

What can we ascertain about the meaning of *kośa* and the rituals its presence implies? The central and defining role that Śaiva ritual had in Champa was to instil political authority with a religious-magical power. The Cham inscriptional record points to the offering of *liṅgakośa* as the pre-eminent ritual activity enacted by Cham royalty in their pursuit of and maintenance of power. In Vikrāntavarman's dedication of 687 CE, the king expressly invokes the power of the moon embodied in a silver *kośa* to ensure he be victorious in his quests and is never eclipsed by his rivals.

The use of the *liṅgakośa* in Cham Śaiva worship adds a further dimension to our understanding of Hindu ritual practice in general, as well as to the specific character of Cham Hinduism. At the centre of Cham state religion was the cult of the *liṅga*, endorsing Śiva as the divine protector of kings. This served as the bedrock of the contract between ruler and deity, and appears to have found its purest expression in the rituals associated with the gifting of the *liṅgakośa* in the Cham territories of central Việt Nam.

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