-	garbhanyāsa 5a
<i>homasūtra</i>	-	prathameṣṭakā 10a

Appendix IV

Catalogue of the archaeological finds¹

1. Material traces of construction rituals discovered on Hindu sites

1.1 Material traces of construction rituals in India

1.

Find: Compartmented metal box with a lid.

Location: Pondicherry, Tamil Nadu, India.

Dating: Unknown.

Description: A cubical copper box made of thin copper plates brazed together. The dimensions of the box are 9" by 9" by 9". It is divided into twenty-five compartments by means of copper strips and is provided with a flat lid. The box was discovered during the digging of a well on the outskirts of Pondicherry territory, but it is not sure whether it was originally deposited there or ended up there by chance. It is not reported whether the box was found empty or whether it contained some objects or remains of vegetable material etc.

Correspondence with the texts: Possible (*garbhanyāsa*). The appearance of the box agrees fully with the textual prescriptions. Yet, the original function of the box cannot be established with certainty.

References: Lamb 1964b.

2.

Find: Four granite slabs forming a square and covered by another stone

¹ The present catalogue is by no means complete. Numerous consecration deposit boxes and miscellaneous items originating from consecration deposits can be seen in museums and on ancient sites of South and Southeast Asia. They are especially frequent in Sri Lanka, Cambodia and in Java. Many of them are not catalogued; sometimes their provenance is unknown. To catalogue all the finds verges on impossibility. Yet, it seemed important to me to gather as many as possible of them, from the whole area of the 'Sanskrit Cosmopolis' (see Pollock 1996), and to present them as a group in order to gain a broader view on consecration deposits in general and on consecration deposits in India in particular. I hope that the catalogue presented here might in the future serve as a help in further studies on archaeology and ritual tradition of South and Southeast Asia.

slab.

Location: Ulagapuram, Tamil Nadu, India.

Dating: Chola period (9th – 13th AD).

Description: Four granite slabs “resembling the shape of bricks” (Mitra 1981: 46) were discovered in a Śaiva temple in Ulagapuram. The slabs were forming a square with an opening in the centre, which was covered by another stone slab. The stones were located below the *upāna*-course of the western door-jamb of the ruined *maṇḍapa* of the temple. The temple dates presumably from the Chola period. Correspondence with the texts: Probable (*prathameṣṭakā*). The location in the vicinity of the entrance and the fact that the stones formed a square point to the *prathameṣṭakā* ceremony performed according to the South Indian texts. With regard to the fifth stone slab, it should be remembered that certain Śaivāgamas prescribe placing five stones, the fifth one covering the other four (see Ajita 10.59). The Śaiva Siddhānta works mentioning the *prathameṣṭakā* ceremony in which four first bricks forming a square are installed in the vicinity of the door seem to have enjoyed a great popularity in Tamil Nadu (see Chapter 2.1). Moreover, as reported by Mitra (1981: 46), the Ulagapuram temple belongs to the Chola period, which makes it contemporary with the majority of the Sanskrit sources describing the ceremony of placing the first bricks.² With regard to the level on which the Ulagapuram stones were installed, it should be added that according to TantraS 1.89 the first bricks are to be installed in the *pāduka*, which in many texts is a synonym of *upāna* (for *pāduka* and *upāna*, see Dagens 1984: 40). TantraS was written in the 15th century AD. Yet, it is possible that the practice of installing the first bricks in the *upāna* was known already in the earlier centuries.

References: Mitra 1981: 46.

3.

Find: Pot (material not reported).

Location: Vijayapuri, Andhra Pradesh.

Dating: Ikshvaku period?

Description: A large pot covered by a stone lid was discovered in the Mahādeva Pushpabhadrasvāmi temple in Vijayapuri (Nagarjunakonda). Inside the pot was placed a lamp. The pot was located beneath the *garbhagṛha* of the temple. No additional information about the location are given.

Correspondence with the texts: Impossible to establish without knowing the precise location of the pot and the material of which the pot was made. It should be noted that, according to the texts discussed in the present study, a lamp is prescribed only for the consecration deposit of the main building in a house meant for Brahmins (MM 12.87cd), not for a temple.

² The Chola period is usually dated 9th – 13th century AD (see Harle 1994: 292-327). The texts, in which the first bricks, numbering four or five, should be installed near the entrance date, roughly, from the 7th to the 16th century AD (see Chapter 5).

References: Sarma 1982: 101.

4.

Find: Pots made of red-slipped ware.

Location: Siddeswaram, Andhra Pradesh.

Dating: 5th or 11th AD?

Description: Below the stone temple of Siddhesvarasvami at Siddeswaram "pits and pots of red-slipped ware" were found inside the grooves cut into the brick floor. The Siddhesvarasvami temple was dated, on the basis of an inscription, to the 11th AD. According to Thapar (1981: 116-117), however, the brick floor belongs to an earlier structure, "not later than the fifth century AD," which seems a very early date. If this date is correct, the structure under the Siddhesvarasvami temple would be one of the earliest freestanding Hindu temples of India (see, for example, Harle 1994) and the pots would predate the earliest available texts mentioning placing such objects in the foundations.³

Correspondence with the texts: Impossible to establish. According to Thapar (ibid), the pots are traces of a ceremony prescribed by the *Vāstuśāstras* (treatises dealing with architecture). Yet, the *Vāstuśāstras* are much later than the proposed date of the brick floor – the place where the pots were found. The earliest known *Vāstuśāstras* (date probably from the 9th century AD (see Chapter 5). Moreover, Thapar does not report how many pots were found and whether they were facing specific geographic directions as prescribed by the ritual and architectural texts.

References: Thapar 1981: 116-117.

5.

Find: Earthen pot decorated with six female figures and seven snakes.

Location: Keesarigutta, Andhra Pradesh.

Dating: 7th AD?

Description: The pot was found at the north-western corner of the *ardhamandapa* of an ancient temple. The site where the pot was discovered was excavated in 1978-79 by V.V. Krishna Sastry and it is assumed that it was an important town in the heart of the Viṣṇukunḍin empire. The pot is decorated with six female figures and seven snakes. Five female figures are seated on the shoulder of the pot; the sixth one is mounted on the lid.⁴ The snakes are presented with their hoods raised. It is not reported whether anything was found within the pot and on which level the pot was

³ Later Vedic texts mention sometimes placing a piece of gold in the pit under the central post of the future house (see *Mānavagṛhyasūtra* 2.11.7), but nothing is said about depositing pots in the foundations. Such rituals are only mentioned in the later ritual and architectural texts, which are not earlier than 7th-8th century AD (see Chapter 5).

⁴ Sarma (1982: 148) wrongly interprets the sixth figure as a male and suggests it to represent the *Vāstupurusha*. He corrects it in his later article (1987: 239 n 15). For the photograph of the pot, see: Thapar (1981, plate XXXVIII C).

found. Sarma (1982: 148) states that the pot was discovered “in the vestibule of a shrine within its foundational brick layer,” but in his 1987 article he contradicts himself writing that the pot “... cannot be regarded as a *nidhikalaśa* or strictly a *garbha* vessel for it is neither of metal or stone nor kept deposited in the foundational layers” (Sarma 1987: 237).⁵ Concerning this last remark it should be stressed that apart from the material, it is chiefly the appearance of the pot that does not follow the textual prescriptions. None of the consulted texts mentions, as a part of a foundation deposit, a vessel decorated with female figures and snakes. Moreover, the location on which the pot was installed does not agree with the prescriptions of the texts either. According to Thapar (1981: 64), the pot “may be consecrated at the time of raising the *sikhara* of the shrine.” This does not seem probable, at least when one wants to follow the ancient manuals. According to them the foundation deposit (of any kind) should be installed much earlier, before or during the construction of the temple’s base (see KŚ *prathameṣṭakā* and *garbhanyāsa*).

Concerning the peculiar decoration of the pot, it was perhaps in agreement with the religious orientation of the shrine where it was buried: in the same site were found "a figurine of mother goddess made of single mould and adorned with *makarika*-type of hairdress" and "a stone plaque of mother goddess depicted with legs wide apart and a full blown lotus in the head part, holding a *linga* in the raised right hand and a head of a lion in the left hand besides figures of *nandi* and a man depicted on it" (Thapar 1981: 63). It cannot thus be excluded that the structure was a shrine dedicated to the Goddess (Devī) or perhaps to a group of goddesses, which might explain the unusual decoration of the pot.

Correspondence with the texts: None.

References: Thapar 1981: 63-64, Sarma 1982: 147-148, Sarma 1987: 235-236.

6.

Find: Six copper coins and a small iron mace.

Location: Pāpanāsi near Alampur, Andhra Pradesh.

Date: 9th – 12th AD?

Description: The Pāpanāsi group of temples, situated 3 km. south of Alampur, consists of twenty-three structures marked A to W. They have been dated to circa 9th to 12th century AD (Rao 1985: 9).⁶ Due to the construction of a dam on the Krishna

⁵ *nidhikalaśa*, a ‘treasure-jar’, is a common term for jars, which are installed in the temple during various consecration rituals, for example during the so-called *ṣaḍādhāra* ceremony (in Kerala; Tantrasamuccaya 1.74ff and Śilparatna 10.6cdff; for the contemporary tradition, see Varma 1983: 452-453), during the *prathameṣṭakā* ceremony according to the SŚP etc. It is not clear which of these ceremonies was meant by Sarma.

⁶ On the other hand, the copper jars discovered in the superstructures of the Pāpanāsi temples (see below) were dated 9th – 10th century AD by Rao (1985: 13). The reason for that is not given in the report.

River the temples have been dismantled and moved to a new location 4 km away. The iron mace was discovered below the floor of the *garbhagṛha* of the temple O, adjacent to the sidewall. The coins were found under the floor of the same temple; the exact location is not given. One of the coins had on its obverse a trident within a square (Rao 1985: 13).

Correspondence with the texts: possible. Images of tridents are prescribed as a part of a consecration deposit (*garbha*) for a temple of Śiva. On the other hand, they should be placed in a container and they should be accompanied by more attributes of Śiva and other objects (see KŚ *garbhanyāsa* 21cd-25).

References: Rao 1985: 13.

7.

Find: Copper vases filled with several objects.

Location: Pāpanāsi near Alampur, Andhra Pradesh.

Date: 9th – 10th AD.

Description: In the *śikhara*s of the temples B, C, E, F, H, K, T and V spouted copper vases were found. They were placed at the *grīva* level and were vertically aligned with the *stūpi* (the crowning element of the temple) above. Three of them had lids; the remaining ones were sealed with the use of river silt. One copper vessel with lid, from temple B, contained five precious stones wrapped in a thin gold leaf and a gold flower. The vase found at temple F contained a quartzite oval flake, the vase from temple K had an iron arrow-head placed with the cutting edge projecting upwards and those from temples H and T contained lotus shaped cup bases made of thin metal sheets (Rao 1985: 13).

Correspondence with the texts: possible. Metal jars filled with miscellaneous items are prescribed to be placed in the superstructure of temples according to ĪŚGDP 34.20cd-26ab. The text does not specify the level on which the jars should be installed. According to Rao (1985: 13) the precious stones and the gold flower (discovered in the jars in temple B) “clearly suggested the observance of *ratnanyāsa* ritual.” While the author is certainly right assuming that the objects testify to the performance of a certain ritual, the term used by him - *ratnanyāsa* – is inappropriate for a ritual which concerns the superstructure. *Ratnanyāsa*, in general, is a variant of a consecration ritual during which nine gems and occasionally some other items are installed (loose or contained inside a deposit casket) below or inside the object to be consecrated. In the Sanskrit architectural and ritual texts the term is mainly used in relation to the consecration of an image or a *liṅga*⁷ and never when referring to the deposit placed in the superstructure. The use of the term *ratnanyāsa* by Rao reflects perhaps the popular usage of the term in contemporary India, possibly due to the

⁷ See, for example, Aṃśumadāgama T3 32b (*devīsthāpanam*), Atri Saṃhitā 18.57, Hayaśīrṣa Pañcarātra 38 and Matsya Purāṇa 266.9.

‘simplification’ of the consecration ritual – in many contemporary temples the consecration deposit consists mainly of precious and semiprecious stones.

References: Rao 1985: 13.

8.

Find: One piece of gold sheet in the shape of a leaf, five circular copper coins.

Location: Pāpanāsi near Alampur, Andhra Pradesh.

Dating: 9th – 10th AD.

Description: The objects were discovered under the pedestal of a *liṅga* in one of the temples of Pāpanāsi (the report does not specify in which one).

Correspondence with the texts: yes. Several texts mention placing miscellaneous objects under the pedestal of an image of a temple deity or under a *liṅga*.⁸ This ceremony is usually referred to as *ratnanyāsa*, lit. ‘the placing of gems’.

References: Rao 1985: 13.

9.

Find: Two flat stones, one with nine cavities on its surface.

Location: Somnath, Saurashtra, India.

Dating: 11th AD or earlier (the first stone); between 11th AD and 1590 AD (the second stone).⁹

Description: The excavations of the Somnath shrine brought to light two flat stones placed under the Śiva *liṅga*. The upper stone has in its centre nine cavities (Munshi 1952: 106-107). It seems that the stones are supports for the *liṅga*, often referred to in the Sanskrit architectural and ritual texts as *brahmaśilā*.¹⁰ Placing such supports is an important part of the *liṅga* installation (see note 6 above). The nine holes in one of the stones functioned probably as receptacles for the nine precious stones deposited on this occasion.

Correspondence with the texts: yes (*ratnanyāsa*).

References: Munshi 1952.

10.

Find: A jar and a stone slab with cavities.

Location: Gokul, Bogra district, West Bengal.

⁸ See, for example, Dīpta 15.8cd-14 and 20.244-256, Raurava 28.69-70ab, Ajita 18.189-199 etc. The ceremony is only briefly mentioned in the KŚ.

⁹ The exact date of the construction of the temple is not known. After being ransacked and destroyed by Mahmud of Ghazni at 1026 AD, the Somnath temple was rebuilt and then destroyed again. The second *brahmaśilā* has probably been installed during the renovation of the temple prior to 1590 AD (Munshi 1952: 83).

¹⁰ For example, in Ajita 18, Raurava 28, MM 34 etc. Stone with cavities meant for housing consecration deposits were found under numerous statues in temples of Southeast Asia. For a few examples, see Plates 23-27.

Dating: 6th – 7th AD.

Description: The jar and the slab were found during the 1934-35 excavation of a mound known as Meḍh in Gokul. The large jar was lying, broken, in the south-eastern corner of the excavated shrine on the top of a circular course of bricks indicating the level of an earlier occupation. In the centre of the circular structure was a pit made of two courses of bricks. In the middle of the pit there was a stone slab (1'8" by 1'6") with twelve shallow holes marked on its upper surface and a bigger hole in the centre. In the central hole there was a gold leaf bearing the figure of a recumbent bull in repoussé. Nothing was found under the stone slab (Majumdar 1935-36: 68). On the basis of the terracotta plaques with animal figures found around the shrine the monument was dated 6th-7th century AD (Majumdar 1934-36: 68).

The image of a bull found in Gokul is, according to the words of Majumdar (ibid), 'rather crude' as compared to other images of the same period. This is hardly surprising - the items placed within ritual deposits are often of poor workmanship, perhaps due to the fact that once installed they were not meant to be viewed (an example may be the animal and human figures discovered in the consecration deposits of Sri Lanka, see Karunaratne 1984).

Correspondence with the texts: yes. As rightly suggested by Majumdar (ibid), the gold leaf was most probably a foundation deposit for the shrine of Śiva. Several Śaiva texts mention placing an image of a bull in a consecration deposit. Moreover, according to the Dīptāgama a bull of gold is placed in the centre of the support stone for a *liṅga*, thus in the very place where it was found in the Gokul shrine.¹¹

References: Majumdar 1935-36.

11.

Location: Anahilwada Patan, district Mehsana, Gujarat.

Find: Stone slab carved with an image of a trident.

Dating: Chalukya period.

Description: The slab was discovered in one of the corners of a ruined brick structure (Structure 3). It was carved with the figure of a *triśūla*. According to R.N. Mehta, the finder of the slab, the *triśūla* in its original position was pointing exactly northeast (Mitra 1981: 48).

Correspondence with the texts: Possible. The fact that the *triśūla* pointed northeast may suggest that it was installed as a symbol of Īśāna. The symbolism of the gods of the directions plays an important role in the consecration rituals. Northeast is especially important as it is one of the two directions (the other is east) from which the placing of the items or mantras within the box begins (see, for example, KŚ *garbhanyāsa* 15cd-17ab). It is interesting to note that on several superstructure

¹¹ See Dīpta 15.14 and 20.253cd-254ab. For the placing of a figure of a bull in the *garbha*-casket, see KŚ *garbhanyāsa* 21cd, Dīpta 4.18ab, MM 12.33, MS 12.38.

deposit slabs discovered in Cambodia the northeast was marked with a figure of a bow or by means of additional cavities (see below, Section 1.2 nos. 9, 15, 16 and 31).

References: Mitra 1981: 48 and plate 30.

12.

Find: Brick with cavities in the form of lotus petals.

Location: Birdpur, district Basti, Uttar Pradesh.

Dating: Unknown.

Description: The brick was discovered in the central part of the foundation below a brick structure. On the upper surface of the brick a lotus is incised. Its eight petals have petal-shaped central depressions and at the centre of the flower there is a circular depression with a rim around. Under the brick a copper vessel was found.

Correspondence with the texts: Partly (*garbhanyāsa*, *prathameṣṭakā* N. Indian texts). The presence of a lotiform receptacle in the middle of a building would point to the *garbhanyāsa* ceremony performed in agreement with the North Indian texts. The correspondence is not complete, because according to the texts the deposit receptacle should be made of metal.¹² Moreover, none of the architectural and ritual works explicitly states that the lotus-shaped container is to be installed on top of a copper vessel. On the other hand, it should be noted that the same texts which speak of a lotus-shaped deposit box prescribe the first bricks to be placed on top of metal jars, one of which is deposited in the centre of the foundation (see Chapter 7.1.1.1). What we see in Birdupur might therefore be understood as a conflation of two rituals described in the North Indian texts, namely the *garbhanyāsa* and *prathameṣṭakā*.

References: Mitra 1981: 47 and plate 25.

1.2 Material traces of construction rituals outside India¹³

1.

Find: Gold and silver objects.

Location: Suan Por Iad, vicinity of Ban Tha Khwai, Sichon district, Thailand.

Dating: 7th – 8th AD.¹⁴

Description: The objects - a lotus flower made of silver (originally 7.5 cm in diameter), smaller flowers made of gold (1.5 cm) and a tortoise cut from a gold leaf on which several lines are incised (5.5 cm long) - were discovered by chance in the

¹² See HayaP 12.21ab, AgniP 41.21.

¹³ This section includes also a few deposits discovered on sites of which it is not known for sure whether they are Hindu or Buddhist, such as Prasat Trapeang Run (see no. 7 below).

¹⁴ On the page 140 Jacq-Hergoualc'h states that it is "impossible to suggest a date for such tenuous objects." Yet, at the description of the photographs of the finds (ill. 31) he gives the date 7th – 8th AD.

course of the agricultural work that destroyed the temple of Suan Por Iad. Initially, they must have occupied the centre of the temple cella.

Correspondence with the texts: Possible. Images of tortoises and lotus flowers are often prescribed as parts of a consecration deposit for a temple.¹⁵ It is true that in most cases they should be accompanied by or enclosed in a stone or metal container, but it is possible that the deposit container of Suan Por Iad was lost long ago.

References: Jacq-Hergoualc'h 2002: 140.

2.

Find: Stone casket with cavities.

Location: Ban Wat Khanon, Songkhla, Thailand.

Dating: Unknown.

Description: The casket has five square depressions on its upper surface: a slightly bigger one in the middle and smaller ones in the cardinal directions, forming a cross. It was covered by a pyramidal lid. The box is ca. six and a half inches square, and it is four and a half inches high; the height of the lid is also four and a half inches. The central depression is about an inch and a quarter square and all depressions are about one inch deep. At present the box is preserved at Wat Machimawat (also known as Wat Klang) at Songkhla. According to local tradition, the box was found at Ban Wat Khanon (Satingpra Peninsula) in a small ruined brick temple containing a bronze statue of Śiva now in the National Museum, Songkhla (Janice Stargardt, personal communication). Nothing is known of the original contents of the compartments, they were empty when the box was presented to the Wat.

Correspondence with the texts: Possible (*garbhanyāsa*, perhaps *ratnanyāsa*). The appearance of the box is in agreement with the Sanskrit texts. Wales (1964) stresses the similarity of the casket to the *yantragalas* (consecration deposit caskets, see Section 2 below) of Sri Lanka and proposes a hypothesis that the Satingpra box is not, as it was initially assumed, a reliquary, but a consecration deposit casket.

References: Lamb 1964a; Wales 1964; O' Connor 1966a, fig. 3.

3.

Find: Quartz and amethyst.

Location: Vicinity Vat Phu, Champasak, Laos.

Dating: 11th AD.

¹⁵ Images of tortoises and lotus flowers made of gold, silver and stone are placed in the centre of the foundation according to TantraS 1.74ff and Śilparatna 10.6ff. Moreover, placing an image of a tortoise in a *garbhābhājana* is mentioned in Dīpta 4.18ab, Kāraṇa 6.33ab, ĪSGDP 27.89ab, ViṣṇuS 13.34, PādmaS 6.8cd, AtriS 10.9cd, MarīciS 13.1.1 and HayaP 12.18cd. AtriS 6.35cd-36 prescribes the placing of an image of a tortoise among the first bricks. KJnK 45, Ajita 18.189-199 and Kāmika I.64.146 (the latter as given by Bhatt 1964: 158 note 9) mention an image of a tortoise placed inside the consecration deposit for a Śiva *liṅga*. Gold lotus flowers are placed among the first bricks according to KŚ *prathameṣṭakā* 52cd and are part of the consecration deposit (*garbha*) according to ĪSGDP 27.89ab and ViṣṇuS 13.35.

Description: The gems were discovered in a small Śaiva temple dating presumably from the mid-11th century AD (Santoni et al 1997: 241-242). According to the authors they belong to “a Khmer foundation deposit”, which was located “in the ground of the temple.” No further information is given.

Correspondence with the texts: Impossible to establish.

References: Santoni et al 1997: 241-242.

4.

Find: Gold casket containing two pieces of yellow quartz.

Location: Vicinity Vat Phu, Champasak, Laos.

Dating: Unknown, late.

Description: The casket was discovered in a refectory of the south wall in the same temple as the quartz and the amethyst (see no. 3 above). No date is suggested; according to the authors the casket is ‘late’ (Santoni et al 1997: 241-242).

Correspondence with the texts: Impossible to establish.

References: Santoni et al 1997: 241-242.

5.

Find: Two superimposed blocks of laterite, six gold plates, two sapphires.

Location: Angkor Vat, Angkor, Cambodia.

Dating: 1st half of the 12th AD.

Description: The foundation deposit of Angkor Vat, excavated in 1935, was one of the first Khmer deposits found intact. It consists of two rectangular blocks of laterite placed one above the other. In the lower block there is a large circular hole in which two circular golden plates and, probably, four smaller square gold plates (of which only one survived) were placed.¹⁶ The circular plates measure ca. 18 cm in diameter, the square ones ca. 2 cm. The assembly was covered by very fine pure sand which contained two white sapphires.¹⁷ Beside the central hole, both blocks had four small circular holes on their upper surfaces, filled with pure sand. The upper block had, moreover, two small cavities on the sides. The stone blocks have been found under the central sanctuary at a depth of 23 metres, at the ground level of the surrounding country, which makes it the lowest located consecration deposit ever found. Above the deposit, at the depth of 13 m. 70, were placed four additional superimposed blocks of laterite. It is probably thanks to the depth of the shaft that the deposit was discovered intact.

Correspondence with the texts: None. Gold and precious stones are often deposited together with the first bricks or slabs (during the *prathameṣṭakā* ceremony),¹⁸ but the

¹⁶ For the drawing of the blocks see Boisselier (1966: 207 Fig. 51a) and Trouvé (1935, fig. 81). For the position of the blocks in the temple shaft see Trouvé (1935, plate LXIX and LXX).

¹⁷ The sapphires are not mentioned by Coedès (1935).

¹⁸ For depositing precious stones together with the first bricks, see Chapter 7. The precious stones might be substituted by gold according to Suprabhedha 27.30cd-31ab and MariciS 6.4.2.1.

first bricks or slabs are never numbering two and they are never placed one upon the other.

References: Trouvé 1935; Coedès 1935; Boisselier 1966: 206.

6.

Find: Four superimposed blocks of laterite, remains of gold plates.

Location: Vat Athvea 500, Siem Reap, Cambodia.

Dating: Unknown; perhaps 12th AD.

Description: The blocks of laterite were discovered under the central tower, 0.63m below the level of the foundation. As in Angkor Vat, there were small cavities in the stone blocks filled with fine pure sand and remains of gold plates (Marchal 1935: 480; Boisselier 1966: 206). It is not easy to date this deposit. Vat Athvea is a Buddhist temple located to the South of the town of Siem Reap in the vicinity of the Angkor complex. The temple dates from the 16th or 17th century AD, but it was constructed over an earlier one (presumably Hindu) dating from the Angkor period and built, perhaps, in the style of Angkor Vat.¹⁹

Correspondences with the texts: None. See no. 5 above.

References: Marchal 1935: 480; Boisselier 1966: 206.

7.

Find: Two laterite slabs, seven cruciform slabs above them.

Location: Kruh Aram Rong Chen, Phnom Kulen, Cambodia.

Dating: 9th AD.

Description: The two laterite slabs were originally covering the foundation deposit (now missing). The seven cruciform stones were placed above them, one upon the other. They are pierced in the centre and were connected by means of tenons and mortises. It is impossible to ascertain the depth on which the deposit was installed (see Boisselier 1966: 207). Kruh Aram Rong Chen might have been a Śaiva temple (a *liṅga* was found inside it; see Lajonquière 1911: 239). It was constructed in the 9th century AD (Boisselier 1966: 207).

Correspondence with the texts: None. The first bricks or stones are never placed one upon another and they are usually rectangular, never cruciform.

References: Boisselier 1966: 207 and fig. 51b.

8.

Find: Two slabs with cavities, metals and minerals, five gold leaves placed in the middle of four bricks forming a square.

Location: Prasat Trapeang Run 208, 2, Cambodia.

Date: 1006 AD.

¹⁹ Véronique Degroot, personal communication.

Description: Traces of a consecration deposit of Prasat Trapeang Run were found on various levels under the pedestal of the temple image. Directly under the pedestal there was a square stone with seventeen cavities, which were presumably meant to house a consecration deposit (Parmentier 1936: 285). Under the stone with cavities, in one of the slabs of the plinth, there was a square hollow containing five metals and minerals: quartz, iron, bronze, silver and gold. Along the same axis but on a yet lower level was placed the foundation deposit. It consisted of five gold leaves measuring 7-8 mm. square surrounded by four stones forming a square of 51 cm. Prasat Trapeang Run is situated ca. 4 km southwest from the village of Damdek and 4 km northwest from the village of Run, to the south of the km 280 on the colonial route 1 bis from Phnom Penh to Siem Reap. The temple is dated 1006 AD on the basis of an inscription (Parmentier 1936: 284). It is not certain whether the temple was Hindu or Buddhist.

Correspondence with the texts: yes (*ratnanyāsa*), partly (*prathameṣṭakā*). The arrangement of the stones as well as the presence of the gold leaves²⁰ points to the *prathameṣṭakā* ritual as described in the South Indian works (see Chapter 7.1.1.1). The location, on the other hand, does not agree with the South Indian texts - the four stones were not installed to the south or to the right of the entrance. As far as the North Indian texts are concerned, the Viṣṇudharmottara Purāṇa seems to allow four first bricks to be installed in the centre of the foundation pit (see Chapter 7.1.1.1). Yet, it does not mention any objects to be placed, without a container, in the middle of the first bricks. The consecration deposit of Prasat Trapeang Run, therefore, while possessing features prescribed by several Indian treatises, does not fully agree with any specific text or group of texts.

References: Parmentier 1936: 283-284, Pottier 1997a: 400.²¹

9.

Find: Five stones, two pieces of gold leaf with an elephant in repoussé, a stone figure of a masculine deity.

Location: Prasat Ak Yom, Angkor, Cambodia.

Dating: ca 8th AD.

Description: The stones were found among the debris blocking the pit leading to an underground chamber, which was located much lower, on the depth of 12m 35

²⁰ Items most frequently prescribed to be placed in the middle of the first bricks are precious stones. According to several texts, however, when these are not available, they can be substituted by gold. See note 16 above.

²¹ The detailed description of the discovery is given by Parmentier. Pottier only mentions the finds in his list of deposits discovered in Angkor (1997a: 400-401; Pottier lists the pedestal deposit and the foundation deposit as one and the same find).

below the aperture of the pit.²² The two pieces of gold leaf and the statuette of a deity were also found inside the pit.

Correspondence with the texts: Partly (*prathameṣṭakā*). Parmentier suggests that the stones of Prasat Ak Yom were, originally, surrounding a consecration deposit.²³ If this was the case, the consecration deposit of Prasat Ak Yom would, the same as the one from Prasat Trapeang Run, follow the South Indian texts in the distribution of the stones. Five first stones are mentioned, for example, by Ajita 10.59. Besides, the placing of images of elephants in the middle of four first bricks is prescribed by AtriS 6.35cd-36. On the other hand, the location of the deposit is not in agreement with the South Indian texts.

References: Trouvé 1933: 1130-1131.

10.

Find: Stone slab with cavities.

Location: Prasat Kok 606 (Prasat Kuk Kok),²⁴ Neam Rup group, Puok, Cambodia.

Dating: 9th AD.

Description: It is one of many such slabs discovered in the superstructures of the Khmer temples. The original location is not indicated, but the slab is described as a “pierre de sommet” (Coèdes 1940: pl. XV.2) and “dalle à dépôt supérieur” (Boisselier 1966: fig. 52.e). It seems plausible that the slab was located just below the summit in such a way that it was closing the vault.²⁵ The cavities on the surface of the slab were, most probably, meant for a consecration deposit consisting of precious stones (as suggested by inscriptions on a similar slab found at Preah Vihar; see no. 17 below) and, perhaps, pieces of gold. The slab of Prasat Kok is divided into four parts by two grooves, the groove along the east-west axis being much broader than the one along the north-south axis. There is a small round cavity in the middle of the slab and six square cavities in each quarter except for the northeast where there are eight cavities – two more than elsewhere (see Plate 7). In addition to the cavities, the northeast quarter is marked with a small figure of a bow pointing east (see Plate 8). In the southeast quarter instead there is a long rectangular cavity along the eastern side of the slab. The distribution of the cavities is fairly systematic

²² The measurements of the stones vary in ABIA 1935 and BEFEO 35 (the report by Trouvé). While in ABIA (page 32) the stones are rectangular (0.35 in length by 0.25 in width and 0.14 in thickness), according to BEFEO they are almost cubical (0.35 in length by 0.25 in width and 0.34 in thickness).

²³ “...ils devaient entourer ce dépôt comme les briques qu’il a retrouvées autour de dépôt sacré de Pō Nagar à Nha-trang” (Parmentier as quoted by Trouvé 1933: 1130). For the deposits of Po Nagar, see below.

²⁴ In the Inventaire descriptif des monuments du Cambodge by Lajonquière 1911: 289 this temple is referred to as Kuk Kok.

²⁵ For the position of the superstructure deposit slabs, see Parmentier, Goloubew and Finot (1926, plate 67, 69, 70), Parmentier (1930, fig. 85, 87), Marchal (1944, fig. 84, 87, 88 and plate XXXd) and BEFEO 29, plate LX.

and resembles rays starting from the centre of the slab and pointing in the cardinal and intermediary directions. Such a distribution of cavities is found throughout the Angkor period up to the Bayon style.

It is not known whether Prasat Kok was Hindu or Buddhist.

Correspondence with the texts: None. According to the Sanskrit texts the superstructure deposits are not enclosed in a container; moreover, the container is surrounded by four stones or bricks (the ‘crowning bricks’, *mūrdheṣṭakā*). On the other hand, it is interesting to note that the northeast and the east (which are marked with a figure of a bow and with the long cavity respectively) were apparently especially important for the Khmers, the same as for the Hindus in India. It should be remembered that according to Sanskrit architectural and ritual texts the objects are placed into the deposit casket beginning with the east or the northeast.

References: Coèdes 1940: plate XV.2, Boisselier 1966: fig. 52e.

11.

Find: Stone slab with cavities.

Location: Prasat Thom, Koh Ker, Cambodia.

Dating: 10th AD, second quarter.

Description: The slab is divided into four sections by grooves. In each section there are six small square cavities. There is a square cavity in the centre. The slab belonged to the superstructure as it is referred to by Pamentier (1939: 106) as “dalle à dépôt sacré supérieur.” Parmentier (idem) mentions that two such slabs were discovered in Prasat Thom, but he gives a drawing of only one of them. The Koh Ker temple complex is dedicated to Śiva and it was built in the second quarter of the 10th century AD.

Correspondence with the texts: None.

References: Parmentier 1939: 105-106 and fig. 22b.

12.

Find: Stone slab with cavities.

Location: Prasat Dan, Koh Ker, Cambodia.

Dating: 10th AD, second quarter.

Description: The slab is very similar to that of Prasat Thom (see above) and it was also a part of the superstructure. It is divided into four sections by grooves and each section has six square cavities. In the centre there is a round cavity surrounded by a round rim.

Correspondence with the texts: None.

References: Parmentier 1939: 105-106 and fig. 22c.

13.

Find: Stone slab with cavities.

Location: Angkor, Cambodia.

Dating: 961 AD.

Description: The slab was presumably found in the superstructure. In one corner of the slab the word '*pūrva*', 'east' was inscribed. It is not reported in which script the word is written and how many cavities were on the surface of the slab (no photograph or drawing is provided).

Correspondence with the texts: None. Yet, it is interesting to note that the eastern direction is marked again (as on the slab from Prasat Kok, see above), this time by means of the inscription.

References: Coedès 1940: 332, Boisselier 1966: 209.

14.

Find: Bronze slab, probably with cavities on its surface.

Location: Prasat Kok Po, Angkor, Cambodia.²⁶

Dating: 9th AD, last quarter.

Description: It is possible that the slab belonged to the superstructure as Boisselier mentions it in the chapter dealing with superstructure deposits. Yet, no additional information about the slab is provided. Prasat Kok Po is located in the Angkor complex to the north of the Western Baray. It is not known whether the temple was Hindu or Buddhist.

Correspondence with the texts: None.

References: Boisselier 1966: 210.

15.

Find: Fragment (half) of a stone slab with cavities.

Location: Banteay Srei, northeast of the Angkor complex, Cambodia.

Dating: 967 AD.

Description: The slab was originally placed in the upper part of the southern tower.²⁷ Between the slab and the summit of the tower there is a small chamber. The distribution of the little square cavities on the remaining half of the slab is almost the same as on the slab found in Prasat Dan (see no. 12 above). The differences are the number of cavities in the sections (seven instead of six) and the presence of an additional, rectangular cavity along the outer edge, which resembles that on the slab of Prasat Kok 606 (see no. 10 above). Parmentier, Goloubew and Finot (1926, Plate 67, 70) provide a drawing showing the reconstruction of the entire slab of Banteay Srei. In the reconstruction the missing part of the slab is depicted as a mirror image of the part which was found (including the rectangular cavity along the edge). Yet, on the basis of the comparison with other superstructure slabs it seems plausible that

²⁶ In the 'Inventaire descriptif...' of Lajonquière (1911: 284-285) this temple has no. 597.

²⁷ As proved by the reconstruction of the tower (see Parmentier, Golubiev, Finot 1926: 14) two such slabs (with identical dimensions) were placed in the superstructure on upon the other. The second, upper, slab (now missing) was perhaps functioning as a cover for the (now missing) deposit.

the slab of Banteay Srei had only one rectangular hole, in the southeast quarter, and, perhaps, a figure of a bow in the northeast quarter.

It is not known how the slab was originally oriented, but it is highly probable that the rectangular cavity was meant for the southeast quarter, the same as in the case of the slab from Prasat Kok 606.

Correspondence with the texts: None.

References: Parmentier, Golubew and Finot 1926.

16.

Find: Stone slab with cavities.

Location: Prasat Snuol 678, Srok Kralanh, Cambodia.

Dating: 10th AD, second half.

Description: The slab is highly exceptional. It is divided into four parts, but the similarity with the other superstructure slabs (see above) ends here: there are only nine cavities and they have various geometrical forms (see Plates 13-15). There is a bow-shaped cavity in the northeast, a hexagonal and an octagonal one in the southeast, four cavities in the southwest (two squares, a triangle and a circle), and two cavities in the northwest (a half-moon and a triangle). In the bottom of each of these nine cavities there is a small round hole and a seed letter (*bīja*)²⁸ is inscribed next to it. The *bījas* include: *jim* in the bow-shaped cavity, *hrīm* in the hexagonal and *om* in the octagonal one, *hum* in the triangle, *sim* in the semi-circle, *hom* and, *ōm* in the squares, *dim* in another triangle and *trōm* or *trām* in the circle (Coedès 1952: 466).²⁹ Prasat Snuol is one of the four sanctuaries of brick built in the 2nd half of the 10th AD on the Srok Kralanh, northwest of Angkor.³⁰ It is not known whether it was a Hindu or a Buddhist sanctuary.

Correspondence with the texts: None. Yet, it is interesting to note that the Dīptāgama prescribes the *bīja* ‘*hrīm*’ to be written on one or more stones to be installed in the superstructure (see Dīpta 20, p. 308).

References: Coedès 1952.

17.

Find: Fragment (quarter) of a stone slab with cavities.

Location: Preah Vihar, Cambodia.

Dating: 11th AD, 1st half.

²⁸ *Bījas* are syllables, usually carrying no meaning, used in Hindu and Buddhist rituals (they are especially frequent in Tantra rituals), which are believed to possess a specific power. They are often employed at the beginning of a mantra being its essence or ‘seed’ (*bīja*).

²⁹ At present, the slab is preserved at National Museum, Phnom Penh. For the photographs of the slab and some of the *bījas*, see plates 13-15.

³⁰ The date is given after Boisselier (1966: 210). For the description of the temple, see Lajonquière (1911: 326).

Description: The survived quarter of the slab has on its surface seven cavities, an incised figure of a bow and four inscriptions reading: *vajra*, *candrakānta*, *sunīla* [diamond, moonstone and sapphire] and perhaps *vajra* again (the inscriptions as given by Coedès 1952: 465). The original orientation of the slab is not known, but it may be assumed that the bow was pointing east, the same as on the slab from Prasat Kok 606. According to Coedès (ibid., 465) the inscriptions prove that the cavities were meant to house precious stones. The total number of gems deposited inside the slab was, most probably, nine.³¹ If the complete slab indeed had nine cavities to accommodate nine precious stones, the distribution of the cavities might have been similar to that found in Prasat Snuol: four cavities (and thus also four stones) in one quarter (the one which survived), one cavity in the next, and two cavities in each of the two remaining quarters. The slab belonged presumably to the superstructure. Preah Vihar is located on the Thai-Cambodian border. It is a Śaiva temple constructed in the 1st half of the 11th century AD in the style of Khleang.

Correspondence with the texts: The supposition of Coedès that the slab contained precious stones seems plausible as many ritual and architectural texts prescribe placing nine gems in the superstructure of a building. On the other hand, no text prescribes placing gems in the cavities of a single stone slab (see Chapter 7.1.1.3).

References: Parmentier 1939: 106, 330 and fig. 22a; Coedès 1952.

18.

Find: Stone with cavities.
Location: Prasat Tor, Angkor, Cambodia.
Dating: 12th AD.

Description: The stone is located on the very summit of the southeast sanctuary and, therefore, is not directly connected with the vault. This was different in the case of the stone slabs described above, all of which were forming the closing piece of the vault. The stone of Prasat Tor has on its upper surface twelve small square cavities surrounding a larger central one. Prasat Tor is a small structure situated inside the Angkor complex, on the eastern end of the East Mebon. It is dated 12th AD (Boisselier 1966: 185).³²

Correspondence with the texts: None.

References: Trouvé 1935: 218 and fig. 25.

19.

Find: Two inscribed gold leaves.
Location: West Mebon, Angkor, Cambodia.
Dating: 11th AD, second half.

³¹ “Ces indications ne sauraient se reporter à autre chose qu’à la place réservée aux neuf sortes de pierres précieuses dans les alvéoles de la pierre à dépôt” (Coedès 1952: 465).

³² In the ‘Inventaire descriptif...’ of Lajonquière (1911: 228) the temple is listed as Prasat To under the number 543.

Description: The first leaf was inscribed with the word ‘lotus’ (*padma*), the other with the word ‘satisfaction’.³³

Correspondence with the texts: Impossible to establish.

References: Christophe Pottier, personal communication.

20.

Find: Five pieces of gold leaf (one engraved with an image of a bull).

Location: Prasat Bay Kaek, Angkor, Cambodia.

Dating: 10th AD.

Description: The gold leaves were placed in the cavities of the plinth slab located below the pedestal of an image or a *liṅga*. The central leaf was larger than the others and engraved with a figure of a bull. Prasat Bay Kaek is a 10th century temple dedicated to Śiva.

Correspondence with the texts: Possible (*ratnanyāsa*). Many texts mention placing an image of a bull inside a consecration deposit for a Śaiva temple.³⁴

References: Boisselier 1966: 208 note 1 and plate LXII.3, Pottier 1997a: 400.

21.

Find: Pieces of gold leaf.

Location: Phnom Bakheng, Angkor, Cambodia.

Dating: End 9th AD.

Description: Small square pieces of gold leaf were discovered on several locations within Phnom Bakheng. Two were found in tower B3 on the upper face of the seventh layer of the masonry, in the southeast and northwest corners. Another gold leaf was discovered in tower B2, in the first layer of the masonry, in the northwest corner. Yet another gold leaf was placed in tower B6 on the basis of the threshold, to the right.

Correspondence with the texts: Partly. The gold leaf of tower B6 was installed near the threshold, to the right of the entrance, which agrees with the *prathameṣṭakā* and *garbhanyāsa*. On the other hand, no stones forming a square and no deposit container (as prescribed by the texts for the *prathameṣṭakā* and *garbhanyāsa* respectively) accompanied the gold leaf.

References: Dumarçay 1971: 20-21 and fig. 8-9.

22.

Find: Six lead tortoises (2 small, 4 large), each with a cavity on the top.

Location: Terrace of the Elephants, Angkor, Cambodia.

³³ Reading by Coedès (Christophe Pottier, personal communication). The exact Sanskrit word inscribed on the second piece of gold leaf is not known to me.

³⁴ Figures of bulls should be placed into a consecration deposit box (usually together with other attributes of Śiva) according to several Śaiva texts; see KŚ *garbhanyāsa* 25ab, Kāmika 31.52ab, Kāraṇa 6.48cd, Dīpta 4.22ab.

Dating: Late 12th or 15th - 16th AD.³⁵

Description: The two small tortoises (161 by 122 by 60 mm and 175 by 130 by 70 mm) were oriented towards the south. The larger ones were aligned along the south-north axis; of these, one was facing east-northeast, the other three were facing northeast.³⁶ Each of the four larger tortoises was covered with a stone block. The blocks above the two central tortoises were placed clearly higher than those above the two tortoises on the sides. On the top of one of the smaller tortoises (the carapace of the other one was damaged) is a round hole closed with a disk made of lead. The four larger tortoises (between 45 and 65 cm length) have on their top a hole closed with a circular stopper. In order to preserve the interior as well as the tortoises themselves the archaeologists decided not to remove the stoppers, it is thus not known what was deposited inside.³⁷

Correspondence with the texts: Impossible to establish. Several texts prescribe placing images of tortoises in the foundation of a new building, but none of them mentions a whole network of tortoises functioning, moreover, as deposit containers. On the other hand, it is worth noting that a number of Sanskrit texts mention placing a stone or a wooden slab above a foundation deposit. See, for instance, Mayamata 12.43cd-44.

References: Pottier 1997a, 1997b, 1997c, 1998.

23.

Find: Three conglomerates of vegetable matter wrapped in metal sheets.

Location: Terrace of the Elephants, Angkor, Cambodia.

Dating: Late 12th or 15th - 16th AD (see note 33 above).

Description: The conglomerates have a circular plan and are wrapped in thin metal sheets decorated, at least partly, with stylised lotus petals. Each conglomerate was covered with a block of stone, the same as it was the case with the images of tortoises described above. One of the conglomerates have been opened and emptied of its contents. Inside were found a small bronze plaque, one piece of gold leaf, two golden threads, one polished rose crystal, six small crystals of quartz, a small piece of green stone, a small lump of a yellow substance resembling resin, another lump of some oxidised matter, a silk thread, a ball of bronze thread, numerous seeds (perhaps sesame) and leaves. The two other conglomerates, being in a bad state of preservation, have been left unopened and are awaiting a thorough analysis.

Correspondence with the texts: Possible (*garbhanyāsa*). Placing various seeds, metals, gems and sometimes leaves in the foundation deposit (*garbha*) is prescribed by numerous Sanskrit texts on architecture and ritual (see, for example, KŚ

³⁵ Terrace of the Elephants was constructed in the late 12th century AD, but Pottier (1998: 518) suggests that the deposits discovered at the Terrace of the Elephants in Angkor might be as late as 15th - 16th AD.

³⁶ For a drawing showing the position of the tortoises, see Pottier (1998: 521).

³⁷ For a large tortoise-receptacle made of stone, also discovered in Angkor, see Plate 22.

garbhanyāsa 17cd-29). Very few deposits excavated so far contained these items, hence the enormous importance of the finds from the Terrace of the Elephants.

References: Pottier 1997a, 1997b, 1997c, 1998.

24.

Find: Two bronze pots.

Location: Terrace of the Elephants, Angkor, Cambodia.

Dating: Late 12th or 15th – 16th AD (see note 33 above).

Description: Both pots were identical, but the first contained some substances (which were, so far, not analysed) while the second one was empty. One of the pots was located near the northern staircase.

Correspondence with the texts: Impossible to establish.

References: Pottier 1998.

25.

Find: Four earthen vases, four large bricks forming a square, gold objects.

Location: Po Nagar (northwest tower), Nha Trang, Vietnam.

Dating: Late 8th – early 9th AD.

Description: The vases were located half-way down the central shaft formed by the interior sides of four very thick foundation walls, in the corners. One of the vases contained calcium. The bricks, measuring 34 by 19 by 11 cm, were lying on the bottom of the shaft in such a way that they were touching each other at the corners. They were forming a square of ca. 51 cm. In the space in the middle of the bricks a number of gold sheets was found, apparently deposited according to a specific order. Four square gold plates engraved with the figure of an elephant stood vertically along the two axes of the square formed by the bricks. The remaining ones, in various forms - a lizard or a crocodile, a tortoise and a trident - were placed along the diagonals. In the centre a lotus cut out of gold leaf had been deposited, and the ensemble was covered by fine sand. On the top there was a thicker square plate divided diagonally into two equal parts: one made of gold, the other made of silver.³⁸ In addition, each of the four bricks was provided with a square piece of gold leaf placed beneath it. Other pieces of gold and of copper, a small piece of jade and a golden thread ca. 2m long were found in the vicinity of the bricks.

The temple complex of Po Nagar is dedicated to Śiva.

Correspondence with the texts: Partly (*prathameṣṭakā*). The arrangement of the bricks and the fact that gold objects were placed in the middle of them are in agreement with the prescriptions for placing the first bricks as given in the South Indian texts (see KŚ *prathameṣṭakā* fig. 1). The location, on the other hand, does not agree with the South Indian texts.

References: Parmentier 1906, 1918: 443.

³⁸ See drawing in Parmentier (1918: 444, Fig. 133), showing the position of the items and the bricks.

26.

Find: Four large bricks forming a square, gold objects.

Location: Po Nagar (west tower), Nha Trang, Vietnam.

Dating: Late 8th – early 9th AD.

Description: The objects - gold and silver sheets, some of them engraved with the figures of an elephant or a tortoise - were placed in the middle of the four bricks. According to Parmentier (1918: 443) the way in which the objects were arranged might have been the same as in the deposit of the northwest tower (see no. 25 above). Under the bricks, on the surface of the virgin soil, were found about sixty small gold squares.

Correspondence with the texts: Partly (*prathameṣṭakā*; see no. 25 above).

References: Parmentier 1909 and 1918: 443.

27.

Find: Bronze vase filled with various objects.

Location: Po Nagar (south tower), Nha Trang, Vietnam.

Dating: Late 8th – early 9th AD.

Description: The vase was located at the bottom of a shallow pit. It contained precious stones, crystals, a gold lid of a pot, a piece of iron incrustated with very small pearls and some grains of rice. On the top of the vase was a silver box, the lower part of which was closing the vase. In the masonry above the deposit was found another silver box, this time of Chinese workmanship. The box was empty.

Correspondence with the texts: None.

References: Parmentier 1909: 347-351 and 1918: 444-445.

28.

Find: Seventeen objects made of metal.

Location: Po Nagar (south tower), Nha Trang, Vietnam.

Dating: 12th – 13th AD.³⁹

Description: The objects were placed without any container in a narrow opening above the seventh layer of bricks starting from the summit of the tower. The opening was horizontally connected with the exterior by means of a metal tube. The objects were similar to those discovered in the foundations of the north and northwest towers of the same temple complex: copper, silver and gold discs, silver flowers, two pieces of gold leaf in the form of a *vajra* (thunderbolt), gold leaf with a crocodile engraved on it, a figure of an elephant cut out of gold leaf and fragments

³⁹ Even though the construction of the temples at Po Nagar started during the late 8th or early 9th centuries, the south tower was probably rebuilt during the 12th – 13th centuries. Hence, its consecration deposits, especially those located in the superstructure, might be of much later date than the foundation deposits found in Po Nagar towers north and northwest.

of gold leaf of irregular shape. The objects seem to have been piled up; the copper disc was enclosing the iron disc and other objects.

Correspondence with the texts: None.

References: Parmentier 1906: 295-297.

29.

Find: Objects made of metal.

Location: Mi Son, Quang Nam, Vietnam.

Dating: Between 9th and 12th AD.⁴⁰

Description: The objects include an iron disc covered by a gold sheet, a bronze disc and three pieces of gold leaf: in the shape of a violin, in the shape of an arrow and one resembling a fish. They were found scattered on the ground. According to Parmentier (1918: 445), the objects originate from the (now ruined) superstructure of tower B₁.⁴¹ Mi Son is a Hindu temple complex dedicated to Śiva.

Correspondence with the texts: Impossible to establish.

References: Parmentier 1906: 297 and 1918: 445.

30.

Find: Pieces of gold and quartz.

Location: Trà-kiêu, Quang Nam, Vietnam.

Dating: 10th – 11th AD.

Description: The deposit was located in the tower A. In the centre of the tower a large block of quartz was found, originating perhaps from a deposit already disturbed. Underneath, on a much lower level, was found a shaft in the form of an inverted pyramid. In the walls of the shaft were twelve holes containing consecration deposits: two in each corner and one in the centre of each wall. The deposits consisted of small pieces of gold and quartz.

Trà-kiêu is an urban site in the Thu Bon River valley, in the province of Quang Nam (Claeys 1928: 578-593). The site is dated 10-11th AD and is, most probably, Śivaite. It was identified as Simhapura, capital of the Cham state of Amaravati (Glover and Yamagata 1997: 75).

Correspondence with the texts: None.

References: Claeys 1928: 578-593, Glover and Yamagata 1997.

31.

Find: Small objects made of gold, precious stones.

Location: Go Thap, Dong Thap province, Vietnam.

⁴⁰ The temple complex of Mi Son is dated from the 8th century (monument E₁) through 9th to the 10th century (groups A, B, C and D), see Chihara (1996: 187-191). See also Guillon (2001). Tower B₁ was probably rebuilt ca. 11-12th AD, so there is a possibility that the deposit is of a later date.

⁴¹ Parmentier 1918: 445 writes here: "...leur [the items being part of the deposit] position n'est pas douteuse, car ils avaient été projeté fort loin du centre, avec les briques supérieures de la voûte."

Dating: 5th – 6th AD.

Description: Nen Chua, Oc Eo, Da Noi and Go Thap (the latter site is also known as Prasat Pream Loven, Chua Nam Gian or Thap Muoi) are usually referred to as ‘burial sites’ and the objects found there as ‘mortuary goods’. Yet, these objects are remarkably similar to those being part of consecration deposits and for that reason I decided to include them here. The ‘tombs’ of Go Thap yielded “322 gold leaves, 5 gold coins (?), 3 gold rings, 1 gold flower, 1 gold button (or a wheel?), 8 precious stones, and seven pieces of glass,” of which 156 pieces are decorated with images of men and gods (for instance the god Viṣṇu), animals (including tortoises, bulls, elephants, crocodiles, snakes, cocks and fish) as well as images of conches, wheels, tridents, knots, the fire (torch), spoons, arrow-heads, lotuses, coconuts, plants and ‘a house on piles’ (Dao Linh Côn 1997: 114). The objects were discovered inside the so-called chimneys situated in the centre of large rectangular brick structures described as ‘tombs’. The ‘chimneys’ are built with five to eleven layers of bricks. Each layer comprises four bricks forming a square. The gold objects were found in the hollow space in the middle of the four bricks. Apart from the gold objects, the ‘chimneys’ are reported to have contained white sand and human ashes. Similar gold sheets were found in Nen Chua in Kien Giang province, Oc Eo in An Giang, Da Noi in An Giang (232-41), and Go Thanh in Tien Giang (see Le Xuan Diem, Dao Linh Con and Vo Si Khai 1995). Many of them were decorated with the symbols of Viṣṇu, such as conch-shells, discs, tortoises and images of Garuḍa and with images of Viṣṇu himself. The finds from Go Thap were dated, on the basis of the C14 analysis, to the end of the 5th or beginning of the 6th century AD (Dao Linh Côn 1997: 116).

Correspondence with the texts: Partly (*prathameṣṭakā*). The majority of the gold objects agree with the prescriptions for the *prathameṣṭakā* and *garbhanyāsa* rituals in the Sanskrit texts. To these belong the attributes of Viṣṇu, the various ‘weapons’, many of which are considered symbols of the Guardians of the Directions (*lokapāla*), the animals, especially the bulls and the tortoises, the lotus flowers, and the precious stones. Also the fact that the objects were placed in the middle of four bricks forming a square points to *prathameṣṭakā*. Moreover, the similarity of the Go Thap objects with the artefacts found inside excavated consecration deposits is striking. It is true that the Sanskrit ritual texts never mention ashes as a part of a consecration deposit. Yet, it has to be stressed on this point that the ‘ashes’ discovered in the structures of Go Thap were never analyzed (Pierre-Yves Manguin, personal communication). This makes the identification of the chimney-like structures as tombs less convincing. Moreover, if the structures indeed were tombs, why were they so large? Why such a big construction was necessary to house a small brick ‘chimney’ functioning as an ‘ash container’? According to the archaeological reports no traces of a stone or brick construction were found above the foundation level. Nevertheless, there is a possibility that a wooden building was

constructed above the brick foundation and it cannot be excluded that the gold objects might have been a part of a consecration deposit.

References: Le Xuan Diem, Dao Linh Con, Vo Si Khal 1995; Dao Linh Côn 1997.

32.

Find: Fragment (half) of a stone slab with cavities.

Location: Thanh-dien, vicinity Tay Ninh, Vietnam.

Dating: Unknown. Perhaps 9th AD.⁴²

Description: The whole slab (only a half of it is preserved) seems to have consisted of four equal parts divided by means of two grooves and it had a square hole in the middle. It seems also that the slab was originally placed in such a way that the surviving half corresponded to the northwest and northeast (Malleret 1963: 86).⁴³ In the quarter which presumably faced the northwest there are six square cavities; in that which faced the northeast there are eight cavities and a figure of a bow with an arrow. The slab resembles closely other examples discovered in Cambodia. In fact, it is almost identical with the slab of Prasat Kok 606, a temple built in the 9th century AD. It is not reported where exactly the slab of Thanh-dien was found, but due to its similarity with the Cambodian slabs it can be assumed that it was located in the superstructure of a temple. At the time of Malleret's publication (1963) the slab was preserved at Musée Louis-Finot in Hanoi (no. D. 311,37; now: National History Museum).

Correspondence with the texts: None.

References: Parmentier 1923: 283 and plate XV H, Malleret 1963: 86.

33.

Find: Eight stone boxes with compartments (six found intact and containing various objects, two broken and empty).

Location: Candi Bukit Batu Pahat, Kedah, Malaysia.

Dating: Between 8th and 13th AD.⁴⁴

Description: The two broken boxes were found among the debris outside the main sanctuary during the excavation of the site carried out by Wales in 1940. They had

⁴² The sites in the vicinity of Tay-ninh, and thus also Thanh-dien, are dated 8th-9th AD. It is plausible therefore that the superstructure slab found there also belongs to this period. The similarity with the slab of Prasat Kok 606 (a temple built in the 9th century AD) supports this hypothesis.

⁴³ It is not clear if the information given by Malleret about the orientation of the slab is based on facts or if it is only guessed on the basis of the comparison with similar slabs discovered in Cambodia.

⁴⁴ The dating of the site is problematic. Wales (1940: 21) dates it 7th- early 8th AD but without giving any grounds for that. Lamb (1960: 8, 106) and Bosch (1961: 488) suggests 8th-9th AD on the basis of an epigraphic analysis of the inscriptions on the metal discs found on the site. Treloar (1972: 233), on the other hand, believes that the candi has been built during 12th or 13th AD, basing his statement on the chemical analysis of the metal objects found there, especially on the presence of mercury in the alloys.

nine circular depressions, the largest being in the centre, and they were probably once covered with lids.⁴⁵ Almost twenty years later, during the excavations carried out by Lamb in 1958-59, six similar boxes were unearthed, this time in their original positions and intact. Three of them were found in the corners of the sanctuary, the other three at the mid-points of the walls.⁴⁶ All the boxes were placed in such a way that the lids were at level with the top of the paving of the sanctuary floor.

Presumably the *candi* possessed originally eight deposit boxes, four of which were installed in the corners and four at the mid-points of the walls. Each of the six boxes discovered in situ had in its centre a copper pot. The pots contained semiprecious stones, minerals, gold dust, inscribed gold leaves (one in each pot) as well as seeds and other vegetable matter (seeds and vegetable matter were found only in the pots located in the northeast and in the west). The gold leaves were inscribed with a single letter (see Lamb 1960a: fig. 32 and plates 106-119). The inscriptions are not of a very high quality and therefore not easy to read, but it seems that the one on the gold disc from the box installed in the southwest corner reads 'om' (Treloar 1972: 232). Additional objects were deposited under the pots, in the nine circular depressions at the bottom of the boxes. The eight smaller depressions contained pieces of gems and minerals; the central cavity contained seven objects cut from gold, silver and copper leaf - a silver bull, a silver square with five 'stars' scratched on the surface, a copper turtle, a copper lotus flower, a gold *liṅga*, a gold semicircle, a gold seated female figure. Each of the female figurines wears a high headdress and holds a trident in the right hand and a lotus in the left hand. The goddesses are depicted seated with their legs crossed on a lotus cushion. These seven objects were piled up in an order which differs slightly from box to box.

Lamb understands the female figures as representations of some Tantric deities. He writes: "The presence of eight (so we must assume) identical female figures very strongly suggests some Tantric concept of the eight Great Mothers or the like" (Lamb 1960a: 88). Yet, the association of the figurines with the *mātṛkās* is not very convincing as each *mātṛkā* is usually characterised by a specific iconographic feature linking her to the corresponding male deity (for instance Vārāhī has the face of a *varāha* or boar). The figures of Candi Bukit Batu Pahat, however, are all identical and hold the same, clearly Śaiva (at least as far as the trident is concerned), attributes. On the other hand, according to Bosch (1961: 488) the female figures resemble the goddesses of the Tibetan *maṇḍala* of 21 Tārās. Still, also this interpretation does not seem convincing. The connection with Śiva as well as the fact that the figures were originally placed in the cardinal and intermediary directions (and perhaps also in the centre), suggest an association with yet another

⁴⁵ One of the boxes was kept, in the time of the publication of Lamb's articles, in the Alor Star museum, Kedah. The whereabouts of the second box are not known. For the photograph of one of the boxes found by Wales, see Wales (1940, plate 32).

⁶⁷ The boxes were located in the west, east and north corners and in the mid-points of the southwest, northwest and northeast walls (Lamb 1960a: 27 and fig. 8).

group of goddesses – the nine Durgās (*navadurgā*). The group is known from India as well as from other regions and the goddesses occupy often the cardinal and intermediary directions.⁴⁷

Correspondence with the texts: Partly (*garbhanyāsa*). The appearance of the boxes as well as the majority of the items discovered inside them are in agreement with the prescriptions for the *garbhanyāsa* given by the Indian texts. Semiprecious stones, minerals, gold, seeds, images of bulls, turtles and lotus flowers are all included in the lists of objects deposited in a *garbhabhājana* (see Chapter 7.1.1.2). Inscribed gold discs are not explicitly mentioned by the textual sources, but it should be remembered that the Śaiva works speak of mantras and letters of the Sanskrit alphabet to be placed into the deposit casket. In such a case each compartment receives a single letter (see KŚ *garbhanyāsa* 15-17ab). It should be noted, moreover, that the fragments of gems and metals contained in the eight small depressions at the bottom of the boxes were apparently distributed according to a fixed pattern (for the list of the gems and metals found in the boxes, see Lamb 1960a: 79-83). For instance, the cavity facing north almost always housed a piece of vivianite, the one in the northwest a fragment of crystal, the cavity in the west a piece of mica, the one in the southwest a yellowish-green chrysoberyl and so on. This reminds us of the fact that in the Indian texts the items, including precious stones, are never placed at random and that it is always specified in which compartment a particular object should be deposited. On the other hand, images of goddesses and *liṅgas* are never mentioned as parts of a consecration deposit and, more importantly, no architectural work prescribes the installation of eight identical deposit boxes in a single structure. The number of the boxes discovered in Candi Bukit Batu Pahat and their distribution within the temple suggests, perhaps, that the construction ritual performed there was a local variant of the *garbhanyāsa* of the Indian texts. In this variant each compartment facing specific geographical direction was substituted by an entire deposit box. The inspiration for placing the deposits in the corners and in the mid-points of the walls might also have been drawn from certain North Indian texts, such as the *Somaśambhupaddhati*, in which the first bricks accompanied by metal jars are deposited on exactly the same locations as in Candi Bukit Batu Pahat.⁴⁸

References: Wales 1940: 18-21, Lamb 1960a, 1960b, Bosch 1961a, Treloar 1972.

⁴⁷ For instance in the *sattal* (a communal building) at Bhatgaon, Nepal (Harle 1994: 484). In India the nine Durgās are represented, for example, on the outer walls of the temple at Hirapur, Orissa (Dehejia 1986: 101); see also Pott (1966: 86ff) and Dehejia (1986: 188). Bosch stresses the fact that although there was no casket in the central part of the candi, a large bronze trident was found there which, perhaps, belonged once to a central figure representing a goddess of the Śaiva pantheon. The goddess, according to him, would be the central image of the shrine and at the same time the centre of the group of nine goddesses (Bosch 1961a: 486-487, 488). It is plausible that this group of the nine goddesses could be the *navadurgā*.

⁴⁸ The only difference is that the *Somaśambhupaddhati* prescribes nine bricks and nine jars – the ninth brick and jar are deposited in the centre of the structure. It cannot be excluded, however, that, if the ninth casket of Candi Bukit Batu Pahat existed, it was stolen in antiquity.

34.

Find: Two silver capsules containing gems.

Location: Candi Bukit Batu Pahat, Kedah, Malaysia.

Dating: See no. 33 above.

Description: The capsules were discovered in a small recesses at the bottom of the mortises, in two of the eight large pillar sockles located around the main sanctuary.⁴⁹

Each capsule contained a small polished sapphire and a small polished pyrope.

Wales (1940: 19) supposes that, initially, all eight sockles contained similar deposits.

Correspondence with the texts: Difficult to ascertain. Yet, it should be remembered that according to several texts the consecration deposit (*garbha*) as well as the first bricks should be placed at the foot of a pillar (see, for instance, *Kāśyapaśilpa prathameṣṭakā* 48d).

References: Lamb 1960a.

35.

Find: Four earthenware jars containing miscellaneous objects.

Location: Site no. 13, Kedah, Malaysia.

Dating: Unknown.

Description: The jars were discovered beneath the floor level, in the corners of a ruined brick sanctuary. According to Wales (1940: 29-30) they are “of South Indian style.” Inside the jars were shells, glass beads, a small bronze bowl and a part of a bronze ring, gems, gold ornaments and a fragment of the rim of a silver bowl. It is not known whether the sanctuary was Hindu or Buddhist.

Correspondence with the texts: Possible. Certain texts prescribe placing jars filled with gems and gold under the first bricks (see *Somaśambhupaddhati* IV.1).

References: Wales 1940: 29-30.

36.

Find: Earthenware jars containing miscellaneous objects.

Location: Site no. 14, Kedah, Malaysia.

Dating: 9th AD, second half.

Description: The jars contained coins, an illegible inscription on silver, a bronze ring, gems and beads. It is not known whether on the site there was a Hindu or a Buddhist sanctuary.

Correspondence with the texts: None.

References: Wales 1940: 31-33.

37.

⁴⁹ For the drawing of the sockles see Lamb (1960a: 32, fig. 11).

Find: Stone box with compartments.
 Location: Site no. 19, Kedah, Malaysia.
 Dating: 11th – 12th AD.
 Description: The box, broken, was discovered near the porch of the temple. No deposit was found. The box is more elaborate than those discovered in Candi Bukit Batu Pahat (see no. 33 above). Its outer sides are decorated with mouldings and miniature pilasters and its depressions form a circle around the central depression (see Wales 1940: plate 73; Lamb 1960a, plates 165, 166).
 Correspondence with the texts: Boxes divided into nine compartments are prescribed by several texts for the *garbhanyāsa* ceremony. Unfortunately, it is not known whether the box contained any items and on which location it was installed.
 References: Wales 1940: 34-36, Lamb 1960a, plates 165, 166.

38.

Find: Silver box containing several objects, 141 gold objects and other items in the vicinity of the box.
 Location: Bongkissam, Sarawak, Kalimantan, Malaysia.
 Dating: 11th – 13th AD.
 Description: The excavation begun with unearthing a stone platform, eleven inches below the surface of the soil. The platform was constructed of two layers of irregularly placed stone blocks. In the centre of it there was an area in which the stone blocks seemed to be placed with more regularity and care than elsewhere. This area covered a central shaft, whose lower portion was filled with golden yellow sand, different from the surrounding grey or whitish sand common to Sarawak River Delta sites. There, in the small chamber encountered on a depth of twenty-eight inches under the stone platform, was located the consecration deposit immersed in yellow sand. The deposit consisted of a silver box surrounded by numerous other items “clearly of ritual significance” (Harrison and O’Connor 1967: 208).
 The silver box consists of three parts: the lower part, the cover and the inner divider which separates the cover from the material deposited in the lower part. The upper portion of the divider is a disc which slightly rises towards the centre where it is surmounted by a solid gold *liṅga*. Inside the box, under the divider, a mass of black, moist material of organic origin and an irregularly shaped piece of gold leaf were found. Outside the box, in the sand, were lying 141 gold objects together with semiprecious stones, minerals, one stone figure, various beads and earthenware pottery. The objects were presumably placed following a fixed pattern (Harrison and O’Connor 1967: 208). The gold objects included a number of figurines cut out of gold leaf, namely two lotuses, two elephants, one tortoise, two figures, six crescent moons, one serpent and one circle. The figurines are represented seated with their legs either folded or crossed. The hands are placed on the hips and hold no attributes. According to Harrison and O’Connor (1967: 210-211) these are male figures, but there is actually no ground for assuming that as no details are visible.

The remaining gold objects are mainly various ornaments (rings, beads, needles and pins of gold) and some pieces of irregular shape. One of them represents perhaps a *liṅga*, another resembles a stylized conch shell. The stone figure found together with the gold objects shows a seated divinity wearing a high, conical headdress. The figure presumably depicts a female and according to the authors it “may represent one of the aspects of Tārā” (ibid., 213). Unfortunately, the figure is so badly damaged that it is impossible to draw any definitive conclusions without knowing more about the function and date of the structure in which the deposit was found. The semiprecious stones were five in number and so were the minerals. It is possible that they were initially placed in the four directions and in the centre as it is prescribed by certain ritual texts from India.

It would be interesting to know what exactly constituted the organic matter found in the lower part of the silver box, but the results of the biochemical analysis of a sample taken from it were not yet available at the time of publication of the article. So far it could only be established that the organic mass is not a geological deposit as that it does not resemble any of the local soils (Harrisson and O’Connor 1966a: 214).

According to Harrisson and O’Connor, “a number of factors” suggest that the Sarawak deposit may be Tantric Buddhist. They write: “there is nothing about the platform that would suggest a Hindu temple. On the other hand, a small votive *stūpa* might have been superposed over the ritual shaft” (ibid., 219). Yet, the arguments for the identification of the Bongkissam site as Buddhist are not very strong either. It should be remembered that a central shaft is frequently encountered not only in Buddhist *stūpas* but that it is also a very common element of the South Asian Śaiva temples. Moreover, the objects which are part of the Bongkissam deposit may belong as much to the Buddhist as to the Hindu tradition. As an example one may take the protruding part on the upper side of the divider of the box, referred to by Harrisson and O’Connor as ‘*liṅga*’. It may either be interpreted as a Buddhist symbol belonging perhaps to the same category as the so-called *liṅga*-poles in the Nepalese *stūpas* and the ‘*meru*-stones’ in Sri Lankan relic chambers,⁵⁰ or it may simply be a symbol of Śiva. If one of the small gold objects discovered around the Bongkissam deposit box is, as it seems, also a representation of a *liṅga* then the latter interpretation would seem more probable.⁵¹

⁵⁰ The *meru* or *mahāmeru* is a stone pillar-like structure, often housing a reliquary on its top, frequently found in the relic chambers of the *stūpas* in Sri Lanka. For photographs of *meru*-stones see, for example, Paranavitana (1946: plate V) and Silva (1988: plate 25). For the *liṅga*-poles, see Oldfield (1880: 210-211).

⁵¹ On the other hand, the presence of snakes in the Bongkissam deposit suggests that the deposit might have been Buddhist. Images of snakes were found mainly in Buddhist consecration deposits, for example in numerous *stūpa* deposits in Sri Lanka (see the section describing the Buddhist consecration deposits below). Yet, this argument is not strong enough to establish with certainty whether the Bongkissam finds belongs to the Buddhist or to the Hindu tradition.

The Sarawak find was dated by the authors at ca. 11th-13th century AD (Harrisson and O'Connor 1967: 220). Treloar (1972: 233), on the other hand, dates it 12th-13th AD. According to him the structure is contemporary with Candi Bukit Batu Pahat in Kedah. The structure in which the deposit was found is unusual in many ways. Firstly, because it was constructed of stone, which is exceptional in Kalimantan where hardwood abounds. Secondly, because there are, to my knowledge, only two consecration deposits found in Kalimantan that show a strong connection with the greater Hindu-Buddhist tradition of South and Southeast Asia (for the second deposit found in Kalimantan, see the next find).

Correspondence with the texts: Difficult to establish.

References: Harrisson and O'Connor 1967.

39.

Find: Stone box with compartments, semiprecious stones and beads.

Location: Vicinity Muara Kaman, Kutai, East Kalimantan, Indonesia.

Dating: Unknown.

Description: The box has nine compartments. The central compartment is square; the eight compartments around have the form of petals. In the box semiprecious stones and various beads made of glass, clay or stone were found. The box was, apparently, found in the vicinity of or in the foundation of a Hindu temple. Given that the deposit originates from the same region as the earliest inscriptions of Indonesia (the six inscriptions of Mulawarman), it is given the same date, i.e. ca. 400 AD. If this date is correct, the Muara Kaman deposit would be one of the earliest excavated consecration deposits in both South and Southeast Asia. On the other hand, this dating is by no means certain.

Correspondence with the texts: Possible (*garbhanyāsa*). The appearance of the box and the presence of semiprecious stones and beads are in agreement with the South Indian texts.

References: Wiharto Seno, "Kerajaan Kutai, Yang Berjaya di Masa Silam," Indosiar, 30 November 2004, http://news.indosiar.com/news_read.htm?id=39333.

40.

Find: Square stone box, miscellaneous objects.

Location: Candi Śiva, Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.⁵²

Dating: 9th AD.

⁵² According to administrative divisions of the Republic of Indonesia (as in 2002) the Loro Jonggrang complex is located in dusun Karangasem, desa Bokoharjo, kecamatan Prambanan, kabupaten Sleman, propinsi Daista Yogyakarta (on the basis of V. Degroot: "Candi, space and landscape. A study of distribution, orientation and spatial organization of Central Javanese temple remains" [provisional title], consultation draft. Unpublished).

Description: The stone box was discovered by the end of the 19th century in the central shaft of Candi Śiva, one of the three main temples of the Loro Jonggrang complex. It was covered with a pyramidal lid; the top of the lid was located at a depth of 5.75m below floor level. The box is 41cm square and 55 cm high including the cover. It was filled up with earth containing charcoal and ashes placed among some partly oxidized copper plates. The plates were divided in squares by a kind of paint and each square was inscribed with a letter.⁵³ In the earth were found several small objects: twenty coins, nine semiprecious stones one of which was incised with a flower, glass beads, a sea-shell and the most interesting find - twelve gold plates. Seven plates are rectangular and inscribed; five are cut in various shapes: a tortoise, a *nāga*, a lotus flower, 'an altar' and an oval. Of the seven rectangular plates, one bears a longer inscription commencing with 'om'. The remaining six have each a single letter, according to Groeneveldt a vowel, written in a circle surrounded by eight 'rays' in the eight directions.⁵⁴ The area directly under the box was filled with earth mixed with charcoal and with pieces of burned animal bones, probably belonging to a goat or a chicken. The ashes found inside the box seem to be of animal origin as well.⁵⁵ Among the bones, approximately one meter under the box, a small inscribed gold plate was found. The inscription reads '*baruṇa*' in small letters and '*parwwata*' in large letters below it (Groeneveldt 1887: 222).

Correspondence with the texts: Partly (*garbhanyāsa*). The letters inscribed on the rectangular gold plates, all of them vowels sometimes followed by a *visarga*, show close association with the series of vowels recited and perhaps installed in the assigned compartments of a chambered deposit casket as according to the *Kāśyapaśilpa* and some of the Śaivāgamas (see KŚ *garbhanyāsa* 17ab and 21cd-27). The remaining objects found within the box, too, are in agreement with the texts. On the other hand, the box from Candi Śiva is neither having compartments nor is lotus-shaped as prescribed by the textual sources.

References: IJerman 1891: 60-63.

41.

Find: Bronze jar.
Location: Candi Śiva, Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.
Dating: 9th AD.

⁵³ Most of the letters, written in old Javanese, seems to be illegible (Groeneveldt 1887: 101).

⁵⁴ According to Groeneveldt (1887: 221) the inscribed vowels are: 'ah', 'ēh', 'āh', 'ā', 'something impossible to pronounce' and 'am'. For further discussion on the longer inscription and the vowels see idem, pp. 219-222. Stutterheim reads the inscriptions as: aḥ, āḥ, a, ā, ang and ě (Jordaan and Wessing 1996: 46), while according to Jordaan and Wessing 1946: 46 n 1 "the syllables... might be read as 'Om Śri', although the Śri part remains dubious."

⁵⁵ IJerman (1981: 61): "De asch geeft bij verhitting empyreumatische producten, wat op onvoldoende verbranding van dierlijke stoffen wijst."

Description: The jar was found in the wall of the temple above the circumambulatory path (the exact level is not given). It is covered with a lid and its diameter is ca. 10 cm. According to Bosch the pot was certainly installed in the wall during the construction and not after the completion of the temple.

Correspondence with the texts: Impossible to establish.

References: Bosch 1920: 80 and plate 1.

42.

Find: Two bronze jars.

Location: Candi Śiva, Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The jars were discovered in the northwest and in the southeast corner of the temple. The level on which they were placed is not reported.

Correspondence with the texts: Impossible to establish.

References: Wahyuni Triasih 1992, drawing 3 and 4; Soekmono 1995: Appendix I.

43.

Find: Bronze jar with a chain.

Location: Candi Śiva, Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The jar was discovered in the second foot of the temple in the southeast corner. It was covered with a lid. Inside were found volcanic ash and stone, pieces of gold and a small bronze coin.

Correspondence with the texts: Impossible to establish.

References: Soekmono 1995: Appendix I.

44.

Find: Earthenware jar, copper box, miscellaneous objects.

Location: Candi Viṣṇu, Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The jar was found in the central shaft of Candi Viṣṇu, second of the three main temples of the Loro Jonggrang complex. It was located ca. 50 cm below the pedestal of a temple image. The jar was enclosing a copper box of 9 cm square. Inside the box there was earth mixed with ashes as well as figures cut of metal leaf, some of them similar to those found in Candi Śiva: a gold lotus, a silver turtle,⁵⁶ a silver disk perhaps representing a *cakra*, a silver thunderbolt, a silver 'cross' with

⁵⁶ Soekmono (1995: 4) speaks of "turtles", but IJzerman and Groeneveldt (1887: 222) mention only one.

triangular endings,⁵⁷ eight semiprecious stones and beads, and some gold and silver fragments. Beneath, on the depth of ca. 2 meters, were found two layers of stones, the first consisting of eight, the lower of four stones. Between the two layers were placed silver plates in the northern and southern direction and a minuscule piece of gold in the eastern direction.

Correspondence with the texts: Partly (*garbhanyāsa*). The appearance of the deposit container does not agree with the Sanskrit texts. Still, the location of the deposit does agree, at least with the North Indian treatises. As far as the contents of the box are concerned, the majority of the items fit very well into the *garbhanyāsa* descriptions – images of tortoises and lotuses, semiprecious stones and fragments of metals, all these are placed into the deposit casket according to the texts (see Chapter 7.1.1.2). Ashes are never mentioned, but as no chemical analysis of the finds from Candi Viṣṇu was ever made, it is not sure what should be understood under ‘ashes’ discovered inside the deposit.

References: IJzerman 1891: 63-64.

45.

Find: Four bronze bowls, two of them containing pieces of metal and gems.

Location: Candi Viṣṇu, Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The bowls were discovered in 1982. They were located in the temple base below the circumambulatory gallery, at the four corners, immersed in a layer of pure sand. According to Soenarto (1985: 384-388) the bowls were placed in a cavity “made of four stones” and covered with a stone slab. The bowl at the southeast corner contained one rough agate, four silver pieces, five gold pieces, and two broken pieces of bronze while in the bowl at the southwest were found a piece of silver, three pieces of bronze and six of gold. The remaining two bowls were empty. In addition to the four deposits, two empty cavities were discovered at the centre of the north side and under the threshold on the east side. It is possible that also these cavities housed jars similar to those described above.

Correspondence with the texts: Partly (*prathameṣṭakā*). On the one hand, the fact that the deposits were surrounded by four stones points to the *prathameṣṭakā* ceremony as described in the South Indian texts. Yet, it should be remembered that the texts prescribe only one such deposit within a temple and it should not be enclosed in a container. On the other hand, the distribution of the pots and the (assemblies of) bricks in Candi Viṣṇu partly resembles the distribution of (single)

⁵⁷ According to IJzerman (1891: 64 note 2) the ‘cross’ might be an unusual depiction of a *svastika*: “Dit kruis moet wellicht de swastika verbeelden, die echter gewoonlijk anders voorgesteld en onder dezen vorm niet bekend is.” *Svastikas*, together with other auspicious symbols, were indeed found in the consecration deposits outside Indonesia, for instance in Sri Lanka and in Nepal, but the majority of them were part of Buddhist deposits.

first bricks and metal jars in the Somaśambhupaddhati – according to this text, in each corner and in the mid-point of each wall there should be one first brick and one jar.

References: Soenarto 1985: 384-388; Soekmono 1995: 116.

46.

Find: Stone container with glass beads and pieces of metal.

Location: Candi Viṣṇu, Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The container was discovered to the east of the southern side of the staircase.⁵⁸ In the container were found glass beads, twenty-two pieces of gold leaf and bronze fragments.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Stutterheim 1939: 107; Soekmono 1995: Appendix I.

47.

Find: Four broken earthenware jars, four stones forming a square.

Location: Candi Brahmā, Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The jars were discovered in a hollowed out space in the vicinity of the central shaft of the temple. They were lying in a mixture of earth, charcoal and fragments of copper. The four stones were found inside the central shaft. On the bottom of the shaft there was a square stone divided into four sections by two grooves, which calls to mind the stone slabs discovered in the superstructures of Cambodian temples (see above).

Correspondence with the texts: Impossible to establish. The way in which the four stones were placed may point to *prathameṣṭakā*, but nothing was found in the vicinity of them.

References: IJzerman 1891: 65-66; Soekmono 1995: 4.

48.

Find: Two stone containers, fragments of metal.

Location: Candi Brahmā, Loro Jonggrang, Prambanan Plain, Central Java,

⁵⁸ Soekmono (1995: Appendix I) states that the container was discovered “on the east side of the southern staircase” due to an erroneous translation from the original Dutch report. See Stutterheim (1939: 107), who writes that the container was found “ten O. van de Z. trapspiegel van de Wiṣṇu-tempel.” The Dutch term ‘trapspiegel’ does not mean ‘staircase’ but a side of a staircase, which, in the present case, makes much more sense – Candi Viṣṇu has only one staircase and it faces east, not south. The same mistake is found in Soekmono’s description of the deposits of Candi Brahma (see no. 49 below).

Indonesia.

Dating: 9th AD.

Description: One container was found near the threshold to the east of the south side of the staircase. The other was discovered at the central point of the southern wall. In both containers there were fragments of gold, silver and bronze.

Correspondence with the texts: The appearance of the containers is not in agreement with the texts. On the other hand, placing the deposit vessel (*garbha*) in the vicinity of the entrance is prescribed by all South Indian treatises. Depositing various metals inside the deposit vessel is also prescribed by several texts.⁵⁹

References: Stutterheim 1939: 106; Soekmono 1995: Appendix I.

49.

Find: Pottery sherds (pieces of a jar and of a round box), ash, a gold nail.

Location: Auxiliary candi, Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The sherds, ash and the gold nail were found in the central shaft of the temple, on the depth of 0.95m. It is not clear which of the numerous small temples of Loro Jonggrang yielded this deposit. According to IJzerman (1891: 69) the objects were discovered in a temple located outside the innermost enclosure, at the eastern side, opposite the open space between the temple of Nandi and the small temple of Śiva.⁶⁰ Soekmono (1995: 5), on the other hand, states that the deposit was found in a “small candi closing off the south end of the court by Candi Brahma.”

Correspondence with the texts: None.

References: IJzerman 1891: 69; Soekmono 1995: 5.

50.

Find: Cubical box of white stone.

Location: Auxiliary candi, Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The candi is listed as an ‘auxiliary candi II/I’ by Soekmono (1995: 26). Unfortunately, no other information are given. Hence, it is not certain which of the numerous small shrines of the Loro Jonggrang complex is meant here. The empty box was found during the dismantling prior to reconstruction of the candi. It was located directly below the central shaft of the candi.

Correspondence with the texts: Impossible to establish.

References: Soekmono 1995: 26 and Appendix I.

⁵⁹ See Ajita 17.25cd-26, Suprabhedha T360.28.23cd-24ab, PādmaS 6.38cd-39, MarīciS 13.1.1, HayaP 12.18ab.

⁶⁰ It is a “buitentempel... gelegen aan de oostzijde tegenover de open ruimte tusschen den Nandi- en den kleinen Çiva-tempel...” (IJzerman 1891: 69).

51.

Find: Stone box with compartments, fragments of metals, minerals.

Location: Loro Jonggrang (courtyard), Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The box is cubical and divided into nine regular compartments placed in three rows of three. The central compartment of the box contained thirteen gold fragments. The eight surrounding ones contained each a few pieces of gold plate and some other items. The box was apparently placed in such a way that the corner compartments faced the cardinal directions while the compartments in-between faced the intermediary directions. The compartment facing north contained two pieces of gold plate, a piece of iron, another piece of iron (or, perhaps, some other metal; Stutterheim places a question mark here, see Stutterheim 1939: 106), and two pieces of glass. The compartment facing east contained a piece of gold plate and a piece of stone, the one facing south contained three pieces of gold plate and two lumps of red earth, while the one facing west contained two pieces of gold plate, a fragment of stone and some fragments of mica. In the compartment facing northeast a fragment of gold plate, a fragment of stone, and a piece of graphite were found; in the one facing southeast there were two fragments of gold plate and a piece of crystal (perhaps quartz). The compartment facing northwest contained three fragments of gold plate and two fragments of stone. There is no information about the objects in the southwest compartment. Yet, outside the box three fragments of gold, a larger piece of gold plate (4 cm), a gold coin and a blue stone were found, which might have originally belonged in the southwest compartment.

Correspondence with the texts: Possible (*garbhanyāsa*). The box and the objects found within it are in agreement with the descriptions of the *garbhanyāsa* ceremony in South Indian texts.⁶¹ Unfortunately, the original location of the box is not reported.

References: Stutterheim 1939: 106-107.

52.

Find: Stone box, piece of gold.

Location: Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The box containing one piece of gold was found at the foot of the outer enclosing wall of Loro Jonggrang, to the north of the temple of Viṣṇu. The piece of gold is ca. 1cm long.

Correspondence with the texts: Impossible to establish.

⁶¹ It is true that the majority of the texts prescribe metal as the material of which the deposit casket should be made. Yet, at least one South Indian text, the Kāmikāgama, allows the deposit casket to be made of stone (see Kāmika 31.13cd).

References: Stutterheim 1939: 107; Soekmono 1995: Appendix I.

53.

Find: Stone box, fragments of metals, one glass bead.

Location: Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The box was found to the west of the eastern enclosure, between the northern entrance and the corner (Stutterheim 1939: 107). Inside was placed one glass bead and pieces of gold, silver and bronze leaf.

Correspondence with the texts: Impossible to establish.

References: Stutterheim 1939: 107; Soekmono 1995: Appendix I.

54.

Find: Stone box.

Location: Loro Jonggrang, Prambanan Plain, Central Java, Indonesia.

Dating: 9th AD.

Description: The box is cubical and it is made of white stone. When discovered, it was most probably empty. The location of the box is not reported.

Correspondence with the texts: Impossible to establish.

References: Soekmono 1995: Appendix I.

55.

Find: Stone slab with cavities.

Location: Vicinity of Prambanan, Central Java, Indonesia.

Dating: 9th AD?

Description: The slab has nine cavities in the form of lotus petals. It is placed in a cubical stone container covered with a pyramidal lid. The container is surrounded by four large stone blocks. The find site of the slab is unknown. The slab is preserved in the office of the Dinas Purbakala, Prambanan.

Correspondence with the texts: Possible. From the textual point of view, the slab with cavities and the four stones are a combination of the *prathameṣṭakā* with the *garbhanyāsa*. It is interesting to note that the practice of installing a compartmented deposit box between four stones was also known in ancient India. The 15th-century commentary to the *Tantrasamuccaya*, a treatise on architecture enjoying a great popularity in Kerala, suggests that the square opening left among the first bricks is, in fact, destined for a deposit casket (see TantraS, commentary of Śaṅkara to verse 1.90).

References: Lamb 1961: plate 15 and 16.

56.

Find: Two stone boxes, stones placed one upon another, stone block with a cavity, gold objects, gems and seeds.

Location: Candi Ijo, Prambanan Plain, Central Java, Indonesia.⁶²

Dating: 9th AD.⁶³

Description: Candi Ijo is situated a few kilometres south of the Loro Jonggrang complex and it was dedicated to Śiva. At the end of the 19th century Groneman discovered two stone caskets (without compartments) in its central shaft, approximately one meter below the floor of the cella (Groneman 1889: 323). The caskets seem to have been disturbed already and were thus found empty. Much lower, at the bottom of the shaft were lying fragments of gold, two gold rings, gold coins, a gold sheet, a ruby (or, according to Soekmono, a red agate), a few seeds, and an inscribed gold sheet. The inscription consists of a few separate letters and seven lines of script. Next to the inscription an image of a deity is engraved (Groneman 1889: 325-329; Soekmono 1995: 3-4).⁶⁴

Correspondence with the texts: Impossible to establish.

References: Groneman 1889; Soekmono 1995: 3-4.

⁶² According to administrative divisions of the Republic of Indonesia (as in 2002) Candi Ijo is located in dusun Groyokan, desa Sambirejo, kecamatan Prambanan, kabupaten Sleman, propinsi Daista Yogyakarta (V. Degroot, unpublished data, see note 58 above).

⁶³ As given by Krom (1923/1: 248). Dumarçay (1993) apparently considers Candi Ijo later than 860 AD, given that he deals with it in the chapter on Hindu architecture from c. 830 AD directly after Candi Merak which, according to him, was built after 860 AD. Yet, it should be stressed that the dating of the Central Javanese temples is extremely difficult due to the lack of inscriptions. The dates given in the majority of the available sources are therefore only tentative and should be regarded with caution. The only temple complex which could be more or less precisely dated is the Loro Jonggrang, dated on the basis of the Siwagrha inscription of 856 AD (see: de Casparis 1956: 280-330).

⁶⁴ The lower part of the gold sheet is broken and a piece, probably engraved with another figure of a deity, is missing. The remaining piece is divided into three parts by means of lines. In the upper part is the inscription of seven lines of script. In the middle part there is a figure of a god. The deity wears bracelets on the upper arms, a triple necklace and the *upavīta*; the left hand leans on a club. There is a kind of halo or perhaps a *nāga* around the head. To the left of the head of the deity is written one letter or syllable; to the right there are three letters. In the lower part there are two figures, each consisting of four concentric circles. Above them there are two letters or syllables and below them there are three letters. In the lowest part of the gold sheet there is yet another sign. The inscriptions were read and transcribed by Brandes. The long inscription in the upper part reads:

ja
wi la ni jâ ta
bhû ti ta nâ ra
ngga bha sma ja
bha sme rî bha sma
wwi tta ni ngwi ça
wâ rûpa

The reading of *ngwi* is uncertain. The two lower rows may also be read as *wwittanibhîça wwa wirûpa*. To the right of the figure of the god the word *kuwera* is written; to the left *kham*. Under the circles, to the left, is written *sowi* and to the right is written *wika*. Between the circles is an illegible character. In the lowest part of the gold sheet is written *ika* or *ikâ* and, to the left, another syllable, perhaps *wong*. For further discussion on the inscription, see Groneman (1889: 327: 330).

57.

Find: Five earthen pots, one stone cylinder, fragments of metals, semiprecious stones, beads, remains of cloth, beads.

Location: Ratu Boko, Prambanan Plain, Central Java, Indonesia.⁶⁵

Dating: ca. 9th AD.

Description: Ratu Boko (Ratu Baka), located on a high hill, was probably a Buddhist monastery later converted into a Hindu temple. It dates presumably 8th - 9th century AD.⁶⁶ On the site six deposit receptacles were found underneath the water trough in front of three miniature temples. Five of them, contained in earthen pots, were placed at the cardinal points and in the centre, forming a cross. The sixth one - a sandstone cylinder with a lid - was located slightly to the southeast of the southern pot.⁶⁷ Inside the sandstone cylinder was a bronze pot containing remains of cloths, gold strips, silver strips, glass beads, fragments of bronze and seeds. At least one of the gold strips was inscribed. The inscription is in the Old Javanese script and reads *om rudra ya namaḥ swaha* (Wisseman Christie 2002). The five earthen pots contained gold strips, fragments of bronze and iron. In addition, in two of the earthen pots were discovered semiprecious stones, gold plates and bronze plates (Halina Hambali 1993-94: 12-13).⁶⁸

Correspondence with the texts: Impossible to establish.

References: Halina Hambali 1993-94; Soekmono 1995: 118 and Appendix I.

58.

Find: Stone box, one metal pot, one gold elephant cut out of gold leaf, fragments of gold leaf.

Location: Gatak, Bokoharjo, Prambanan Plain, Central Java, Indonesia.

Dating: 8th – 10th AD.

Description: The objects were placed within the box. The report does not say where exactly the box was found. The temple of Gatak was probably dedicated to Śiva.

Correspondence with the texts: Impossible to establish.

⁶⁵ According to administrative divisions of the Republic of Indonesia (as in 2002) Ratu Boko is located in dusun Dawung, desa Bokoharjo, kecamatan Prambanan, kabupaten Sleman, propinsi Daista Yogyakarta (V. Degroot, unpublished data, see note 58 above).

⁶⁶ Véronique Degroot, personal communication.

⁶⁷ For the photograph of the site with the receptacles in situ see Soekmono 1995, plate 4 and Halina Hambali 1993-1994, foto 9.

⁶⁸ Soekmono (1995, Appendix I) mentions three deposit caskets of Ratu Boko (one of them being preserved in the Central Museum, Jakarta, two in the Prambanan Office of the Archaeological Institute). These are stone cubical casket, two of them have lids. One was apparently found “under the southern vestibule of the eastern gateway complex.” Nothing is written about the contents of the caskets. It is not clear if the caskets mentioned by Soekmono belong to the group of six containers mentioned above.

References: Wahyuni Triasih 1992: foto 3. Véronique Degroot, personal communication.

59.

Find: Bronze bowls and spouted jars with a foot, fragments of gold and bronze.

Location: Candi Sambisari, Prambanan Plain, Central Java, Indonesia.⁶⁹

Dating: 8th – 10th AD.⁷⁰

Description: The bowls and the jars numbering seven or eight⁷¹ were all located under the floor of the circumambulatory path of the temple and covered by stone slabs.⁷² The slabs seem to have once served as supports for wooden pillars. One of the jars contained a thin gold leaf and a piece of bronze. Near the lip of one of the bowls was lying a piece of gold leaf with an inscription in two lines reading, probably, ‘*om siwastha-na..*’ (the reading according to Boechari; see Soediman 1976: 48b). The script was dated by Boechari at ca. 9th AD (Soediman, *ibid.*). Candi Sambisari is a small Śaiva temple located a few kilometres to the southwest of the Loro Jonggrang complex, very close to the airport of Yogyakarta.

Correspondence with the texts: None, except for the fact that the South Indian texts prescribe placing the consecration deposit (*garbha*) under ‘a pillar’.

References: Soediman 1976; Soekmono 1995: 116 and fig. 3.

60.

Find: Two stone boxes, one stone cover.

Location: Candi Sambisari, Prambanan Plain, Central Java, Indonesia.

Dating: 8th – 10th AD (see no. 59 above).

Description: Apart from the deposits located below the pillar supports (see no. 59 above), Soediman (1976) mentions two stone boxes discovered on different locations. A square limestone box without a lid was discovered in the southwest corner of the temple.⁷³ Another box, of andesite, was found on the western side of

⁶⁹ According to administrative divisions of the Republic of Indonesia (as in 2002) Candi Sambisari is located in dusun Sambisari, desa Purwomartani, kecamatan Kalasan, kabupaten Sleman, propinsi Daista Yogyakarta (V. Degroot, unpublished data, see note 58 above).

⁷⁰ The dating of Candi Sambisari, as it is the case with the majority of the Central Javanese temples, is problematic. The candi was dated from the 8th up to the 10th AD by various authors. Soekmono (1979: 472) dates it ca. 730-800 AD, Chihara (1996: 112) lists it among the temples belonging to the late Central Javanese period (ca. 850-920 AD). Dumarçay (1993: 78-79) does not give a precise date, but from the sequence in his publication it may be assumed that he dates Candi Sambisari around 830 – end of the 9th century AD (he discusses it in the chapter “L’architecture hindouiste de 830 à la fin du IX^e siècle,” after the Loro Jonggrang complex).

⁷¹ Seven as given by Soediman (1976: 48a), but eight according to Soekmono (1995: 116).

⁷² Soekmono (1995: 116 and 119, fig. 3). On the other hand, Wahyuni Triasih (1992, drawing 4) marks four deposits in the corners.

⁷³ Soediman (1976: 19 and plate 25). Soediman writes that the box was found in the ‘kotak [square] E4’ which, on the plan given in his publication (drawing no. 9), stands for the southwest corner of the

the temple pit. Moreover, a broken limestone lid was found to the northwest of the temple (Soediman 1976: 19 and plates 11-12).

Correspondence with the texts: Impossible to establish.

References: Soediman 1976.

61.

Find: Stone box, fragments of gold, semiprecious stones.

Location: Kadisoka, Prambanan Plain, Central Java, Indonesia.

Dating: Unknown.

Description: The casket was located within the central pit belonging to an unfinished temple base. The box was already disturbed, but the area around it yielded tiny gold fragments, two beads (one blue and one brown), and a white semiprecious stone. The box is 30 cm long, 26.8 cm broad and 27 cm high. Kadisoka site lies on the Prambanan Plain to the north of Candi Kalasan. The finds were discovered during the 2001 excavations of the site. As the temple is unfinished, it is impossible to say if it was intended to be Hindu or Buddhist. It is also impossible to establish its date.

Correspondence with the texts: Impossible to establish.

References: Sancoyo and Prasetyo 2001.

62.

Find: Stone box with cavities, objects made of metal.

Location: Candi Gebang, Central Java, Indonesia.⁷⁴

Dating: 730-800 AD.⁷⁵

Description: The box was discovered during the excavation of the candi. It is square, divided into nine compartments having the form of lotus petals and covered with a lid. No additional information about the original location of the box is given in the report. When discovered, the box was presumably empty, but further excavation yielded several objects such as bronze and gold images of crescents and tridents which perhaps constituted the consecration deposit.

Candi Gebang is a very small Śaiva temple located to the north-northeast of Yogyakarta.

Correspondence with the texts: Possible (*garbhanyāsa*). The shape of the box is in agreement with the Sanskrit texts. Moreover, images of tridents are mentioned by several Indian treatises as a part of a consecration deposit for a Śaiva temple.⁷⁶

temple and a part of the south wall. It is not said if the box was found inside the wall or under the slabs of the cella.

⁷⁴ According to administrative divisions of the Republic of Indonesia (as in 2002) Candi Gebang is located in dusun Gebang, desa Wedomartani, kecamatan Ngemplak, kabupaten Sleman, propinsi Daista Yogyakarta (V. Degroot, personal communication).

⁷⁵ As given by Soekmono (1979: 472). According to Dumarçay (1993: 80) the temple was originally Buddhist and was rebuilt in the 9th century AD.

References: Stutterheim 1937a: 24 and plates 10-11.

63.

Find: Stone box with cavities, three stone boxes without cavities.

Location: Getasan, Central Java, Indonesia.

Dating: Unknown.

Description: All boxes are covered with lids. One box has seventeen cavities, one in the centre and sixteen around it, resembling lotus petals. The remaining three boxes have no compartments. At present the boxes are preserved in the Museum Nasional, Jakarta.

Correspondence with the texts: Difficult to establish.

References: Soekmono 1995: Appendix I.

64.

Find: Nine cavities dug in the soil.

Location: Candi Barong, Prambanan Plain, Central Java, Indonesia.

Dating: After 860 AD (Dumarçay 1993).

Description: The nine holes are dug in the soil under the floor level of the candi. They form three rows by three, the central hole being slightly larger than the remaining ones.

Correspondence with the texts: None.

References: Soekmono 1995: plate 3.

65.

Find: Stone slab with cavities.

Location: Polanrejo, Prambanan Plain, Central Java, Indonesia.

Dating: Unknown

Description: The slab has nine compartments resembling lotus petals; it was covered with a lid. At present, the slab is preserved at the Prambanan Office of the Archaeological Institute.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Soekmono 1995: Appendix I.

66.

Find: Stone box with cavities, fragments of metals, beads, quartz.

Location: Candi Ngempon (formerly known as Candi Muncul), Ngempon, Central Java, Indonesia.⁷⁷

⁷⁶ See, for example, KŚ *garbhanyāsa* 25ab, but also Dīpta 4.21cd, Kāmika 31.52ab, Suprabhedha 28.25cd, MM 12.33.

⁷⁷ According to administrative divisions of the Republic of Indonesia (as in 2002) Candi Ngempon is located in dusun Ngempon, desa Ngempon, kecamatan Klepu, kabupaten Semarang, propinsi Jawa Tengah (V. Degroot, unpublished data, see note 58 above).

Dating: 730-800 AD (Soekmono 1979: 472).

Description: The box covered with a lid was discovered in the central shaft of the candi. It is divided into seventeen compartments having the shape of lotus petals. Inside the box were found pieces of gold and bronze, beads, quartz crystals and sand mixed with earth.

Correspondence with the texts: Yes (*garbhanyāsa*). The deposit box of Candi Ngempon fits very well the descriptions of a *garbhabhājana* as given in the North Indian works - it was installed in the centre of the structure and it can certainly be described as 'having the form of a lotus' (*padmākāra*, the term used in the texts). Moreover, gold, bronze etc. found within the box are all included in the lists of items to be deposited during the *garbhanyāsa* ritual. The only element which does not agree with the majority of the texts is the material of the box, namely stone instead of metal. Yet, in one text stone is mentioned as material for a deposit casket (see *Kāmikāgama* 31.13cd).⁷⁸

References: Soekmono 1995: 10 and Appendix I.

67.

Find: Fifteen bronze bowls, fragments of gold, gems, organic material.

Location: Candi Dwarawati, Dieng Plateau, Central Java, Indonesia.

Dating: 8th – 9th AD.⁷⁹

Description: The first bowl was discovered by Krom in the vicinity of the temple. In 1955 two more bowls were found: one above the door jamb, another under the threshold (Anom 1985: 369, 374), both empty. The 1978 restoration yielded twelve more bowls discovered on eleven different locations (Anom 1985: 366-369, Soekmono 1995: 28, 116).⁸⁰ The twelve bowls were filled with earth which had the colour of light chocolate ('berwarna coklat'; Anom 1985). They were located in the four corners: northwest, southwest, southeast (two bowls) and northeast, as well as on various places within the walls and in the vicinity of the staircase. The bronze bowl found in the northeast contained one fragment of gold and some traces of grass,⁸¹ the bowl on the northern side of the staircase contained fragments of wood.

⁷⁸ The box discovered in Candi Ngempon was surmounted by a bronze pipe placed vertically (Soekmono 1995: 10). None of the texts mention such a pipe above the *garbhabhājana*. On the other hand, *Tantrasamuccaya* 1.74ff and *Śilparatna* 10.6ff mention a copper tube (known as *yoganāla*) as a part of a consecration deposit, different from the *garbha*, which should be installed in the centre of the foundation pit (in these two texts the *garbhabhājana* is installed to the right or to the south of the temple door). A pipe, similar to that of Candi Ngempon, was also discovered in the temple shaft of Candi Merak (Central Java). Here, however, the deposit place was otherwise empty (Soekmono 1995: 10).

⁷⁹ The precise date of Candi Dwarawati could not be established; 9th AD is sometimes given as a probable date. Chihara (1996: 112) dates Candi Dwarawati 730-780 AD.

⁸⁰ In Wahyuni Triasih (1992, drawing 4) only the four deposits placed in the corners are marked.

⁸¹ Or some other organic material, as Anom (1985: 367) gives here a question mark.

Yet another bowl contained an agate (Anom 1985: 367-368). Candi Dwarawati was presumably dedicated to Śiva.

Correspondence with the texts: Impossible to establish.

References: Anom 1985; Soekmono 1995: 28, 116.

68.

Find: Three inscribed gold sheets, one inscribed sheet of gold alloy.

Location: Candi Dwarawati, Dieng Plateau, Central Java, Indonesia.

Dating: 8th – 9th AD (see no. 67 above).

Description: The deposit was located in the superstructure of the candi, in a cylindrical ‘top piece’ placed on a lotus cushion. Regretfully, no photographs or drawings of the ‘top piece’ are available. The three gold sheets have inscriptions in Kawi script (the text of the inscriptions is not given by Krom). The inscription on the sheet of gold alloy was reads ‘Viṣṇu’.

Correspondence with the texts: None.

References: Krom 1923/1: 189.

69.

Find: Stone slab with cavities.

Location: Dieng Plateau, Central Java, Indonesia.

Dating: Ca. 800 AD (Mitra 1981: 46).

Description: The slab has seventeen cavities: one in the centre, eight cavities in the form of lotus petals around it and eight small round cavities between the petal-shaped ones (the distribution of cavities is the same as in the slab of Candi Merak, see no. 76 above). It is ca. 27.5 cm square and 8.5 cm. high. At present, it is preserved at Museum Nasional, Jakarta (no. 448). According to Mitra (1981: 46) the slab originates from the Dieng Plateau.

Correspondence with the texts: Possible (*garbhanyāsa*). It is true that the majority of the (South Indian) texts discussed in the present study describe deposit boxes with nine or twenty-five compartments, yet it is possible that deposit boxes with seventeen compartments were also allowed. Especially when one realises that the additional eight compartments of the slab described above are so small that it is almost impossible to place any objects in them. Moreover, according to the North Indian texts the deposit box should have the shape of a lotus, which is the case here.

References: Lamb 1961: plate 19; Mitra 1981: 46 and plate 24.

70.

Find: Bronze box, small golden *linga*.

Location: One of the temples in Gedong Songo, Central Java, Indonesia.⁸²

Dating: 8th – early 9th AD.⁸³

⁸² In the description of Krom (1923/1: 238) the temple belongs to the so-called 5th group.

Description: The box was enclosed in one of the stones belonging to the temple superstructure and contained a small golden *linga*. Unfortunately, no drawings or photographs of the deposit box are available.⁸⁴ Gedong Songo is a Hindu (Śaiva) temple complex built on the slopes of Gunung Ungaran, Central Java.

References: Krom 1923/1: 238.

71.

Find: Four stone boxes.

Location: Jaticalangan, near Semarang, Central Java, Indonesia.

Dating: Unknown.

Description: Only one box is depicted, but according to Lamb (1961, text under plate 14), four such boxes were found in Jaticalangan. The depicted box is cubical and covered with a lid; the box and the lid are not decorated. At the time of Lamb's publications the four boxes were preserved in Museum Nasional in Jakarta.

Correspondence with the texts: Impossible to establish.

References: Lamb 1961: plate 14.

72.

Find: Five stone boxes with a central cavity, bronze pot, pieces of bronze, grains, herbs.

Location: Candi Selogriyo, west of Magelang, Central Java, Indonesia.⁸⁵

Dating: Unknown.

Description: The boxes were discovered in the four corners and in the mid-point of the south wall, at the floor level. They are made of white stone, they are cubical and covered with lids. At least one of the boxes contained a bronze pot filled with pieces of bronze, rice, barley, herbs, millet mace, cloves etc (Soekmono 1995: Appendix I).⁸⁶

Correspondence with the texts: None. Yet, it should be remembered that according to the majority of the Sanskrit texts grains, seeds and herbs as well as pieces of metals are an essential part of a consecration deposit (*garbha*).

References: Soekmono 1995: 28-29 and Appendix I.

⁸³ Soekmono (1979: 472) suggests the date between 730 and 800 AD, Williams (1981: fig. 4) places the complex between 740 and 770 AD, and Chihara (1996: 112) dates it ca. 730-780 AD.

⁸⁴ Krom (1923/1: 238) refers to it as 'een topstuk' (a top piece), but does not describe in detail in which way the deposit was enclosed in the stone.

⁸⁵ According to administrative divisions of the Republic of Indonesia (as in 2002) Candi Selogriyo is located in dusun Camburejo, desa Kembang Kuning, kecamatan Windusari, kabupaten Magelang, propinsi Jawa Tengah (V. Degroot, unpublished data, see note 58 above).

⁸⁶ Soekmono 1995: 29 speaks of "pots", but in his Appendix I he mentions only one pot. He does not specify in which of the five boxes the pot was found. Moreover, on page 29 Soekmono mentions that the "pots" contained also pieces of gold, semiprecious stones, banana leaves used as wrappings and fragments of bone. These finds are not listed in the Appendix.

73.

Find: Objects made of gold leaf.

Location: Candi Selogriyo, west of Magelang, Central Java, Indonesia.

Dating: Unknown.

Description: The objects were found under the statue of Durgā in the northern niche on the outside of the temple cella. Nothing was found in the other niches of the temple, but as the stones there have already been dislodged it is possible that also the other niches housed consecration deposits, now stolen by treasure hunters.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Soekmono 1995: 29.

74.

Find: Fragments of an earthen pot and of a bronze bowl,⁸⁷ nine objects made of iron.Location: Candi Gunung Wukir, Central Java, Indonesia.⁸⁸Dating: 8th AD?⁸⁹

Description: The objects were found in the main temple in the vicinity of the staircase. One of the pots contained “nine chisel-like implements” made of iron.

Correspondence with the texts: Impossible to establish. It is possible that the “implements” are the weapons of the guardians of directions who play an important role in the Hindu ritual. Or they are perhaps the weapons of Śiva to whom the temple is dedicated. Yet, to ascertain it one would need a photograph or a drawing of the finds.

References: Stutterheim 1939: 102; Soekmono 1995: 28.

75.

Find: Stone box with cavities.

Location: Payak, Piyungan, Central Java, Indonesia.

Dating: 9th AD.

⁸⁷ Soekmono (1995: 28) speaks here of “bronze bowls” and he does not mention the earthen pot. At this point it should be added that the information provided by Soekmono, at times, does not agree with the original reports.

⁸⁸ According to the administrative divisions of the Republic of Indonesia (as in 2002), Candi Gunung Wukir is located in dusun (hamlet) Canggal, desa (village) Kaliduwih, kecamatan (sub-district) Salam, kabupaten (district) Magalan, propinsi (province) Jawa Tengah (V. Degroot, unpublished data; see note 58 above).

⁸⁹ The exact date of the candi is unknown. Yet, an inscription from 732 AD discovered in the precincts of the candi suggests that the candi may date from the 8th century AD (see Soekmono 1995: 51-52). The tentative dates given by other scholars are: Williams (1981: 30 and fig. 4 respectively) early 8th AD and around 720-735 AD and Chihara (1996: 112) 732 AD. Vogler (1952), on the other hand, rejects any association between the date of the Candi Gunung Wukir and the 732 AD inscription. According to him (1952: 346), the temple is not earlier than the ‘fourth period’, that means (see *ibid.*, 316) between mid-9th AD to c. 927 AD.

Description: The box has seventeen cavities and it was covered with a lid. The central cavity is round; the remaining ones are in the form of rays or short and thick petals (see Plate 19). It seems that the box was found in Payak, an ancient bathing place southeast of Yogyakarta, but the exact location is not reported. At present the box is preserved in the Borobudur Museum.

Correspondence with the texts: Possible (*garbhanyāsa*).

76.

Find: Stone slab with cavities.

Location: Candi Merak, Central Java, Indonesia.⁹⁰

Dating: 9th AD.⁹¹

Description: The stone slab of Candi Merak, a Śaiva shrine located ca. 15 km. to the north of the city of Klaten, is ornamented on both sides with a rosette lotus with eight petals. The stone is pierced through the centre of the two blossoms. On one side of the slab the petals are hollowed up and there are additional small round cavities between the petals (see Plate 17). During the reconstruction of the temple it was possible to establish that the slab functioned as a closing piece of the vault.

Above the slab, just under the summit of the temple, was a small, hollow chamber. Such an arrangement can serve to reduce the weight of the roof on the walls, but the decoration on the slab suggests that the roof chambers of Javanese temples fulfilled not only technical functions - the hollowed up lotus was originally facing upwards, forming the floor of the roof chamber and functioning probably as a receptacle for a consecration deposit. As the *candi*'s superstructure was destroyed a long time ago, no deposit was found, but it is plausible that the cavities in the lotus petals were meant to enclose miscellaneous objects of the type found in Gedong Songo or Gunung Bondo or precious stones as suggested by inscriptions on comparable superstructure slabs in Cambodia (see no. 17 above).

Ornamented vault stones were found in a great number of Javanese temples (Soekmono 1995: 11-12).⁹² The same as in Candi Merak, they were forming the floor of an inner chamber situated under the summit.⁹³ Yet, none of the vault slabs

⁹⁰ According to administrative divisions of the Republic of Indonesia (as in 2002) Candi Merak is located in dusun Merak, desa Karangnonko, kecamatan Karangnonko, kabupaten Klaten, propinsi Jawa Tengah (V. Degroot, unpublished data, see note 58 above).

⁹¹ After 860 AD – before end of the 9th AD (Dumarçay 1993: 79); before 830 AD (Marijke Klokke, personal communication).

⁹² Such vault slabs were discovered both in Central and East Java, for example, in Candi Gebang, Candi Plaosan, Candi Sawentar, Candi Bangkal and Candi Rimbi.

⁹³ See De Haan (1922: 128 and plate V) depicting such a chamber in Candi Sawentar (early 13th century AD, see Kinney 2003: 283) located in the Blitar district in East Java. The chamber of Candi Sawentar is only 1.65m square and is closed from below with a decorated stone. A similar situation is found in the temples of Cambodia and Vietnam, the main difference being in the level on which the vault stones are placed. In Java the vault stones are placed relatively low, while in Cambodia they are located much higher, almost directly under the summit of the temple.

discovered in Java had cavities on its upper surface. In this sense the slab of Candi Merak is unique. All other vault stones are decorated on one side only, namely on the side facing downwards and visible from the cella below.

Correspondence with the texts: None.

References: Perquin 1927, Soekmono 1995: 11-12.

77.

Find: Stone box with compartments containing several objects.

Location: Jolotundo, East Java, Indonesia.

Dating: 10th AD.

Description: The box is divided into nine square compartments arranged in three rows of three (see Plate 3). The walls of the central compartment are slightly higher than the others. The box rests on a round double lotus cushion and it was initially covered with a pyramidal lid. The cushion and the box are carved out of a single stone. The central compartment of the box contained a cylindrical gold casket with a lid. In the remaining compartments were placed small silver coins, small silver plates of irregular shape (their number is not given)⁹⁴ and figures cut out of gold leaf including a tortoise, two 'crowned snakes',⁹⁵ a crescent and two rectangular pieces. All the golden pieces were inscribed. On the first snake was written, in Old Javanese script (as given by Brandes in Groeneveldt 1887: 216) 'om baḥ svâhâ', on the second one 'om phaṭ svâhâ', on the turtle 'ram', on the crescent 'yam'.⁹⁶ The first rectangular piece bore the inscription: 'om iṣânâya bhûtâdhipataye svâhâ', the second: 'om agnaye dvijâdhipataye svâhâ'. In addition to the mentioned objects, the box was said to contain also ashes and remains of burned bones,⁹⁷ but no chemical analysis of the material discovered in the box was ever made. By the time the box found its way to the Museum of the Batavian Society of Arts and Sciences (now: Museum Nasional, Jakarta) some fifty-four years later, no remains of ashes or bones could be traced (Patt 1983: 222). Nevertheless, the belief that the Jolotundo box was in fact a burial urn soon became popular and supported the theory that the Javanese structures were tombs. This theory was finally refuted in 1974 by Soekmono.⁹⁸ It

⁹⁴ Patt (1983: 224) mistakenly takes the drawing showing the reliefs depicted on the wall of Jolotundo (van Hoëvell 1851: fig.1, facing p.112) as representing the silver pieces found within the casket and speaks therefore of *five* silver pieces. In fact, the number of silver pieces found in Jolotundo is not reported.

⁹⁵ These figures were referred to by van Hoëvell (1851: 112) as a dragon and a lion, but this identification does not seem plausible.

⁹⁶ According to Patt (1983: 224) 'the turtle read "ram" or "yam."'

⁹⁷ See van Hoëvell (1851: 112): "Toen de heer Wardenaar dezen bak voor 't eerst opende, vond hij in al de vakken asch en overblijfselen van verbrande beenderen."

⁹⁸ *Candi, fungsi dan pengertiannya*. PhD thesis, Universitas Indonesia, Jakarta. The summary of the book appeared in the BEFEO a few years later and the English translation of the monograph was published in 1995 (see: Soekmono 1975 and Soekmono 1995 respectively).

should be stressed that no Indian text prescribes placing bones or ashes inside a deposit container.

Jolotundo (Jalatunda) is a sacred bathing place near the village of Pandaan, south of Surabaya, East Java. It is a terraced structure cut into a slope of a mountain and consisting of three 'ponds' (the function of the 'ponds' has not been established with certainty). In the middle of the central 'pond' there is a stone structure which resembles a small shrine. The box was found a few metres below the central pond (the orientation towards the small shrine is not reported; see Krom 1923/2: 38-39) or perhaps below the structure in the centre (Bosch 1961b). The Jolotundo site is dated 10th AD on the basis of an inscription (Groeneveldt 1887: 217; Stutterheim 1956; O'Connor 1966a: 53; Klokke 1993: 12).

Correspondence with the texts: Possible (*garbhanyāsa*). The appearance of the deposit box is in agreement with the South Indian texts prescribing a square or round box divided into nine or twenty-five compartments. The compartments are usually placed in three rows by three (in the case of a nine-chambered box), the same as it is found in Jolotundo. Besides, many of the objects found inside the box are in agreement with the texts. Several texts mention placing a gold tortoise into the deposit casket (see note 13 above) and images of snakes are sometimes prescribed for a consecration deposit to be installed in a well, a water reservoir and in a bridge.⁹⁹ A link with Indian architectural and ritual texts is also formed by the inscriptions on the gold pieces. Two of them are prayers to Īśāna and Agni, the gods of the northeast and southeast respectively. Although the textual sources do not state explicitly that the names of the gods of directions should be written down and placed into the deposit casket, the *lokapālas* are often invoked in the eight or nine jars placed during the *kumbhasthāpana* ceremony, which is a part of any consecration rite, including the *garbhanyāsa* (see the note to KŚ *prathameṣṭakā* 39-41ab). By pouring water from the jars over the deposit casket, the *lokapālas* are transferred into it. It would be interesting to find out if the invocations to Īśāna and Agni were placed in the compartments facing the geographical directions associated with them. Unfortunately, the exact distribution of the items in the Jolotundo box was not recorded. It is plausible that the box possessed initially a set of eight or nine metal pieces, each of them bearing an invocation to one guardian of direction. The gold objects (but not the silver pieces) discovered in the box were acquired by the Museum of the Batavian Society of Arts and Sciences (at present: Museum Nasional, Jakarta) ten years later than the box itself (Patt 1983: 222). It is therefore possible that not all the objects found their way to the Museum. Moreover, all the data concerning the discovery of the box are known only at second hand, by later writers, and for that reason might not be reliable.

The same as the invocations to the *lokapālas*, also the remaining inscriptions might be linked to the Indian texts. 'Ram' and 'yam' may perhaps be identified as the *bījas*

⁹⁹ MM 12.99 and Mahānirvāṇatantra 13.170 as given by Pott (1966: 91-92).

(seed letters) belonging to the group: *la*, *ya*, *ra* and *va*, associated with the four elements, that is earth, water, fire and wind respectively. According to the Sanskrit ritual treatises of the Śaiva tradition, these letters should be written on the first and crowning bricks before their installation (see KŚ *prathameṣṭakā* 36cd-37c and Chapter 5 note 26). In addition, the sound ‘*phaṭ*’ is an essential part of the *astramantra*, often pronounced during the ceremony of placing the objects into the deposit casket (see KŚ *garbhanyāsa* 18d).

References: van Hoëvell 1851: 112, Groeneveldt 1887: 120, 216-217, Krom 1923/2: 38-39; Stutterheim 1937b; Bosch 1961b; Bosch and De Haan 1965.

78.

Find: Gold *liṅga*, silver *yonī*, gold sheets, gold and bronze fragments, pieces of a bronze pot, fragments of bone.
 Location: Gunung Bondo, Jabung, Mojokerto, East Java, Indonesia.
 Dating: Unknown.
 Description: The objects were found at the summit of the temple. One of the gold sheets was inscribed, yet another one was in the shape of an animal. The details concerning the exact location of the objects in the superstructure are not provided. It is not reported whether the bone fragments were analysed chemically.
 Correspondence with the texts: None.
 References: Soekmono 1995: Appendix I.

79.

Find: Earthenware box with cavities, gold lotus flowers, fragments of bronze vessels.
 Location: Karangrejo, near Kediri, East Java, Indonesia.
 Dating: Unknown.
 Description: The earthenware container, covered with a lid, has nine cavities resembling rays or lotus petals. Inside the container were found three lotus flowers made of gold and fragments of bronze vessels. Unfortunately, the report does not say whether the box was discovered in a temple or perhaps in the ground. The Karangrejo box is the only Javanese example of a compartmented box not made of stone.
 Correspondence with the texts: Possible (*garbhanyāsa*).
 References: Stutterheim 1939: 121.

80.

Find: Stone box with cavities.
 Location: Kediri, East Java, Indonesia.
 Dating: Unknown.

Description: The box has seventeen cavities and is covered with a lid. One cavity is in the centre; the others, in shape of lotus petals, surround the central one. At present the box is kept in the Museum Nasional, Jakarta.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Soekmono 1995: Appendix I.

81.

Find: Stone slab with cavities.

Location: Candi Sumberjati, Kediri, East Java, Indonesia.

Dating: 14th AD.

Description: The slab is decorated with an image of a tortoise. The central part of its carapace is hollowed out and in the bottom there are nine small cavities grouped three by three. It is not reported in which part of the temple the slab was found and whether anything was placed in the cavities.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Lamb 1961: 7 and plate 21.

82.

Find: Stone box.

Location: Candi Sumbernanas, vicinity of Blitar, south of Kediri, East Java, Indonesia.

Dating: Early East Javanese period (mid 10th AD?).

Description: The empty box was discovered lying upside down a short distance from the temple. It was covered with a lid, which was pierced in the middle and decorated with an image of a lotus flower. Candi Sumbernanas was presumably a Śaiva temple.

Correspondence with the texts: Impossible to establish.

References: De Haan 1920: 31 and plate 21.

83.

Find: Stone slab with cavities.

Location: Wendit Lor, Pakis, Malang, East Java, Indonesia.

Dating: Unknown.

Description: The slab has nine cavities: one round cavity in the centre and eight smaller ones surrounding it. It is preserved at Museum Nasional in Jakarta (no. 374b).

Correspondence with the texts: Impossible to establish. It is possible that the slab functioned as a deposit box installed during the *garbhanyāsa* ritual.

References: Lamb 1961: plate 18.

84.

Find: Stone slab with cavities.

Location: Candi Singosari, East Java, Indonesia.
 Dating: ca. 1300 AD (Chihara 1996: 205; Kinney 2003: 137).
 Description: The slab has seventeen cavities. There is a square cavity in the centre; the remaining cavities are situated along the edges of the slab (see Plate 5). These include eight square holes in the cardinal and intermediary directions and eight round ones located between them. The slab is now lying on the site, its original location is not known. The Candi contained a number of Śaiva sculptures, but it cannot be established with certainty whether it indeed was dedicated to Śiva.
 Correspondence with the texts: Impossible to establish.
 References: Marijke Klokke, personal communication.

85.

Find: Stone box, bronze box, *liṅga* and *yoni*, inscribed metal sheets, figures cut out of gold leaf, coins, ash.
 Location: Pucung, Malang, East Java, Indonesia.
 Dating: Unknown.
 Description: The box is cubical and decorated with a floral pattern. It possesses a lid, which is pierced in the centre and, the same as the box, decorated with floral patterns. Inside the box there was a bronze box¹⁰⁰ which contained a golden *liṅga* and a *yoni*, an inscribed gold sheet, an inscribed silver sheet, three figures cut out of gold leaf: a turtle, a square and a 'bottle' as well as coins and ash.
 Correspondence with the texts: None.
 References: Groeneveldt 1887: 120, 214, 224-225; Soekmono 1995: Appendix I.

86.

Find: Four cubical stone boxes, objects of gold, silver and bronze, seeds.
 Location: Candi Songgoriti, Malang, East Java, Indonesia.
 Dating: 850-920 AD (Chihara 1996: 112), 9th AD (Kinney 2003: 282).
 Description: The original location of the boxes within the candi is not given. Three boxes were covered with a lid pierced in the middle. The first box contained a round bronze container with a lid. Inside the container were found a gold *liṅga* and a bronze *yoni*, two metal sheets (perhaps made of silver), a gold sheet engraved with a figure of a deity and a gold sheet inscribed on both sides. On one side was written 'apsara', the letters on the other side are illegible. The second box contained fragments of a bronze container, a gold *liṅga* and a bronze *yoni*, kemiri seeds, and four gold sheets inscribed with the words 'rudra' (the first gold sheet), 'brahmā' and 'umā' (the second one), 'lindamura' (the third one, the reading is uncertain) and 'durggā' and 'pralina' (the fourth one).¹⁰¹ The third box contained remains of a round bronze container and an inscribed gold sheet (the inscription seems to read

¹⁰⁰ Gold, according to Soekmono (1995: Appendix I).

¹⁰¹ The reading as given by Stutterheim 1939: 105.

‘yahari’). The fourth stone box contained remains of a bronze container and an inscribed gold sheet (the inscription seems to read ‘*rudra bha-ha-cu-*’).

Correspondence with the texts: Impossible to establish.

References: Stutterheim 1939: 104-105; Soekmono 1995: Appendix I.

87.

Find: Objects cut of gold leaf.

Location: Surroundings of Mojokerto, East Java, Indonesia.

Dating: Unknown.

Description: The items include twelve images of snakes, twelve images of tortoises, one round piece, and nineteen square pieces of various sizes. They were found in the vicinity of a stone image of Ganesha. Some of them are at present preserved in the Ethnological Museum in Leiden, The Netherlands.

Correspondence with the texts: Possible (*ratnanyāsa*, *garbhanyāsa*).

References: Notulen Bataviaasch Genootschap 1892: 86-87.

88.

Find: Stone slab with cavities.

Location: Unknown.

Dating: Unknown.

Description: The slab has nine cavities in the form of lotus petals. It is preserved at the office of the Dinas Purbakala, Prambanan.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Lamb 1961: plate 17.

89.

Find: Stone slab with cavities.

Location: Unknown.

Dating: Unknown.

Description: The slab has nine compartments resembling lotus petals. At present, the slab is preserved at the Prambanan Office of the Archaeological Institute.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Soekmono 1995: Appendix I.

90.

Find: Cubical stone box with compartments.

Location: Unknown.

Dating: Unknown.

Description: The box is divided into nine compartments resembling lotus petals (see Plate 18). It is more richly decorated than other deposit boxes of Java and the shape of the cavities is different. The central compartment is square; on the bottom of it is incised a flower with eight petals. The box was covered by a richly decorated

lid. At present, the box and the lid are preserved in the Sonobudoyo Museum in Yogyakarta.

Correspondence with the texts: Possible (*garbhanyāsa*).

91.

Find: Stone box with cavities.

Location: Unknown.

Dating: Unknown.

Description: The box has seventeen compartments: one round in the centre, the remaining ones in the form of rays or thin, long petals (see Plate 20). It was covered with a lid. At present the box is preserved at the Prambanan Museum.

Correspondence with the texts: Possible (*garbhanyāsa*).

92.

Find: Stone box with cavities.

Location: Unknown.

Dating: Unknown.

Description: The box has seventeen compartments and was covered with a lid. All the cavities are of the same size; they are round and very small. One cavity is located in the centre; the other ones are situated along the edge of the box (see Plate 21). At present the box is preserved at the Prambanan Museum.

Correspondence with the texts: Impossible to establish.

93.

Find: Stone box with cavities.

Location: Unknown.

Dating: Unknown.

Description: The box is unusual as it has thirty-three cavities (see Plate 6). It was covered with a lid. At present it is preserved at the Prambanan Museum.

Correspondence with the texts: Impossible to establish.

94.

Find: Stone box, one silver bowl, clay seals.

Location: Pura Penulisan, Bali, Indonesia.

Dating: 11th AD.

Description: Soekmono (1995: plate 6) publishes a photograph of this box, but, apart from adding that it was discovered in situ and contained clay seals and a silver bowl, he does not give any further information about the find. Pura Puncak Penulisan stands in Penulisan village, in the vicinity of the village of Kintamani, on the slopes of Gunung Batur.

Correspondence with the texts: Impossible to establish.

References: Soekmono 1995, plate 6.

95.

Find: Stone container with twenty-five compartments.

Location: Nalanda Gedige, north of Kandy, Sri Lanka.

Dating: 11th AD.

Description: The original location of the receptacle is not known. During the restoration of the temple it was (mistakenly) placed above the entrance to the temple where it can be seen until today (see Plates 33-34). The temple is built in Dravidian style and it seems to have been dedicated to Viṣṇu (Bell 1914b: 49). It was presumably constructed in the 11th century AD (Bell 1914b: 43, 50).

Correspondence with the texts: Possible (*ratnanyāsa*).

References: P.J.J. de Bruijn, personal communication.

96.

Find: Stone container (broken) with seventeen compartments.

Location: Nalanda Gedige, north of Kandy, Sri Lanka.

Dating: 11th AD.

Description: The receptacle is lying on the site. It is 1ft 6 in square and has seventeen compartments “of very unusual, if not unique, design” (Bell 1914b: 49). There are nine square compartments in the centre, placed in three rows of three, and eight square compartments of the same size placing along the edge, facing cardinal and intermediary directions.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Bell 1914b: 49; P.J.J. de Bruijn, personal communication.

97.

Find: Stone receptacle with twenty-five compartments.

Location: “Śiva Devale”, Polonnaruva, Sri Lanka.

Dating: Unknown.

Description: The small receptacle was found in the back room of the so-called third shrine of the temple. It was probably placed under a pedestal of an image, now gone.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Bell 1907: 7-8.

2. Material traces of construction rituals in South and Southeast Asia discovered on Buddhist sites

1.

Find: Rectangular stone slab incised with a figure of a lotus.

Location: Panahiam Jhar, Uttar Pradesh, India.

Dating: 1st AD?

Description: The stone was discovered in the foundations of a brick *stūpa*. In the centre of the lotus there is a small circular cavity (1.5 in. in diameter and the same in depth). The cavity contained a few pieces of bone, pieces of gold leaf, rock crystal, circular laminae of silver as well as a silver punch-marked coin of rectangular shape, stamped with an image of an animal and the solar symbol on the obverse and with two uncertain marks on the reverse. The slab was covered by another stone slab, 9 ¼ in. long and 6 in. broad, slightly hollowed out on the under side.

Correspondence with the texts: Partly. The shape of the container agrees with the prescriptions for *garbhanyāsa* but the presence of bones makes a *garbhanyāsa* performance hardly possible.

References: Marshall 1914: 1-2; Mitra 1981: 47.

2.

Find: Bricks carved with symbolic images, bronze and copper jars, gold and silver sheets of various shapes, semiprecious stones.

Location: Sahagrawa, Nepal.

Dating: 8th AD?

Description: The seventeen structures of Sahagrawa, district Taulihawa, were dismantled by A. Führer at the end of the 19th century (Mitra 1972: 233). In thirteen of them – in the Structures 1, 2, 3, 4, 5, 6, 8, 9, 10, 12, 13, 14 and 15 - consecration deposits were found. In Structure 4 was discovered a brick bearing a depiction of a lotus and having a small central cavity. Inside the cavity were placed images of a snake, a tortoise and five unidentified objects. The remaining twelve deposits consisted of bronze or copper jars filled with various items, such as gold and silver sheets, gold flowers and leaves, and semiprecious stones (Mitra 1972: 233).¹⁰² The brick and the jars were buried in the ground, immediately below the central brick of the bottom course of the foundation-brickwork. The bricks above and around the deposits were all carved with symbolic images. And so, in all the structures the brick located directly above deposit was carved, on its upper surface, with an image of a lotus with eight petals. Such 'lotus brick', in turn, was sometimes surrounded or covered by an assembly of bricks bearing various other images. The number of bricks with images was different in almost every structure as were the images depicted on them. For instance, in Structure 1 and 2 the four bricks surrounding the 'lotus brick' were bearing the images of *svastikas*, in Structure 13 they were carved with the images of a *svastika*, a trident, a dagger and a disc respectively. In Structure 10, on the other hand, the bricks above the deposit jar were arranged in three layers.

¹⁰² According to Mitra (1972), the vase in Structure 1 contained a gold leaf, the vase in Structure 2 contained two silver snakes and four pieces of silver and gold, the vase in Structure 3 contained 'ten unidentified objects' and the vase in Structure 10 contained two gold leaves. Mitra does not give detailed information about the contents of the remaining vases.

The lowest layer consisted of a single lotus brick. Above it were placed three bricks bearing the images of a diamond shaped object, of a spear and, probably, of a banner. The third layer consisted of four bricks depicting a trident, a club, a sword and an elongated object identified by Mitra (1972: 247) as *gadā*. In Structures 6, 8 and 9 the 'lotus brick' was surrounded by eight bricks (placed in the cardinal and intermediary directions) carved with images of various weapons, such as swords, daggers, and so on.

As far as the religious orientation of the Sahagrawa structures is concerned, nothing can be said with certainty. Führer states that the jars contained not only metal objects and semiprecious stones, but also ashes or bones, and identifies the structures as *stūpas*. Mitra (1972: 233), however, rejects the identification. She points out that the information that the jars contained ashes and bones has never been confirmed – the contents of the jars were never properly examined. Moreover, burying precious objects within the foundations of temples is a well known Hindu custom. On the other hand, it should be noted that the comparison with other archaeological finds shows that the symbols of the *lokapālas*, the images of snakes and *svastikas* were found frequently in Buddhist consecration deposits (for instance in Sri Lanka, see below) and only sporadically in Hindu ones.

Correspondence with the texts: Possible (*prathameṣṭakā*, if the site is Hindu).¹⁰³ The fact that the deposits were surrounded (or surmounted) by assemblies of bricks (often numbering eight or nine) points to the *prathameṣṭakā* ceremony performed according to certain North Indian texts. As far as the 'weapons' carved on the bricks are concerned, Mitra rightly identifies them as the symbols of the Guardians of the Directions (*lokapāla*, *dikpāla*). She supports her identification with references to certain architectural texts in which the symbols of the *lokapālas* are drawn on the eight foundation stones laid for a structure. And so, according to the Śilparatnakāra, these symbols include a *śakti* (spear), a *daṇḍa* (club), a *khaḍga* (sword), a *pāśa* (noose), an *aṅkuśa* (elephant goad), a *gadā* (club or mace), a *triśūla* (trident) and a *vajraka* (thunderbolt), beginning with the southeast and ending with the east (Mitra 1972: 235 and 237-239).¹⁰⁴

It is not reported how the bricks of Sahagrawa were oriented, but it would be expected that the bricks bearing the symbols of the *lokapālas* were placed in the directions traditionally associated with them. Mitra attempts to match the way in which the bricks were arranged with the prescriptions given in the architectural texts. She concludes that there is a correspondence between Structure 8 and the

¹⁰³ I do not know about any Buddhist text prescribing the *prathameṣṭakā* ceremony to be performed for a Buddhist structure. On the other hand, it should be added that the (Hindu) Mayamata prescribes placing of a consecration deposit (*garbha*) for various temples, including a temple of the Buddha (see MM 12.59-60).

¹⁰⁴ The Śilparatnakāra as well as other texts mentioned by Mitra - the Śilpi-poṭhi and the Prāsādamāṇḍana - were, unfortunately, unavailable for me.

Prāsādamaṇḍana, a 15th century text from Mewar (Mitra 1972: 239). In the case of other structures, the exact correspondence with a text could not be ascertained.

References: Mitra 1972.

3.

Find: Stone casket with cavities, gold and silver containers.

Location: Stūpa no. 1, Ku Bua, Ratburi, Thailand.

Dating: 7th – 8th AD.

Description: The casket has five depressions on its upper surface. In the vicinity of the casket “silver and gold containers of the Buddhist relic” were found (Wales 1964: 221). From the drawing provided by Wales it seems that the casket was originally installed in the centre of the *stūpa* (Wales 1964: 221). The exact location of the containers is not reported and it is not certain whether ashes or bones were found inside them.

Correspondence with the texts: The shape of the casket agrees with the prescriptions for the *garbhanyāsa* ceremony.

References: Wales 1964.

4.

Find: Golden flower.

Location: P’ong Tük, Ratburi, Thailand.

Dating: 5th – 6th AD (site).

Description: The flower is made of thin gold plates. It was found on the pavement in the vicinity of the remains of a square building. Coedès suggests that the flower as well as the precious stone and other items found in the same area were originally a part of a foundation deposit of the excavated building, presumably a shrine

Correspondence with the texts: Impossible to establish.

References: Coedès 1928.

5.

Find: Objects made of gold leaf.

Location: Wat Mahathat, Ayuthaya, Thailand.

Dating: 14th AD.

Description: The objects include golden flowers, one tortoise and one elephant cut out of gold leaf. At present, the finds are preserved in the National Museum in Bangkok (cf. Plates 31-32).

Correspondence with the texts: Possible (*garbhanyāsa*, *ratnanyāsa*).

References: Harisson and O’Connor 1967: 219.

6.

Find: Objects made of gold leaf.

Location: Wat Ratchaburana, Ayuthaya, Thailand.

Dating: Early 15th AD.

Description: The objects seem to be “similar to the artefacts found as ritual deposits in the temples of Indonesia and Malaysia” (Miksic 1990: 44).

Correspondence with the texts: Impossible to establish.

References: Miksic 1990: 44.

7.

Find: Stone casket with cavities.

Location: Wat Mahathat, Sukhothai, Thailand.

Dating: 13th – 14th AD.

Description: The sandstone casket has the shape of a small pedestal (see Plate 9). On its upper surface there are five cavities. The central cavity is round; the remaining four are square and placed in the intermediary directions. At present, the casket is preserved in the Ramkhamhaeng National Museum in Sukhothai. The information board in the Museum says that the casket was meant for “keeping sacred objects.” It is interesting to add that all three stone deposit caskets discovered in Thailand have five cavities, disregarding whether they originate from a Hindu or from a Buddhist structure (see above 1.2 no. XX and no. XX below).

Correspondence with the texts: Possible (*ratnanyāsa* or *garbhanyāsa*).

8.

Find: Gold and silver leaves, rings, semiprecious stones.

Location: Phimai, Nakhon Ratchasima Province, Thailand.

Dating: 11th – 12th AD.

Description: The objects were found within small cavities on the tenth brick layer of the tower of the central sanctuary, placed in the cardinal and intermediary directions. The cavities were closed with stone stoppers. Some gold squares were incised with images of lotuses. The temple possessed originally more consecration deposits as proved by the presence of more cavities: in the paving of the gallery of the first enclosure and in the superstructure. The superstructure possessed once a square deposit stone, probably similar to those discovered in the Angkor area.

Correspondence with the texts: Difficult to establish.

References: Pichard 1976: 20, 23-25, 33.

9.

Find: Two stones with cavities.

Location: Phimai, Nakhon Ratchasima Province, Thailand.

Dating: 11th – 12th AD.

Description: The first stone has a large square hole in the centre and sixteen smaller square holes located along the edge. The second stone has nine square holes of the same size placed in three rows by three. Next to the central square hole there

is an additional, round, depression. The stones were found lying on the site. The original location is not known or not reported.

Correspondence with the texts: Possible (*garbhanyāsa*, *ratnanyāsa*).

References: Lamb 1977.

10.

Find: Brick with cavities, golden flower.

Location: Vat Phu, Champassak, Laos.

Dating: Late 11th AD.

Description: The brick was located under the pedestal of an image. The golden flower was discovered in one of the cavities on the upper surface of the brick.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Santoni et al 1997.

11.

Find: Brick with cavities, gold sheets, semiprecious stones.

Location: Vat Phu, Champassak, Laos.

Dating: Late 11th AD.

Description: The same as in the case of no. 7 above, the brick was located under the pedestal of an image. The objects were placed in the cavities on the upper surface of the brick.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Santoni et al 1997.

12.

Find: Stone slab with cavities.

Location: Prasat Damrei Krap, Phnom Kulen, Cambodia.

Dating: Early 9th AD.

Description: The slab is divided into four sections by grooves of unequal breadth. In the centre there is a small cavity surrounded by a bigger cavity of a lesser depth resembling a lotus with eight petals. In the section facing northeast there are six cavities; the remaining sections have four cavities each. Along the eastern edge of the slab there is a figure of a bow pointing east (see Plate 16). The slab belonged to the superstructure. It is one of the earliest superstructure slabs with cavities found in Cambodia.

Correspondence with the texts: None.

References: Coedès 1940 plate XV.1 and Boisselier 1966: 209, fig.52c.

13.

Find: Stone slabs with cavities.

Location: Ta Prohm, Angkor, Cambodia.

Dating: 1186 AD.

Description: The slab differs from the earlier superstructure slabs, both Hindu and Buddhist (see above 1.2 nos. 9, 12, 14, 16 and 2 no. 10). Instead, it resembles closely other such examples from the period of Bayon. It is not divided into quarters and the east and northeast are not marked. There is a cavity in the centre surrounded by eight round cavities forming a circle. The edge of the slab is elevated and has forty-four small cavities (cf. Plates 29-30). The slab was found at the summit of the tower above the northern porch.

Correspondence with the texts: None.

References: Groslier 1921-23: 146.

14.

Find: Two stone slabs with cavities.

Location: Preah Khan, Angkor, Cambodia.

Dating: 1191 AD.

Description: One of these slabs is depicted by Parmentier (1930: 580, fig. 86). It closely resembles the Ta Prohm slab described above (see no. 13). The only difference is that the Preah Khan slab has only twenty-eight cavities along the edge. The second slab discovered in Preah Khan is not depicted, but it might be assumed that it was very similar to the first one. Both slabs were found in the temple towers, almost directly below the summit; the first slab was found in the southern tower of the eastern gopura, the second in the western tower of the northern gopura.

Correspondence with the texts: None.

References: Parmentier 1930: 579-580 and figs. 85-87; Marchal 1944, fig. 84.

15.

Find: Stone slab with cavities.

Location: Banteay Kdei, Angkor, Cambodia.

Dating: Mid-12th – beg. 13th AD.

Description: The slab has a central cavity and nine square cavities distributed irregularly around it. On the protruding edge there are twenty-seven additional cavities. The slab was presumably a part of the superstructure.

Correspondence with the texts: None.

References: Coedès 1940, plate XV 3 (left side); Boisselier 1966, fig. 52f.

16.

Find: Two slabs with cavities.

Location: Bayon, Angkor, Cambodia.

Dating: Late 12th – early 13th AD.

Description: Both slabs are not divided into quarters and the eight small cavities are situated more or less regularly around the central cavity. In the slab from Tower 4 the small cavities were square except for one, which was in the shape of a half-moon. The second slab, discovered in Tower 16, has eight small, round cavities. The

slabs were located directly under the coping stone of the towers so that there was no open space between them and the summit.¹⁰⁵ It should be added that in Bayon the superstructure slabs are a common appearance and it seems that almost every tower there had one. Yet, only these two are described.

Correspondence with the texts: None.

References: Coedès 1940, plate XV 4 (left); Marchal 1944, fig. 88 and plates XXXc and d; Dumarçay 1973: 45-46, 49-51.¹⁰⁶

17.

Find: Copper bowls, fragments of metals and minerals, semiprecious stones.

Location: Bayon, Angkor, Cambodia.

Dating: Late 12th – early 13th AD.

Description: The bowls were discovered in Towers 7, 9, 12 and 21. Each bowl was placed in a cavity hollowed out in a regular stone block being part of the masonry of the temple. The bowls contained semiprecious stones, gold fragments, pieces of quartz, stone, and metals as well as pure sand. In towers 7 and 9 two copper bowls were found. Tower 21 contained four bowls, Tower 12 six bowls (three times two). The deposits were discovered on various levels, but all of them were placed relatively high: just above the diadem of the heads decorating the towers or at the level of the eyes.

Correspondence with the texts: None.

References: Dumarçay 1973.

18.

Find: Four stone blocks forming a square.

Location: Bayon, Angkor, Cambodia.

Dating: Late 12th – early 13th AD.

Description: The stones were situated on the summit of Tower 20, instead of the usual lotus-shaped motive. In the middle of the stones there was square space.

Correspondence with the texts: Possible. The arrangement of the stone blocks is in agreement with the descriptions of the *mūrdheṣṭakā* ritual in the Sanskrit texts.

References: Dumarçay 1973: 51.

19.

Find: Stone tortoise with a cavity on the top.

Location: Bayon, Angkor, Cambodia.

Dating: Late 12th – early 13th AD.

¹⁰⁵ Compare Marchal 1944, fig. 88 showing the position of the superstructure slab in Bayon with fig. 87 depicting the superstructure slab of Banteay Srei.

¹⁰⁶ It is not clear whether the photos and drawings presented by Coedès and Marchal depict the same slabs as the illustrations provided by Dumarçay.

Description: The tortoise was discovered in “Bassin Nord-Est” (Pottier 1997a: 401). On the top of its carapace there is a small cavity. It is not reported whether the cavity contained any objects.

Correspondence with the texts: Impossible to establish. Several texts prescribe placing images of tortoises in the foundation of a new building, but none of them mentions a whole network of tortoises functioning, moreover, as deposit containers. Cf. Section 1.2 no. 22.

References: Pottier 1997a: 401.

20.

Find: Two stone tortoises, golden leaves, one semiprecious stone.

Location: Angkor Thom, Angkor, Cambodia.

Dating: Late 12th – early 13th AD.

Description: The first tortoise was discovered to the south of the northern gate, ca. 1m under the surface. It is 37 cm long and on the top of its carapace there is a triangular cavity (for one of the stone tortoises discovered in Angkor, see Plate 22). Inside were two golden leaves (0.05m square) and one semiprecious stone (Pottier 1998: 516 note 8). The second tortoise was found at the southern gate. It is not reported whether it contained any objects.

Correspondence with the texts: Impossible to establish. Cf. Section 1.2 no. 22.

References: Pottier 1998: 516.

21.

Find: Stone tortoise with a cavity on the top.

Location: Kleang Nord, Angkor, Cambodia.

Dating: Late 10th – beg. 11th AD.

Description: The tortoise was discovered “à l'exterieur, au sud de l'axe central Ouest” (Pottier 1997a: 401). On the top of its carapace there is a small cavity. It is not reported whether the cavity contained any objects.

Correspondence with the texts: Impossible to establish. Cf. Section 1.2 no. 22.

References: Pottier 1997a: 401.

22.

Find: Stone tortoise with a cavity on the top, stones, ammonites.

Location: Neak Pean, Angkor, Cambodia.

Dating: 12th AD, second half.

Description: The tortoise was discovered inside the central basin of Neak Pean, on the eastern side. The cavity on the top of its carapace was square. Inside were twelve round stones and four ammonites.

Correspondence with the texts: Impossible to establish. Cf. Section 1.2 no. 22.

References: Pottier 1998: 516.

23.

Find: Tortoise (stone?).

Location: Srah Srang, Angkor, Cambodia.

Dating: 12th AD?

Description: The tortoise formed a part of a foundation deposit of Srah Srang. The article does not give any additional information. It should be added that apart from the Angkorian examples described above, numerous small figures of tortoises seem to have been discovered by the pillagers in the structures in the surroundings of Ta Siem, to the north of Phnom Kulen.¹⁰⁷

Correspondence with the texts: Impossible to establish. Cf. Section 1.2 no. 22.

References: Pottier 1998: 516.

24.

Find: Eight metal pots, four clay vases, precious stones, quartz, pieces of metals and minerals, one tortoise and one lotus cut out of gold leaf, gold ring.

Location: Dai Huu (Tower North), Quang Binh, Vietnam.

Dating: Late 9th – early 10th AD.

Description: The deposit was discovered in the foundation of the tower. About three and a half meter below the surface a layer of stones was found and on a depth of ca. four meters there was a layer of river sand. In the sand a figure of a tortoise was lying, cut out from gold leaf. Underneath there was an assembly of earthen and metal pots and various precious objects arranged according to a well defined scheme. In the centre one gold leaf in the form of a lotus was lying and upon it stood a small gold pot with a lid. Inside the pot there was one, white, precious stone. To the side of the pot a small gold ring was placed. Around the pot there were seven metal vases containing two precious stones each (one of them contained three stones). Each of the vases was covered by a flat rectangular piece of metal. Four large clay vases filled with fine sand were placed in the corners, outside the circle formed by the seven smaller vases. Three clay vases contained pieces of quartz and in the fourth one there were two pieces of metal or mineral. In addition, one of the three vases with quartz contained three square stones and another one housed a piece of crystal. In the area were also found three or four blocks of quartz placed without any apparent order.

¹⁰⁷ Pottier (1998: 516, note 9) writes: “Notons enfin que de très nombreuses petites tortues ... semblent avoir été découvertes à l’occasion d’un pillage systématique qui a touché en 1982 les sites archéologiques des environs de Ta Siem, au nord du Phnom Kulen. A cette occasion, des ‘centaines’ d’objets de ce type auraient été revendus au poids à Sutnikom et foudus pour fournir... des percuteurs d’obus. Renseignements recueillis et recoupés auprès de deux témoins. Il reste cependant possible que ces ‘tortues’ aient été confondues avec des saumons de plomb, don’t la taille et la forme sont sensiblement les memes.”

Correspondence with the texts: None. Yet, it should be added that many of the objects found in Dai Huu agree with the textual prescriptions for *garbhanyāsa* and *prathameṣṭakā*.

References: Arousseau 1926.

25.

Find: Eight metal pots, four clay vases, precious stones, quartz, one lotus cut out of gold leaf, gold ring.

Location: Dai Huu (Tower South), Quang Binh, Vietnam.

Dating: Late 9th – early 10th AD.

Description: The deposit was installed in the same way as the one of Tower North. On a depth of ca. three and a half metre there was a layer of stones; underneath there was a layer of sand. Below the layer of sand seven small metal vases, a gold pot, and four clay vases were placed. The distribution of the objects was the same as in Tower North. The differences between the two deposits are few: in the layer of sand there was no golden tortoise, the stone in the central pot was violet (not white), and each of the seven metal vases contained only one precious stone (in addition, one vase contained a piece of quartz).

Correspondence with the texts: None. Cf. no. 22 above.

References: Arousseau 1926.

26.

Find: Assembly of bricks, one gold pot, one tortoise cut out of gold leaf, five precious stones.

Location: Trung Quan, Quang Binh, Vietnam.

Dating: Unknown.

Description: The deposit was discovered in the centre of a Cham structure in the village of Trung Quan. On a depth of 2.7m a layer of nine bricks was found, consisting of a central brick and eight bricks around it. The central brick had on its upper surface a small cavity containing a gold figure of a tortoise. An additional brick placed beneath the layer of nine contained, in a similar cavity, a small gold pot with a cover. Inside were five precious stones. Besides, under one of the bricks surrounding the central one were two superimposed gold plates; one of them had the form of a lotus.

Correspondence with the texts: Partly (*prathameṣṭakā*). Certain North Indian texts prescribe placing nine first bricks in the foundation of a building (see HayaP 12, AgniP 41 and SŚP IV.1). The same texts mention, moreover, placing jars, filled with precious stones and gold, under the first bricks (one jar under each brick). On the other hand, in none of the texts a single jar is installed under an assembly of nine bricks.

References: Arousseau 1926: 363-365.

27.

Find: One inscribed gold disc, six inscribed silver discs.

Location: Site no. 10, Kedah, Malaysia.

Dating: 8th – 9th AD? 12th – 13th AD?¹⁰⁸

Description: The deposit was situated about two feet below the floor level. It consisted of one gold and six silver discs, plain on one side and inscribed on the other. The discs are of the same size as those found in Candi Bukit Batu Pahat (see Section 1.2 no. 33). It seems that the script is South Indian and the language is Sanskrit (Wales 1940: 23). The gold disc has the syllable *om* engraved in the centre. The inscriptions on the six silver discs might be either epithets of the Buddha or, more probably, the names of Bodhisattvas or even the names of “pious devotees who named themselves after famous saints or Bodhisattvas” (Wales 1940: 23-24).¹⁰⁹

Correspondence with the texts: None.

References: Wales 1940: 22-24.

28.

Find: Bronze casket, objects made of gold, silver and copper.

Location: Site no. 16, Kedah, Malaysia.

Dating: 9th – 10th AD.

Description: The round casket was located beside the door of the sanctuary, in a brick-lined chamber. The space for the casket was made by removing one of the laterite blocks of which the temple was built. The casket was covered with a lid and contained a golden bowl, a golden lotus (placed above the bowl), three figures of animals (a lion of gold, a bull of silver and a horse of copper), a large mass of corroded iron (according to Wales 1940: 36 it probably represented the fourth animal, the elephant), eight precious stones, fragments of metals, and a number of gold and silver weapons and other implements including a bow, two arrows, a sword, a dagger, a noose, a staff or spear, a shield, a *ḍamaru* drum, a rectangular piece “perhaps representing a book,” a bell (or seal), a ploughshare and a yoke (Wales 1940: 36). According to Wales, the deposit found at the site no. 16 should be associated with Tantric Buddhism. The metal weapons and other objects found there are, according to him, “attributes of a deity, possibly a Tantric form of Bodhisattva” (Wales 1940: 35). Yet, while the deposit is certainly of Buddhist origin as testified

¹⁰⁸ Concerning the date of the structure, Chakravarti (as quoted by Wales 1940) proposes 8th – 9th AD on the basis of the analysis of the script while Treloar and Fabris date the site 12th – 13th AD (see Jacq-Hergoualc’h 2002: 211-213).

¹⁰⁹ The inscriptions (transcription by N.P. Chakravarti as given by Wales 1940: 23) read: *Sarvv-āpāya-jaha* (disc no. 1); *[A] moghadarśī* (no. 2); *Gandhahastī* (no. 3); *Vajr-ā[m]gabandha* (no. 4); only two letters are visible in the first line of the disc no. 5; the first looks like *śve*; the second may be *ga* or *gu*; *om* (no. 6, the gold disc); on the disc no. 7 the first three letters read *Samanta* and the fourth letter looks like *ga*; the reading of the last two letters is uncertain.

by the presence of the four animals,¹¹⁰ the weapons are rather attributes of the *lokapālas*, the Guardians of the Directions. The images of the *lokapālas* were frequently found in consecration deposits, especially in Sri Lanka (see below). At this point it has to be added that the images of the four animals - the bull, the lion, the elephant and the horse – were found exclusively in consecration deposits of Sri Lanka. The finds of the site no. 16, therefore, seem to be a testimony to close contacts and cultural exchange between the 9th and 10th century Buddhist communities of Sri Lanka and Kedah.

Correspondence with the texts: Possible (*garbhanyāsa*). The location of the casket (i.e. in the vicinity of the entrance) and some of the objects found inside agree with the *garbhanyāsa* descriptions in the South Indian texts. The texts do not prescribe placing of the symbols of the *lokapālas* inside the deposit box. Yet, the guardians of directions play an important role in many rituals, including *garbhanyāsa*.

References: Wales 1940: 34-36.

29.

Find: Objects cut out of gold leaf, copper objects, fragments of burned bones.

Location: Candi Sojiwan, Prambanan, Central Java, Indonesia.¹¹¹

Dating: 9th – 10th AD.¹¹²

Description: Pieces of gold leaf cut in the shape of a turtle, a snake, etc. as well as fragments of burned bones were discovered in the temple pit. No container was found (van Blom 1935: 109). Moreover, "... fragments usually associated with *pripih* [consecration deposits] were found scattered among the stones of the floor of the cella." (Soekmono 1995: 118). The bones discovered in the temple pit were never analyzed (van Blom 1935: 109). Candi Sojiwan is located on the Prambanan Plain, to the southeast of the Loro Jonggrang complex.

Correspondence with the texts: Impossible to establish.

References: van Blom 1935; Soekmono 1995: 31, 118.

30.

Find: Four stone boxes, one bronze vessel, seeds, coins, inscribed metal sheets, beads, one bronze mirror, gold dust, fragments of bronze.

Location: Candi Plaosan Lor (northern main temple), Prambanan, Central Java,

¹¹⁰ Images of the same animals, always forming a group, were discovered in numerous Buddhist consecration deposits of Sri Lanka (see below), but they were never found inside a consecration deposit in a Hindu temple.

¹¹¹ According to administrative divisions of the Republic of Indonesia (as in 2002) Candi Sojiwan is located in dusun Sojiwan, desa Kebondalem Kidul, kecamatan Prambanan, kabupaten Klaten, propinsi Jawa Tengah (V. Degroot, unpublished data, see note 58 above).

¹¹² The candi was dated between 842-850 AD by Klokke (1993: 78-79), between the last decennium of the 8th and first years of the 9th century AD by Dumarçay (1993: 67), and around 850-920 AD by Chihara (1996: 112).

Indonesia.¹¹³

Dating: Mid-9th AD.¹¹⁴

Description: The boxes were discovered in 1993 during the restoration of the main north temple. They were located at the four corners of the central chamber, at the depth of 2.5 m under the ground level. Three boxes were already disturbed, their covers were broken “probably due to looting” (Miksic, Nayati and Tjahjono 2001: 324), but the casket in the southeast corner was presumably intact. It contained a white seed, two white beads, fourteen gold coins, and a bronze vessel filled with various seeds.¹¹⁵ In the vicinity of the box a bronze mirror with handle, an inscribed roll of gold leaf, an inscribed roll of silver leaf, a corroded roll of bronze leaf and fragments of gold dust and bronze were found. The inscriptions are in Sanskrit and the script seems to be pre-Nāgarī (Miksic, Nayati and Tjahjono 2001: 323).¹¹⁶ In the vicinity of the deposits ashes and several pieces of bone were discovered. These were analysed by the Palaeo- and Biological Laboratory of the Gadjah Mada University in Yogyakarta with the conclusion that the ashes are silicate deposits, whereas the bones belong to domestic animals (Soekmono 1995: 122).

Correspondence with the texts: None.

References: Soekmono 1995: 122; Miksic, Nayati and Tjahjono 2001.

¹¹³ According to administrative divisions of the Republic of Indonesia (as in 2002) Candi Plaosan Lor is located in dusun Plaosan, desa Bugisan, kecamatan Prambanan, kabupaten Klaten, propinsi Jawa Tengah (V. Degroot, unpublished data, see note 58 above).

¹¹⁴ Dumarçay discusses it in his chapter “L’architecture bouddhique de 830 à la fin du IX^e siècle” (see Dumarçay 1993: 84). Chihara (1996: 112) dates it 856 AD.

¹¹⁵ According to Miksic, Nayati and Tjahjono (2001: 323) the seeds included nutmeg, Job’s tears (Coix lachrymal), pinang (Areca catechu), jambe, kemiri (candlenut, Aleurites moluccana), and coffee.

¹¹⁶ Miksic, Nayati and Tjahjono (2001: 323-324) give the text of the inscription on the gold scroll as transcribed by Drs Kusen:

-na mo bhagavate sakyam hitha tathagato saha te samyak sambaddhaya taddhyatha um bodhi bodhi bodhisatve tathagata

-ne ca aih dhara dhara sara harapbharapubhara mahabodhi citta dhare cululukata sabhas rasmi sanyasite

-sarvva tathagata bhasitah grhi grhi vatih vudgrhi ava bhasa milimili gamatalaputrisrite

-sarvva tathagata thagatadhivvriteh masastaleh samasamapu samapusamasa au bapagama haih sarvvanape

-vigna bamih hululuhtho e magarumprasthite sarvva tathaga ta putirnite o o dve svaha //

-um sarvva tathaga vyalkita jayadada svabha um bhurbhur jayamukha svabha

The text of the inscription from the gold leaf found west of the southeast deposit reads as follows:

-ye dharma hetu prabhava hetuntesan tathagata hyavadattesan ca yo nirodha evamvadi

mahasramanah//namah samtana

-samya om buddha bodhanam tadyatha balabalayute svaha//namo bhagavata ratna sikhite tathagata sahate samya om buddha sa

-tadyatha um ratna ratna ratnasambhave svaha//namo bhagavate manjuçriye kumara kumaraganasa tadyatha amala amala amala ma

-nasa svaha.

31.

Find: Stone box, earth, sand.

Location: Candi Plaosan Lor (southern main temple) Prambanan, Central Java, Indonesia.

Dating: Mid-9th AD.

Description: The box was discovered under the foundation of the temple. It seems not to have been disturbed; yet, only earth and sand were found inside (Soekmono 1995: 26).

Correspondence with the texts: None.

References: Soekmono 1995: 26.¹¹⁷

32.

Find: Three consecration deposits.

Location: Candi Plaosan Lor (one of the secondary temples) Prambanan, Central Java, Indonesia.

Dating: Mid-9th AD.

Description: The deposits were situated in the southeast, southwest and northwest corners. The report by Miksic, Nayati and Tjahjono does not give any additional information about the deposits.

Correspondence with the texts: Impossible to establish.

References: Miksic, Nayati and Tjahjono 2001: 324.

33.

Find: Four stone containers, two fragments of an unspecified material.

Location: Candi Plaosan Lor (one of the secondary temples) Prambanan, Central Java, Indonesia.

Dating: Mid-9th AD.

Description: The containers were discovered in 1997 in a secondary temple (different than the one of no. 30 above) of Candi Plaosan Lor. They were located at the southeast corner of the structure. All boxes have already been disturbed; only one of them contained two fragments of “unknown material thought to be mineral” inside one of them (Miksic, Nayati and Tjahjono 2001: 325).

Correspondence with the texts: None.

References: Miksic, Nayati and Tjahjono 2001: 325.

34.

Find: Bronze pot, bronze chain, resin, grains and seeds, charcoal, earth.

Location: Candi Plaosan Lor (courtyard) Prambanan,

¹¹⁷ Dinas Purbakala, Jakarta, Laporan Tahunan 1953, fig. II and III show the position of the deposit box in the structure. The structure is referred to as “tjandi induk selatan” which must refer to the southern main temple of the complex: the complex has two main temples located along the north-south axis.

Central Java, Indonesia.

Dating: Mid-9th AD.

Description: The pot was covered with a lid having the form of a bronze mirror. The pot was filled up with earth and “burned items” in “a lump or resin (benzoin?) including unhusked rice grains, millet, various seeds, some charcoal, and a bronze chain” (Soekmono 1995: Appendix I).

Correspondence with the texts: Possible (*garbhanyāsa*). Seeds, grains and lumps of earth are essential part of the consecration deposit according to the Sanskrit texts.

References: Soekmono 1995: Appendix I.

35.

Find: Metal cups, gold plates (some inscribed), gold lotus flowers, semiprecious stones, crushed lead plates.

Location: Candi Gumpung, Muara Jambi, Central Sumatra, Indonesia.

Dating: Mid-9th – beg. 10th AD.

Description: The objects - gold, silver and bronze cups, small gold plates with or without inscriptions, gold lotus flowers, semiprecious stones (red, purple, blue and white) and crushed thin lead plates which were described in the reports as ‘ash’ – were distributed over eleven square holes in the base of the temple foot. The reports do not say whether the gold objects and the gems were placed inside the cups.¹¹⁸ The largest hole is in the centre and measures 1 m square. Around it, in the cardinal directions, there are four cavities measuring 0.5 by 0.5 m, and further outwards there are another four holes of 0.2 by 0.2 m. Two additional even smaller holes were found in the northeast and in the northwest. Boechari assumes that the total number of holes must have been seventeen, “six of which were not uncovered yet due to ‘technical difficulties’” (Boechari 1985: 229). If this is the case, the holes correspond with the elements of the diagram of the Vajradhātumaṇḍala. This supposition is supported by the inscriptions on the gold plates found in the holes giving the names of Tantric Buddhist deities, of which at least seventeen are known as the deities of the Vajradhātumaṇḍala (Boechari 1985: 237). On the other hand, the distribution of the inscribed plates in the holes is not in conformity with the position of the deities in the *maṇḍala* and some of the deities, for example the five Tathāgatas, are missing. This, according to Boechari, is due to mistakes in recording the finds.¹¹⁹ The gold plates are dated on the bases of palaeography to the middle of the 9th or beginning of the 10th century AD (Boechari 1985: 238). The deposit of

¹¹⁸ “The reports fail to inform us whether the *pripih* [deposits] were kept in a casket or found dispersed in the cavities.” (Soekmono 1995: 120).

¹¹⁹ “Apparently the recording of the finds by the technicians in charge of the demolition of the temple was not accurate...” (Boechari 1985: 237). The finds were placed in thirty-three plastic bags marked with a number and a symbol referring to a specific cavity; some of the bags, however, are not marked (Soekmono 1995: 121). Besides, six holes were reported to be empty, which is something not to be expected. This means that either the items were stolen by treasure-seekers in the past or they got mixed up with the finds from the other cavities.

Candi Gumpung is the most complex consecration deposit so far discovered in Sumatra.

Correspondence with the texts: None.

References: Boechari 1985.

36.

Find: Brick with a cavity, inscribed gold plate.

Location: Seguntang Hill, vicinity of Palembang, Sumatra, Indonesia.

Dating: Unknown.

Description: The brick was lying on the site. The gold plate, found inside the cavity in the brick, is inscribed with the Buddhist creed. The writing seems later than that of the stone inscription in Pallava characters discovered on the same site (Schnitger 1937a: 3).¹²⁰

Correspondence with the texts: None.

References: Schnitger 1937a: 3.

37.

Find: Inscribed gold plate, fragments of gold leaf, earth, ashes.

Location: Candi Bongsu, Muara Takus, Central Sumatra, Indonesia.

Dating: Ca. 12th AD?

Description: The objects were placed in a hollow within a lotus-shaped base, which rests on a low 36-sided base and which, in turn, rests on a high 20-sided base. The gold plate is engraved with *triśūlas* and three *nāgarī* letters. In the vicinity a stone inscribed with nine letters and *triśūlas* was found. The letters are ascribed by Bosch to 12th century AD (Schnitger 1937a: 11). The text of the inscriptions is not published by Schnitger. Candi Bongsu is located west of the Maligai Stūpa, among the ruins of the Buddhist complex at Muara Takus, by the Kampar River in Central Sumatra.

Correspondence with the texts: Impossible to establish.

References: Schnitger 1937a: 11.

38.

Find: Inscribed gold plate.

Location: Tanjung Medan, North Sumatra, Indonesia.

Dating: Ca 12th AD.

Description: The plate was discovered lying among the ruins of the temple. It is 7 by 22 cm and engraved with an image of a lotus with eight petals resting on a *viśvavajra*. The inscription reads: *hum Aksobhya... phat* (in the centre of the lotus), *hum Amoghasiddhi... phat* (on the petal at the right), *hum Ratnasambhawa... phat* (near the end of the *vajra* and on the petal at the left). The inscription was dated to

¹²⁰ The stone inscription has been dated 7th century of the Śaka era, see ABIA VI, 1931: 29-30.

the 12th century by Bosch (see Schnitger 1937a: 14). According to Schnitger "The mandala of the plate thus consisted of eight deities with Aksobhya as central figure" (Schnitger, *ibid.*).

Correspondence with the texts: None.

References: Schnitger 1937a: 14.

39.

Find: Inscribed gold plate.

Location: Aek Sangkilon, Padang Lawas, North Sumatra, Indonesia.

Dating: 11th – 14th AD?

Description: The gold plate was found in the main chamber of the temple. It measures 5 by 13 cm and has a double *vajra* engraved in the center. The *vajra* is partially covered by a square in which the letter *hum* is written. Above there are three curved lines of *nāgarī* script and underneath there are four lines. According to Bosch, the script is of the same type as that of the inscription found in one of the towers of Muara Takus, which was dated 12th century AD (see Schnitger 1937a: 11 and Section 2 no. 35 above). The text is not complete, but it "gives reason to suppose that the plaque refers to the consecration of a Yamari image with eight faces, twenty four eyes and a wreath of skulls (*kapala mala*)..." (Schnitger 1937a: 18).¹²¹

Correspondence with the texts: None.

References: Schnitger 1937a: 18.

40.

Find: Inscribed gold plate.

Location: Tandihet, Padang Lawas, North Sumatra, Indonesia.

Dating: 13th AD.

Description: The plaque bears images of *vajras* and an inscription (the text of the inscription is not given by Schnitger). The inscription dates probably from the 13th century AD (Schnitger 1937a: 22).

Correspondence with the texts: None.

References: Schnitger 1937a: 22.

41.

Find: Inscribed gold disc.

Location: Muara Takus, Central Sumatra, Indonesia.

Dating: 11th AD.

Description: The disc was found in the superstructure of one of the towers of the temple. The inscription announces that the temple was built by the Vajradharas in the 11th century AD (Schnitger 1937b). The fact that the inscription records the date

¹²¹ The inscription is given in the Appendix XXXX. [[See archaeology-tymczasowo.doc.]]

and the names of Buddhist priests who supervised the construction is unique in the context of South and Southeast Asia.

Correspondence with the texts: None.

References: Schnitger 1937b.

42.

Find: Nine stone boxes with cavities.

Location: Gunung Kawi, Bali, Indonesia.

Dating: 11th AD.

Description: The boxes were found in the temple complex of Gunung Kawi, to the south of the small town of Tampaksiring. Damsté (1921) refers to the complex as Buddhist, yet he does not give arguments for that. The possibility of Gunung Kawi being Hindu cannot therefore be excluded. The nine rock-cut shrines of the complex, dated 11th century AD, are located on both sides of a small river – five being cut out of the rock on the eastern bank of the river, four on the western bank; the tenth shrine standing about one kilometre further to the south. The boxes were found in all but the last shrine.¹²² They were placed at the entrance to a low underground chamber excavated under each shrine. The boxes measure ca. 40 by 40 by 15cm (Damsté 1921: 61). In the upper surface of each box there are nine shallow compartments grouped three by three (see Plate 10). In the bottom of each compartment there is another, deeper square cavity. At the moment of their discovery the boxes were empty. At present the boxes are placed on a platform in one of the small rock-cut courtyards¹²³ directly to the south of the group of five rock-cut shrines. The courtyard is located opposite to what is now considered by the local people the most important (Hindu) shrine of the complex.¹²⁴ Some of the boxes are wrapped with cloth and it seems that also nowadays they have some ritual value and are considered sacred.¹²⁵

Correspondence with the texts: Possible (*garbhanyāsa*). The appearance of the boxes agrees with the descriptions in the South Indian texts. As far as location is concerned, the fact that the boxes were installed in the vicinity of the entrance also points to the *garbhanyāsa* ritual as described in the same group of texts. It should be

¹²² Damsté mentions only nine deposit boxes, but it is possible that the tenth box belonging to the last, solitary shrine was found later, after the publication of Damsté's article.

¹²³ The place is described by Damsté (1921: 62) as "een hooggelegen vertrek, een "opkamertje", waarvan de binnenwand is bezweten."

¹²⁴ Certain parts of the temples complex of Gunung Kawi are now used by the local population as a place of Hindu worship.

¹²⁵ I could not obtain more information during my visit to Gunung Kawi in September 2005 as no one in the temple spoke English. Still, I was not allowed by the people in charge of the temple to unwrap or even touch the boxes, or stand on the stone platform where they were preserved, and the permission to take the photographs of them was given very reluctantly, even if usually photographing temples is not prohibited. The place where the boxes were stored seemed to be treated with the same reverence as the opposite cave where the idols of the gods are kept.

added that according to Goslings (1926: 208-209) the compartments of the boxes were meant for the *navaratna*, the nine gems. Goslings' supposition seems possible – as mentioned in the texts, the *navaratna* are frequently placed into the consecration deposit casket.

References: Damsté 1921; Goslings 1926: 208-209; Bernet Kempers 1977: 80 and plate 46.

43.

Find: Stone box, silver bowl, clay seals, gold, silver and bronze leaves, incense burners, beads, one miniature *stūpa*, one gold figure of the Buddha.

Location: Pura Pegulingan, Bali, Indonesia.

Dating: Unknown.

Description: The deposits were discovered among the remains of an octagonal structure, most probably a *stūpa*. They were located in the centre of the structure and at the cardinal and intermediary directions, under the walls. In the centre there was a stone casket with a cover containing sixty-six clay seals stamped with the text of the Buddhist creed¹²⁶ and a silver bowl containing gold and silver leaves. Some of them were also engraved with the Buddhist creed; others had the shape of a lotus, a *vajra*, a circle, etc. (Soekmono 1995: 120). The deposits under the walls have already been disturbed. The miniature *stūpa* was found much lower, at the bottom of the structure, in the centre (see Soekmono 1995: plate 5). It was supported by two layers of stone blocks that functioned as a deposit container. Inside there was a bronze incense burner, a small bronze bracelet, a small piece of gold leaf, a small piece of bronze leaf and an iron stick. The incense burner, in turn, contained nine gold plates, a piece of glass and six beads (Soekmono 1995: 120). Other pieces of gold, silver and bronze either inscribed with the Buddhist Creed or round and incised with a lotus flower were found inside the *stūpa*. The *stūpa* contained, moreover, a golden figure of a Buddha 5.5 cm high. It is not clear if the finds from Pura Pegulingan should be considered a consecration deposit or a votive deposit.

Correspondence with the texts: None.

References: Soekmono 1995: 118, 120.

44.

Find: Coins, beads, glass bangles, one small *stūpa*, one bronze bowl, one earthenware vessel, semiprecious stones, quartz.

Location: Salgaha Watta site, Anuradhapura Citadel, Anuradhapura, Sri Lanka.

Dating: 3rd – 6th AD.

Description: In the pillared hall of the Anuradhapura Citadel the pillars are resting on rectangular stone bases. Placed on or in the vicinity of the bases various precious

¹²⁶ “... (the *ye dharma* formula) in *devanagari* script” Soekmono (1995: 120).

items were found, including seventeen coins; a hoard of two thousand three hundred glass beads, twenty-one ivory bead and two alabaster beads; a miniature limestone *stūpa* and three glass bangles; a bronze bowl; an earthenware vessel containing an iron nail, a piece of molten glass, a quartz bead and a greenstone bead in the shape of a conch; beads of carnelian, quartz and amethyst; chips of garnet, quartz, amethyst and sapphire, and another earthenware vessel. It is interesting to add that the bases of the Anuradha pillars are incised with two lines: one running north-south and another running east-west, crossing each other in the middle of the base. Such lines might have had a practical function, for instance as “mason’s building lines for laying out the hall’s plan, using a gnomon or string to sight along the grooves” or as a representation of “intentional lines of weakness so that when the roof was added the additional carrying weight split the saddlestone into four slabs thus wedging the pillar against further movement” (Coningham 1991: 169). Yet, apart from the practical function, the lines might have also had a ritual significance.¹²⁷ It should be remembered that such lines are also present on a stone slab discovered in the central shaft of Candi Brahmā in the Loro Jonggrang complex in Central Java (see IJzerman 1891: 67) and on several superstructure slabs discovered in Khmer temples (see Section 1.2 above). Both in Loro Jonggrang and in the Khmer temples the lines seem to have purely ritual significance.

Correspondence with the texts: These finds seem to be votive deposits and are referred to as such by Coningham in his article (Coningham 1991). Their presence under the pillars, however, shows at least a remote similarity with the placing of the consecration deposit under a pillar as described in some Indian architectural texts, and it is not unthinkable that the objects functioned as votive deposits and as consecration deposits at the same time. Consecration deposits located under the pillars are not uncommon in Asia and were found in Kedah and in Central Java.¹²⁸

References: Coningham 1991.

45.

Find: Five metal images of deities.

Location: Avukana, Anuradhapura district, Sri Lanka.

Dating: 7th – 8th AD.¹²⁹

Description: The images, made of copper or bronze, represent the *lokapālas*, the Guardians of the Directions. One figure represents Brahmā, another shows the god

¹²⁷ Examples of a practical and, at the same time, a ritual function are the so-called vault chambers encountered in many temples of Java and Cambodia. On the one hand, the chambers reduce the pressure of the superstructure on the walls. On the other hand, they were meant to house the consecration deposits.

¹²⁸ The temples having their consecration deposits under the pillars are Candi Bukit Batu Pahat in Kedah, Malaysia, and, perhaps, Candi Sambisari on the Prambanan Plain in Central Java (see Section 1.2 above).

¹²⁹ The great Buddha at Avukana was dated by Karunaratne (1984: 183) 7th AD, by Harle (1994: 450) 8th AD, and by Parānavitana (1958: 49) “not later than 8th AD.”

Yama holding a club (Paranavitana 1958: 48). The deposit was located in a natural cavity in the rock under the colossal rock-cut Buddha image, behind the pedestal.¹³⁰

According to Paranavitana, the images "...must date from the eight century at the latest, for an inscription in characters of that period was found on one of the stone slabs of the shrine which enclosed the Buddha image" (Paranavitana 1958: 49).

Bronze and copper images of the *lokapālas* are a common element of the consecration deposits in Sri Lanka - they were discovered in twelve consecration deposits (see below).

Correspondence with the texts: Possible (*ratnanyāsa*). None of the texts discussed in the present study mention placing images of the Guardians of the Directions into a deposit casket. Still, the symbolism of the geographical directions seems to have played an important role in the consecration rituals. Moreover, placing symbolic images in or in the vicinity of the pedestal of a temple image is prescribed by several texts.

References: Coomaraswamy 1914, plates XXIII, fig. 10; Paranavitana 1958: 48-49 and fig. 10; Karunaratne 1984.

46.

Find: Stone container with compartments.

Location: Sinhagiri Vihare, Northern Sri Lanka.

Dating: Unknown.

Description: No additional information is given.

Correspondence with the texts: Impossible to establish.

References: Bell 1904d: 5.

47.

Find: Stone container with twenty-five compartments, bronze objects: images of deities, images of animals, 'auspicious objects', one coin, organic material.

Location: Alahana Pariwena, Polonnaruwa, Sri Lanka.

Dating: Second half 12th – beg. 13th AD.

Description: The deposit stone was installed below the relic chamber of a small *stūpa* in the area of the Alahana Pariwena. The bronze objects distributed over the compartments of the stone; one compartment was empty. The deities are presumably the guardians of directions including Yama, Agni and Nirṛti (Paranavitana 1958: 46). The animals include a lion, an elephant and a horse. Moreover, the deposit stone contained the so-called auspicious objects (*maṅgala*), namely a pot, a trident, an elephant goad, a lotus, a *svastika*, a conch, a disc, a lamp and two fishes as well as

¹³⁰ See Dohanian (1977: 80): "The projection of the pedestal was not carved out of the living rock, but was made separately and then pushed into place. Behind it, and below the feet of the image, is a natural cavity in the rock within which there was fashioned a small square chamber whose sides and bottom were formed by slabs of stone."

the images of a lion and a lioness with human's faces, an image of a tortoise and organic material (Karunaratne 1984: 150, 156). According to Paranavitana (as quoted by Karunaratne 1984: 156) the deposit had not been disturbed. Yet, the fact that one of the compartments was empty as well as the absence of the fourth animal – the bull – found usually with the other three, suggest otherwise.

Correspondence with the texts: Possible (*garbhanyāsa*). The shape of the stone container is in agreement with the South Indian texts. Moreover, the same texts mention placing the *maṅgala* symbols in the deposit casket.¹³¹

References: Paranavitana 1958: 46-47 and figure 7; Karunaratne 1984.

48.

Find: Stone container with nine compartments, nine bronze images of snakes.

Location: Alahana Pariwena, Polonnaruwa, Sri Lanka.

Dating: Second half 12th – beg. 13th AD.

Description: The stone was installed below one of the relic chambers of a *stūpa*, under the so-called *mahāmeru* stone (for the latter, see note 48 above). Each compartment of the stone contained one bronze image of a snake (*nāga*).

Correspondence with the texts: Partly (*garbhanyāsa*). The shape of the container is in agreement with the South Indian texts. Images of snakes, however, are usually prescribed for the consecration deposits of bridges, wells and ponds.¹³² Only occasionally they may be a part of the consecration deposit for a temple.¹³³

References: Karunaratne 1984: 131.

49.

Find: Four images of deities, four images of animals, twelve lamps.

Location: Vijayarama, Anuradhapura, Sri Lanka.

Dating: 9th – 10th AD.

Description: The items, all made of bronze, were deposited under the four porches facing the cardinal points, inside brick built cellas. Each cella contained one bronze image of a deity (four-armed and two-faced), one bronze image of an animal and three small clay lamps. The images of deities are representations of the *lokapālas*; the animals include a lion, an elephant, a horse and a bull. The deposits of Vijayarama were presumably found intact.

Correspondence with the texts: None.

References: Bell 1904a; Bell 1904e; Paranavitana 1958: 49-50 and fig. 11; Karunaratne 1984.

¹³¹ See: Kāṃikāgama 31.39cd-40, Kāraṇāgama 6.36-39, Aṃśumadāgama *śaktigarbhasthāpanavidhi* 9, Mayamata 12.34-35ab, Marīci Saṃhitā 13.1.1.

¹³² Mayamata 12.99 and Mahānirvāṇatantra 13.170 as given by Pott 1966: 91-92.

¹³³ Kāṃikāgama 31.45 and Aṃśumadāgama *śaktigarbhasthāpanavidhi* 9.

50.

Find: Stone container with twenty-five compartments.

Location: Vijayarama, Anuradhapura, Sri Lanka.

Dating: 9th – 10th AD.

Description: The stone was found in the image house often referred to as Vihare no. 2. It was presumably installed below a pedestal of a Buddha image. It measures 91.5 cm square. At the moment of discovery the stone was empty.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Bell 1904a: 5.

51.

Find: Stone container with twenty-five compartments.

Location: Vijayarama, Anuradhapura, Sri Lanka.

Dating: 9th – 10th AD.

Description: The stone was found in an image house referred to as Vihara no. 3. It was covered by a stone slab. The same as the compartmented stone of Vihara no. 2 (see above), it seems to have been installed below a pedestal of a Buddha image. At the moment of discovery the stone was empty.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Bell 1904a: 5.

52.

Find: Four metal images of deities.

Location: Puliyanikulama, Anuradhapura, Sri Lanka.

Dating: 9th – 10th AD.Description: The images were deposited under the four porches of the monastery, inside brick built cellas. Each cella contained one image of a deity, presumably a *lokapāla*.

Correspondence with the texts: None.

References: Coomaraswamy 1914, plates XXIII, figs. 125-126; Paranavitana 1958: 50-51 and fig. 12; Karunaratne 1984.

53.

Find: Fragment of a stone container with compartments.

Location: Puliyanikulama, Anuradhapura, Sri Lanka.

Dating: 9th – 10th AD.Description: The stone was lying outside the image house (according to Silva 1988: 170 a *bodhighara*, a shrine for the *bodhi* tree) referred to as Vihara no. 2. The number of compartments is not reported.Correspondence with the texts: Possible (*ratnanyāsa*).

References: Bell 1904e: 3.

54.

Find: Stone container with twenty-five compartments.

Location: Puliyankulama, Anuradhapura, Sri Lanka.

Dating: 10th AD.

Description: The stone is installed in an image house, under the pedestal of a large Buddha image (now missing). It is covered by a square slab. At the moment of discovery the container was empty. The image house is dated 10th AD on the basis of an inscription found there (Bell 1904g: 4).

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Bell 1904g: 4.

55.

Find: Stone container with nine compartments.

Location: Puliyankulama, Anuradhapura, Sri Lanka.

Dating: 9th – 10th AD.

Description: The container was found in a ruined brick-walled cella, under a stone slab. The compartments were all empty. Initially the slab was aligned with the ground level.

Correspondence with the texts: Possible (*ratnanyāsa*, *garbhanyāsa*).

References: Bell 1904f: 4-5.

56.

Find: Stone container with four compartments.

Location: Abhayagiri, Anuradhapura, Sri Lanka.

Date: Unknown.

Description: The container is divided in four regular compartments. No additional information is provided.

Correspondence with the texts: Impossible to establish.

References: Karunaratne 1984, plate XIII.2.

57.

Find: Stone container with twenty-five compartments.

Location: Abhayagiri Ruins (Section II, Jetanavihara), Anuradhapura, Sri Lanka.

Date: Unknown.

Description: The large container (12ft square) was found in the so-called Section II, north of Monastery F, inside an image house “of the massive Polonnaruwa type” (Bell 1904b: 4). It was placed below a moulded pedestal.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Bell 1904b: 4.

58.

Find: Stone container with compartments.
 Location: Abhayagiri Ruins (Section IV, Jetanavihara), Anuradhapura, Sri Lanka.
 Date: Unknown.
 Description: The large granite container and fragments of a limestone pedestal were found inside an image house, at the back. According to Bandaranayake (1974: 200) the container belonged to a Buddha image, which once occupied the centre of the shrine.
 Correspondence with the texts: Possible (*ratnanyāsa*).
 References: Bell 1904c: 3, Bandaranayake 1974: 200.

59.

Find: Stone container with twenty-five compartments.
 Location: Abhayagiri Vihara (Sector V; Ruwanveli Ruins), Anuradhapura, Sri Lanka.
 Dating: Unknown.
 Description: The container is found among the pillars of an image house. It is 3ft square. It belonged originally to the pedestal of a Buddha image installed in the centre of the shrine.
 Correspondence with the texts: Possible (*ratnanyāsa*, *garbhanyāsa*).
 References: Bell 1904h: 4, Bandaranayake 1974: 98 note 1).

60.

Find: Stone container with twenty-five compartments, bronze objects: images of deities, four images of animals, 'auspicious objects', inscribed copper sheets.
 Location: Vijitapura Rajamahavihara, North Central Province, Sri Lanka.
 Date: 9th AD?
 Description: It is not clear where exactly the container was found. According to Karunaratne (1984: 206) it was discovered "when labourers were clearing a site for the construction of a new shrine room in the temple premises," "in the debris." Yet, on page 130, Karunaratne states that the container was located "below the lotus pedestal of a Buddha image" (Karunaratne 1984: 130). In the compartments were found at least seven figures of deities, presumably *lokapālas*, images of a bull, a horse, a lion and an elephant, and the 'auspicious symbols', such as a fly whisk, a *śrīvatsa*, an elephant goad, two fishes, a *svastika*, a conch shell, two circular objects (one decorated with eight 'flames'), circular lamp (or lamps) and one inscribed copper sheet. The script on the copper sheet is Sinhalese and the inscription dates from ca. 9th AD (Karunaratne 1984: 150). At the time of publication of Karunaratne's article it was not yet deciphered. As the box was not intact, it is possible that initially it contained also other objects. The original distribution of the objects in the compartments was not recorded.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Karunaratne 1984.

61.

Find: Stone container with twenty-five compartments, bronze image of a wheel.

Location: Vijitapura Rajamahavihara, North Central Province, Sri Lanka.

Date: 9th AD?

Description: The container was found in the vicinity of the gate of the present monastery. Inside or near the container was found a bronze image of a wheel.

References: Karunaratne 1984: 130, 206.

62.

Find: Stone container with twenty-five compartments, bronze objects: deities, animals, tortoise, auspicious symbols, inscribed copper sheet, coins, precious stones, organic material, conch shell.

Location: Sri Pushparama Vihara, Bunnahapola, Kurunegala district, Sri Lanka.

Dating: 9th AD or later.

Description: It is one of the three compartmented containers discovered in Bunnahapola (for the other two, see below). The containers were found during the excavation of a mound in the southeast corner of the temple complex. The mound was hiding ruins of a shrine which originally housed three Buddha images. The present container belonged to the central Buddha image. It was placed under the pedestal and covered with a stone slab. Inside the twenty-five compartments thirteen bronze images of men (nine or ten of them probably representing the Guardians of the Directions), one bronze image of a boy, one bronze image of a woman, eight bronze images of animals (2 bulls, 2 lions, 2 horses and 2 elephants), one inscribed copper sheet, auspicious symbols made of bronze (a conch, two fishes, a *svastika*, an elephant goad, a tripod with a snake, a mace, a *vajra*, a *śrīvatsa*, a *cakra*, a pot with a lid, a circular dish and a fly whisk) as well as coins, precious stones and some organic material “resembling hair” were found (Karunaratne 1984: 152-153, 210). The distribution of the objects in the compartments had not been recorded.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Karunaratne 1984.

63.

Find: Stone container with nine compartments, bronze images of auspicious symbols.

Location: Sri Pushparama Vihara, Bunnahapola, Kurunegala district, Sri Lanka.

Dating: 9th AD or later.

Description: It is one of the three containers discovered in Bunnahapola. The present container was originally placed below the pedestal of the Buddha image on the left. In the compartments were the auspicious symbols (*maṅgala*) made of bronze, such as a *svastika*, a tripod, an elephant goad, a lotus, a conch shell, a fly whisk, a *śrīvatsa*, a pot with a lid, and two fishes.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Karunaratne 1984.

64.

Find: Stone container with seventeen compartments, bronze images of auspicious symbols.

Location: Sri Pushparama Vihara, Bunnahapola, Kurunegala district, Sri Lanka.

Dating: 9th AD or later.

Description: The container was originally placed below the pedestal of the Buddha image on the right. One compartment was in the centre, the remaining ones along the edges (cf. Plates 5 and 21). In the compartments were various objects made of bronze, such as a lotus, a *vajra* with a snake, a *śrīvatsa*, a conch, a dish, a fly whisk, a *svastika*, an elephant goad, a pot with a lid, a wheel, an umbrella with a snake, a tripod with a snake and two fishes, a sword, a spear and a tortoise. One compartment was empty.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Karunaratne 1984.

65.

Find: Brick container (broken) with twenty-five compartments, bronze objects.

Location: Topaveva Dagaba, Polonnaruwa, Sri Lanka.

Dating: 12th AD.

Description: The container was located below the floor of the second relic chamber of the *stūpa*. It is constructed of bricks and it measures 3ft 3in square. Sixteen of the twenty-five partitions were unbroken. Inside bronze objects were found, including the usual animal figures (3 bulls, 3 elephants, 3 horses, 3 lions), 3 snakes, 6 images of deities (presumably the *lokapālas*) and the auspicious objects including three tiny pots (one with a silver coin attached to the bottom), a fish, a tripod and a dish, an elephant goad, a fly whisk, a *svastika* and a *śrīvatsa*.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Bell 1914a: 17, 28-31 and plates LXI-LXIII, LXVII-LXX, Paranavitana 1946: 22-24, Karunaratne 1984.

66.

Find: Brick container with nine compartments, bronze images of snakes.
 Location: Topaveva Dagaba, Polonnaruva, Sri Lanka.
 Dating: 12th AD.
 Description: The receptacle was located below the floor of the third relic chamber of the *stūpa*, under the so-called *meru* stone (see note 49 above). It is 2ft and 2in square. In each compartment five bronze images of cobras were found – a mother and four young – giving forty-five snakes in total.
 Correspondence with the texts: Possible (*garbhanyāsa*).
 References: Bell 1914a: 17, 28-31 and plates LXV-LXVI, Paranavitana 1946: 22-24, Karunaratne 1984.

67.

Find: Stone container with twenty-five compartments.
 Location: Polonnaruva Monastery, Polonnaruva, Sri Lanka.
 Dating: 12th AD.
 Description: The granite container is 2ft 6in square; each partition is a cube of 3.5 inches, except the middle one with is an inch larger. It was found lying on or in the vicinity of the *maḷuva* platform of a *stūpa* within the Polonnaruva Monastery (near the northern gate of the city), covered by 2 slabs. Originally, it seems to have been installed under the uppermost relic chamber of the *stūpa*.
 Correspondence with the texts: Possible (*garbhanyāsa*).
 References: Bell 1914a: 9.

68.

Find: Stone slab with nine holes, precious and semiprecious stones, glass beads, gold objects.
 Location: Kota Vehera (Dadigama Sutighara), Dadigama, Kegalle district, Sri Lanka.
 Dating: 12th AD.
 Description: The slab was placed below the relic chamber (containing the *meru* stone) of the *stūpa*. It has irregular shape and it was covered with another stone slab, which had a Pali inscription on its lower side. In the cavities were precious and semiprecious stones, glass beads, coins, gold leaf, thin gold wire, ornaments, gold figures of birds (perhaps quails) and a gold basin-like object. The deposit of Kota Vehera is unique for Sri Lanka in that it does not consist of bronze images of deities and animals, but mainly of gold ornaments. As stated by Godakumbura (1961: 80), Kota Vehera was identified as the Sūtigara Chētiya built by the king Parākrama Bahu (1153-1186 AD). Wales (1964: 220-221), however, perhaps unaware of the identification, refers to the deposit of Kota Vehera as originating from “a 10th century *stūpa*.”

Correspondence with the texts: Possible (*garbhanyāsa*). It should, nevertheless, be noted that the Sanskrit ritual and architectural texts do not prescribe placing ornaments and coins into the deposit casket.

References: Paranavitana 1956: 12-17.

69.

Find: Stone container with twenty-five compartments, marble plaques, objects made of copper, lumps of clay.

Location: Madirigiriya, north of Polonnaruva, Sri Lanka.

Dating: Unknown.

Description: This is one of the three compartments discovered in an image house in Madirigiriya. It was placed under the pedestal of the central Buddha image. Some of the objects were already stolen by the pillagers (Karunaratne 1984: 132, 189-190). Those which were left include three marble plaques (one bearing images of two bulls, another one bearing an image of a lion, and a fragment of a third one with an image of an elephant), three copper images of deities, several auspicious symbols made of copper (two fishes, a wheel, an elephant goad, a *svastika*), a shell, a copper plaque and “crude lumps that appears to be some kind of clay” (Paranavitana as quoted by Karunaratne 1984: 150).

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Karunaratne 1984.

70.

Find: Stone container with twenty-five compartments.

Location: Madirigiriya, north of Polonnaruva, Sri Lanka.

Dating: Unknown.

Description: The container was discovered inside an image house, under the pedestal of a Buddha image placed to the left of the central one (see no. 69 above). Presumably, at the moment of discovery the container was empty (see Karunaratne 1984: 130).

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Karunaratne 1984.

71.

Find: Stone container with twenty-one compartments, copper objects.

Location: Madirigiriya, north of Polonnaruva, Sri Lanka.

Dating: Unknown.

Description: The container was discovered inside an image house, under the pedestal of a Buddha image placed to the right of the central one (see nos. 69-70 above). It contained small objects made of copper, namely one image of a horse, two images of deities, a *svastika*, a *śrīvatsa*, an elephant goad, a fragment of copper and a circular lump of copper.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Karunaratne 1984.

72.

Find: Box-like receptacle.

Location: Jetavanavihara ('Buddhist Railing Site'), Abhayagiri Ruins,
Anuradhapura, Sri
Lanka.

Dating: 5th – 7th AD.

Description: The "box-like receptacle divided in half a dozen irregular partitions by bricks" was discovered in the centre of a small brick chamber (Bell 1904a: 4). It is 2ft square and 1ft in height. The brick chamber was, presumably, a *bodhighara*, a shrine for the *bodhi* tree (Bandaranayake 1974: 185-189). Bandaranayake (ibid., 189) dates the structure to the 5th – 7th century AD.

Correspondence with the texts: None.

References: Bell 1904a: 3-4, Bandaranayake 1974: 185-189, Silva 1988: 170.

73.

Find: Stone slab with a cavity.

Location: Toluville, Anuradhapura, Sri Lanka.

Dating: Unknown.

Correspondence with the texts: None.

References: Karunaratne 1984: 184, 214.

74.

Find: Stone slab with sixteen cavities.

Location: Toluville, Anuradhapura, Sri Lanka.

Dating: Unknown.

Correspondence with the texts: Impossible to establish.

References: Karunaratne 1984: 184, 214.

75.

Find: Stone container with five cavities.

Location: Buddhanehela near Padaviya, Northern Sri Lanka.

Dating: Unknown.

Description: This is the only one deposit container with five cavities discovered in Sri Lanka. Three such deposit boxes were discovered in Thailand (see Appendix IV.1.2 no. 2 and Appendix IV.2 nos. 3 and 7).

Correspondence with the texts: Impossible to establish.

References: Karunaratne 1984: 184, 214.

76.

Find: Stone container with twenty-five compartments, objects made of bronze.

Location: Maligavila, Southwest Sri Lanka.

Dating: Unknown.

Description: The container was discovered under the floor of a shrine. It is fairly large – it covers almost the entire floor (see Plates 11-12). At the moment of discovery, seven compartments were empty. The remaining ones contained bronze objects, such as images of animals (3 elephants, 3 bulls, 3 lions and 3 horses), images of deities (Brahmā and two other deities placed in the compartments facing the cardinal directions) and auspicious symbols (two fishes, a jar, an object resembling a mirror, a *śrīvatsa*, an umbrella, an object resembling a fly whisk, a *svastika* and a bowl.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Nandana Chutiwongs, personal communication.

77.

Find: Brick container with nine compartments.

Location: Dematamalvihara, Southwest Sri Lanka.

Dating: Unknown.

Description: The container was discovered under a *bodhighara*, a shrine for the *bodhi* tree.

Correspondence with the texts: None.

References: Jayasuriya et al. 1995: 290.

78.

Find: Stone with twenty-five compartments of various shapes.

Location: Anuradhapura, Sri Lanka.

Dating: Unknown.

Description: In the time of publication of Karunaratne's article the stone was lying by the side of the Kurunegala Road in Anuradhapura, "not far from Dakkina cetiya" (Karunaratne 1984: 184). The stone is unusual as its cavities are not square, as usual in Sri Lanka, but have various shapes. There is a large square hole in the centre and there are four oval holes around it. The other cavities are oval (2), round (2) or square (16). The container is 46 in square.

Correspondence with the texts: Impossible to establish.

References: Karunaratne 1984: 184.

79.

Find: Metal box with twenty-five compartments, precious stones, pieces of metals.

Location: Palanda (Pelenda), Sri Lanka.

Dating: Unknown.

Description: The miniature bronze or copper box was discovered in the so-called Vidiya Bandara Palace in Palanda. The exact location is not reported. The box is only 1.5in square and three-quarter inch deep. It was covered with a lid and contained, in the central compartment, a piece of gold. The surrounding compartments contained various gems and pieces of metal (one ruby, one pearl, two corals, one red stone which dissolved in water, one sapphire, one piece of silver and various pieces of metal). At present the box is preserved in the Colombo Museum.

Correspondence with the texts: Yes (*garbhanyāsa*). The material and the shape of the box as well as the objects deposited in it agree with the prescriptions for *garbhanyāsa* as given in the South Indian treatises.

References: Plant 1914b: 76.

80.

Find: Stone slab with seventeen holes, bronze objects, one miniature *stūpa*, two 'reliquaries', one crystal ring, two beads.

Location: Pabalu Vehera, Polonnaruwa, Sri Lanka.

Dating: 12th AD.

Description: The find of Pabalu Vehera is the only Sri Lankan deposit discovered in the superstructure. It was found at the base of the *harmikā*, covered by a large round stone, probably a support for the *yaṣṭi*. The slab has nine regular square compartments placed in three rows. On the edge surrounding the central compartment there are eight additional holes, much smaller and shallower than the rest: three squares, two rectangles, a triangle, a circle and a kind of elongated leaf. The central compartment contained two beads, one crystal ring, one crystal 'reliquary' with a broken stopper and one square glass 'reliquary' with a crystal stopper (both empty). In the eight square compartments small images made of bronze were found, namely three bulls, two lions, three elephants, three horses, one snake, one four-faced deity standing on a tortoise, one pot with lid, one 'Buddha's begging bowl' (with a snake inside), one miniature *stūpa* and one inscribed bronze plaque (Longhurst 1939: 9). The inscription reads: *om maṇipa (dme) sv(o)sti* (Mudiyanse 1967: 95). The inscription is in Sinhalese script of 9th or 10th century AD (ibid.). Nothing was found in the eight shallow cavities of various shapes.

Correspondence with the texts: None. None of the Sanskrit texts prescribe placing objects enclosed in a nine-chambered container in the superstructure of a building. Besides, the presence of the glass and crystal vessels referred to as reliquaries inside a consecration deposit container would be unusual. On the other hand, as stated in the reports, none of the vessels contained relics. According to Longhurst, the relic was 'missing'.¹³⁴ Still, if the *stūpa* was broken into by the treasure seekers, the emptied relic caskets might had ended up in the compartmented receptacle by chance. Enshrining a reliquary in a compartmented box, together with items usually

¹³⁴ According to Longhurst (1939: 9) "As the stopper had fallen out, the relic was missing."

belonging to a consecration deposit (images of animals and the Guardians of the Directions) would have been highly unusual.

References: Longhurst 1939.¹³⁵

81.

Find: Copper or bronze box with twenty-five compartments.

Location: Anuradhapura, Sri Lanka.

Dating: Unknown.

Description: The copper or bronze box¹³⁶ is square with square, regular compartments placed in five rows of five. It is 15.1 cm square, 12.3 cm high and it was covered with a lid. It was found in Anuradhapura, but the exact location is not reported. At present it is preserved in the Colombo Museum. The Anuradhapura box is one of a very few deposit boxes made of metal that were found Sri Lanka (for the other two, see Appendix IV.2 nos. 77 and 80).

Correspondence with the texts: Possible (*garbhanyāsa*). Both the material and the appearance of the box are in agreement with the prescriptions in the Sanskrit texts. Although Anuradhapura is famous mainly for its Buddhist remains, it is known that Hindu temples were also constructed there. Hence, it is possible that the box originates from a Hindu structure. It should be noted that the box strongly resembles the metal container discovered in Pondicherry, India (see Appendix IV.1.1 no. 1).

References: Coomaraswamy 1914: 30 and plate xxii, fig. 124.

82.

Find: Copper box with nine compartments.

Location: Navagamuva Vehera, Hevagam Korale, Sri Lanka.

Dating: Unknown.

Description: The box is made of thin copper sheets and it is divided into nine compartments. The base of the box is loose, the lid is missing. The container was found in the ground during digging foundations for a new building. Together with the container five bronze images of snakes, a terracotta plaque, a small bead of crystal and four Buddha figures were found.

Correspondence with the texts: Possible (*garbhanyāsa*). Cf. no. 79 above.

References: Paranavitana 1934: 20.

83.

Find: Stone container with nine compartments.

Location: "Sela-Chaitiya" Dagaba, Anuradhapura, Sri Lanka.

Dating: Unknown.

¹³⁵ The photograph of this *yantragala* was published in various works, see Longhurst 1939, plate 4; O'Connor 1966a, fig. 2; Karunaratne 1984, Plate I. 2.

¹³⁶ Copper, according to Coomaraswamy (1914), bronze according to Karunaratne (1984: 125).

Description: The box was found in a brick-based cella under the relic chamber of a little *stūpa* between Ruwanveli Seya and Abhayagiri Dagaba. It was covered by a monolith slab a foot thick. All compartments were empty.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Bell 1904d: 2.

84.

Find: Receptacle with compartments, metal images.

Location: Dembana, Badulla District, Sri Lanka.

Dating: Unknown.

Description: The receptacle was discovered in the centre of a mound containing ancient brick bats and stone pillars, five miles north of the village of Dembana. It was lying at a depth of 2 ft. It is not known what exactly was found inside the compartments as the workmen seem to have divided the objects between them. Among the objects recovered from the workmen a few days later were highly corroded figures of human beings or of deities and one small elephant goad. According to Godakumbura (1961: 95), the mound covered the remains of an ancient *stūpa*.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Godakumbura 1961: 95.

85.

Find: Stone container with twenty-five compartments.

Location: Sigiriya, Northern Sri Lanka.

Dating: Unknown.

Description: The receptacle is made up of stones (5 in broad) laid crossways to form twenty-five square compartments; each compartment is 10in square. The receptacle was found under the floor of the second relic chamber of a *stūpa*. As the relic chamber was already disturbed, no other objects were found.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Plant 1914a.

86.

Find: Stone container with nine cavities.

Location: Unknown, Sri Lanka.

Dating: Unknown.

Description: On the upper surface of the stone a lotus is engraved. In the centre and in each petal there is a square cavity.

Correspondence with the texts: Possible (*garbhanyāsa*). The stone resembles consecration deposit slabs discovered in Java (see, for example, Plate 4).

References: Karunaratne 1984, Plate XIV.3.

87.

Find: Stone container with twenty-five compartments, terracotta plaques.

Location: “Jetawanarama” Vihare, Polonnaruva, Sri Lanka.

Dating: Unknown.

Description: The very large receptacle was located under the great pedestal of the standing Buddha. It has twenty-five large partitions fashioned from small stone slabs, the majority of them already displaced by treasure hunters. Only one row of five compartments was intact. In this were found three tiny terracotta elephants and three terracotta plaques bearing the emblems of a lotus, a vase and a *svastika*.

Correspondence with the texts: Possible (*ratnanyāsa*).

References: Bell 1914b: 32, 37.

88.

Find: Stone container with nine compartments, images of snakes.

Location: Dagaba A (east of Kiri Vehera), Polonnaruva, Sri Lanka.

Dating: Unknown.

Description: The receptacle was found under the third relic chamber of the *stūpa*. Each compartment contained a tiny terracotta cobra. The *stūpa* has already been destroyed by treasure hunters.

Correspondence with the texts: Possible (*garbhanyāsa*).

References: Bell 1914b: 29.

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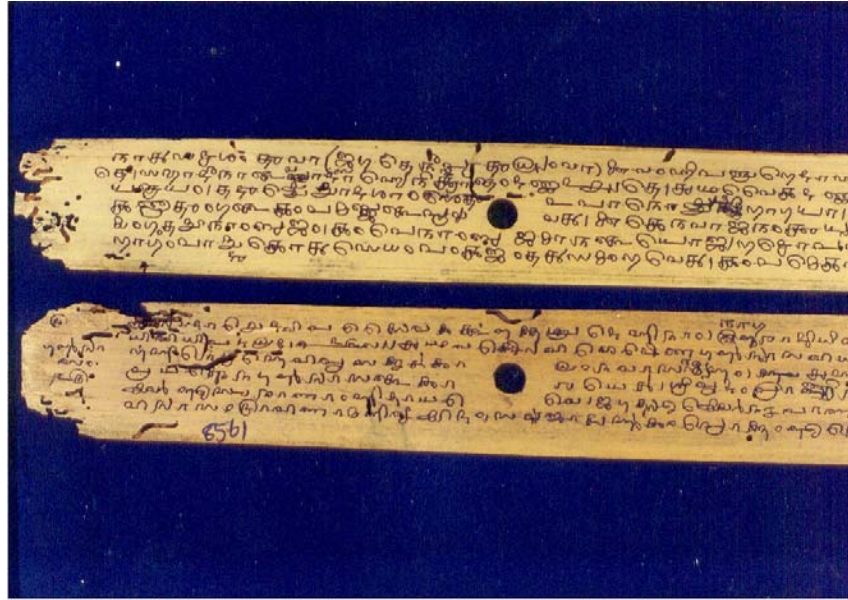


Plate 1. Manuscript 8561 in Grantha script. The *garbhanyāsa* chapter begins on the lower leaf, second row from the top.



Plate 2. Manuscript 16847 in Malayalam script. The *garbhanyāsa* chapter begins in the lowermost row of the lower leaf.



Plate 3. Stone casket discovered in Jolotundo, East Java. Museum Nasional, Jakarta.
Photograph: courtesy M.J. Klokke.



Plate 4. Deposit stone. Candi Merak, Central Java.
Photograph: courtesy M.J. Klokke.



Plate 5. Deposit slab. Candi Singosari, East Java.
Photograph: courtesy M.J. Klokke.



Plate 6. Deposit box with thirty-three cavities. Prambanan Museum.



Plate 7. Superstructure deposit slab from Prasat Kok 606, Neam Rup group, Puok, Cambodia. Dépôt de la conservation d'Angkor, Siem Reap.



Plate 8. Superstructure deposit slab from Prasat Kok 606, Neam Rup group, Puok, Cambodia. Detail.



Plate 9. Consecration deposit casket from Wat Mahathat, Sukhothai, Thailand.
Ramkhamhaeng National Museum, Sukhothai.



Plate 10. Consecration deposit boxes at Gunung Kawi, Bali.



Plate 11. Deposit receptacle (*yantragala*) discovered at Maligawila, Sri Lanka.
 Photograph: courtesy N. Chutiwongs.



Plate 12. Deposit receptacle (*yantragala*) discovered at Maligawila, Sri Lanka.
 Photograph: courtesy N. Chutiwongs.



Plate 13. Superstructure deposit slab from Prasat Snuol 678, Srok Kralanh, Cambodia.
National Museum, Phnom Penh. Photograph: courtesy H. Hinzler.



Plate 14. The superstructure deposit slab from Prasat Snuol 678, Srok Kralanh,
Cambodia, detail. Photograph: courtesy H. Hinzler.



Plate 15. The superstructure deposit slab from Prasat Snuol 678, Srok Kralanh, Cambodia, detail. Photograph: courtesy H. Hinzler.

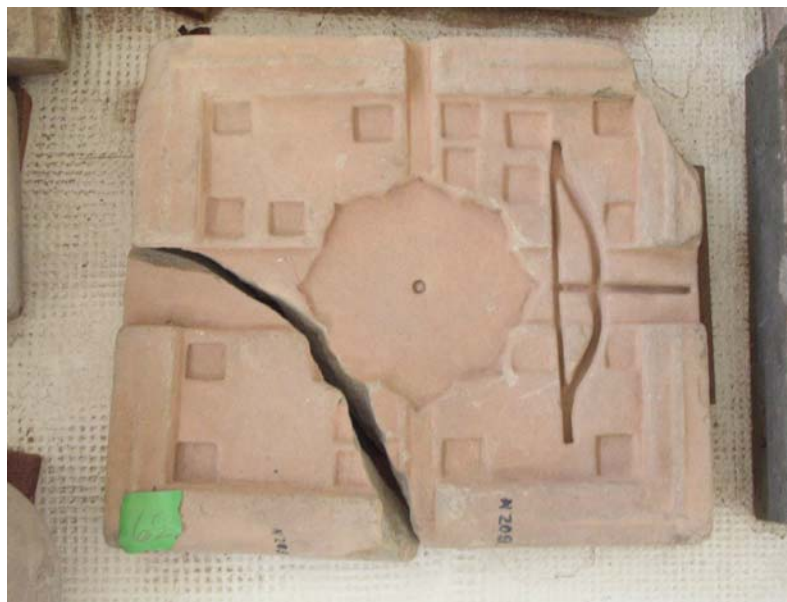


Plate 16. Superstructure deposit slab from Prasat Damrei Krap, Phnom Kulen, Cambodia.
Dépôt de la conservation d'Angkor, Siem Reap.



Plate 17. Superstructure deposit slab. Candi Merak, Central Java.
Photograph: courtesy M.J. Klokke.



Plate 18. Deposit box with nine cavities. Sonobudoyo Museum, Yogyakarta.



Plate 19. Deposit box with seventeen cavities. Borobudur Museum.



Plate 20. Deposit box with seventeen cavities. Prambanan Museum.



Plate 21. Deposit box with seventeen cavities. Prambanan Museum.



Plate 22. One of the stone tortoises discovered in Angkor. Dépôt de la conservation d'Angkor, Siem Reap.



Plate 23. Remains of a pedestal deposit stone at the front of the main staircase of Pre Rup, Angkor, Cambodia.



Plate 24. Pedestal deposit stone. Preah Khan, Angkor, Cambodia.



Plate 25. Pedestal deposit stone. Terrace of the Elephants, Angkor, Cambodia.



Plate 26. Pedestal deposit stone. Bayon, Angkor, Cambodia.



Plate 27. Consecration deposits stones in the Angkor Conservation. The stone with a triangular cavity in the centre was found in Neak Pean, Angkor.



Plate 28. Fragment of a deposit stone. Ta Prohm, Angkor, Cambodia.



Plate 29. Superstructure deposit stone. Ta Som, Angkor, Cambodia.



Plate 30. Fragment of a superstructure deposit stone. Ta Prohm, Angkor, Cambodia.



Plate 31. Gold objects recovered from consecration deposits of Ayuthaya, Thailand.
National Museum, Bangkok.



Plate 32. Gold objects placed in consecration deposits in contemporary Bali.
Collection: H. Hinzler.



Plate 33. Consecration deposit receptacle (*yantragala*) placed erroneously above the entrance of the temple. Nalanda geḍigē, Sri Lanka. Photograph: courtesy P.J.J. de Bruijn.



Plate 34. A close-up of the *yantragala* above the entrance to the Nalanda geḍigē. Photograph: courtesy P.J.J. de Bruijn.

