

as five planets, plus the sun and the moon, and can be considered as protectors of the Orient. In a *Đồng Dương* inscription⁷, it is said that King Jaya Indravarman is protected by 'Mercury, Mars, Jupiter, the Moon, the Sun, Venus and Saturn'.

In front of the entrance, a square temple was open on all sides and harbored another image of Buddha. The head of this image is also lost, but the rare hand gesture indicates it is an image of Vairocana. This 'vajra-fist' or *bodhyagri-mudrā* is only associated with Vairocana and belongs to Tantric Buddhism. The location of Vairocana in the central tower indicates he played a central role and suggests that Esoteric Buddhism was practised throughout the sanctuary.

Given the name of the monastery, we should expect that a statue of Avalokiteśvara stood in the central shrine of the first courtyard. However, no evidence has been found to confirm this hypothesis. Possibly, the sanctuary was re-consecrated to the *bodhisattva* Lokeśvara in 875 CE. The statue of the main sanctuary may have been another Buddha, lost today, and the great pedestal opposite was perhaps installed for Lakṣmīndra-Lokeśvara in 875 CE. In this main shrine, there was a large pedestal adorned with narrative panels (#28). The artists appear to have derived their inspiration in the life of the Buddha as it was related in the *Lalitavistara-sūtra*. Other panels seem drawn from the stories of the Buddha's multiple and recounted previous existences. The composition of the narrative panels recalls the later rock-temples in Western India at Ajantā and Aurangābād. The style, however, suggests their inspiration is drawn from Borobudur in central Java.

In the main *Đồng Dương* inscription, on face B, a reference to an image of 'the one who is pushing the fear away' (*abhayada*) can be read twice.⁸ King Indravarman gave orders for the installation of 'a remarkable *Su-Abhayada*' (in 875 EC). The 'one who is pushing the fear away' is usually Buddha, but here it must be understood as an epithet for Lakṣmīndra-Lokeśvara. The *Bodhisattva* is thus considered as a Buddha in *Đồng Dương*. No statue making the *abhaya-mudrā* was ever found in *Đồng Dương*, but the reminder in the reconsecration in 875 CE of a former dedication of the temple to Buddha is still possible. It could be possible to view the Lakṣmīndra-Lokeśvara as a syncretic figure, like the Vuddha-Lokśvara (i.e. Buddha-Lokeśvara) established by king Jaya Indravarman in 1183 CE.⁹

A few years ago (1978), a beautiful bronze statue of a female deity (Cat. 18) was found at *Đồng Dương*. She may represent Tārā,¹⁰ the assistant of Lokeśvara. In her chignon¹¹ a tiny figure is to be found, most possibly a seated Buddha, doing the *dhyāna-mudrā* (a mediation posture). She held a lotus flower in her right hand, and a conch in her left hand.¹²

Inside the main tower a huge pedestal was found, at the back of which there was an altarpiece, in the background of the main deity. Since seven snakes¹³ were put in the lower part of the staircase of the tower, we could consider Lakṣmīndra-Lokeśvara, the main deity dedicated in 875 CE, is in the form of a hybrid image of an *Abayada* (Buddha) *Lokeśvara*, preceded by Tārā.

Northernmost Buddhist temples in Champa: *Đại Hữu* and *Mỹ Đức*, in Quảng Bình province. *Đại Hữu* Sanctuary

The sanctuary¹⁴ was surrounded by a wall and hosts three main shrines toward the East. In the Northern shrine (temple C) different pieces of a bronze statue were found, including an arm and a hand bearing a *vajra*: it could be a *Vajrapāṇi*. The length of those 2 pieces (c. 20 cm) indicates the sculpture must have been one meter high. In this shrine there was a female stone statue (height: 78 cm), a Tārā with a Buddha in her chignon (now in the National Museum of Vietnamese History, Hà Nội). In the Southern shrine (temple A) another stone Tārā was found, bearing a Buddha image in her chignon (height: 97 cm). My hypothesis is that a beautiful bronze Avalokiteśvara,¹⁵ known only as of "Đại Hữu origin" (in the History Museum, Hồ Chí Minh City) might be the partner of this goddess. He is 54 cm high and richly adorned with an Amitābha in his chignon. In the central shrine (temple B), a bronze Buddha image¹⁶ was found in *vitarka-mudrā*. Near the shrine, a tiny Lokeśvara statue¹⁷ (33.5 cm high, head-less) was found along with a piece of an inscribed *snānadronī*, mentioning a silver statue called 'Ratna-Lokeśvara' erected in an already existing sanctuary named *Vṛddha Ratnapura*. It was built by an officer supervising the treasure-house of an Indrapura king in the early 10th century. In this sanctuary, there also was a fine Chinese golden bronze statue dating back to the late Tang (9th-early 10th century) testifying to the large appeal of this holy place.

In the *Mỹ Đức* sanctuary, three temples were surrounded by a wall. Here two stone